

Notes from the Margins:

Achieving Experiential Education's Full Potential

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PREFACE

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In this special issue of *Perspectives*, NSEE features “Notes from the Margins: Achieving Experiential Education’s Full Potential” by John Duley, Professor Emeritus, Michigan State University. For the past 50 years John has been a leading practitioner, thinker, leader and shaper of the Experiential Education movement in the United States. As a founder, President, and Board member of the National Society for Internships and Experiential Education (now NSEE), he facilitated the merger of the two predecessor organizations and led the new fledgling society into a position of influence.

Among his many publications in our field, John co-authored the original NSIEE *Strengthening Experiential Education within Your Institution* (1986) and wrote the Prologue to NSEE’s “*Strengthening Experiential Education: A New Era*” (2013). He edited the 1973 SFEE¹ Conference papers in the Jossey-Bass Journal, *New Directions in Higher Education*, “Implementing Field Experience Education” (Vol. 2 No. 2 Summer 1974). In 2011 for the 40th anniversary John wrote the first NSEE White Paper of this century: *Ensuring the Quality of Teaching and Learning in Experiential Education*. He also authored the final NSEE White Paper of the previous century in 1995: *A Glimpse of a New Experiential Learning Theory Paradigm*. His most recent publication on the STEP program at Michigan State in the 1960s is discussed in this article. His retrospective research with former student participants in an EE program 40 years later is ground breaking and a unique window into the impact of EE on adult development.

John has eloquently and often spoken and written about the virtues of being on the “margins”. In an article published by NSIEE² in 1982 in *Experiential Education Quarterly*, he wrote, “Many of us live in the margins of education - that is on the fringes of academic departments and programs. I am writing to recommend marginality as a style of living within institutions of our society for the members of the experiential learning community. Such an intentional life style provides positive benefits: leverage for change, flexibility for furthering learning, sanity, freedom to run risks, openness to new possibilities, and a concept of work that sees jobs and professions as vehicles for expressing one’s life and values.” Because John is an example of a life of marginality in his profession and in his community, he has played a central role in bringing experiential education into the mainstream of higher education. This most recent article raises some challenging questions about our understanding of experiential education and how or where the idea of the common good fits into our theories and practice.

¹ SFEE was the predecessor organization to NSIEE, which became NSEE in the late 1980s.

² See footnote 1.

In addition to being a founder and past President of this society, John was recognized in 2010 with the NSEE Experiential Education Pioneer Award and, in 2012, he was honored with the creation of the 'John S. Duley Life Time Achievement Award in Experiential Education' of which he is the inaugural recipient. Now in his 9th decade, John continues his work as a community organizer in Lansing MI, especially focusing on housing and how youth can learn technology skills. For many of us he is affectionately known as the 'grandfather of service-learning'.

Introduction

Slightly over forty years ago the National Society for Internships and Experiential Education (NSIEE) was founded to advocate for all types of experiential learning including service-learning, an experiential model of teaching and learning that links academic study to service in the community. Since then, however, little has been done to document the long-term impact of service-learning. In January 2007, the opportunity to do this was presented at the Michigan State University reunion of fifty-one of the participants in the Michigan State University-Rust College Student Tutorial Education Project (STEP), which ran from 1965-1968. The reunion was hosted by Michigan State University President Lou Anna K. Simon.

This author has summarized the lessons learned that were shared during that reunion in a book chapter entitled “Service-Learning and Civic Engagement as Preparation for a Life Committed to Working for the Common Good” (Duley & Springer, 2013). However, that chapter surfaced two problems: (1.) a lack of clarity about the meaning of the phrase “the common good”; and (2.) a challenge to David Kolb's (1984) experiential learning theory. Ironically, it is Kolb’s theory that, over all these years, has given our work academic credibility. This article addresses these two issues

Background and Methodology of this Study

The genesis of this study began in November 1964 during an MSU visit to Rust College by Professor Robert Green, a faculty member in the College of Education; Laura Leichter, an undergraduate who also was the Director of Academic Affairs for the All University Student Government; Frank Bianco, Graduate Student Coordinator for the Student Education Corps; and this author. Rust College President Ernest Smith and Academic Dean William McMillan

extended an invitation to MSU to develop a program that would accomplish three things: (1) to better prepare Mississippi African-American high school graduates for the college level curriculum at Rust College; (2) to help Rust College retain its accreditation; and (3) to provide a community recreation and cultural program for 11- to 14-year-olds. The outcome of this visit brought STEP to Rust College as a clearly defined service-learning program (Duley & Springer, 2013).

In preparation for the reunion in 2007 a registration form was used to collect information on all of the participants' career paths and present community service activities. Also, two interviewers, using a common set of questions, collected data on the impact of STEP in the lives of twelve of the attendees. These interviews were video-taped and transcribed (1) and comprise the data used in this article. The two resource books used for this study are *Local Heroes: The Rebirth of Heroism in America* by William Berkowitz (1987) and *Common Fire: Lives of Commitment in a Complex World* by L. A. Parks Daloz, C. H. Keen, J. P. Keen, and S. Daloz Parks (1996). The values and characteristics of the persons studied in these books were determining factors in their living for the common good. These resources also were employed in the analysis of the STEP participant interviews to ascertain the extent to which these same values and characteristics were operational in their lives in living for the common good. The transcripts of the interviews were used to determine under which of the new descriptors of the meaning of the phrase “the common good” the interviewees fit and with what justification.

The challenge which these results present to the adequacy of David Kolb's (1984) learning theory is not a challenge to its adequacy for acquiring experiential knowledge in the cognitive domain, but rather its failure to include knowledge acquired in the affective domain, the realm so closely related to personal growth and the development of character, and the ability

to live for the common good. This article establishes service-learning as “active learning” and places it within Lee Shulman's (2002) “Table of Learning”. The “pedagogies of engagement” explored by Russell Edgerton (1997) are examined.

The Meaning of the Term “The Common Good”

A definition of the term ‘common good’ is not given in either of the resource books used for this article. The Berkowitz (1987) and Parks Daloz et al. (1996) studies tell the stories of ordinary people who have achieved extraordinary accomplishments in their communities. Berkowitz (1987) begins his book by describing *common good* as a word that describes how community can be created and used to improve the quality of life. He profiles ordinary people who have “journeyed, sacrificed, taken risks, and conquered adversity” (p. xi) to improve the lives of others. He concentrates heavily on the values, attributes, and characteristics of his interviewees that led them to be heroes. Parks Daloz et al. (1996) begin their book with the acknowledgment that there used to be a “commons” in American towns: the common area in the center of rural New England communities, the wharf in fishing villages, Main Street, the area in front of the county court house, or the big round table in the rear of the village restaurant. These were “commons” where people frequently came together to discuss issues confronting the community, suggested resolutions, and later helped enact those suggestions, benefiting the larger community. The main emphasis of Parks Daloz et al. (1996) is not on the finding of a new commons - i.e., a physical place, but on the values, characteristics, and influences that led their interviewees to live in ways that would benefit the larger community.

For this study it was important to identify specific descriptors to select participants. The broader perspectives of agents for social change, improving quality of life, and how one’s

profession can provide a platform to work for the common good underscore the selection of descriptors. A phrase in Parks Daloz et al. (1996) contains specific and descriptive language that was helpful in determining the criteria to identify participants, “We sought people who had demonstrated perseverance and resilience. Most had sustained more than twenty years of work on behalf of a *more just and humane world*” (p. 6). Using Parks Daloz et al. as an exemplar of the specificity needed to clarify participant descriptors, three modes of living for the common good were identified:

1. Doing justice
2. Creating a more humane world
3. Using one's profession for the common good

In the following section the stories of the STEP participants selected for the study illustrate their commitment to the common good. The section is divided into two parts. The first profiles participants who, in their professional and community lives, focused their engagement in doing justice; the second section presents the stories of those participants whose professional lives and community involvement have intersected to create a more humane world.

Study Participants

Professional and Community Involvement Focused on ‘Doing Justice’

Study participants in this group were selected for the nature of their political activism and the extent of their impact on society over time, whether in local neighborhoods or in the larger framework of institutions in their communities. In each case, persistence, resilience, and steadfastness are evident. Each participant took career risks, made long term commitments to support community need, and used their STEP experience to further the cause of social justice.

Merrie Milton

When Merrie Milton graduated from college she moved to South Carolina where she got a job teaching second grade with the purpose of continuing to work for the Civil Rights movement. With friends, she picketed a dime store serving the African American community, one that had no black employees, and they did so until such time that some were hired. She also had a powerful impact on a local radio station "...that played black music selected, played and commented on by a DJ who was white, which we did not think was right." Merrie goes on to say, "Myself and a couple of other people wrote to the sponsors, Coca-Cola, Budweiser, etc. and they canceled their sponsorship until the station hired a black DJ...and there was another time we were just driving down the street in Greenville, South Carolina, with my friend Smitty, who is not white, ...and the police stopped us for no apparent reason, put a gun to my head and wanted to know what we were doing there." After three years Merrie lost her job with the school because of her civil rights activities, and moved back to Detroit where she taught for twenty years in an inner city school. She had 35 African-American and Hispanic first- grade children in a very poor and challenging environment.

David Hollister

David Hollister heard Dr. King's speech launching STEP. "I was mesmerized by his presentation, and when he finished the speech, I went down the back stairway and met him for probably 30 seconds, maybe a minute. I was so moved by his vision and his call to action that I volunteered on the spot to teach in the STEP Project. I volunteered the summer of '66 and then again in the summer of '68....The 30 seconds in which I met up with King were probably the most significant in my life. Before I met him I had an intellectual understanding of deeply personal commitment, but hearing that message and engaging his eye contact fundamentally

changed my life...I have always tried to take that experience with King, and then the years in Mississippi, and internalize them as I sought to be a leader on a local level...Coming back from Mississippi the second year and making a decision to enter politics, 'cause I was close to going to Canada, changed my life. Then running for County Commissioner; Grady Porter and I won that election. We were the only Democrats that had ever been elected to that Board and the first night we introduced two resolutions: one to stop the war in Vietnam and the other to support the grape boycott of Caesar Chavez. We were disruptive, and they were angry that we would bring social activism to the County Commission...It really was a very tense period. I, after four years, became chairman of the Board of Commissioners”.

Linda Garcia Shelton

“My professional work is in the area of primary care psychology, largely within academic family medicine. My practice, teaching, and research have focused on medically under-served urban populations, which tend to be largely racial and ethnic minorities. My community involvement stems from my work. I worked with a community-based umbrella organization to develop plans for a multidisciplinary health care clinic that has services the community defined as important to them. The plans also included health professionals’ education within the sites, as well as a health research program that was driven by the community’s definition of what they needed to know, not the university’s definition of what it was important to study.”

Linda’s statement indicates her commitment to work for justice. She was a very early pioneer in the “Scholarship of Engagement” movement, insisting that the service provided and research undertaken be that which the community wants. She put her professional life on the line insisting that the research being done be about what the people in the community wanted to know, not what the professors or university wanted to research.

Christine Lundberg

“I didn’t participate in STEP twice; I just stayed on at Rust College and helped with STEP during the summer of ’67. I worked at Rust College in 1966-1967 and 1967-1968 as the Physical Education Director. I left Rust College and went down to Drew, Mississippi, and I taught for two years there. I was one of two white teachers in the black high school. When I was in Drew I had the chance to meet Fannie Lou Hamer and was involved in many marches with her. I lost that job because I was out in a march picketing for equal employment opportunities for blacks, so my contract was not renewed. I went down to Jackson, Mississippi, and worked in the Mississippi Head Start Training Coordinating Council for five years as Parent Involvement Coordinator. When I was down in Jackson, I got involved with the NAACP Legal Defense Fund. After that I moved to Washington, DC, and you name the marches; whether it was for the Equal Rights Amendment, abortion rights, women’s health rights, gay rights, anti-war; I mean, I don’t know how many miles I’ve put on this body marching. I also served on the Berkeley County Community Relations Advisory Committee in Martinsburg, West Virginia. I now direct the Small Business Development Center in Martinsburg, helping blacks have equal opportunities in developing their own businesses.”

Lewis C. Rudolph

“During my senior year I applied to the Peace Corps to go to Brazil and was accepted. Paul Herron (2), who had an instrumental trigger effect on my decision-making, asked me, 'Why are you going to Brazil? You should think about going back to Detroit and doing work in your own community.' This was one year after the Detroit riots. That question had a searing effect on my decision-making and I thought about it overnight. I remember being in the Holly Springs movie theater, sitting in the balcony. A man by the name of Roundtree, who was rumored to be

the head of the local Ku Klux Klan in Holly Springs, ran the theater. Here I was, sitting in the balcony, and I heard my name being called, paged by Roundtree, and I thought of the worst case scenario. Hearing my name called in a dark theater had all kinds of fear going through it. I followed him out to the lobby; he knew exactly where I was sitting, and he said, 'There's a phone call for you,' and I thought, 'Okay I'd better be ready for anything,' and he said, 'It's your mother,' and it was. She said, 'Your tickets for the Peace Corps have arrived.' I said, 'Send them back: I'm not going.' Immediately following STEP I served as a teacher intern in the Detroit Urban Corps, Detroit Public Schools. In the late 1970s, I served as Educational Coordinator, Training Specialist at Focus HOPE of Metropolitan Detroit.

Later in his career with the United Way, Lewis collaborated with national leaders and institutions, including the Kennedy School of Government at Harvard University and the Annie E. Casey Foundation, to change the United Way business model from one of 'fundraising' to one of 'community building'. In the process, he risked his professional career to change a large bureaucracy to a more just agency. Lewis's work is that of a change agent working for the common good (2).

Professional Work and Community Involvement to Create a More Humane World

Study participants in this group were selected for the ways in which their commitment to social change in their communities was embedded in their careers and professional work. Their stories illustrate long term commitments; costly and courageous self-giving; and constancy and stability. Participants' stories demonstrate the ways in which they used their STEP experiences to motivate community leadership and engender commitment to and with others.

Kay Snyder

Kay Snyder participated in STEP at the end of her sophomore year. She had been actively engaged in the planning of the program during her sophomore year and served as the Social Studies coordinator in that process. She was so fully engaged that she had a deep sense of ownership of the program. Kay had never considered teaching as a career but was immersed in the planning and preparation for this project, working with faculty to develop the curriculum, determining how the program would be structured, and assuming responsibility once she arrived at Rust for her part managing the project. Dr. Robert Green, of the College of Education and co-project initiator, said to her during the planning of the project, “You should get a Ph.D. and prepare to teach in a university.” During this period, the preparation of women to be teachers was viewed as an insurance policy in case they were left alone with a family of children and no husband. Kay discovered during this project that she loved the challenges of planning, administration, and teaching college students, and became convinced that this was her “calling.” She credits STEP with a large role in helping her come to this realization. Viewing the teaching of Sociology as a calling, she uses it and her life to “create a more humane world.”

Thom Peterson

In Thom Peterson’s reflection on STEP, “You don’t know what the impact is gonna be in the long run, it could be something one person says [that] sticks with somebody else. Maybe it’s a conversation with your brother or your sister that you don’t even remember but they remember it very well. It’s been a torch for them. That’s what I think I took away from this experience. It was that if you think that something is right for you, you go ahead and do that. You go ahead and give it your best shot and it may have some positive benefits. You just hope for that....Yeah, and if what propels me, I share that

with somebody and they think, not only of the content, but of what we're talking about, you know, not only how you might want to learn to study a little bit more effectively, but they might also think of the idea of helping the next person along the line: what a benefit that is!"

Phyllis Barten Harris

"I am a church musician, Director of Music Ministries at St. Pius V Church, Dean of the American Guild of Organists – Houston Chapter, past president and president-elect of Bay Area Chorus, and I spent eight years in Mexico teaching English as a second language. I provide 'Pipe Organ Encounters' for high school pianists, lead choir tours in Italy, organize community choirs, and engage in community theater. When I was invited to go along and help with the music, I jumped at the chance. My father was a minister, so I have always been aware of people who had been under-privileged in one way or another. During the three summers I spent in Mississippi, I went my sophomore, my junior year, and at the end of my senior year I did not go, but after my first year of teaching, I went. I probably learned much more than I taught. It was definitely a part of, not only my formal education, but a lifelong learning experience. Why did I go back a second and third time? Because it was the most interesting, fulfilling thing I had done at that point, and I became thoroughly convinced that education was the key to getting out of whatever situation that you happen to be in."

In reflecting on what she learned, Phyllis said: "I thought that I was going to teach them all how to read music and learn wonderful things about how to work together as an ensemble. I didn't expect to learn quite as much as I did about hand jiving and the correct way to do 'Were You There When They Crucified My Lord.' It was an eye-

opening experience to find out that people who didn't always read music were probably much more innately musical than I was."

John Schuiteman

"I was a senior at Michigan State and in the Air Force ROTC program. I was graduating and I didn't have an assignment yet for the military. I had time, and it seemed like a good opportunity. Becoming a STEP participant gave me the experience of being a teacher, which I enjoyed very much. Following service in the Air Force from 1966 to 1970, I returned to MSU and earned my Ph.D. in Political Science. This permitted me to teach Political Science at MSU, Lansing Community College, Texas Tech University, and Virginia Commonwealth University. I was also hired to testify as an expert witness on elections in a case initiated by the Virginia ACLU in 1983. The case sought to increase the probability of Afro-Americans being elected to the Town Council of Farmington, Virginia."

For John, "Going on the last day of the James Meredith March against Fear into Jackson, Mississippi, was something I undertook with some trepidation." (Dr. Robert Green, co-project initiator of STEP, had taken a leave of absence from MSU during 1966 - 1967 to work with Dr. King and the Southern Christian Leadership Conference [SCLC]. He was assigned the responsibility of representing SCLC in the James Meredith March against Fear, from Memphis, Tennessee, to Jackson, Mississippi. The night before the last day of the march Bob Green came to Rust College and invited members of STEP to participate in the March.) "When Bob Green came and asked us to participate in the last day of the march, I know people make a difference - there was always in STEP a kind of encouragement, a source of future courage for me, knowing that it was important to step

over that line a little bit in terms of telling people, 'This is not right.' It gave me a little more fortitude in that way.”

Caroline Wong

“For sixteen years I served as a high school and middle school teacher, and piloted the high school Ethnic Studies Program for the State of Hawaii. I have been serving as the Principal of the Moanai Middle School for the last sixteen years. I also piloted the Character Education Program for state schools. My school was recognized as the National Service Learning Leader School in 2001. I served as the President of the Hawaii Secondary Principals Association from 1998-2004. I also served as the ASFS state representative from 1980-1990, and was actively involved in community outreach work through church, education, and building expansion programs, as well as community service. I have also been actively involved in youth athletic programs, parent-teacher organizations, and served as President of the Hawaii Association of Secondary School Administrators. As I look to where I’ll go after I retire, I definitely will continue to seek out opportunities for service. I have quite a few different groups asking me if I’ll teach at the university as a “Specialist,” not a tenured line or anything, but just to share because I do have such a rich school perspective in terms of how to build a passionate and maintain a compassionate focus on kids, or the needs of kids.”

When asked, ‘Do you think your career, as a leader and as an educator was shaped by this experience?’ Caroline answered, “Oh definitely, definitely. STEP was a key for me in understanding and clarifying. I had planned to be a teacher, but it definitely clarified for me the steps that I would need to take as a classroom teacher and as a leader.”

William Skocpol

“I came from a suburb of Dallas. The city was all white; the school system was all white except that there was a black subdivision that had its own schools. And so there was no integration in my community. It also was the heart of conservative Texas. I came to Michigan State as a Goldwater conservative in 1964; by the time of the election I had my doubts, and by the next year I was ready to be receptive to the STEP opportunity.”

“I taught in the Math Program. I learned a lot. Right away you learn that what you plan to say is much more than you actually got across in class, so you interact adaptively, and that’s been a good lesson for the rest of my career as a college teacher. The best prepared students learned the least and the least prepared students learned the most.” As a teacher, William reflects on the differences between students, like the one who came from an affluent background and private school education but never really engaged in the work. “He just took the easy attitude...enjoyed the social aspects of the program but didn’t really engage the material.” The other extreme is a young man, “...very slow speaking...with huge hands who wrote laboriously and at the beginning it seemed that he didn’t have a clue.” Watching this student “...catch on and then actually do quite well in the space of four weeks was gratifying, but it wasn’t just that he learned. It was this sense of accomplishment that you could see. He undoubtedly had been through a school system with very low expectations; he’s been led to expect very little of himself, and the glimpse that he had more abilities than he realized was really a satisfying thing to see.”

“There’s a very important personal aspect to this, that is, as a college teacher, I sometimes deal with very large classes, 120 students, and I can’t get to know all of the students equally well. Educational research has shown that lecturing is the least effective way of

imparting information in Physics, but we have to do it this way, for that is the way the university is structured. But I think what that leaves out is that even though the lecture may present information that goes in and out of the student's mind, it keeps students connected and engaged, and now there are new tools, [such as] the clicker-type personal response systems and so forth, that keep the students engaged in what is going on. The personal factor is very important to keep them from drifting away, because there are so many things that students feel they have to do, and that they do have to do.”

Elizabeth King Snodgrass

Elizabeth King Snodgrass is an art teacher of first and third grade students in a small rural community, Vermontville, Michigan, with a population of about 790 people. She has stayed in this small community during her entire teaching career. She participated in STEP in 1967 and 1968 and feels that the experience made it possible for her to help her students have that time period become “real” for them because she can speak personally about it. “I have been very active in my community, belonging to various organizations; how much stems from STEP or my upbringing I cannot say. My father was a church architect, and one of the churches that he designed was in Flint, Michigan, called Quinn Chapel. As a family we would go to the church dedication and ground breaking. So we got to know the Quinn Chapel people. They sent their choir to our little town church and helped us celebrate our 100th anniversary when I was a child and that had an influence on me. The minister, who was Reverend Mitchum, when he’d come to talk to my dad about building the church, would come to our home and eat dinner with us and everything. I would say that he had an influence. When Dr. King came here to speak I hadn’t given all that much thought about what was going on. When he finished his speech I was standing in the wings. Hearing part of his speech and meeting him personally definitely did have

an influence because it made me a lot more aware of what was going on. When I was approached about being a STEP participant there was no hesitation in my mind.”

“The STEP experience expanded my world a lot; it helped me adjust as to how I would be doing my teaching. Did this experience have any impact on my own personal growth? Yes, up to this point I was a very shy person. After the experience I became more assertive and independent. I actually traveled by myself to Taiwan to visit my brother who was working there. I would never have done that if it had not been for the STEP experience. Being in the project was a privilege; it was a privilege and something I’ll never forget.”

The stories of the study participants provide data that show how STEP influenced in them the outgrowth of values and characteristics associated with living for the common good: risk taking, courage, persistence, commitment to something bigger than themselves. Each of the participants came from different family and personal backgrounds; each one was attracted to the program for different reasons. Their voices reflect their sense of the real meaning of leadership and provide a window into their justification for engaging in work that would challenge the comfort of their everyday lives. For some, job security was threatened; for others, their career trajectories took them on uncertain pathways. Whatever the case, each one made passionate and intentional commitments to support in some way the civic needs of their communities.

The STEP participants’ accomplishments show the impact their work had not only in their communities but also on the individuals and institutions to which they were and, in many cases still are, connected (i.e. students, community leaders, school systems, religious organizations, and local and state governments). Each participant’s pathway was influenced by their STEP experience, extending to professional work dedicated to service in their communities.

Their reflections illustrate the transformational nature of the program, and how it helped to shape the values and personal characteristics they would later share in their communities. In each case, STEP helped to ground them in actions that would shape their lives and influence the lives of those around them. Think about the second grade teacher-activist, Merrie Milton, whose early life, grounded in civil rights, influenced her lifelong commitment to teaching; a chance meeting with Martin Luther King that motivated David Hollister to choose a career in public service; the decision of Lewis Rudolph to engage in civic work in his hometown of Detroit rather than in Brazil; and the service commitments that Caroline Wong has made during her years as a high school and middle school teacher in Hawaii. Their personal values and the worth that they attached to their early experiences as students drove their decisions to live their lives in particular ways: lives that crossed political, cultural, social and class lines; lives that involved personal risk; lives that engaged in activities that would contribute to the creation of a more just and humane world.

In the section that follows, service-learning and the conceptualization of ‘living for the common good’ are more deeply explored, contextualized by Edgerton’s (1997) focus on engagement as essential to learning and Shulman’s (2002) approach through educational taxonomies and the Table of Learning. The attributes associated with the affective domain are fleshed out more fully to determine the extent to which they were present in the lives of the study participants.

Service-Learning and Living for the Common Good

It is important to clarify that this study is not about how people gain new knowledge through experience. It is a study about how it is that ordinary people can accomplish such

extraordinary things. Berkowitz's (1987) answer is that it is about values and internal qualities, and a personal excitement and energy about the work they are doing. "...it may be belief in and reliance upon traditional virtue" (Berkowitz, 1987, p. 322) and latent qualities that are capable of expression in all of us. As in Berkowitz's heroes, the STEP participants, too, are ordinary people committed to their communities in very personal ways. Each one has drawn from something much deeper than new knowledge gained from experience but rather from the values and human characteristics that distinguish them uniquely from others. Living to create a more just and humane world evolves from the affective domain, and those distinctions of personal growth and character development that help to "... [expand] the frequency and duration of heroic and other helping actions in our society" (Berkowitz, 1987, p. 326).

David Kolb's (1984) foundational experiential learning theory is focused in the cognitive domain and has helped us establish our place in the academy. Kolb has shown us, and the skeptics, how people acquire the coin of the academy—assessable knowledge through experience. However, this article is not about cognitive learning expressed in Kolb's work, but rather about the affective domain and the characteristics that distinguish it from the cognitive realm. This article is about the value systems of ordinary people who engage in and are committed to civic needs in their communities. It is about service-learning and the extra-ordinary outcomes that result from higher order learning and are centered in the personal characteristics of the participants. It is about the pedagogy of engagement and the learning that occurs through deepened involvement in communities.

In 1997, Russell Edgerton delivered a White Paper to the American Association of Higher Education in which he spelled out the problems confronting higher education and what his agency, the Pew Charitable Trust, would commit their resources to. In that paper he

characterized the dominant mode of teaching and learning in higher education as teaching and telling, learning by recall. “That mode of instruction fails to help students acquire two kinds of learning that are now crucial to their individual success and critically needed by our society at large. The first is real understanding. The second is ‘habits of the heart’ that motivate students to be caring citizens. Both of these qualities are acquired through pedagogies that elicit intense engagement” (Edgerton, 1997, p. 62). Edgerton, however, was not only talking about service-learning but also about project-based learning, problem-solving learning, collaborative learning, and field-based instruction. These forms of learning require deep understanding on the part of caring individuals to support individual success and society at large, “each...organized around a particular pedagogical idea, and each...capturing the imagination of a particular group of faculty in different fields” (p. 62). Edgerton emphasizes the importance of concrete problem-solving, peer groups, and collaborative teams to produce “...powerful kinds of learning [that] are more likely to take place when people work together” (p. 63). Edgerton further asserts that “...experiential learning through community service can be a powerful component of academic study if the two are brought together in structured reflection” (p. 63), resulting in a pedagogical approach that motivates understanding and caring to support the common good.

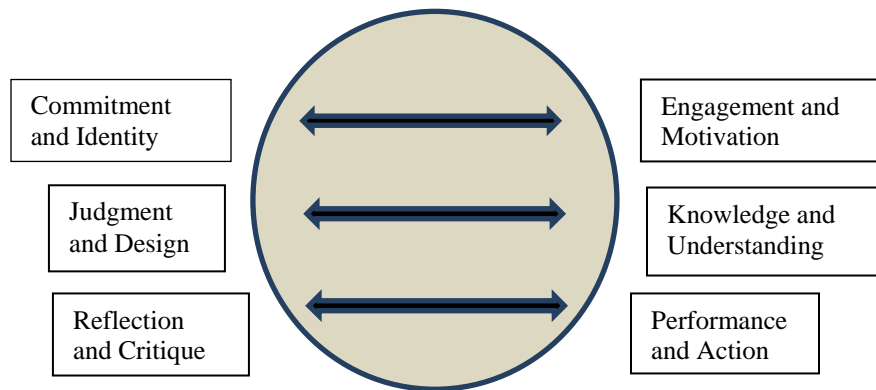
Edgerton (1997) emphasizes, “To be a citizen one must not only be informed. One must also care, and be willing to act on one's values and ideas. Crucial to all the new civic literacies is the development of an emotional identification with the larger community and the belief that, in the face of overwhelming complexity, one individual can make a difference” (p. 35). Edgerton (1997) asks, “How do we learn such 'habits of the heart'? The complete answer is complicated, but the quick answer is that students acquire habits of the heart in situations in which they are intensely and emotionally engaged: not just reading a play but acting in it; not just reading about

the homeless, but working in a soup kitchen or homeless shelter, and reflecting on what they have experienced” (p. 36). It is this idea of action and ‘reflection’ that tips the balance, creates an edge, and brings those experiences in soup kitchens, homeless shelters, and play productions to points of reality. These are situations that connect people in need to the emotional engagement of individuals who are committed to improving the lives of others.

By digging more deeply into teaching and learning methodologies we are able to better understand the multidimensional characteristics of learning and the cyclical qualities associated with it as a process. Shulman (2002) points out that “many educators across the world know the six categories of Bloom's (1956) Taxonomy of Educational Objectives by heart: knowledge, comprehension, application, analysis, synthesis, and evaluation. Complicating things further, Bloom (1956) recognized that the cognitive domain was only part of the picture. Later, the affective domain taxonomy was added by Krathwohl, Bloom, and Masia (1973). It is the affective domain taxonomy that organizes learning through the stages of reception and response, identification of worth, prioritization, and internalization of values. Shulman (2002) explains that the affective domain depicts a process that begins with a willingness of learners to engage in and respond to an experience, valuing its teachings, “...organizing it within their larger set of values and attitudes and, ultimately, internalize[ing] those values such that they no longer need an external stimulus to trigger the associated affective and emotional responses” (p. 39).

Shulman's (2002) understanding of the value of taxonomies motivated the development of one that he labeled, “Making Differences: A Table of Learning”, in which he identifies characteristics of a pedagogy of engagement (p. 42): Engagement and Motivation, Knowledge and Understanding, Performance and Action, Reflection and Critique, Judgment and Design, and Commitment and Identity.

TABLE OF LEARNING
(Adapted from Shulman, 2002, p. 42)



According to Shulman (2002), “In a nutshell, the taxonomy makes the following assertion: Learning begins with student engagement, which in turn leads to knowledge and understanding. Once someone understands, he or she becomes capable of performance or action. Critical reflection on one's practice and understanding leads to higher-order thinking in the form of a capacity to exercise judgment in the face of uncertainty and to create designs in the presence of constraints and unpredictability. Ultimately, the exercise of judgment makes possible the development of commitment. In commitment, we become capable of professing our understandings and our values, our faith and our love, our skepticism and our doubts, internalizing those attributes and making them integral to our identities. These commitments, in turn, make new engagements possible and even necessary” (p. 38). Shulman (2002) emphasizes that in this context what may appear to be the terminal stage of the process or sequence of constructs can be the starting point of a new cycle, hence new learning. For example, Shulman points out that “...it's possible to imagine a situation in which commitment is itself the starting point for new learning” (p. 42). A cyclical rather than a hierarchical or stepped construct for learning suggests, in Shulman's view, that taxonomies should be manipulated and played with,

recognized as propositions and ideas that can be thought about within a range of educational conditions and situations. "...they are ideas that become useful when we treat them seriously and yet with a bit of skepticism, disrespect, and playfulness...an attitude that we try to foster in our students..." (p. 42).

Shulman (2002) has reservations about what may be missing from the elements in the Table of Learning. "In particular, I'm sensitive to the potential or apparent absence of emotion, collaboration, and the centrality of trust...Although engagement and commitment are certainly constructs intended to convey a strong component of emotion and feelings, I worry that the table as a whole feels overly cognitive. How might it be revised or interpreted to remind those who use it of the centrality of the emotions in the motivation to learn, the exercise of reason, and the development of character—all legitimate and necessary aspects of any vision of the well-educated person" (p.43)?

Acknowledging Shulman's (2002) reservations about the Table of Learning heightens the need to clarify the language and meaning that we use to describe the values and personal characteristics we seek in those who would work for the common good. The STEP participants identified attributes that helped them to describe the emotional elements that influenced their commitment to the premise of the program. The STEP attributes parallel those of the participants in both the Berkowitz (1987) and Parks Daloz et al. (1996) studies and are presented later in this paper. We might consider that Shulman's Table of Learning provides categories of affective learning within which these attributes fit.

The following section examines STEP and the pedagogy of engagement in relation to the affective domain. Participants' voices emphasize the depth of the emotions that underlie their

commitment to the program as well as to each other in various stages of their participation and in their differing roles.

STEP, Pedagogies of Engagement, and the Affective Domain

What qualifies STEP as a pedagogy of engagement? As we understand its organization and structure, STEP was a collaborative, project-based service-learning program whose purposes were determined by the needs of the agencies being served. The program integrated benchmarks of service-learning as defined in the literature and understood by practitioners of this pedagogy, including "...the accomplishment of tasks that meet genuine human needs in combination with conscious educational growth" (Stanton, Giles & Cruz, 1999, p. 2). "The learning phase of the project...involved the applying of knowledge and skills acquired in the classroom in a very different culture...clarifying [for participants] their values, leadership development, and personal growth through journal writing and continual reflection during and after the project" (Duley & Springer, 2013, p. 108). STEP emphasized service-learning criteria that Stanton et al. (1999) identified to be important for educational change: connecting interdisciplinary study to human need; inviting the community to engage in the process of higher education; and integrating "...the life of the mind with the habits of the heart" (p. xi).

Collaboration and STEP

Collaboration is an essential ingredient in successful experiential learning. Collaboration helps to bridge the divide between institutions and communities, and supports connections between students' educational needs and "...an emotional engagement with the larger community" (Edgerton, 1997, p. 35). Collaboration has been identified as a strengthening agent

for such programs by helping to build communities of learning. It is through their collaborations that these learning communities acquire the capacity to bridge barriers that often prevent high levels of cooperation among its members. The STEP service-learning project was collaborative on multiple levels within MSU and in its relationship with Rust College. A shared ethos for teaching and learning and common vision for STEP supported implementation and achievement of its goals. Dean McMillan came to MSU to consult with the students and faculty the first year. Eddie Smith, Business Manager for Rust College, and other staff members participated in the subsequent Spring Planning Retreats. A collaborative approach at the outset was established, relaxing any administrative or cultural barriers that might have prevented advancement of the project, and gaining buy-in from the various constituents involved in organizing the program. The players in the STEP partnership built mutually beneficial relationships that were grounded in collaboration and centered in both shared goals and accountability for the success of the program.

The reflections that follow provide participants' perceptions and understandings of how STEP came together programmatically and the impact it had on transforming their lives.

Kay Snyder

“There was a group of us; we knew many of the people who were setting STEP up. These leaders involved a number of us from the very early stages of the planning. So I think this program was something that had a real impact on my life; it was to be taken seriously, working with faculty who were committed to civil rights. They were committed to something big, and being involved in the various steps of this gave me a real sense of ownership. Today, when I was hearing again the speech that Martin Luther King gave here at MSU in ‘65, you know, I had

helped lead him in and talked with him that day, so those kind of involvements for a sophomore were transformative in terms of my life.”

Linda Garcia Shelton

“I was involved right from the beginning; I was in the first group in ‘65, and I was again in ‘66...Then in the ‘67 year I was involved in raising money and setting it up, but I did not go.” In 1965 Linda met Harold Shelton, who was also a STEP participant. They were married in the spring of '66 and spent their honeymoon that summer working in STEP.

William Skocpol

“About three weeks into the 1966 session, I noticed another volunteer. We were both students at Michigan State, but with 40,000 students we probably wouldn’t have met, so we rapidly took great notice of each other, and fell in love. We spent the next year as leaders of some aspects of the 1967 program. I coordinated the people who were developing curriculum and teaching skills for math, and Theda did that for communication skills. On the sort of educational side of things we had those roles, and by the end of the year we got married on June 10th and then went down on June 17th to oversee the beginning of the program and then return to East Lansing.”

Participants’ voices emphasize their deep commitment to the premise and values of STEP. Each participant experienced a transformation that they carried with them beyond those early years into careers and their adult lives. And for some, important relationships grew out of a common bond to work for a more humane society.

The Affective Domain and Insights Provided by the Table of Learning

The STEP participants who provided the data for this study identified ten of the same values and characteristics as did the people in the in-depth studies conducted by Berkowitz (1987) and Parks Daloz et al. (1996). These values and characteristics fit within Shulman's (2002) Table of Learning and attributes associated with the affective domain.

<u>Values</u>	<u>Characteristics</u>
Belief in the power of one person to make a difference	Naiveté Willingness to take risks
Belief in hard work and that it pays off	Living within the tribe, and the ability to break tribal barriers
Spirituality	Persistence, perseverance, resilience
Compassion	Experienced marginality as a factor in the development of compassion
'Do the right thing.'	

The STEP participants also answered two questions:

“How did the experience impact your view of the world and of yourself?”

“How did the experience contribute to the way you live your life?”

The following quotations and summaries from the interviews with the STEP participants illustrate the intense engagement of the students as well as the development of understanding, reflection, exercise of judgment, and the establishment of their identities through personal commitment.

Kay Snyder

“I want to say something about the moral issue. And that is, I look...at my journal and I realize there was this moral issue that needed to be addressed, a transformation taking place, but what I also realized repeatedly, from the students that we worked with and subsequent

involvements, that...for whites from the North to go down and think, 'Oh Mississippi, they have such a problem and we need to help with this problem,' was really very presumptuous and very ethnocentric. What I often realized is that for blacks in Mississippi at that time, this was their home and for us to come...and put-down their state almost viciously, was offensive. I came back to the North...to my own situations, to realize what kinds of inequalities existed. I knew about them, but it wasn't so black and white. There were many things that we needed to do but that weren't being done in the North, and there were many issues involving not just race but gender, and social class as well. And so it was a...humbling experience. They (the Rust College students) wanted us to be mindful of what we were saying to them, and that sometimes we were more concerned with changing the society than dealing with their issues. So looking at my adult life, not only did I become a college professor but, also I teach sociology, and my area of interests is equalities, and I now teach a lot about gender in sociology. The sociology of gender...wasn't even a topic then; I never studied it in graduate school. It certainly wasn't an issue at that time, but it was the undercurrent of realizing, now, wait a minute, wait a minute, if we're going to talk about justice and inequality, hmm....it isn't just in one domain. We have to think what if, what's happening to women. The seeds of all of this were planted in the work of the STEP Project.”

Merrie Milton

After graduation Merrie moved to South Carolina to teach third grade and support integration. By non-violent direct-action she, with others, forced a store serving mostly African-Americans to hire black clerks and a radio station, advertising to African-Americans, to replace a white disc jockey with an African-American. Because of these involvements Merrie's job contract was not renewed. She returned to Detroit's inner-city to teach a class of 35 African-American and Latino first grade children in a very difficult

educational environment for twenty years, retiring only because of a serious health problem.

Christine Lundberg

After the 1966 STEP project Christine taught for two years at Rust College, then taught in a black high school in Drew, Mississippi where she met Fannie Lou Hamer and participated in many marches for racial justice with her. Her job contract was terminated at the end of the second year because of her non-violent direct-action in support of African-American employment. Christine moved to Jackson, Mississippi and worked for Head Start for five years, becoming involved with the NAACP Defense Fund. Later, she moved on to Washington, D.C., participated in many protests for social justice and now directs a Small Business Development Program in Martinsburg, West Virginia helping African-Americans start their own businesses.

The Affective Domain and STEP

The following participant summaries depict the values and characteristics of risk taking, belief in doing the right thing, belief that one person can make a difference, and commitment. Each one is associated with supporting the civic needs of communities. Each one demonstrates intentional choices on the part of participants to engage in the process of learning that Shulman (2002) outlines and is previously referred to in this article.

John Schuiteman

John Schuiteman, an Air Force ROTC MSU graduate awaiting assignment in Vietnam, came from a relatively conservative background. Teaching at Rust and participating in the last day of the March Against Fear led him to get a Ph.D. and teach Political Science. His STEP experience provided him with an understanding of his potential for leadership and about his

capacity as an individual to make a difference. Acknowledging that his brother is gay, John became pro-active in marching for Gay Rights. As a Vietnam veteran, he protested against the war in Iraq. "...I don't know if I would've ever done [this] had I not had that experience of the last day of the march into Jackson. I haven't been a great leader of anything in particular, but I believe in participating; I've been standing out in front of the courthouse once in a while down in Richmond protesting against this war in Iraq/Afghanistan. So my inner journey has definitely been affected by STEP. This reunion experience has put me in touch with that." Speaking out when others remained silent became for John "the right thing to do," and STEP gave him the courage of his commitments.

David Hollister

Despite the acknowledged risks, David and his family chose to spend two summers in the STEP program. Because of his opposition to the war in Vietnam he was considering emigrating from the United States to Canada, but because of the meeting with Dr. King and his participation in STEP, David chose to go into public service. He successfully ran for the office of County Commissioner, served nineteen years in the Michigan House of Representatives advocating for the welfare of the poor; ten years as Mayor of the City of Lansing during which time he unified a very divided community, and raised an endowment of \$2.5 million for scholarships for at-risk 5th graders; and currently serves as the Director of the Primas Civitas Foundation, bringing new businesses into the Lansing area.

Characteristics that Matter

In the following participant summaries spirituality, hard work, persistence, perseverance, and resilience are illustrated.

Thom Peterson

“I am Supervisor of Energy Management at Grand Rapids Public Schools, and I’ve been there over 20 years, but my role in that position as facilities manager is really translating the technical gizmos for human use so staff and students feel comfortable with the technology and equipment. We want to provide an environment that works for them, as well as being energy efficient.”

From his religious background Thom sought to understand his work as Facilities Manager for the Grand Rapids School District as a calling. Since the STEP project, he has been a strong advocate for the importance of protection of the environment and his responsibility for it in his professional work as well as his personal life. Since 1991, Thom has participated in the West Environmental Action Council Transportation Working Group, and has been an advocate and activist for bicycling, transit, and transit-oriented development. “I have [also] been a mediator and mediator trainer for the Dispute Resolution Center of West Michigan since 1991, involved in the Creative Response to Conflict, International (Grand Rapids branch) from 1996-2000, [and a] trainee and trainer for Children’s Creative Response to Conflict, which are techniques for classroom management”.

Caroline Wong

“I was raised in a Christian family, and there was always that sense that you’re given gifts, and they’re not for you; you should use the gifts that you’ve been given. There’s always this, not only concept, but I saw my parents live it out; doing for others and involving themselves in other people’s lives. And...you go from accepting your parents' values to making them your own or adopting others.”

The relationship between service-learning and pedagogies of engagement is seen in earlier sections, beginning with interview data collected from the STEP participants, and from connections to the literatures examined for this paper, although this author recognizes that the origins of the study predate the uses of these terms. This relationship is more clearly illustrated in the section that follows through participants' reflections on their lives as adults as they moved into professional roles and deepened their commitment to justice in their communities.

The Relationship between Service-learning and the Scholarship of Engagement

There is a developing movement within higher education, the scholarship of engagement, in which faculty are seeking to do what Linda Garcia Shelton describes as her work, "My community involvement stems from my work. I have worked with a community-based umbrella organization to develop plans for a multidisciplinary health care clinic that has services the community defined as important to them. The plans also include health professionals' education within the sites, as well as a health research program that is driven by the community's definition of what they need to know, not the university's definition of what is important to study." Linda's clarity about her professional work and the strength of its connections to both her personal life and her community characterizes the foundations of the scholarship of engagement and is recognized among practitioners of service-learning as a way to deepen community involvement through reciprocal and collaborative action. Engaged scholarship involves faculty partnerships with the community, includes explicitly democratic dimensions, and seeks to facilitate problem-solving work to advance the public good (NERCHE, nd.).

Caroline Wong's leadership style also is an expression of the scholarship of engagement. "As a leader I look to a lot of other leaders to see what type of leader I want to be, and I really

would define myself as a servant leader. I'm here to live, but I'm also here to serve you and serve your needs, and that concept was intrinsic to the Holly Springs experience. We were there not because we had something more or something better, but we were there to walk beside people and live with them and share with them and be of service to them to meet their needs.”

Caroline's belief that her purpose is to serve those in her community originates in the affective domain, in the values she observed in her parents and the ways in which they engaged with those in need. For Caroline, the values her parents espoused during her early life became examples that guided her to a life of service and leadership in her community.

There is also a part of our history in higher education that ties us to the scholarship of engagement and Shulman's (2002) Table of Learning. Robert Sigmon (1979), who authored *Service-learning: Three Principles*, contributed his gift to us early in the history of the service-learning movement. His deep sensitivity to the nature of the learning that ought to take place on the part of all participants in any service-learning, civic engagement activity led him to describe principles of learning with three requirements: 1) those being served control the service; 2) those being served become better able to serve and be served by their own actions; and 3) those who serve also are learners and have significant control over what is expected to be learned. These principles have become a central part of the developing scholarship of engagement movement (Fear, Bawden, Foster-Fishman, & Rosaen, 2006). Participants in this movement have come to the understanding that they and we, if we wish to be effective, cannot seek to do our service *for* others but *with* them, in dialogue and in vulnerability. Those we seek to serve are not meant to be recipients of our services but invite us to join them as partners, to learn from and with them in seeking to meet the needs that they and their organizations have identified. The purpose of Sigmon's (1979) *Service-learning: Three Principles* is to help us understand and serve in this

way (see Appendix A). The questions that Sigmon asks are the same questions that faculty members working on the Scholarship of Engagement are asking as they work with community members and agencies (Fear et al. 2006). It is these same questions that faculty and institutions are asking as they embark on instituting and, for many, expanding their community engagement initiatives.

Conclusion

In the foregoing pages we have explored the meaning of the phrase “the common good,” and we have identified more adequate terminology for describing its meaning. We also have compared the values and characteristics of the STEP participants to those of other people who have lived for the common good, confirming that participation in STEP prepared the participants to live their lives in ways that would contribute to their communities to create a more just and humane world. Finally, we have validated the appropriateness of the categories used in this study as descriptors, and have explored the “pedagogies of engagement” of Russell Edgerton (1997) and Lee Shulman's (2002) “Table of Learning.” In so doing, we have confirmed the primacy of the affective domain, and the importance of Shulman's (2002) Table of Learning, for purposes of value clarification, and personal and character development, as opposed to David Kolb's (1984) learning theory, which is focused in the cognitive domain.

Four conclusions are identified from this study:

1. Service-learning and Civic Engagement can be life-transforming, leading people to “do justice” and “work to create a more humane world” and thus to work for “The Common Good.”

2. The affective domain as distinguished from the cognitive domain is the key to living for the common good. Therefore, we must encourage deep and searching reflection by participants asking such questions as, “What does this experience tell me about what is important to me?” “What is it that I value?” “What does it say about who I am?” “What is worthy of the investment of my life?” “What does it tell me about how I understand and view the world?”
3. Because the affective domain of learning is the form of learning that contributes to personal and character development, leading to living for the common good, we must plan, develop, implement and evaluate our programs to include as many aspects of the pedagogies of engagement as possible, use the Table of Learning as the overarching framework for our programs, and ask Sigmon's (1979) questions to make sure we are not exploiting communities.
4. Our work must be related to the scholarship of engagement as an outgrowth of, and parallel development to, the service-learning movement in order to be fully engaged in the academy and the community in doing justice and creating a more humane world.

ENDNOTES

1. A complete copy of the transcripts of the STEP reunion interviews is available in the archives of MSU Service-Learning Civic Engagement Center, along with DVD discs of the interviews.
2. Paul Herron, a Mississippi share-cropper's son, who participated as an incoming freshman at Rust College in STEP in the summer 1966, responded to an invitation from one of the MSU students to work in the student's lab at MSU for the next summer and stayed on to get his B.S., M.S. and Ph.D. at MSU. He served on the STEP planning committee in 1966-67 and on the summer staff in 1967 and 1968. He is now an Associate Professor of Anatomy and Neurobiology in the Medical School of the University of Tennessee. He interviewed Lewis Rudolph when Lewis applied to participate in the 1968 project.

APPENDIX A

PRINCIPLES FOR SERVICE-LEARNING

Robert Sigmon (1979)

Principle One: Those being served control the services being provided

1. Does the service being provided make any sense to those expected to benefit from the services delivered?
2. Who is being served by this activity?
3. How are those who are to be served involved in stating the issue and carrying out the project?
4. Who are the individuals who fill the roles in any service delivery activity? How do they relate to each other?

Principle Two: Those being served become better able to serve and be served by their own actions

1. Do those served grow as persons?
2. Will they be better able to serve themselves and others because of it?
3. Do they become healthier, wiser, freer, more autonomous, more likely themselves to become servants?
4. What is the effect on the least privileged in society?
5. Will they benefit? Will they not be further deprived?

APPENDIX A (2)

Principle Three: Those who serve also are learners and have significant control over what is expected to be learned.

1. All the active partners in a service-learning experience are learners: those being served, the student, faculty, campus program coordinator, the community supervisor, policy makers, and technical staff. Who, in a given instance, initiates the tasks?
2. Defines the tasks?
3. Approves the methods used in the tasks?
4. Monitors the task activities?
5. Determines when the task is completed satisfactorily?
6. Benefits from the task being done?
7. Decides that a server doing a task should be withdrawn from the work
8. Who is the server responsible to in the community?

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BIOGRAPHICAL SKETCH

John S. Duley

John is an Associate Professor Emeritus, Instructional Development Consultant, Office of Learning and Evaluation Services, Michigan State University (MSU). He began his work as a Campus Minister, 1948-68; served as the Director of the MSU-Rust College Student Tutorial Education Project in Holly Springs, Mississippi, 1965-68; and was Assistant Professor, Director of Off-Campus Cross-Cultural Learning Program, Justin Morrill College, MSU, 1968-76. He was a member of the Founding Conference of the Society for Field Experience Education, 1971 (SFEE); served as the Membership Chairman on the SFEE Steering Committee 1972-75; chaired and hosted the 2nd SFEE National Conference 1973 at MSU; and edited the Conference papers in the Jossey-Bass Journal, *New Directions in Higher Education*, Vol. 2 No. 2 Summer 1974, "Implementing Field Experience Education." From 1979-85 he served on the Board of Trustees, National Society of Internships and Experiential Education (NSIEE), was President 1982-83, and from 1978-82 was Director, CAEL - W. K. Kellogg Project LEARN in Michigan. He is the recipient of the 2001 MSU Outstanding Leadership in Community and Economic Development Award; the 2008 MSU Center for Service Learning and Civic Engagement "Outstanding Service-Learning Pioneer Award;" the State of Michigan, Governor George Romney "Life Time Achievement Award for Volunteer Service;" and, in 2010, the NSEE Experiential Education Pioneer Award. In 2012 NSEE honored him with the creation of the 'John S. Duley Life Time Achievement Award in Experiential Education' of which he is the inaugural recipient. Since 1982 he has been a Community Organizer.