56th Annual
Adult Education Research Conference
Kansas State University
May 19-22, 2015

Proceedings
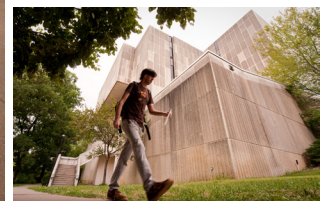
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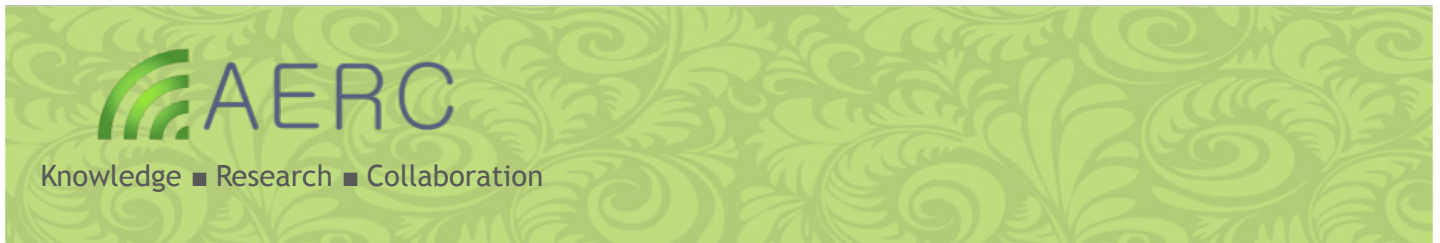**U N I V E R S I T Y** | College of Education

AERC on the Prairie

Proceedings of the
56th Annual
Adult Eduation Research
Conference
May 19-22, 2015

Kansas State University
Manhattan, Kansas

Jeff Zacharakis &
Royce Ann Collins,
Editors
Dianna Bartel,
Asst. Editor

Greetings and a very warm Welcome to the 56th Annual Adult Education Research Conference!

The Adult Education Research Conference (AERC) is a scholarly community of practice that welcomes all interested, engaged, and committed parties to presentations on the most recent research and practice in adult education. As the AERC Steering Committee, we are thrilled to offer you an exciting and robust schedule of presentations this year. The program offers a wide scope of adult education research trends from both national and international presenters. You may look forward to new insights into enhanced theoretical visions, interdisciplinary nuances, global trends, and international intersections and collaborations.

This year, we are honored to have some very important adult educators who have shaped the field in critical ways participate in the opening plenary. They belong to the International and Adult Education Hall of Fame and will share valuable insights and wisdom about their research as well as implications for the current landscape of the field. They will discuss where the field has come from, where it is now, and where it might go in the future. The speakers include:
Janet Poley, Michael Newman, Juanita Johnson-Bailey, James Pappas and will be moderated by Frank Spikes.

Prior to the conference, two pre-conferences have been scheduled. This year, participants can attend exciting presentations at the 23rd Annual African Diaspora Pre-Conference and the 8th Asian Diaspora Pre-Conference. Please also plan to attend our Business Meeting on Thursday at 12:30 PM – 2:30 PM at the Alumni Center. We have important topics to discuss and activities planned to celebrate our emerging scholars! The Phyllis Cunningham Social Justice Award and the Graduate Student Award will be presented. Nominations and the election of new members of the Steering Committee will be held, and we will select host sites for upcoming conferences.

Finally, as it has been our honor to serve the adult education community this year on the AERC Steering Committee, we also offer deep gratitude to our colleagues at Kansas State University for hosting this year's conference. It was a true pleasure to work with the entire team. Without their tireless energy and deep commitment, as well as incredibly organized host team working seamlessly to ensure a successful event, this important conference simply could not exist! Wishing you a wonderful and engaging conference - we trust our time together will create and preserve space for stimulating dialogue, networking, meaningful future collaborations, and essential directions for future adult education research.

2014 - 2015 AERC Steering Committee
Aliki Nicolaides, University of Georgia-Athens
Qi Sun, University of Wyoming
Nozella Brown, Kansas State University
Dianne Ramdeholl, Empire State College

May, 2015

Dear Colleagues,

Kansas State University, the College of Education, Department of Educational Leadership, and the Host Committee welcome you to the 56th Annual Adult Education Research Conference. We are honored to host this event of dialogue and collaboration with adult education scholars and students. This year we begin the conversation with reflections from four members of the International Adult and Continuing Education Hall of Fame on how the field of adult education has evolved over the past years and the challenges for the future.

In reviewing the papers included in the proceeding, we see several themes emerging. First, many researchers are focusing on adult learning, the individual learner, and instructors who teach adults in a variety of settings from the workforce to college. Second, social justice issues, culture, and community action emerge as a strong research themes in the field. A couple of other themes include adult identity development and transformative learning, as well as a few papers on arts-based education, prior learning assessment, health, and technology. These themes capture the broad focus of this group of scholars.

We conclude this year's conference with a panel discussion of Jack Mezirow's scholarship. The panelist papers reflect not only their personal experience with the man and development of transformational learning, they also highlight the gifts that Mezirow gave to the field.

We hope you enjoy your time in the Midwest, are able to engage in lively conversations about adult education, and leave with a sense of K-State and Kansas.

Sincerely,
The Host Committee
Jeffrey Zacharakis
Royce Ann Collins
Dianna Bartel
Judy Favor
Sarah Jane Fishback
Haijun Kang
W. Frank Spikes
Susan Yelich Biniecki

Plenary Sessions

Opening Session

Closing Session

Papers

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Round-Tables

International Adult and Continuing Education Hall of Fame Panel

Panel Members:

Juanita Johnson-Bailey

Michael Newman

James Pappas

Janet Poley

There have been major "sea changes" in adult higher education in the time of my career. Significant among those include online and hybrid education, the creation of adult centric and proprietary institutions, the concomitant unbundling of degrees and credentialing, the enormous growth of adult and non-traditional students, the true globalization of American style education and the reduction of adult education departments/tracks and/or their replacement with human resource development. I suggest that we are in a golden era of self-directed adult learning; but, that it is incumbent upon us in adult education to address more directly and with greater energy the impact of each of these trends. The field needs to expand or develop theories and policy that more effectively encompass the influence of academic technology, the use of social media in creating communities of self-directed learners, the changing nature of academia and the professorate and the shaping of the future of adult higher education.

James Pappas

It's Been the Best of Times:
My Twenty-Year Retrospective on Adult Education

Juanita Johnson-Bailey
The University of Georgia

Abstract: This essay presents a personal assessment of the ways in which the field of Adult and Continuing Education has succeeded and faltered during the last two decades and discusses how the field can address future challenges.

A Critical Reflection on Two Decades in the Adult Education

When I was asked to a part of the Opening Panel at the 2015 Adult Education Research Conference (AERC) and to reflect on how the field of Adult and Continuing Education has changed during my career, I was taken aback. I found the invitation intimidating for I knew instantly that this would not be the safety of a journal article, where I could support my controversial opinions by hiding behind citations and dragging in others' opinions in an attempt to lessen the harshness of my critique. Also, I understood that since I would have to also read my essay as part of the Opening Panel, that more than likely, I would not be able to stifle my emotions with cleverly worded phrases that I might have put into a book chapter. Unfortunately, when I have to stand and deliver, I can't hide my emotions. So here's the truth: I am 20 years into my career as an adult educator, and I constantly vacillate between loving Adult Education and being fearful for the future of our field.

Let me declare unequivocally that I am proud to be a part of Adult Education because this field has been a great liberal and progressive force that gave the world ideas like transformative learning and yes, even andragogy. I am so very honored that we can claim scholars and activists like Septima Clarke, Paulo Freire, Jack Mezirow, and Dorothy Canfield Fisher. Adult Education has influenced and given voice to and nurtured great social movements, such as the Civil Rights Movement and the Labor Movement, which changed the face of our American society. These historical social movements made it possible for me, a Black women, to be a professor and to be able to offer my humble reflections in this paper. Indeed it was this legacy that first attracted me to Adult Education. The other reason that I am fortunate enough to be an adult educator is the people who were my professors and mentors when I first started my formal schooling to become credentialed in Adult Education. Ron Cervero (Cervero & Wilson,1996) was writing about the importance of stakeholders to the program planning process. Tom Valentine (Valentine & Darkenwald, 1990) was revolutionizing the way we think about literacy and regard literacy program participants, and Scipio A.J. Colin, III (1989) was schooling the field on the historical legacy of African American adult educators and how we should conceptualize race and racism in Adult Education. These guiding forces in my life were holdovers from the activist reformers of the 1970s who wanted to expand the access of our field to include disparate voices like mine.

But now, twenty years later, at times, I am frightened for us as a field because I don't recognize our values and principles in our programs. On the occasions when I visit universities to perform program reviews, I notice that courses like *History and Philosophy*, *Social Context of Adult Education*, *Critical Reflection*, *Program Planning*, and *Adult Development* are being replaced with offerings called *Learning Design*, *Consulting*, *Creating a Learning Infrastructure,* and *Facilitating Change.* I'm wary because I'll talk to students at national

conferences and suggest readings and concepts that I think are foundational to Adult Education and what I'm saying is clearly new to these students. During the last few years I've met Adult Education master's and doctoral students who were unfamiliar with Highlander, Myles Horton, and Malcolm Knowles, and didn't understand why I thought Literacy was part of Adult Education. I've even spoken with an Adult Education professor who had a Ph.D. in the field and did not know or think that Extension was any part of Adult Education. I am alarmed because when we allow our foundation to be altered, forgotten, and neglected, we lose the essence of what makes us great.

Twenty years ago when I entered the field, we were about democratization of the citizenry, expanding educational access, and social justice. We were struggling to "give voice" (Sheared, 1996) and to make a difference. Yet, there are time now when I don't recognize Adult Education. Sometimes I feel disconnected and loss, as my beloved Adult Education changes and I seem to be left behind, unwilling to or unable to adjust.

However, before I descend into a complete process of digressing into oblivion, let me reframe the question that I was asked to answer as part of the Opening Panel: how has the field of adult and continuing education changed during your career? Rather than answer that question, I am in its place setting forth three separate questions: what is the field of Adult and Continuing Education doing right; where is the field of Adult and Continuing Education faltering is; and what do I hope for as the future of Adult and Continuing Education.

What Is the Field of Adult of Adult and Continuing Education Doing Right? First and foremost, I am heartened every time I come to the Adult Education Research Conference. Since the inception of Adult Education as an academic discipline in the early 1920s, the field has set forth as a primary mission an essential desire to help adults, especially those lacking basic skills succeed through education and the field has worked to speak truth to power (Cunningham 1988). When I attended my first AERC in 1993, it was to present at the African Diaspora Preconference at Penn State. Since that time I have seen the African Diaspora Preconference endure and its organizers work to make space for the Lesbian, Gay, Bisexual, Transgender, Queer & Allies (LGBTQ&A) Pre-conference. This action led directly to making space and broadening the horizons for other disenfranchised groups to have a place at the table.

Additionally, the scholarly presentations at AERC always make me aware that the flame of our social justice core still burns in the papers on topics like sustainability, globalization, power dynamics in the Adult Education classroom, and race and transnational education. Moreover, our major texts, such as the *Handbook of Adult and Continuing Education* (Kasworm, Rose, and Ross-Gordon, 2010) and the *Handbook on Transformational Learning: Theory, Research, and Practice* (Taylor & Cranton, 2012), represent us well in providing cutting edge analysis of the field's theory, research, and practices. Finally, the field's elite measure of acceptance, refereed journals, have shown a significant increase over the last twenty years in articles that can be classified as directly related to ethnic and racial concerns, gender, sexuality, and economic justice. One of the earliest articles, on race, *Cultural Literacy: Ethnocentrism Versus Self-Ethnic Reflectors*, by Scipio A. J. Colin, III (1989) appeared in ***Thresholds in Education*** as early as 1989, and simultaneously signaled and encouraged a critical assessment of Adult Education's hegemonic perspective on 'otherness.

Where Is the Field of Adult and Continuing Education Faltering? In my opinion, the answer to this question lies partially with a changing academic landscape that devalues classroom

facilitation and champions the economic advantages of a business model of adjunct professors, instructors, and lecturers in massive on-line classes. We are also faltering in part because of our inadequate response by changing our core in an attempt to increase our market value.

Yes, of course we must change and adapt in order to survive. However, the worth that we bring has lasted for over seven decades and it is found in our core principles. It undergirds our curriculum that: employs interdisciplinary perspectives; recognizes the importance of reflexivity/reflective practice; encourages collaborative inquiry; values experiential ways of knowing/doing; stipulates the significance of social context; and celebrates and continues to encourage engagement in social justice projects/movements.

What Do I Hope For As the Future of Adult and Continuing Education? This is the easiest question to answer. I hope for us to draw on our collective greatness and remember who we are: we are Paulo Freire; we are Phyllis Cunningham; we are Myles Horton; we are Septima Clark. And let us never forget that they are us and we are a great community with many roads left to make by walking.

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Opening panel: Adult education then and now

Michael Newman

Abstract: This is not so much a paper as four quotations from the author's previous writings, along with some annotations. The author describes his first encounter with adult education. He looks at one of the reasons why adult education was robust. He describes the onset of professionalism. He describes the effects of specialisation. And he identifies the paradoxical situation adult education finds itself in today

First encounter

I published the following in 2013, but the events took place nearly five decades ago:

I was in England in the 1960s, and needed a job. I had done a stint of teaching English as a second language, and so I wrote offering my services to a number of educational institutions listed in a local government guide. I got a reply from an inner city adult education institute, offering me a class on Tuesday evenings called "Writing for pleasure" (not English as a second language at all). I accepted, and turned up at the appointed time at the address given in the letter—a secondary school by day and a branch of the adult education institute by night. Someone called a tutor-in-charge showed me to a classroom where sixteen people sat patiently waiting. I had prepared nothing and am not sure how I survived, but I did, and we established a pattern of activities—critiquing our writings and swapping tips—that took us through the thirty-odd weekly meetings that made up the year.

All the classes met from 7.00 to 9.00 and, this being England, at ten minutes to eight everyone went to the school canteen for a cup of tea. The canteen was large, and there were some 200 people from all but the most exalted social strata, wearing office and casual clothes, leotards (keep fit), the odd velvet jacket and string of multi-coloured beads (the 1960s, remember), overalls (car maintenance), and whites (badminton for beginners). The sight of the canteen thrilled me. All these people were ready to come to an unprepossessing school building in order to learn. And I was quickly captivated by what went on in my classroom. I loved the buzz and the hum of it. I loved the smiles, and the frowns of concentration, and the unpressured, thoughtful conversation.

Sink or swim

I wrote this in a book published in 1979:

Adult education is a cruel test of a tutor's skill. It is a sink or swim business. If the tutor does not have what it takes, people stop coming. The students vote with their feet, unobtrusively transferring to other classes or simply staying away. It is an unpleasant experience. The class dwindles week by week, leaving the tutor all too aware that she or he has been found wanting, until the centre closes the class down. A professional teacher from another sector who has taught captive students for years to her or his superiors' complete satisfaction may find this one brief attempt to teach an adult education class a horrible moment of truth. … Obviously adult education centres do try to provide support in the form of induction courses, in-service training and advice, but the poor cousin normally does not have enough full-time staff to guide new tutors carefully through their first meetings. In the vast majority of cases they are given a few general hints, patted on the back and then shoved in front of the class. Some sink.

Hardly the optimum way of doing things but it did mean that the teachers who survived were good, and adult education as a whole was robust.

Amateur/professional

I was attracted to the amateur feel of adult education. I wrote this in the introduction to my 1979 book:

> There is a move amongst some adult educators to "professionalise" the service. There is much talk about training in order to rid the service of its "amateur" image. There are even some who suggest that adult education should not employ tutors unless they are teacher-trained. These adult educators may find much in this book to disagree with ...

"Amateur", of course, does not necessarily imply poor quality. It also means "lover". I was worried that the people who loved adult education would be gradually sidelined.

Specialisation

In the last quarter of last century, specialisation changed adult education, blurred its image, and reduced its influence. We can see this in the formation of professional associations. Once upon a time there was just an association of adult education, then the literacy and numeracy people broke away and now there were two associations. Then the teachers of English as a second language followed suit. Then the continuing education people began agitating for a separate conference, and an association with higher rather than adult education. The human resource people left …

Splits occurred along theoretical lines. People enthusiastic about transformative learning created their own conference. People interested in education for social change formed their own virtual network. People interested in workplace, work-based and competency-based learning seemed to create a separate and exclusive literature …

A paradox

I published this last year, and it is about the here and now:

> Those of us with a passion for adult education are living through paradoxical times. Adult education is everywhere, provided by government departments concerned with land care, road safety, health, ageing, transport, communications, you name it, in land rights and reconciliation programs, in book discussion groups, political parties, prisons, on activist websites like Avaaz, in the workplace, in trade unions and employers' associations, in friends of a hospital, friends of an art gallery, friends of a zoo, in gyms and on sportsfields, in doctors' surgeries, pre-natal clinics, in the corners of coffee shops, in gardens and national parks, on the net, on the net, on the net, in cancer support groups, on the streets of Montreal, Madrid, London, Bangkok, Paris ... And a lot of this adult education is no longer voluntary. We need to go on learning throughout our adult lives. We enter new jobs, join new organizations, buy new bits of technology, and maintain our edge (or our licence to practise) in our profession by continually updating our knowledge and honing our skills.
> This proliferation of adult education needs inventive adult educators to bring good practice and new insights to all of its forms. Yet amidst such a wealth of adult education, the institutions that promote adult education and the theories that inform it are in decline. At universities, the study of adult education (and much else) has lost out to the obsession with business studies. In the world of leisure, the practice of adult education is losing out to the mind-dulling vacuity of social media and the instant gratification of the internet.

Can we find a way out of this paradox? Can we make a start at this conference? Can we share the hum?

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Reflections: 50 Years of Change in Adult Education Research and Practice

Janet K. Poley
International Adult and Continuing Education Hall of Fame (2002)
Professor Emeritus University of Nebraska-Lincoln
Past President/CEO The American Distance Education Consortium

Introduction

Why Adult Education?

I grew up on a farm in Nebraska as the daughter of a father who was farmer/opera singer and self-taught engineer and a mother who was a teacher and artist. My mother commuted by bus to the university to finish her undergraduate degree and in later life by car over icy roads to get a masters degree. My uncle was run over by a tractor but paralyzed from the waist down took distance education courses by mail to become an accountant instead of a farmer and used distance education and a simulator to become a commercial airline pilot. I will never forget the first day I saw a working television and later was astounded by the educational potential of the Internet. After becoming a home economist/nutritionist and an educational broadcast journalist I decided that I was most passionate about helping create a future of adult learning opportunities. My only regret is that 50 years has passed and I feel as though I'm just getting started.

How Lucky I Was to Meet Howard McClusky, Wes Meierhenry and Roger Hiemstra to Start the Journey

I was 20 and just beginning what became my lifelong career in adult education. It was 1965 and as a young woman involved with the civil rights and women's movement I believed that anything was possible if we worked to improve things. The Nebraska Cooperative Extension Service hired me to plan and produce education radio and television programs for our Nebraska Educational Television Network. Our resources were minimal, we worked from the basement of the speech and theatre building, all was black and white with no editing. But we had a statewide audience interested in learning and through mail and phone calls we knew we were reaching a lot of people. We also worked closely with our Extension Specialists on campus and our county agent. Between 1965 and 1973 we went "color", we could edit out our mistakes, we could produce in the field and on homes, parks, museums, farms and ranches. We began to learn how mass media at that time could scale our to reach more adult learners. I also began to teach communication to undergraduates and develop research and evaluation tools to assess our impact with these new tools.

My formal beginning with Adult Education began in 1973 with a visit to Wes Meierhenry (IACEHOF), Department Chair of Adult Education and known for his work with educational media. I learned later from Roger Hiemstra (IACEHOF) and Associate Professor and eventually a member of my committee and professional colleague that unnamed others in the Department weren't sure they wanted "that little girl" as a PhD student. But I was accepted and Wes advised me to start with a class in Adult Education History being taught that semester by Howard McClusky,(IACEHOF) visiting professor at the University of Nebraska from the University of Michigan. Little did the class know, because he didn't tell us, that he was a founder of Adult Education in the United States and his ideas were critical to the development of the Extension

Service in Michigan. He was the first president of the Adult Education Association of the United States in 1951. He came from a background in educational psychology and went on to develop his "theory of margin" - the need to balance stresses and demands (load) on a person with his or her coping resources (power). His knowledge, expertise and experience came from psychology, mental health, public health, youth education, community develop and educational psychology. As he aged he became more interested in educational gerontology and advocated for "limitless human potential throughout life."

It was a compelling learning experience to have this first class from the person who knew everyone connected to the field personally. We felt like we got the "inside story" on the way it really was in those years before we wandered into this profession.

There is a wonderful description of McClusky and his work on the web written by Roger Hiemstra. I recommend it to those of you didn't know him and his work. He was an outstanding synthesizer with respect to adult psychology and learning and he actively called for an instructional body of knowledge specific to the adult condition:

In 1965 he wrote,"Data from various sources are providing a growing case for a differential psychology of adults. Already it is clear that the pattern of abilities increases in difference from adolescence through early adulthood and on into the middle and late years. Moreover, we cannot assume equivalence of stimulation and motivation in these successive stages of change. More research is greatly needed, but it must be conducted with concepts and instruments that are most relevant to the unique features of the adult condition. For example, more work needs to be done on an appropriate criterion of adult intelligence, on "age fair" tests, on devices that get beneath the surface of the adult personality."

In 1971 he said, "Our thesis then is simply that education becomes the generic term for the teaching-learning process which in all its variety and manifold settings constitutes the major instrument which our society has devised for reducing the number and damage of dysfunctional responses and for increasing our capability for coping creatively with change."

I cringe when I think of the large number of meetings held over the past many years discussing "what should we call it?" - adult learning; distance education; distributed education, personalized learning, adapted learning and more! Early on I adopted McClusky's notion that education in all its variety and manifold settings was fine. My thought let's has always been, "Let's get on with it!"

McClusky's Theory of Margin seems as relevant today as then. Some have called him a "Man for All Times". I also want to mention the importance of the Adult and Continuing Education Handbooks over the years. They are a source/resource for picking up on themes for research as important or maybe more important than some of today's research topics. The most recent 2010 version edited by Carol E. Kasworm, (IACEHOF) Amy D. Rose and Jovita M. Ross covers a lot of material and is well written. Using the older conceptualization from McClusky, Knowles, Houle and others along with the material in the Handbook someone could create a map/guide to research in the field. If we could pull together a framework constructed from best scholarship in this field including the gaps and need for future study, we could have a very positive impact on future research, policy and education practice. This could be combined with current crosscuts such as media, the Internet in education, demographic changes, cultural identification and relevance, educational pathways, building 21st century skills and matching educational needs to real jobs in the workplace. (The more quickly we can align our research with the huge problem of "Evaporation of Real Middle Class Jobs" the more relevant we will be.) The United Kingdom has a line of research in this area showing that adult education does make

a difference and Sweden does as well. This is just one example of how we could use what we know from research, explain it to others and build upon it for the future.

Fifty years is too long to go into detail and the material below is, has and should continue to be of interest to this community. We all stand on the shoulders who went before us and many of these research lines were created and developed by the members of the International Adult and Continuing Education Hall of Fame.   Time doesn't permit full discussion of the context and the areas so I have resorted to a "fast food version" of half a century of work. It won't be fully complete or satisfying but I present it as "food for thought."

Headlines, Highlights and Abbreviations: 1965 - 2015

THEN
World Population: 3.7 Billion; Median Annual Income: Less than $1000

1960 - 1970 Context and Adult Education Initiatives:
Civil and Human Rights Movement; Viet Nam War; End of Colonization; Social Change Research and Action; Educational Media; Andragogy; Empowerment Strategies; Self-Directed Learning; Extension Program Planning Models; Needs Diagnosis; Evaluation Methods; Emancipation Pedagogy; Training and Facilitation for Development; Learning at the Backdoor; Open University

1960 - 1970 Demographics:
U.S. Population reached 200 million with 55 million classified as rural-increased urbanization; African American population moves north - 12% of population; Spanish Heritage Population - 3%

1960 - 1970 U.S. Median Income:
$6000; Inflation Adjusted: $43,000

1960 - 1970 Educational Attainment:
High School Graduate: 1960-41%; High School Graduate: 1970 - 52% (20 - 24 year olds 78% High School Graduates); African Americans - 31% (20 - 24 year olds 62% High School Graduates); Hispanic Heritage: 36 % (20 - 24 year olds 58%)

INBETWEEN
1980 - 2010 Context and Adult Education Initiatives:
Change from Emphasis on Equality and Social Justice to Pluralism, Inclusivity to Diversity contrasted with Homophobia, Racism; Sexism; Religious Paranoia; from Individual Learning to Organizational Learning; From War to Peace and Back to War in Iraq, 9/11, War on Terrorism; Increased Need for Veterans Education and eArmyU; Accessibility; International Development and Normative-Re-Educative Strategies; Economic Globalization; Environmental Stress; Roll-Out and Rapid Adoption of Internet and Automation of banking, trading, work, education; legal and illegal immigration to the U.S.; End of Good Middle Class/Working Class Jobs as Previously Known; Bifurcation of workforce and jobs - Service/Low Skill and Information Intense, High Skill; Increase in Prison Population; Increasing Wealth Gap; Baby Boomers Edge

to Retirement; Rapid Increase of Hispanic Births Accounting for Majority of Population Growth; Adult Learning in the Social
Context; Multiple Ways of Knowing; Knowledge Actively Constructed from Interaction with Ones World; Networks and Communities of Practice; Rapid Growth in Distance Education and Online Learning, including Penn State University Masters Degree in Adult Education; Organizational Transformation; Cultural Identity and Learning; Pathways to/through Lifelong Learning; Engaged Learning; and More

TODAY

Cost and Affordability of Public Education - Who Pays? Community College for Free and Lower Costs through Disaggregation; Public Good Versus Private Gain? Access to Learning Opportunities; Scaling; Net Neutrality; Accessibility; Education for Those Who Serve; Role of Foundations: Gates and Lumina; Regulation and Enforcement; Federal and State Policies; Quality Standards; Outcome Assessment; Certification; Workforce Skills; Badges; Accreditation; Effective Teaching and Learning Strategies for Different Cultures and Populations; Personalization and Adaptive Learning; Big Data - Data Analytics - Privacy; Adult Education Health and Well-Being; Pathways that Work and Lead to Work; Inclusivity; Bullying; and Adult Education for the Incarcerated

What role can Adult Education Researchers play in addressing the criticism of the writings of David Brooks, New York Times Columnist that he writes about the rich as people, while the poor are numbers?

Jack Mezirow: Theorist, Researcher, Practitioner, Learner

Elizabeth Kasl
Independent Scholar

Key words: Context, Epistemic Perspective, Practice

Abstract: Jack Mezirow's theory of adult learning is related to his beliefs about research and actualized in his vision for practice.

I am pleased to pay tribute to a person whose contribution to adult education is exceptional. In our field, we associate Jack Mezirow with his effort to create a theory of adult learning. I want also to appreciate Jack as an "early adopter" of qualitative approaches to research and cohort models for education. These ideas, in combination with his decades-long pursuit of transformative dimensions of adult learning, influence our theory and practice today.

Scholarship in Context

In the invitation to participate in this panel, I read, "We want this panel to focus on Mezirow's scholarship rather than his life." The sentence caught my attention and I have been pondering, "How do I separate the scholarship from the person who created it? Is it useful to try?" One of my purposes is to share some thoughts about Jack's theory in the context of his personal meaning perspectives. My reflections about Mezirow's work are situated in two contexts: prominent issues in adult education discourse at the time Jack began developing his ideas about adult learning, as well as my personal interaction with him over several decades.

My personal interactions began in 1969. He was the person I talked to when I visited Teachers College, seeking information about graduate study. His enthusiasm for adult education as a field of practice was contagious. Soon I was enrolled. He was my academic adviser, my teacher, my dissertation chair, and later a colleague during the years I taught at the college.

Jack was developing his theory about adult learning during the 1970s, when three discourses were prominent in our field. One was about motivation to participate in adult education. Cy Houle (1961) interviewed 22 adults about their participation in education activities. His data analysis identified three types of motivation, a finding that became known as the "Houle Typology." This modest study set off an explosion of empirical work in the 1970s, generating scores of large surveys with statistical analyses that attempted to elaborate the typology. A second prominent discourse was generated by one of Houle's students, Alan Tough (1971). Following his mentor's example, Tough interviewed adults with an open-ended inquiry; he asked about learning activities they had pursued during the year. Tough discovered that large numbers of learning projects were "self-planned" and in no time, adult education scholars were involved in another explosion of research, pursuing knowledge about self-directed learning. As with the participation studies, these studies tended toward empirical designs with quantitative measures.

A third prominent discourse explored whether adults and children differed in educational needs. Malcolm Knowles, who had also studied with Houle, galvanized this discussion with the 1970 publication of his book, *The Modern Practice of Adult Education: Andragogy vs. Pedagogy*. In response to a decade of scholarly debate about his contention that adults were unique in educational needs, Knowles shifted his argument, demurring on his original position

that andragogy was for adults and pedagogy for children. The 1980 edition of his book changed the title to communicate a continuum: *From Pedagogy to Andragogy* (Knowles, 1970, 1980).

Adult educators were not alone in thinking about how learning in adults might differ from children. In the 1970s, the field of psychology was bursting with new insights about adult development and learning. The Seattle Longitudinal Study was among the first (Schaie, Labouvie, G. V, & Buech, 1973) of many to demonstrate intellectual development did not atrophy at the beginning of adulthood, counter to common belief. Psychosocial development was also being actively explored, set in motion by Erik Erikson's postulation about life span development (1950). William Perry (1970) published his model of epistemological development, inspiring dozens of scholars to undertake similar inquiries that included adults. Many of these studies relied on qualitative data.

Early Advocate for Qualitative Methods

With this context of 1970s research and discourse in mind, I invite you to peek into the Teachers College Department of Higher and Adult Education to see what Jack Mezirow was up to. In quick succession he directed two large national studies, using a method called grounded theory. This methodology was among the first to break away from a dominant approach to research in education —hypothesis-testing designs using quantitative measurement and inferential statistics. The first study Mezirow directed was about adult basic education; results were published in the award-winning book, *Last Gamble on Education* (Mezirow, Darkenwald & Knox, 1975). Mezirow's second study followed quickly, this time about the experience of adult women who were choosing to go back to school. He studied special programs that were sprouting up everywhere at the time; they were called "Women's Reentry Programs."

During this time, Jack and Gerry Darkenwald offered a course in grounded theory, sending course participants for repeated field visits into the Bronx. Our teachers' intent was that we learn how to use grounded theory by doing it, but there was not enough time to analyze adequately the data we collected each week. Even though the learning-by-doing intent fell somewhat short as a methods class, as a statement of philosophy, the message was clear: If you want to know something, you need to base your conclusions on direct encounter with what you are studying.

Jack delivered that message to me very directly. With the exception of the grounded theory course, Teachers College research curriculum was limited to empirical design and statistics. For dissertation research I designed a longitudinal study that used quantitative measures and inferential statistics to test a few hypotheses related to how women benefitted differentially from re-entry programs. At my proposal defense, Jack noted, "All of this is o.k., I suppose. But I'm afraid you are going to go to all this effort and when you are finished, you will realize you didn't find out anything worth knowing." He required that interviews be added to my research plan, clearly thinking that interviews were the only way to learn something "worth knowing."

Today, we have decades of scholarship that have firmly established the legitimacy and utility of qualitative approaches to inquiry about human activities such as learning and education. Using qualitative strategies for data collection and analysis seems unremarkable, but at the time, it was countercultural in our field. Mezirow's strong conviction about the best way to study learning led him to stand firmly in the vanguard of qualitative research.

Theory Development and Thinking Style

  During the early 70s, Jack created a course that he called, "How Adults Learn." Only six of us signed up. In retrospect, I think we were sounding boards as Jack worked out his ideas about the need for a theory of adult learning. He often observed, "Adult educators need a theory of learning. We have theory about practice, but not about learning." He asked, "How can you recommend best practices to educators for helping adults learn without a solid understanding of how they learn?" One night, he brought to class Alan Tough's just published book on adult learning projects. "Very creative," he pronounced, as he praised the study for its approach to research about adult learning by "just talking with adult learners about what they think and do."

  From the early 1970s, when Jack began talking with a handful of graduate students about "how adults learn" to the 1991 publication of his book about *The Transformative Dimensions of Adult Learning*, he was deeply engaged in thinking about whether there was something unique about adult learning. These decades of publication and debate have been well documented (Baumgartner, 2112; among many others). We know that three major critiques of his learning theory quickly emerged: it was too rational, a-contextual, and too individualistic with inadequate attention to social action. We know how Jack adjusted his thinking in response to some critiques and debated others. I would like to look at these developments through the lens of Mezirow's apparent epistemology, using the balance of this paper to examine his thinking style, his mindset as a practitioner and as a learner.

  A remarkable feature of the 1991 book is its multi-disciplinary approach. Mezirow read broadly, seeking ideas that could enhance understanding of adult learning. His first paragraph in the preface to his book provides a perfect characterization of his effort.

> A disturbing fault line separates theories of adult learning from the practice of those who try to help adults learn. Psychologists interested in adult learning often find themselves trapped within the framework of particular theories and paradigms, such as the behaviorist or psychoanalytic; they seldom communicate with each other, let alone with educators. Philosophers, linguists, sociologists, and political scientists also have legitimate interests in adult learning, but each group has a different frame of reference and a different vocabulary for interpreting the phenomenon. Few efforts have been made to develop a synthesis of the different theories that educators of adults can use. (1991, p. xi)

  In reading the 1991 book, when one comes across an allusion to a body of work in which one has expertise, it is easy to judge Mezirow's explanation as underdeveloped. One notices, "Look at what he left out" or "That's does not quite capture it." The grand accomplishment of the book is not its depth explanations of any particular strain of scholarship; it is the wide reach across many disciplines. I wanted to capture my appreciation with metaphor. For several days, all I could think of was "sponge," for Jack did absorb voraciously vast quantities of information. However, a sponge soaks up everything it touches, which is not an apt characterization. I settled on the idea of mosaic. I picture a large table, piled with tiles of different colors and shapes, each representing a discipline that bears some relationship to adult learning. Mezirow carefully selects a few tiles from each group in order to create an intricate and complex picture, accomplishing his goal "to develop a synthesis of different theories that educators of adults can use."

In addition to being a grand synthesis, Mezirow's 1991 book is also quite abstract. In response to assertions that Mezirow's theory is too rational and a-contextual, I think about how the critiques relate to his epistemic preference for abstract thinking. Several polarities for epistemology come to mind: thinking/feeling, rational/emotional, and abstract/concrete. In each case, Mezirow's explications align with the first pole, as, I might add, do academic norms for scholarly writing.

Or at least, the academic norms in 1991. I am intrigued by the relationship between the critiques of Mezirow's theory and the evolution of norms for academic scholarship. Two in particular seem relevant. First, there is the shift away from post-positivist approaches to research, expressed as hypothesis-testing studies executed through quantitative measurement and inferential statistics. Constructivist paradigms and qualitative research strategies are more accepted today than they were 25 years ago. Second, there is a shift away from the strong preference for the thinking/rational/abstract poles on the epistemic continua, toward the feeling/emotional/concrete. This shift is still dynamically in process and is a companion to the shift toward constructivist approaches to research. Efforts to operationalize variables so they can be hypothesized, measured, and analyzed is not a comfortable match with constructivism.

Research about women's ways of knowing was one catalyst for this epistemic shift. Scholars who set out to study how Perry's epistemological model fit women identified an epistemological position that they call "procedural." They noted that there are two different procedural strategies for coming to know—separate and connected. Separate procedures have been typically used in academia. Blythe Clinchy, one member of the research team, explains,

> …We have identified two broad types of procedures…. "Separate knowing" we could just as easily call critical thinking. Some just call it thinking. We used to, too, but now we claim it is only one kind of thinking.
> The heart of separate knowing is detachment. The separate knower holds herself aloof from the object she is trying to analyze. She takes an impersonal stance….(Clinchy, p. 30)

Clinchy goes on to explain that procedures for connected knowing are based on understanding a point of view from the perspective of the person who holds it. The connected knower asks "What in your experience led you to that position?" and not "What evidence do you have to back that up?" Clinchy concludes by explaining: "The voice of separate knowing is argument; the voice of connected knowing is narration" (Clinchy, p. 32.)

Mezirow began publishing his ideas about adult learning when scholars were on the cusp of arguing for a more holistic epistemology, insights embodied in critiques that his vision was too rational and a-contextual. Although it is true that Jack's theory emphasizes rationality, he includes allusions to other ways of knowing. I think that, at least in part, his style makes it more difficult to notice them. His voice is the quintessential expression of separate procedures for knowing. I believe that his allusions to concepts like emotion and empathy might attract more attention had he incorporated what Clinchy calls the voice of connected knowing, which is narration—or story.

A personal experience helps me think about this possibility. In 1999, Lyle Yorks and I started writing a paper that we eventually titled "Toward a Theory and Practice of Whole-person Learning" (Yorks & Kasl, 2002). After many months of effort, I asked a few students and faculty colleagues if they would offer critical response to our draft. A group of 10 gathered and a

colleague opened the discussion by observing, "It is ironic that you are writing about whole-person learning, but you have done it with such an abstract, un-holistic voice." I also learned that our manuscript lacked focus, so Lyle and I essentially discarded what we had written and started over. We composed a story that illustrated whole-person learning and placed it near the end of the manuscript to function as a conceptual summary. The journal editor informed us that one reviewer advised, "I would not usually make this recommendation, but in this case, I believe the story should be at the beginning of the article. It sets the tone for the content of the manuscript." Lyle and I moved the story to the beginning of the article as we mused that learning how to wean ourselves from the traditional style of academic writing was a challenge. Lyle asked Jack if he would read our manuscript and they had a rich discussion, with Jack offering many helpful suggestions. By and large, he was quite positive in his response, but had one suggestion for significant revision. "I'd take the story out," he said. "I don't think it adds anything."

Practitioner

As I have tried to indicate, Jack's pursuit of learning theory was tied to his interest in practice. In the mid 80s, he launched one of the nation's first cohort programs for graduate study in adult education. Cohort as a context for learning put into practice some of the primary tenets in the theory he was developing. His emerging theory outlined how communicative learning, through dialogue, was a critical aide to transformative learning. Creating a program in which a group of learners could share dialogue space for two years would greatly enhance their abilities to develop as critically reflective practitioners, which was the stated purpose of the Adult Education Guided Independent Study (AEGIS) Ed.D program.

The curriculum structure was intended to enable practitioners to reflect critically on each aspect of practice. It was built around three "learning contract" courses: How Adults Learn, Program Development, and Organization and Administration. The idea was that in-class time would be used to study theory; the contract would be used to complete field work in one's workplace, gathering observational data about the topic, and culminating in a term paper in which the student reflected critically on how theory manifested in his or her workplace. Jack Mezirow was twice recognized with the AAACE President's Award for Exceptional and Innovative Leadership in Adult and Continuing Education. One major innovation was the cohort model for education, now a common phenomenon in our field.

Learner

Jack was always eager to engage with others about theoretical perspectives on adult learning. To this end, in 1998 he initiated a conference about transformative learning. His idea was to invite 30 or 40 people who were interested in adult learning theory to a "working conference." Word got out about this "small working conference" and more than 200 people attended. The conference has continued to thrive on a bi-annual basis, devoted to the purpose of extending theory about transformative learning. His intention and learning spirit is captured by the title of the book that reported on the 1998 conference, *Learning as Transformation: Critical Perspectives on a Theory in Progress* (2000).

Although his theory evolved modestly, he understood that his personal meaning perspectives limited his conceptualization. At an early transformative learning conference, Jack was the featured speaker at a plenary session. He outlined his ideas about adult learning and invited comments and questions. Someone brought up the lack of attention to multiple ways of knowing and Jack responded that he had developed his contribution to a theory of adult learning.

Having done what he was able to do, he realized there is much more that can be done, but it was for others to add new perspectives.

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Closing session: Putting Jack Mezirow's Ideas into Context

Michael Newman

Keywords: humanism, socialism

Abstract: The author argues that all adult education theory is either humanist or socialist. He reviews some of Jack Mezirow's ideas with this idea in mind.

Introduction

I have two doctor friends, both retired. She was as a general practitioner. He was a renal specialist. We see each other socially, and one evening I made a remark about the amount of knowledge doctors needed to retain.

"Maybe," the specialist said, "but medicine is really very simple. Illnesses are either hereditary, or caused by an infection."

"All of them?" I said.

"All of them," the generalist said.

Humanism and socialism

The conversation encouraged me to go looking for an analogous underlying simplicity in my own field. And I found it: all theory and practice in adult education is either humanist or socialist.

Of course, nothing is simple. The terms *humanism* and *socialism* are widely used as if their meanings were crystal clear but, when we look into matters closely, the meanings are blurry. To define the terms, then, I have gone to two texts from the Oxford University Press series of Very Short Introductions: *Humanism* by Stephen Law (2011), and *Socialism* by Michael Newman (2005).

Immediately I have to digress to make clear that I am not talking about myself here, but about another Michael Newman. The author of this excellent introduction to socialism may have the same name as me (and some kindred ideas) but he is English (I think) and I am Australian. He writes on politics, and I write about adult education. To avoid further confusion in this article written by me, the Australian Michael Newman, I will refer to OZ Newman (that's me) and UK Newman (that's him).

To pick up where I left off, Stephen Law argues that the boundaries of humanism are "elastic", but that a number of generalisations can be made. Humanists promote freedom of thought, and maintain that no beliefs should be considered off-limits to rational scrutiny. They argue for forms of education "that stress our moral autonomy and the importance of thinking critically". They focus on "the big questions", such as what makes life worth living, what is morally right or wrong, and how best to order society. And they are keen to establish positive alternatives to moral, political and social dogma. Humanists believe that this life is the only one we have, and are sceptical about the claim that a god exists (Law, 2011, pp. 5-6).

UK Newman describes socialism as a "diverse phenomenon", whose "most fundamental characteristic … is its commitment to the creation of an egalitarian society". Socialists "may not have agreed about the extent to which inequality can be eradicated or the means by which change can be effected, but no socialist would defend the current inequalities of wealth and power" (2005, pp. 2-3). In all the variations of socialism, UK Newman argues, there is "a common emphasis on equality, cooperation and social solidarity" (2005, p. 30).

From Law, I get the sense that, although humanism may concern itself with society, its focus is on developing the rational, open-minded, morally literate individual in that society. From UK Newman, I take the idea that socialism describes a collective effort to establish a just society. The two philosophies may not be mutually exclusive, but they differ radically in emphasis.

The 19th century

A potted history of humanism in adult education might start with the establishment of mechanics institutes in Britain in the 1820s. These provided classes and lectures to help working people understand the new sciences that were changing their lives. The founders of the movement were philanthropic members of the upper-middle class. They banned the study of politics, and encouraged the institutes to provide "useful knowledge" that would help individual members make their way in the world.

In the 1850s a number of colleges for working people were founded, again by middle-class philanthropists. This time the emphasis was on the intellectual development of college members through the study of literature, history and art. F. D. Maurice, the driving force behind the establishment of the London Working Men's College in 1854, said the college's role was to provide the "best and highest knowledge".

In the 1870s the first university extra-mural courses appeared. These were aimed at people—working-class men, and both working- and middle-class women—who were otherwise unable to access university-level education.

In 1903 the Workers' Educational Association was founded, this time organized on a democratic model. (Albert Mansbridge, one of the founders, used his wife's housekeeping money to float the organisation!) The WEA provided its own program of liberal adult education (this time including politics and economy), and also hosted university extra-mural classes.

I see all these initiatives as humanist, aimed at people defined by social class, yes, but concerned with the enrichment of individuals from that class.

From the beginning there was opposition from people variously described as Chartists (seeking parliamentary reform), Owenites (forming co-operative communities), Radicals, and trade unionists. These people organised lectures and debates in halls and coffee shops, and argued for "an independent working-class education" that would promote "*really* useful knowledge". By this they meant economic and political knowledge that would enable them to examine, for example, why there continued to be such poverty amidst the creation of such wealth.

People working for an independent working-class education wanted to put to rights the evident injustices of the 19th century, and so I see them as socialist.

The 20th century

In the last quarter of the 19th century, in countries with developed economies like the USA and the UK, universal education became a legitimate aim of government. Schools were built and, in response to the soldiers returning from the Great War, many of these schools were put to use in the evenings to provide remedial education. The "night school" became a common feature of larger towns, and cities.

The establishment of night schools was accompanied by the establishment of technical colleges (some of which had started out as mechanics institutes). By the time soldiers began

returning from the Second World War, there was a developing system of technical education to help them adapt to work in the civilian world.

Increasingly, the night schools provided leisure-time education and left the preparation for employment to the technical colleges. The concept of "non-vocational" adult education came into being. People went to evening classes to practice a hobby (for example, Pottery), learn a language (Holiday French), or develop an interest (Industrial Archaeology). The term *non-vocational* gave way to the term *non-credit* to acknowledge that people attended adult education courses for all sorts of reasons, including enhancing their employability. Nonetheless, by the 1970s the division between technical and adult education was so great that a technical college and a separate adult education centre might both serve the same city district.

I see both technical and adult education in the humanist camp. The education they provided might have differed, but both were concerned with enabling individuals to enrich themselves, economically, physically, and intellectually. Even competency-based training was essentially humanist since the objective was to help a worker learn a cluster of functions for her or his work. Among these functions were "higher order competencies" such as thinking critically, communicating effectively, and solving problems, all contributing to the worker's growth. Behind workplace education was the ideal of the rational, fully functioning person. The proviso was, of course, that this fully functioning person would work to achieve the organisation's objectives.

As in the previous century, there were opponents who scorned education for enrichment. They wanted education for socialism, and set about providing it. Communist Parties in various countries (Australia, France, Italy and the UK) provided education for their members. The trade unions provided education for their shop stewards. A scatter of labour or people's colleges were established. Antigonish and Highlander happened. Small clusters of like-minded academics gathered in a number of universities (Edinburgh; Groningen; Kwazulu-Natal), and some established recognized research centres (Centre for Popular Education at the University of Technology, Sydney; Labor Education and Research Center at Oregon State University). In Europe and the USA, community development projects were established in depressed urban areas ...

I see all these initiatives as firmly in the socialist camp. They were designed to respond to people defined by their social class, their membership of a trade union or political party, their political beliefs, or their shared oppression. Of course individuals learnt, but the study was done as part of a collective struggle for social change.

Boundaries

In the last quarter of the 20th century the boundaries between the humanist and socialist camps became blurred. Humanist organisations provided socialist education. For example, technical colleges established outreach programs, aimed at meeting the educational needs of communities living in the areas they served. Often these communities were disadvantaged, and sometimes, as a result of the educational program, a group would take political action. And socialist organisations provided humanist education. For example, trade unions, formed to take collective action, began providing tuition in workplace literacy, training in the trades used by their members, and courses designed to help individuals return to the workforce.

While the divisions in practice between humanist and socialist adult education may have become blurred, the divisions in the literature and theory remain distinct. They are manifest in the differences between two conferences: the International Transformative Learning Conference,

and the Popular Education Network conference. The TL conference looks to Jack Mezirow for its inspiration. The PEN conference looks to Paulo Freire.

Jack Mezirow

Jack Mezirow holds a pre-eminent position in the humanist camp. Humanist assumptions inform his writing. For example, each and every person is capable of personal growth, which Mezirow calls "a perspective transformation". A perspective transformation will be an improvement: we will be a better person, and better at being a person. And because no two people will have the same meaning perspectives, a perspective transformation will be an intensely individual experience.

Mezirow has done us three important favours. The first was to break the spell that Carl Rogers had cast over us. Rogers (1969, 1983) recast the teacher as facilitator. We should no longer "instruct", "impart knowledge or skill", or "show, guide, direct", he said, and went on:

> So now with some relief I turn to an activity, a purpose, which really warms me—the facilitation of learning. When I have been able to transform a group—and here I mean all members of the group, myself included—into a community of learners, then the excitement is almost beyond belief. To free curiosity, to permit individuals to go charging off in new directions dictated by their own interests; to unleash the sense of enquiry; to open everything to questioning and exploration; to recognize that everything is in the process of change – here is an experience I can never forget (Rogers, 1983, p. 120).

The careful teacher is replaced by an elated, undiscriminating enthusiast, who gets people "to go charging off in new directions dictated by their own interests". But what if these interests included burglary, with a bit of arson thrown in, or random recreational violence? Unwittingly, Rogers divested the teacher of any moral responsibility for what might happen as a result of her or his intervention.

In articles (1977, 1981) and books (1990, 1991) Mezirow developed his ideas on transformative learning. He drew our attention back to learning, and so to teaching. His 1990 book provides us with example after example of good teachers taking responsibility for the management of learning: showing, guiding and directing.

In his 1981 article, Mezirow made reference to Albert Camus' definition of an intellectual as "a mind that watches itself". This, he said, was an essential activity in adult learning. The reference is significant. Camus talked of "that hopeless encounter between human questioning and the silence of the universe"(2000, p.14). In response to this silence, Camus argued, we must make our own meaning. In response to this silence we must construct our own morality. Mezirow gave the adult educator a role in helping learners do both.

Mezirow did us a second favour by releasing us from the ordinariness of some of Malcolm Knowles' writing and thinking. Knowles broke down the mysterious process of teaching and learning into a series of seriously unmysterious steps. Influenced by Rogers, Knowles concentrated on responding to the needs and interests of the learners. But why only needs and interests? There is a whiff of banality about the concepts: a reasonable amount of protein a day, and stamp collecting (apologies to serious philatelists). Why not start with our demands and desires, our urges and yens, and our loves and loathings?

When Knowles comes to define an educational need he seemingly contradicts his emphasis on the learner. An educational need, he says, is

> … something people ought to learn for their own good, for the good of an organization or for the good of society (1980, p. 88).

This is dour, prescriptive language, and I can almost hear the judge intoning the last phrase as he sends me down for failing to take up facilitation with sufficient zeal.

Knowles sought to construct a theory of andragogy from a number of suppositions about the processes of maturation. They made a useful list but, being suppositions, they were open to challenge. Mezirow, on the other hand, let his theory develop from a major piece of research, which he and his co-researchers conducted in the 1970s, and to which he referred regularly in his writing. Mezirow drew on philosophers, social theorists, and psychologists, and instilled (or re-instilled) an intellectual rigour into adult education discourse. For example, he laid the ground for a serious discussion of andragogy with this single sentence:

> It is only in late adolescence and in adulthood that a person can come to recognize being caught in his/her own history and reliving it (1981, p 11).

Adult learning is about stepping outside our own history. It is about throwing off the cultural yoke. It is about breaking free from the routines that limit our living.c Here is a distinction between child and adult learning that might work. Another supposition, yes, but a confronting one constructed around the evocative images of entrapment and emancipation.

Mezirow's third favour was to introduce new language into the adult education discourse: disorienting dilemma, meaning perspective, perspective transformation … Some of it may have been a new kind of jargon, but he was careful to provide detailed definitions, and his use of the word *domain* was inspired. A domain is a private space, a fiefdom, a realm. Different realms have different forms of government, and different ways of doing things. In the instrumental domain we come to understand the world in terms of cause and effect. In this domain we solve problems through common-sense logic. In the interpretive (or communicative) domain we come to understand the human condition, how we organise ourselves, and how we communicate. In this domain we solve problems through "rational discourse". (I would want to drop that word "rational". By its very nature, discourse will have affective elements, illogicalities and leaps in the dark.) And in the critical (or emancipatory) domain we seek to understand the essence of things, including ourselves. In this domain we solve problems through reflection, and cultural study.

But Mezirow also did us a disfavour, and I am far from the first to say this: he made transformative learning too attractive. He offered us magic. We could privately thrill at the possibility of radical, absolute, irreversible change, as if we might be touched by a sorcerer's wand. And he propped this magic up with subtle (and occasionally impenetrable) theory, so that, in the public domain of the classroom or conference theatre, in the rooms of intellectual respectability, we could come and go, talking of Jurgen Habermas. Mezirow may have been embarrassed by the uncritical enthusiasm with which many took up his ideas, but the horse had bolted.

Transformation is a humanist dream, and a theory constructed upon its possibility has to be a dream too. But, then, dreams—utopian imaginings—provide goals to strive for, criteria against which to measure our progress, and hope.

Paulo Freire

Freire, in his turn, holds a pre-eminent position, this time in the socialist camp. Two of his texts were translated into English (and other languages) in the early 1970s, and quickly taken up by educators using learning as a tool in struggle.

Freire concerned himself with groups, not individuals. He would attribute comments, which must have been made by an individual, to the whole group. So he wrote: "The group participants commented that …" Freire used techniques aimed at shifting his learners from a fatalistic consciousness (What can we do? We are only peasants) to a critical consciousness (We are oppressed. These are the people oppressing us. This is how we will combat their oppression). For the Freiran educator, this process of *conscientization* involves a shift in power. People who were objects of social history become subjects of their own destiny. Another dream perhaps …

Freire's *conscientization* and Mezirow's transformative learning have similarities—Mezirow drew on Freire's work, especially in his 1991 book—but the concepts differ radically in one respect. Transformative learning involves an accusatory kind of introspection. The learner identifies her or his "distorted" assumptions, and then goes through the cathartic experience of owning up to them. In part at least, the blame for previous dysfunctional thinking lies with the learner. *Conscientization* involves a group examining their oppression, defining their enemies, and deciding on action. There is no guilt here. The blame lies with their oppressors.

Wrapping up

Mezirow is pre-eminent in the humanist camp, but holds less sway in the socialist one. In a book reviewing the socialist discourse (Crowther et al, 2005) there is just one reference to Mezirow, and that reference is made by me (OZNewman, 2005)!

Freire is pre-eminent in the socialist discourse, but holds less sway in the humanist one. We have the phenomenon of two remarkable figures, each of whom has had great influence within his particular mob, and limited influence outside it.

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Searching for Purpose: Mezirow's Early View of Transformative Learning

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Keywords: Mezirow, Transformative Learning, adult education philosophy

Abstract: This paper discusses the early work of Jack Mezirow in terms of his later writings on transformative learning. In particular, it examines his early interest in the ways individuals change through education and how this related to broader social change. It also posits that his earlier interest was philosophical rather than based in learning theory.

New York Times columnist Frank Bruni (February 11, 2015, p. A27) writes that he was recently asked, "What's the most transformative educational experience you've had?" He goes on: "I was asked this question recently, and for a few seconds it stumped me, mainly because I've never viewed learning as a collection of eureka moments. It's a continuum, a lifelong awakening to the complexity of the world." Although he does answer the question and goes on to give an impassioned defense for liberal learning and a liberal arts education, I would like to focus on the question and his initial reaction.

This quote from Bruni highlights one of the central quandaries of adult education in general and transformative learning in particular. It raises the question of the purpose of learning or really education and also the ways that we envision this learning as taking place. Until recently, few writers saw the transformative possibilities of education explicitly, although they certainly formed the basis for much thinking about education, particularly adult education.

In this brief paper, I attempt to situate Mezirow's early work within the literature on change that permeated educational writing in the late twentieth century, as well as within his own work. I trace out his progression, from an attempt to develop a unique philosophical premise or purpose for adult education, to the more current view that transformative learning is a learning theory. Although Mezirow appears to have gone along with this transmogrification, I would argue that this has led confusion about just what he was talking about and how it can affect the field. Instead we have arid discussions about the stages of transformation and confusion about whether all change is transformative so that pretty much everything is indicative of educational change and growth. In terms of organization, I will briefly touch on my own background and connections, I will then discuss Mezirow's work in terms of three areas: adult basic education and program evaluation; philosophy of adult education; and community development. After laying out this background, I will discuss the study of women returning to school at community colleges and the relationship between Mezirow's thinking and actual research. Finally, I will highlight my own view about where his work fits into our thinking about adult education.

Personal Context and Background

First, I need to say a word about my own personal context. Although we were explicitly told that this was to be an academic paper and not a memoir, for me, on this topic, it is a bit difficult to separate the two. I was a graduate student in the adult education program at Teachers College, Columbia University in the mid-1970s. I began as a master's student and then continued on in the doctoral program. I was a full-time student (which was rare and I was in my early twenties which is even rarer). During my first semester in the program, I was asked if I

wanted to work on a new grant that Jack Mezirow had just gotten from the then Office of Education to study programs in community colleges for women returning to college. So I began as a research assistant on the project, but ultimately became the program manager.

It is well known that Mezirow's interest in women's reentry programs stemmed from his wife's return to college. This is usually called the beginning. In fact though, Mezirow had a long standing interest in change and transformation. I will briefly discuss this through his work in Adult Basic Education, philosophy and Community Development.

Intellectual Strands

Adult Basic Education. Basically, the women's project was a replica of an earlier project that Mezirow, Darkenwald and Beder had undertaken to evaluate adult basic education programs (Mezirow, 1975). They had developed what would today be called a 360 ° approach to program evaluation. It involved examining the perspectives of all program participants including administrators, teachers and students. They called this approach to evaluation synchronic induction (Mezirow, 1974). In other works, Mezirow referred to this as the perspective discrepancy approach to evaluation. This meant that individual stakeholders (again a new word not used at the time) looked at programs from differing perspectives. They had different ideas about what programs should be doing and what they were indeed doing. The evaluator's task was to examine the discrepancies that arose among the groups and between the "should" and the "is" perspectives.

Ultimately this work was published as *Last Gamble on Education* (Mezirow, Darkenwald and Knox, 1975). They describe their approach in far from humble terms:

> Beginning in the spring of 1969, the authors,…, undertook an extraordinary assignment. We agreed to attempt to develop and apply a methodology of scientific inquiry that would illuminate the most significant qualitative aspects of urban adult basic education (ABE) in this country. Our charge was to develop a dependable, comprehensive, and analytical description of significant patterns of program operation and classroom interaction in addition to presenting in an organized fashion the perspectives of those involved (p. v).

While *Last Gamble* was a qualitative study of adult basic education programs, it grew out of the evaluation work that the Center for Adult Education had been doing. Both efforts involved looking at the adult basic education from multiple perspectives, identify gaps or discrepancies in perception; and working to alleviate these discrepancies through the adoption of innovation.

Philosophy or a search for purpose. Before entering the field of adult education, Mezirow's academic background had been in Foundations of Education. In his earlier work, he was concerned with the lack of theory in adult education. This is certainly not a new problem, it haunts us even today, but he laid out the dilemma in a particularly interesting way. Writing in 1969, Mezirow bemoaned lack of theory in adult education, but went on to note that instead of theorizing, adult educators limit their thinking to social philosophy:

> Theorizing has been almost entirely limited to social philosophy given largely to refining differences in emphasis between those contending major focus should be placed either upon educational processes involved in group interaction and community development or on more orthodox forms of teaching adults about the culture with emphasis on liberal arts and the humanities. The continuing dialogue has contributed little toward improving the quality of professional activity. This chapter suggests a rationale and strategy for the

systematic development of an integrated body of inductively formulated generalizations with which adult educators can understand and predict behavior of adults in educational situations. What is proposed is research-based qualitative theory, indigenous to adult education and capable of indicating dependable and practical guidelines for policy and program decision making (p.3).

Now, Mezirow was not alone in his desire to find a theory indigenous to adult education. This idea has had allure to several key figures, who were influential in Mezirow's time. However, Mezirow has a somewhat different take than some of his contemporaries. He notes that the lack of theory leads to fragmentation, but also that the end result is either too general or too specific to be helpful to practitioners. He refers to the poverty of the research that ends up with "banal" and meaningless generalizations. He excoriates specific anonymous writers by quoting their research summaries and goes to state: "The dubious relevance of much empirical research for policy and program decision making in education reflects the lack of a theoretical framework in which research priorities may be ordered and is a function of uncritical philosophical assumptions and collateral methodological problems" (Mezirow, 1969, pp. 4-5).

But what would this framework look like? In this work, Mezirow extols the work of Blumer (who would be an early cornerstone of perspective transformation). He goes on, "For Blumer, the common fallacy is attribution by researchers of behavioral causality to such factors without due recognition of a critical mediating process, viz., the individual actively assigning meaning to his situation" (p.5). Mezirow, even at this early stage is examining how individuals construct meaning from their experiences. The unique aspect of adult education lies in its ability to aid in this process of construction of meaning. He draws on Blumer's ideas about symbolic interactions so that individuals are constantly constructing and reconstructing meaning. This is a dynamic process of meaning making where the individual interprets "by selecting, suspending and transforming these meanings to fit the particular situational context and directs his action accordingly. Meanings are used and revised as instruments for determining behavior" (p.6).

Mezirow goes on to argue that because this process has been ignored, educators (at all levels, but particularly adult educators) are left analyzing simplistic data that infers causational links through correlations about motivation, attitudes, psychological processes, or situational roles. He goes on that educational research has bypassed an examination of the "process of growth" which he defines as the interaction with self and others by which an individual learns to cope with his world, engages in problem solving and changes his behavior" (p.7). So, a theory of adult education would "focus on the process of social interaction within the learning situation to "get inside of the defining process" of those involved with each other in the educational enterprise" (p.7). For Mezirow, such a theory would help explain a plethora of social relationships and their educational outcomes.

The purpose of this paper, which was a chapter in a book on fieldwork after being published in *AEQ* was to advocate for the inclusion of qualitative methodologies. Mezirow was particularly scathing in his critique of evaluators who used limited quantitative measures of outcomes, thereby missing the true growth that can only emerge through what he called a change in perspective. Writing of program evaluators he writes, "Program evaluation in all the social professions is a venal art dominated by an almost hypnotic fixation upon original written statements of program objective, usually loosely and broadly stated by a proposal writer who is seldom subsequently involved in program implementation" (p.19).

He advocates the use of Glaser and Straus' grounded theory as a way out of the paucity of theorizing in adult education. But equally important, he advocated the use of grounded theory

for practitioners involved in the day to day work of programming as a way around the limitations of narrow minded numbers crunchers. He draws on Becker, Geer and Hughes' 1968 study of college students in Kansas to define perspective as, "a coordinated set of ideas and actions a person uses in dealing with some problematic situation,...a person's ordinary way of thinking and feeling about and acting in such a situation" (cited in Mezirow, 1969, p. 18).

Mezirow called for this emphasis on perspective because he feared the trend that was emerging of linkage between funding and narrow outcomes rather than looking at development and growth. He saw this in the War on Poverty legislation and in the new federal education enacted from 1964 until 1966. Additionally, he worried that the federal emphasis on outcomes obscured the need for infrastructure. Instead he saw institutions just being asked to over-extend their work to encompass ever increasing demands. Yes, he was surprisingly prescient in his predictions.

Community development. In addition to his call for theory, Mezirow's view of change and growth was rooted in his background in community development. In fact, it could be argued that his entire viewpoint which focuses on perspective and change first developed within a community development perspective. Critiquing Moynihan's critique of the Community Action Program (CAP), Mezirow states that Moynihan (along with other critics) misses the point. In 1969, he goes on to write that the CAPs

> are complex and relatively new. They centrally involve organizational and educational processes which are the function of the social interaction of their participants. To understand what they are and are becoming, how they are responding to the problems which confront them, how they are formulating and reformulating their objectives out of their experience and striving to achieve them can only be understood by direct, continuous field involvement by the evaluator and ideally, one equipped with dependable shared knowledge of comparable experience to guide his observations. Criteria formulated in any other way are inevitably going to lack validity and relevance (p. 27).

In some ways, this approach allowed Mezirow to go beyond the language of cultural deprivation that was so prevalent at this time (Martinez and Rury, 2012). Much of his viewpoint, of course it's difficult to say how much, stemmed from his international experiences, particularly his work in Pakistan in the early 1960s (Mezirow, 1963). In writing of his experience working with U. S. AID project, he bemoans the administrative hurdles, the lack of understanding of the complexity of the culture in Pakistan, and the disregard with which the village inhabitants who were presumably being helped, were treated. The project's aim was to promote democracy in Pakistan through a combination of education programs and economic reforms. For Mezirow, the community development process was an antidote to the then prevalent paradigm of "modernization" because community development allowed for the building of community through a variety of non-governmental organizations such as youth clubs. It also involved decentralization of industrial centers. Furthermore he stated that, "…it can build confidence in people of their ability to improve their own lot" (p. 86, 1963). Interestingly, he called community development the tool by which a "growth perspective" could be adopted that would focus on both the community and the individual. It was abruptly halted when the Pakistani government ceased support. Mezirow is unstinting in his support of the original aims.

> The single factor to which one can look with certainty in predicting Pakistan's possibilities for involving its rural people in economic and political advance is the uncompromising necessity of government officials coming to grips with villager resentment and distrust. Citizen responsibility requires involvement in significant

community decision making. There is abundant evidence that this will not develop without government-created opportunities for participation coupled with educational efforts to regenerate the villager's atrophied sense of confidence –in himself, his neighbors, and the government ---as a first step (1963, p. 224).

Again, we come back to his interest in perspective (although here I do admit that I am cherry picking). Mostly this can be seen in his concern over the limitations of evaluation approaches. He eschewed the standard model of stating objectives and then figuring out a way to measure whether objectives have been met. He was a follower of many who were searching for better ways to capture actual experience. Mezirow captures this dilemma when he states that although the AID project never figured out how to measure achievement, it was clear to all that that progress was being made. This process was a form of "directed culture change". Mezirow was quite aware of the pitfalls of directed culture change, especially in a poor, rural area. He attempts to explicate the difference between helping people to solve their own problems by serving as advisors and directing this problem solving directly. For this culture change to occur, the villagers needed to respect the technical advisers but also have confidence in their own abilities to effect change. Hence the educators' role was to help in bringing about this kind of transformation.

Women in Community Colleges

The grant to study programs for women in community colleges followed closed on the previous model. It was also an evaluation grant that sought to develop a guide for evaluations of re-entry programs for women. There were two principal outcomes of this grant. The first was an evaluation guide for use in programs (Mezirow and Rose, 1978). The second is the far better known monograph on perspective transformation (Mezirow, 1978).   As has been widely told, Mezirow's interest in the process of change or transformation through education started with his wife's Edee's experience at Sarah Lawrence College in the early 1970s. So as we look at the threads for this study, there are both the personal and the professional strands. While the personal strand focused on women, this was never his really interest (other than one particular woman). Rather the point was that we needed to more fully understand the ways that educational experiences lead to individual change. The principal point was that young adults are formed through a college education, but adults are transformed. Now, for some this will seem like a gratuitous distinction, but really to me it lies at the heart of what Mezirow was concerned with during this time.

Additionally, however, we need to remember that this theme of understanding individual and cultural perspectives lies at the heart of all of Mezirow's work discussed so far. I would argue that Mezirow's initial interest was in change or transformation within the educational process, not all change. He would also have argued (at least early in his career) that the transformation of adults was substantively different from the formation of children. Of course the "formation" of children is a bit simplistic since as he well recognized, children are constantly transforming, albeit at a fast rate. As Mezirow came under attack for his cognitive emphasis and for his lack of attention to social issues, he veered away from his original premise. But for me, the point is that his work emerged from a social change paradigm. His starting point was "How do we effect social change" and what kind of individual change is demanded for social change to occur. Mezirow came to the individual through his interest in the social and not the other way around. In my view, the critiques of his work as rationalistic and cognitive missed the point. As a philosophic point, if you don't believe that education has a value to effect change, then you probably shouldn't be an educator.

Of course, there are multiple types of change or transformative experiences. We learn from life; we mature. This maturation process, in its simplest form, is undoubtedly a journey of transformation. But this process, as well as the process of change through trauma, illness or religious conversion have well developed literatures. In fact, Mezirow initially drew on these to examine the ramifications of the educational aspect. He dabbled in the psychoanalytic literature; he looked profoundly at psychological and sociological change. But initially at least, this wasn't the point. His aim was not to develop a theory of change or transformation, but a theory of education as transformation. These are not the same thing. This theory was also very tied to the then emerging qualitative paradigms. This was a more holistic approach to research that examined the totality of experience, not only the measureable parts. Interestingly, he excoriated the failings of bureaucracies and governments to fully engage in this type of analysis and he tried to do this in both Last Gamble and the women's study.

If we look carefully at Mezirow's earlier works, we can clearly see the kernels of his thought. This work precipitated work on the exact meaning of perspective and there was a confusing, although still important link between perspective discrepancy and perspective transformation. The latter could not have occurred without the former.

Finally, one additional word. The women's study generated two pieces, one related to the actual work of the grant and the other an offshoot. By 1978, Mezirow had lost interest in the evaluation piece and focused on the theoretical aspects of perspective transformation. Although several of his students did work incorporating perspective discrepancy or synchronic induction into their dissertation work, Mezirow himself no longer did work like this. Instead, he began to look more closely at the broader issues related to change and transformation. He was attempting a synthesis of approaches, but also widening the purview of what transformative learning was. However, this broadening, I feel, lost sight of his initial preoccupation with the meaning of adult education. I would hope that we can at least revisit some of his original questions.

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The Role of Social Interactions in Learning Ethno-National Identity: The Case of the Divided Island of Cyprus

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Abstract: Cyprus is a divided island as a result of nationalist conflict between the Greek-Cypriot and the Turkish-Cypriot communities, which lived apart from 1974 until 2003. Using narrative analysis this paper examines how social interactions outside Cyprus influence ethno-national identity learning of young Greek-Cypriot and Turkish-Cypriot adults.

The purpose of this paper is to examine how social interactions influence learning of ethno-national identity of young adults (born between 1975 and 1988) from the Greek-Cypriot and the Turkish-Cypriot communities on the divided island of Cyprus. Specifically I look at how young adults from these communities describe and reflect on social interactions with non-Cypriots when visiting the respective motherlands, Turkey and Greece, as well as when meeting people from other countries who may be less familiar with the ethno-national identity issues in Cyprus. I examined participants' narratives and describe how each kind of social interaction influenced ethno-national identity learning. This paper is part of a larger study examining how young adults in Cyprus learn and make sense of their ethno-national identity. I use the term ethno-national identity, rather than ethnic or national identity, because in Cyprus some people self-identify using national identifications (i.e. Cypriot) or ethnic identifications (i.e., Greek) and most people use a combination of national and ethnic identities (i.e., Turkish-Cypriot, Greek-Cypriot).

This paper is grounded on theories from the social constructionist approach to identity that assume that ethnic and national identities are socially situated discursive constructs formed and influenced by the surrounding social, cultural, economic and political contexts in which learning of the identities takes place (see e.g., Anderson, 1983; Gellner, 1997; Hall, 1996; Hobsbawm, 1994). The paper is also grounded on lifelong learning and informal learning approaches (Hager & Halliday, 2009) that helped me examine ethno-national identity as an identity learned throughout an individual's life. Ethno-national identity learning occurs in the course of living, within communities, in interactions with other people or groups, and can be intentional or unintentional and many times based on reason and reflection.

Background

Cyprus, an island nation in the eastern part of the Mediterranean Sea, was founded in 1960 after 82 years of British colonization and is a member of the European Union (EU) since 2004. It occupies an area of 9,250 square kilometers or 3,500 square miles and has a population of about one million. Issues of nationalist conflict resulted in the separation of the two major communities on the island, the Greek-Cypriot community (around 800,000 population) and the Turkish-Cypriot (around 180,000 population) (Ker-Lindsay, 2011). Differences in ethno-national identity were the reason of the bi-communal violent conflict during 1960s (1963, 1964 and 1967) and resulted to the division of the island in 1974 when Turkey invaded Cyprus. The north part of

Cyprus, making 37.4 percent of the island, is considered by the international community as occupied (by Turkey) territory of the Republic of Cyprus. As a result of the division Greek-Cypriots and Turkish-Cypriots have lived apart from 1963 until 2003 and were totally segregated from 1974 until 2003 (Anastasiou, 2008). In 1974 Turkish-Cypriots were forced to move to the part of the island occupied by Turkey and, in 1983, formed the Turkish Republic of North Cyprus (TRNC) which is politically recognized only by Turkey (the rest of the international community considers it an illegal state). In 1974 the Greek-Cypriots were forced to move to the south part of the island governed by the Republic of Cyprus. Until 2003 Greek-Cypriots were not allowed to visit the north part of the island and very few Turkish-Cypriots crossed the "dead zone," "green line," or "buffer zone" to visit the south (Papadakis, Peristianis, & Welz, 2006). Current negotiations for a just, democratic and viable solution remain at a standstill.

How new generations of Cypriots make sense of their ethnic and national identity is key to the future coexistence of the two communities. Previous studies found differences in the self-identification of the ethno-national identity inside these communities: some members of the Greek-Cypriot community self-identify as Greeks, others as Greek-Cypriots, and others as Cypriots (e.g. Bryant, 2004; Calotychos, 1998; Philippou & Klerides, 2010); and members of the Turkish-Cypriot community self-identify as Turkish-Cypriots or as Cypriots (e.g. Akcaki, 2011; Vural & Rustemli, 2006). As Cyprus moves towards building a unified country, and in order to avoid future conflict, it is necessary to understand how a post-1974 generation of Greek-Cypriots and Turkish-Cypriots – who can now freely associate with the other community and have no direct connections to the turbulence of the 1960s and 1970s – learn their ethno-national identity.

Research Design

In this study I examine two populations: residents of Cyprus born between 1975 and 1988, who spent at least their first 17 years of life on the island, speak Greek and are Christians (for the purposes of the study I call them Greek-Cypriots); and residents of Cyprus born between 1975 and 1988, who spent the first 17 years of their life in Cyprus, speak Turkish and are Moslems (Turkish-Cypriots). There are at least two elements that make this age group unique. First, because the two communities were almost totally segregated between 1974 and 2003, these young people, now between the ages of 26 and 39, were born and grew up in an all Greek-Cypriot or all Turkish-Cypriot environment without direct contact with the other community at least until the age of 15 when the buffer zone opened in 2003. Second, because they were born after 1974, they did not experience the violence between the two communities that took place between 1963 and 1974. Their experience with the 'other' was limited to the stories told by their parents and grandparents and the Greek-oriented or Turkish-oriented education (respectively) that they received during their elementary, middle school and high school years.

The primary sources of data were interviews that were conducted with each participant individually. I interviewed a total of 29 people, 17 Greek-Cypriot and 12 Turkish-Cypriot. The interviews, which lasted between one to two hours, were semi-structured; they were recorded and transcribed. Secondary data sources included observations and document analysis. Across the whole process, I employed triangulation strategies and peer review by three educational scholars (Creswell, 2007; Merriam, 2002). I adopted the dialogic/performance approach to narrative analysis (Riessman, 2008) as my interpretive and analytic strategy, an approach that combines elements from thematic and structural narrative analysis. Key in this approach as

described by Riessman (2008) is the influence of cultural, historical, interactional and institutional contexts in the formation of the participants' narratives.

Findings and Discussion

Due to the complex political background and the history of ethnic/national conflict in Cyprus it is common for people on the island to change their ethno-national self-identification. A number of possible influences to these changes in ethno-national identities have been identified including education, political affiliations, parents' self-identification and interaction with the other community (Akcaki, 2011; Bryant, 2004; Calotychos, 1998; Papadakis et al, 2006; Philippou & Klerides, 2010; Vural & Rustemli, 2006). My findings indicate that there are two more influences that were overlooked before: interactions with people from the respective motherlands (Turkey for the Turkish-Cypriots and Greece for the Greek-Cypriots) and interactions with foreigners outside Cyprus. Below I present how these two influences play a role in participants' self-identifications, using five participant cases (out of 29) as illustrations.

Turkish-Cypriot Participants

The notion of the Turkish-Cypriot community is not a uniform collective identity anymore (Akçalı, 2011; Vural & Rustemli, 2006). Some members of this community identify as Turkish-Cypriots and others as Cypriots. No participants self-identified as Turkish and, in fact, rejected any suggestion of Turkish-Cypriot as being Turkish, a perception all twelve Turkish-Cypriot participants faced in their interactions with people from mainland Turkey. Mustafa, who self-identified as Turkish-Cypriot, mentioned that he felt more connections to mainland Turks than to Greek-Cypriots, yet he believes that Turkish-Cypriots are different than Turkish from Turkey. He said, *"We have many many common things [with the Turkish from Turkey] but there is this part which makes me Cypriot."* When asked how he felt visiting Turkey, he said, "*I feel home but in a way I always feel responsible for explaining them [people in Turkey] because they don't get the idea of being a Turkish-Cypriot. Here [in Cyprus] we say I'm a Turkish-Cypriot. Over there[in Turkey] they try to define you as Turkish… they think of north Cyprus and Turkish-Cypriots, as part of Turkey, like Adana, Angara [cities in Turkey] and I tell them, just because we speak the same language doesn't mean we have the same exact cultures… I believe one of my obligations is to explain them. I always, when I meet a Turkish person, I explain them, 'OK, we have a common ground but I'm a Turkish-Cypriot' [he put emphasis on the word 'Cypriot'].*"

Fatma, who self-identified as Cypriot, reasoned that if all people in Cyprus identified as Cypriot rather than Greek-Cypriot or Turkish-Cypriot it could prevent future conflict between the two communities. But the ideas of mainland Turkish she met contradicted her argument. She recalled how frustrated she felt defending her identity during her studies in Istanbul, Turkey, *"…People had it wrong! …Turkish people prefer to use the motherland [Turkey] and baby-land [Cyprus] thing. They think, 'You are the baby-land of the Turkey and we came here [to Cyprus], and saved you [in 1974].' Maybe but I'm not Turkish! … It's frustrating when they don't know about us."*

Mustafa and Fatma had different views about their identities that led them to different self-identifications. But both Mustafa and Fatma – and, indeed, all 12 participants from the Turkish-Cypriot community -- expressed frustration when people from Turkey *"are trying to define [them] Turkish"* (as Mustafa put it) because they want their unique identity as Turkish-

Cypriot to be maintained. Mustafa felt *"obligated to explain them I'm a Turkish-Cypriot [emphasis on the word Cypriot]."* Fatma and eight other participants mentioned that when Turkish people did not know about their distinct culture it reinforced the Cypriot part of their identity.

Turkish-Cypriots also reported that the distinct identity of their community was reinforced when they realized that many people outside Cyprus and Turkey did not know about their community and assumed that they were Greek-Cypriots. Mustafa, who studied in the United States, explained how living abroad strengthened his Turkish-Cypriot identity, "[*Living in the U.S.A. for four years] helped me out to realize that I had to keep my identity even stronger. Because any fluctuation that you made gave this other person, let's say American, Chinese, anyone outside of Cyprus, they were calling me Greek. They say, 'From Cyprus? Oh you are Greek'. I didn't like it, because for them my community didn't exist… … You have to work harder for people to know who you are."* He explained that, even when he self-identified as Turkish-Cypriot, some people abroad thought he was Turkish, which was also unacceptable to him. He said *"Or you say Turkish-Cypriot and they say, 'Isn't that Turkey?' That actually pushed me further. If I didn't go to the United States I wouldn't [have] noticed these details. You exist in your own community so you don't know what the rest of the world thinks about you. You go there [abroad] and you see that they have no idea about you. It's very upsetting!"*

Fatma had similar experiences*"… when I went abroad for my university education especially when I went to Netherlands, everybody asked me where I'm from, because when you meet someone everybody asks this. I said Cyprus. [They answered] 'Oh OK! Greek side or Turkish side?' That's the second question always. And I started to, OK what should I say? So during that time I started to think a lot, 'Am I a Cypriot or a Turkish-Cypriot? Who am I? Because really, I don't want to say I am a Turkish or I am Greek… but I'm from Cyprus, and I started to say, OK I am Cypriot and I come from the northern part of Cyprus."* Her self-identification as Cypriot came partly as a result of the reactions she got while abroad when she identified as Turkish-Cypriot, *"I say Cypriot probably because of the reaction I get when I say Turkish-Cypriot. People say, 'so you are Turkish' and I say 'no I'm Cypriot'… everybody thinks that if you are Cypriot and you live in the north you are Turkish, which is not right. We are not Turkish and we are not Greek! We are Cypriot that speak Turkish…That's why I started to identify as Cypriot. For them [foreigners] to understand who really I am."*

Greek-Cypriot Participants

Among Greek-Cypriot participants three national identities exist: Cypriot, Greek-Cypriot and Greek (Bryant, 2004; Papadakis et al, 2006; Philippou & Klerides, 2010). Below I illustrate how three participants (out of 17) from this community talk about their social interactions outside Cyprus and how these interactions influence their ethno-national identity. Tina said that while she was in Cyprus, where she associated only with other Greek-Cypriots, she was not compelled to clarify her national identity. But when she moved to the U.S., **"**[*T]hat's [when] I had to share with other people what's my ethnicity, what are the characteristics of my culture. I lived in the U.S. and I felt a minority … while in Cyprus you don't really get into the process of thinking that stuff [identity issues].*

Michalis, who self-identified as Greek-Cypriot, recalled the moment that he first felt the need to think about his identity: *"It's not that I didn't think about my identity before, but when I went abroad for my masters and people were asking me where I come from and what language I*

speak, I realized that I needed to think about my identity again… It's like I didn't want people to get the wrong picture of my identity. And you know with all this confusion of identities in Cyprus it's easy for an outsider to come to the wrong conclusions… For me national identity is very important, maybe because of my studies [education] and so I had to figure it out, what I am."

Yiannis self-identified as Greek-Cypriot until he realized that the Greeks from the mainland that he met did not really like Cypriots. That led to a conscious decision to downplay the Greek part of his identity. At the time of the interview he self-identified as Cypriot and described the experiences that led him to this transition, *"When I was twenty I went to Khalkidhiki [an area in Greece] for vacation… [and] I overheard some Greeks saying 'Oh those Cypriots they are everywhere! When will they leave?' I can tell you it didn't feel good at all. Until that point I thought of Greeks as our brothers but after that…. And you feel that way when you talk to the average, everyday people in Greece. All this prejudice against Cypriots makes me angry... And when I realized how disparagingly they saw me, I felt even more Cypriot…I don't want to have identity connections with Greeks if they don't like us. I can be Cypriot and it works just fine. We are independent after all."*

Although participants self-identified in different ways and gave a variety of explanations to support their ethno-national self-identifications, all of them from both communities wanted their respective community identity to be seen as unique and different from those of the mainlands (Greece and Turkey). Interactions with outsiders that did not recognize the participants' identities frustrated and upset them. When participants were among people of a different culture they strived for recognition; they wanted to separate themselves from the people from mainland Greece and Turkey and they wanted the rest of the people they interacted with to recognize the existence of their community and their unique identity and culture. Participants described how these experiences made them to rethink, re-learn and adjust their identity and the ways they chose to introduce themselves when meeting people outside Cyprus, in order to avoid misrecognition or non-recognition. These were issues that participants did not face before they traveled abroad since in the homogeneity of their communities their ethno-national identity was not questioned. Even though in the two communities there are different ethno-national self-identifications, the common understanding between community members is that they belong to the same community but they happen to have different political views that lead to different ethno-national self-identifications. Participants' experiences and views outside Cyprus support Charles Taylor's (1994) ideas about the "politics of recognition" (p. 2). Charles Taylor stated that, "Our identity is partly shaped by recognition or its absence, and so a person or group of people can suffer real damage, real distortion, if the people or society around them mirror back to them a confining or demeaning or contemptible picture of themselves… Non-recognition or misrecognition can inflict harm, [and] can be a form of oppression…" (p. 25)

Conclusion

In this paper I illustrated that ethno-national identities in Cyprus are not static and that many times people make choices, change and re-learn their ethno-national self-identifications, based on reasoning and reflection. Hence we need to be examining ethno-national identities in Cyprus not as fixed identities learned in childhood and adolescence, but as malleable identities, informed by experiences and formed by choices, made throughout an individual's life and influenced by political and social surroundings, including social interactions. The use of lifelong learning and informal learning approaches to understand identity should be of particular interest for researchers, since these approaches provide the tools for such understanding. Further research

needs to be done to examine whether what individuals in Cyprus revealed about the influence of social interaction in ethno-national identity learning also applies to individuals elsewhere (particularly in post-conflict societies) and whether something similar applies to identities other than ethno-national identity.

Acknowledgements

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Motivational/Cultural Issues in the Utilization of Army Learning Model (ALM) Techniques While Instructing Armenian Soldiers

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Keywords: motivation, culture, Army learning model, ALM, facilitation

Abstract: Using Army Learning Model techniques to conduct a modified first-stage Sergeant's course to Armenian soldiers, motivational and cultural issues were observed affecting learner experience/outcome. This action research observed that successful outcomes were achieved through specific use of facilitation, demo, and practical exercise instructional techniques, with firm control of class interactions.

Introduction

The Army Learning Model (ALM) is the Army's newest educational concept to create adaptable, 21st century soldiers capable of full spectrum operations (United States Army, 2011). It relies heavily on guided discussion (facilitation) with most classroom experiences being collaborative problem-solving events led by facilitators as opposed to instructors. The facilitators work to actively engage learners to use critical thinking skills and ensure that soldiers realize the relevance and context of what is being learned. Additionally, learning is to be customized as much as possible to soldiers' learning experiences and comprehension level derived from pre-test and various assessments. Another major component of ALM is to reduce or completely "…eliminate instructor-led slide presentation lectures" (United States Army, 2011, p. 9). The ALM also seeks to enhance the usage of blended learning (face-to-face mixed with online learning) with the use of simulations, virtual reality, and educational gaming technology whenever possible.

Various ALM techniques were used to conduct an abbreviated Military-to-Military (Mil to Mil) Warrior Leaders Course-like instructional event. The Warrior Leaders Course (WLC) is the first level Sergeant's school that U.S. Army soldiers attend to be fully qualified junior level Sergeants. Typically this course is one month long, focusing on leadership skills development. The abbreviated WLC course was conducted in five days and focused mainly on providing Soldiers information on knowledge that Sergeants should know. This focus was a higher leadership decision based on the Armenian government's desire to start to increase the use and prominence of Sergeants within their military as opposed to their current Soviet-era utilization of Sergeants/Non-Commissioned Officers (NCOs).

Adult Learner Profile

The WLC-like course was conducted to a total of 40 Armenian soldiers at the Armenian NCO Academy in Yerevan, Armenian. Of these 40 soldiers, 20 were conscripts with the rank of advanced private. Conscripted soldiers (drafted from all physically fit males in Armenia), are mandated by law to serve in the Armenian military for three years. The other 20 soldiers in the WLC-like course were professional soldiers (voluntarily contracted with the military) with the rank of Sergeant. This is a vital distinction in that many of the conscripted soldiers did not really want to be in the classes; they were forced to be there. This affected their motivation in that these

soldiers were sometimes observed attempting to sleep or do something else in class. The Armenian student-soldiers consisted of the following additional adult learner variables: age (Privates average age: 22, Sergeants: 24), marital status (5% of Privates versus 30% of Sergeants were married), military deployments (0% of Privates had deployed versus 10% of Sergeants), education level (most only had High School education, 20% of Privates had some college versus 30% of Sergeants), and years of service (Privates averaged almost 2 years verses Sergeants 5 years). Although only a couple of years separated the Privates and the Sergeants in chronological age and years of service in the military, noticeable differences were observed regarding general discipline, demeanor, comprehension, and communications capabilities (Sergeants being more advanced and capable than Privates).

Cultural/Environmental Issues

An initial cultural issue observed dealt with how the U.S. Army instructional team was introduced to the Armenian soldiers. Introductions were very short and formal and did not create a positive, inclusive atmosphere. From there, the next interaction was to give the Armenian soldiers a U.S. Army Physical Fitness Test (APFT). Soldiers felt somewhat embarrassed in that this was their first exposure to these types of exercises. They wanted to perform well, but were still trying to understand how to correctly do the exercises (U.S. Army push-up and sit-up). Additionally, the WLC course itself was not fully explained to them ahead of time and no evaluation/assessment criteria was presented. Many Armenian soldiers thought that the U.S. Army instructors were simply judging them on how well they could perform as a soldier. The fact that American instructors first interactions were to evaluate how well they could perform a fitness test seemed to confirm their suspicions.

The way that the Armenian soldiers answered questions was also done differently than how most U.S. Army instructors were used to. An Armenian soldier would typically stand up and start to answer a question, if a fellow soldier didn't like the answer he would interject and talk over the first soldier. Other soldiers would then comment at the same time as to who had a better answer, and a debate sometimes ensued. This had a tendency of making classroom interactions chaotic and hard to understand. In a similar manner, many of the older students (who were usually Sergeants) had a tendency of talking down to younger students during class discussions. Expressing that a younger soldier should not try to give an answer if he doesn't fully know the response was made several times by different Armenian Sergeants.

The use of translators was also a culture shift for both American instructors and Armenian soldiers. The Armenian soldiers wanted to look at and talk to the translators as opposed to the American instructors. In a similar manner, some American instructors had problems focusing on the students and would instead start to talk to and look at the translator. This created greater psychological distance and hampered some interaction and engagement.

Additionally, two subjects were part of the WLC course that were very sensitive issues for the Armenian soldiers: Suicide Prevention and Sexual Assault Prevention. The Armenian soldiers needed a lot of facilitation to even begin to address these issues and would not even start to talk about sexual assaults while a female translator was present in the room. They viewed it as highly disrespectful to her (for men to talk openly about such a subject). The fact that this wasn't addressed before the class started displayed a lack of cultural sensitivity on the part of the U.S. instructors. Putting the class on break and bringing in a male translator quickly addressed this issue.

Instructional Techniques

Four different instructional techniques where used during the WLC course: *lecture, demo, practical exercise,* and *conference*, as defined in the Army Basic Instructors Course courseware (United States Army, 2010). The six different U.S. Army instructors used a mixture of the teaching methods in order to conduct their block of instruction. The *lecture* method of instruction was mostly one-way communication with mainly text/slide presentations used to reiterate key points. The *demo* method involved physically showing the Armenian soldiers how something was done (first at full combat speed and then slowly, step-by-step, example: how American soldiers salute). The *practical exercise* method involved demonstrating how to do something, and then having the Armenian soldiers actually go through and accomplish the task (example: finding an eight digit grid on an Army map). The *conference* method involved facilitating discussion through soldiers' opinions and experiences while working on comprehending a new topic (example: a discussion of responsibilities of a Sergeant).

Instructional Results

The overall worst results observed occurred when pure *lecture* was used as the instructional technique. Most of the Armenian students quickly became bored, lost interest and sought to occupy themselves with other things such as side conversations or sleeping. This method was also the most distant in that it often seemed as though the instructor was simply talking to the room, not with the individual soldier. Additionally, since the lecture had to go through the interpreter, even more distance was felt. When Armenian class leaders were openly surveyed after the class on how they thought the class went, they initially said everything was great. But, upon greater reassurances that we (U.S. Army instructors) would not be offended by their truthfulness, they confirmed the previously stated observations.

Better results were obtained when the *demo, practical exercises,* or *conference* method of instruction were used. Each of these methods were much more dynamic and hands-on (experiential learning). Students paid much more attention and enjoyed the instruction more as reported by the Armenian class leaders and verified by individually filled out, anonymous, end of course surveys.

Best results were attained when the *conference* (facilitation) technique was combined with the *demo/practical exercise* method of instruction and firm-control of class interactions were maintained. In this case, the meaning of firm-control is that students were not allowed to interrupt or degrade each other. This method of instruction correlates with what the ALM (Army Learning Model) recommends (enhanced, experiential learning through more facilitated instruction with greater student interaction), (United States Army, 2011). Armenian soldiers did not seem fully accustomed to being asked for their opinions or past experiences, and had a tendency to slip into debate mode if the instructor did not intervene. Discussion was therefore facilitated with greater discipline in order to ensure a positive and safe educational environment. This was important in that "When we don't feel safe, complex information is often blocked from passage to higher cortical functioning and memory storage, which slows learning and increases our frustration, aggression, or withdrawal," (Wlodkowski, 2008, p. 126). This combined method of instruction increased Armenian Soldier motivation and educational mission success in that:

> …norms we set as instructors and the strategies we use to teach will largely determine the quality of social exchange among learners… In this atmosphere, intrinsic motivation is more likely to emerge because learners can voice the things that matter to them… These

strategies also enable learners to feel connected to one another. This feeling of connection draws forth learners' motivation because their social needs are met (Wlodkowski, 2008, p. 127).

After classes were over, several soldiers directly expressed extreme gratitude in that they very much liked being able to express their opinions and experiences. They also noted that they really liked having the conversations be more controlled in that they did not like it when the most experienced or overbearing soldiers controlled the discussions or belittled others' thoughts.

Suggestions for Future Implementation

Future iterations of instructional missions to Armenia should incorporate the results of the methods of instruction used in this instance with a focus on experiential learning, as well as additional cultural considerations. Initial introductions with Armenian soldiers should be done to enhance motivation and to establish culturally responsive teaching (Merriam, Caffarella & Baumgartner, 2007). Introductions should include: where one is from, experiences, certifications/diplomas, why one is happy to be at the location, and a welcome to students. In the same way, students should also be encouraged to introduce themselves, "This emphasizes their [students'] importance and your [instructor] interest in them as people," (Wlodkowski, 2008, p. 136). A full introduction by the instructor and an opportunity for students to introduce themselves will also work to create positive attitudes toward the instructor by the students (Curzon-Hobson, 2002; Raider-Roth, 2005). It is additionally important to include a full explanation as to the purpose and desired outcomes of the instructional event to ensure student-soldier situational awareness. A key item that is needed in any educational program is to fully state the evaluation/assessment criteria. Although there can be some hesitation from higher U.S. military leadership in presenting specific soldier evaluation criteria in Military to foreign Military (Mil-to-Mil) operations (due to certification/legal concerns), evaluation is extremely important and is needed in creating the proper motivational atmosphere. Properly facilitated assessments are vital in ensuring effective instruction (Vella, 1994).

Continuing with the concept of assessments, soldiers where not given any feedback, they were not individually counseled either initially, during the course, or as a component of an overall evaluation. Individualized feedback is an important learning and motivational component in that "From a neuroscientific perspective, feedback enhances learning and motivational processes within the brain… Feedback is probably the most powerful communication that instructors and peers can regularly use to affect learners' competence," (Wlodkowski, p. 315). Similarly stated, "Feedback is one of the most powerful influences on learning and achievement." (Hattie, & Timperly, 2007, p. 81). For additional credence on the subject, *feedback* is prominently referred to within the "Satisfaction" portion of Dr. Keller's famous and highly regarded ARCS Model of Motivation (1987).

Another consideration deals with increasing cultural exchange opportunities to improve motivation by enhancing student's feelings of self-worth (Covington, 1984). Although this WLC-like course was specifically designed to teach Armenian soldiers U.S. techniques and theories with regard to Sergeants in the military, Armenians have a lot to offer U.S. soldiers as well. The U.S. military instructors on this mission were already embedded (staying at the Armenian Academy as opposed to a separate location) so it would be easy to create after work-hours events such as Armenian/English classes, tours of nearby historical sites, Armenian informational presentations, or other such events that would allow for greater social interactions to help enhance international relations.

A final consideration deals with the focus of this WLC course. As described earlier, the focus is generally on developing leadership skills, but in this case the focus was on knowledge acquisition. To develop into a fully functional Sergeant both are vital elements. A Sergeant must have procedural knowledge *and* leadership experiences to be able to succeed in accomplishing his/her mission. Typically a WLC course provides both of these crucial elements. It is recommended that future Armenian mission iterations work to incorporate both knowledge and more leadership experiential events (more hands-on leadership experiences).

Summary

Use of Army Learning Model (ALM) techniques and strategies in the instruction of Armenian soldiers by U.S. military instructors were successful, but can be further enhanced through greater cultural awareness with regard to motivation. A lot of insights have been learned through this first instructional iteration that can greatly improve follow-on military educational missions. Through observance of class interactions, student behavior, and educational outcomes, use of a combined *conference/demo/practical exercise* method of instruction is strongly encouraged in that it was the most motivational, preferred by Armenian student soldiers, and best aligns with ALM. Maximizing hands-on learning and providing more experiential leadership situations will provide the best learning outcomes. Yet, special cultural considerations need to be understood in order to properly facilitate classroom discussion to ensure the most optimal learning environment. Use of culturally sensitive online learning tools such as short courses, games, and simulations should also be developed to improve Armenian soldiers' basic skills mastery of Sergeant role fundamentals, and to continue to align with ALM directives.

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Arts-Based Learning: Image as a Vehicle for Transformation in Adult Learners

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Abstract: This study will consider the use of arts-based learning as a means of provoking transformation in the lives of adult students in non-arts classrooms and community environments. Specifically considering the use of image as the vehicle encouraging transformation.

Introduction

Using image as a tool in an adult learner course is not a new concept or idea. Teachers have been using visual aids as a way to engage students in learning for a long time. This literature review explores using image as a means to promote transformation in students and whether visual ethnography can or should be methodized in such a way that deeper meaning is found in the topic discussed. Particular application for this could be found in the realm of social justice education. There are many current suggestions for using arts-based learning for adults, particularly in areas concerning minority expression and exploration of self (Archer-Cunningham, 2007; Grace & Wells, 2011). The conclusion seems to find value in arts-based learning especially for the individual student. Less has been done utilizing arts-based learning in the classroom as a guide or direction to process transformation. The emphasis of this literature review on the subject is to lay a foundation for a study looking at the use of image to provoke transformation, and whether that process can be methodized in such a way that non-arts focused adult educators can feel comfortable utilizing the process in their classrooms by identifying images to use in the classroom as provocateurs of critical thinking and ultimately transformation.

One purpose of art is to evoke a response. People respond viscerally to images that remind them of a traumatic event or a childhood memory. Because of that response, image can be a powerful tool to evoke transformation in adult learning. Images can evoke emotions, which in turn, can lead to intensity and transformational moments in learning (Kokkos, 2013). When looked at in this step-by-step process tying image to transformation can seem sequential and even perhaps methodological. While transformation cannot be guaranteed in any classroom setting, the thought is that an environment can be created that encourages transformation in students.

Problems/Solutions

One of the drawbacks of using image in the classroom, especially when the images used are from the world of fine art, can be found in what has become artistic elitism (Sandell & Nightengale, 2012). Most adults have opinions about what they see. They can speak intelligently about their own emotional response to a situation or a picture in a magazine, and they can react to what story an image is trying to convey in an advertisement. Many, however, struggle with those opinions as soon as someone defines what they are looking at as art. In many minds, understanding and discussing art is only for people are well versed in art history, or have some

educative standard on which to base their opinions. Intellectualism in art can erode the confidence of average adults to respond genuinely when asked to describe how they feel about something labeled art. Allowing people to own and reflect their personal feelings as they apply to an image is valid (Dewey, 1934/1980; Lindeman, 1923; Schneider Adams, 2002). There are no wrong answers when it comes to describing or discussing what someone sees or feels about art.

Much of the process in using art-based learning in classrooms outside of museums and arts institutions is dependent on the willingness of adult instructors to step outside the box and consider creative responses within their classrooms. One problem we face is that many teachers might feel, like their students, that art-based learning is not something they understand or are qualified to discuss. Realizing that anyone's response is valid means *anyone* can discuss art. There is no intellectual standard necessary to discuss an individual's response to an image. There is no wrong answer when it comes to how someone feels about an image.

Ambiguity of the topic is another area that might be frustrating to both students and teachers, especially when there is no one who can tell students what they feel or think is correct. Artists might try to evoke or challenge certain feelings, but there is no way to ensure that one person is going to feel or respond the way another does when confronted with the same image. The lived experience and lens by which any person views the world will influence the emotion evoked by an image. There are methods currently used in museums, K-12 programming, and fine art institutions like Visual Thinking Strategies (VTS) (Yenawine, 2013) and Powerful Questions (Perkins, 2003) that provoke thought in the observer while still allowing for that observer's individual emotional response.

Cross curricula VTS has been used particularly in the area of medicine to engage the viewer (medical student) in looking at the artwork to see deeply, notice details and process why they think what they do about their observations (Reilly, Ring, & Duke, 2005). This is just one example from the literature in the field where image and arts-based learning techniques were used to develop the critical thinking process for students, going beyond simple illustrations in a textbook. This allows students to connect with an image that has seemingly little to do with the area of study, but in a larger sense helps them learn in all areas of study (Perkins, 2003).

Benefits

Connections between image and transformation in the literature are few, though there are authors who discuss the arts and critical thinking (Kokkos, 2013; Perkins 2003; Pingasi-Vittorio & Vernola, 2013). Many years ago, Dewey (1934/1980) even dabbled in this discussion by comparing art and science in *Art as Experience*. While for many instructors critical thinking can be the end goal, transformational learning makes critical thinking personal.

Utilizing image in the adult classroom to provoke transformation has particular application in the area of social justice education. It is difficult for a student to be transformed by a topic or issue of which they have no personal experience or even a lens from which to begin understanding. Using image in the classroom allows topics that can seem distant, such as poverty, accessibility and racism, personal. Making things personal engages the emotions, which is necessary for transformation (Kokkos, 2013; Meizrow, 1978). With that in mind, and using the premise that image makes personal the impersonal, adult educators seek to find ways to make learning personal or to foster an environment conducive to transformation by using image to personalize that moment and lead them to "engage in critical reflection on their experiences, which in turn leads to a perspective transformation." (Mezirow, 1991, p. 167)

Most people can think of a time when a television commercial made them unexpectedly emotional. Was it one of a daughter dancing with her father at her wedding? The sight of animals locked in cages obviously unwell and uncared for? Or was it the small children in need that stirred your emotions? Depending on our lived experience, one of those images is sure to make us pause, if just for a moment, to wonder about the circumstances surrounding the picture. Those commercials stir our emotion because they find a connection with us, the viewers. The producer of the television commercial is looking for something in our experience that allows us to connect and personalize their product to our life. That, in a sense, is what instructors look for in their students, a way to personalize their subject in the student's life. What is it that would cause someone to connect with what they are hearing in a classroom in such a way that it becomes part of them?

Because we live in a visual, technological world people are surrounded by images everyday. Using those images to connect the classroom to the life of the student crosses the invisible barrier between the two allowing for a more meaningful learning experience.

Can/Should the Process be Methodized

There is some question as to whether using image and arts-based activities can or should be methodized for use in the adult classroom. Method would aim to provide adult educators uncomfortable using the arts, guidelines and tools which might enable them to use art-based training modules designed to help them develop learners' creativity and critical modes of thinking. Alexis Kokkos (2013) delineates just such a process in his discussion of a workforce-learning program with a six stage "Transformative Learning through Aesthetic Experience". He walks the instructor through steps beginning with recognizing an opportunity to use the process to reflecting on the experience with a view to "enable them to design training modules that help them develop learners' creativity and critical mode of thinking through the exploration of works of art" (p.1).

One must be careful not to confuse methodizing transformation with methodizing opportunity for transformation. At no point can we say that there is a method for creating transformation in students but there certainly can be a method for creating opportunities for transformation. Particularly in the area of social justice education, as mentioned earlier, there must be means available for instructors to facilitate student engagement in areas that could be far beyond the student's own experience. If the introduction of images can facilitate that process, in finding areas of commonality and engaging the emotions of the student, there is hope for more transformation opportunities to occur.

Methodizing an approach is dependent again on the instructors who are willing to attempt the process. What might work well in the hands of one instructor can fail miserably in the hands of another. What the instructor is comfortable attempting will certainly necessitate changing to meet the needs of the specific classroom and student population. Instructors interested in methodizing an approach will also need to be willing to work outside their own comfort zones and personalize the process, which begs the question of whether this can be a methodological process.

Photography as an Example

The use of photography, while certainly an art form, seems to take away some of the identifying emotions about art as a whole in relation to images shared. Perhaps the use of cameras in phones and the rise of the amateur photographer have contributed to the demystification of the process, but the use of photography in the classroom setting seems to

solve some issues that other art forms bring with them. Visual Ethnography is the term identified to communicate the use of photos to tell a story and used by Pink in her book, *Doing Visual Ethnography*. "Images are indeed part of how we experience, learn and know as well as how we communicate and represent knowledge" (Pink, 2013, p. 1). Images are part of everyday existence no matter what ones' lens happens to be.

Because photography is such an everyday part of our lives and environments, it is inevitable that most students can engage with photographs. As in the commercials described earlier, there is usually some aspect of a photograph that can be connected to the lived experience of the student, even if it just happens to be a picture of a person, allowing for the connection to be made in the simplest of terms.

The method to making photography work for the instructor is found in giving students the opportunity to talk about what they see. Photography, like any other tool used in the classroom, can become part of the process or the background. Stopping that ordinary process and asking students what story they see reflected in the picture encourages critical thinking on the part of adult learners. In a social justice education classroom giving students the opportunity to experience life through the eyes of another, tell their story or hear another story, allows for connection and relationship to begin. Using the VTS question of "What is going on in this picture" (Yenawine, 2013) gives students the opportunity to stop, reflect, surmise or write the story of the picture, making this personal. We cannot help but look at photographs through our own lens. Dismantle and put the picture back together from our own perspective allows for engaging emotions, which is necessary for transformation (Mezirow, 1991).

At some point after a photograph is introduced and time has been taken for students to look and start telling the story they see reflected, opportunity needs to be given for discussion. While the students might not achieve a consensus agreement as to what they think is going on in the picture, this presents the opportunity for multiple viewpoints to be heard. Because the photographer is not standing in front of the classroom describing the intent of the picture, no one will know if there is really a primary intent. They will only be able to surmise from their own lens and experience how they see it. Even if the photograph shows something that is far from the students' own lived experience, it is harder for them to ignore when it is right in front of them. Engagement is obviously not guaranteed, but it is much more likely when there is opportunity for students to find something to relate to visually.

Presenting a photograph could also allow students to begin discussing issues that might cause conflict, in a more neutral way. Initial speculation about what is going on in a photograph doesn't have to be personal if a student feels uncomfortable making a personal connection to that issue. They are offered the opportunity to simply reflect what they see. The result of that discussion is hopefully a better understanding of the issues presented or at least opportunity for discussion that leads to better understanding.

Future Implications for Research

Using image as a means for transformation has implications outside of the adult classroom in cross discipline applications like the areas of Design Thinking (Brown, 2009) and Visual Ethnography (Pink, 2013). Both of these disciplines reach into the realm of business, engineering, anthropology and sociology among many others, which open doors for research with application in adult education. Understanding how we engage the emotions of adults will further develop how we connect learning and transformation to social justice education classrooms.

Design Thinking in particular connects with adult education in the area of human centered design (Brown, 2009), which is a central tenant of adult education. Exploring social justice education and human centered design could offer considerable opportunity for research on the visual nature of conveying that information.

Student opportunity to participate in creating photographic responses to social justice education is another area of research possibility. Because basic photography is an accessible and comfortable medium for most adults, especially with its availability via cell phone, there are ways student engagement could be broadened into more creative outlets to reflect understanding in adult classrooms.

Visual Ethnography as a whole offers interesting research questions about how meaning is made from photographic record. Photos can be manipulated and different messages presented just as the written word can be twisted and new meaning created. Photographers also record meaning through their own "personal lens" outside of the camera. Photographs and artwork is certainly a product of the person involved in their creation.

Conclusion

Overall the application of image to student engagement and ultimately transformation has far reaching advantages that go beyond meeting the learning styles of students. As we see in media, until image makes something personal it goes largely ignored by the general public. Because of its ready availability media and image can become part of the wallpaper of our existence, ignored as it is in front of students everyday. Once something occurs, however, that connects an image emotionally to an issue, widespread responses tend to be the result. The city of Ferguson, MO, for example, was largely ignored until in the aftermath of Michal Brown's death recorded cell phone camera footage was made public. Until the surveillance video was released of Ray Rice striking his then fiancé in an elevator, the incident went largely unnoticed. Once image was connected to written account in both of these issues, attention was caught and people responded emotionally. Channeling that engagement to the classroom has potential to be transformational for students, and even perhaps instructors. We live in a visual world. Why would we try to teach without engaging students on that level?

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Social Justice Adult Education: Comparative Perspectives from Poland and the United States

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Key words: social justice, international education, Poland, United States

Abstract: This paper examines and compares how social justice adult education currently is situated within two nation states: Poland and United States. Vocabulary, conceptual frameworks, and several themes are compared. The discussion broadens our understanding of how social justice education is positioned within two, complex socio-cultural contexts and suggests implications for practice.

Social justice education facilitates practices to address inequality (Mayhew & De Luca Fernandez, 2007). The exploration and identification of themes within Poland and the United States (U.S.) can broaden our understanding of how social justice education is positioned within two, complex socio-cultural contexts. Within this paper, we provide comparisons of general approaches to social justice adult education in Polish and U.S. based literature. Specifically, we focus on vocabulary, several thematic areas as examples, conceptual frameworks, and a discussion with implications for practice.

Vocabulary

Within the U.S., the understanding of social justice education is grounded in multiple ways of meaning making, but can be understood within Bell's work (2007), stating:

> The goal of social justice education is to enable people to develop the critical analytical tools necessary to understand oppression and their socialization within oppressive systems, and to develop a sense of agency and capacity to interrupt and change oppressive patterns and behaviors in themselves and in the institutions and communities of which they are a part. (p. 2)

The intersectionalities of oppression, power, and privilege are central to lived experiences and inform roles of adult educators within social justice adult education projects (Stein, 2014).

Within the U.S., Bierema (2009) notes, the field often refers to social justice education as a focus of the field of adult education, but she asserts that examining practice in the field is still needed. In addition, further connections of local and global contexts within social justice education need to be explored (Butterwick & Egan, 2010). In general, Central and Eastern European perspectives have not been emphasized in recent adult education dialogue as evidenced by several works in the field such as *Global Issues and Adult Education* (Merriam, Courtenay, & Cervero, 2006) focusing solely on perspectives from Latin America, Southern Africa, and the United States and the most recent edition of the *Handbook of Adult and Continuing Education* (Kasworm, Rose, & Ross-Gordon, 2010) with Europe and North America considered one partner region response (Alfred & Nafukho, 2010). Comparing two U.S. based texts, Merriam, Caffarella and Baumgartner (2007), do not list social justice as key words in the index; however, an entire section is devoted to social justice education within the *Handbook of Adult and Continuing Education* (Kasworm, Rose, & Ross-Gordon, 2010).

Within Polish literature, the absence of the terminology "social justice" may lead one to conclude that a critical approach is lacking; however, different vocabulary may be utilized. For example, expressions associated with social justice such as "emancipation" and "change" can be found (Frąckowiak, 2012, p. 145; Jurgiel-Aleksander & Jagiełło-Rusiłowski, 2013, p. 70-71; Solarczyk-Szwec, 2013, p. 56-57; Tabor, 2011). What is characteristic, however, is that references to these terms are used to indicate a noticeable lack of their application in adult education practice in Poland. Solarczyk-Szwec (2013) critiques, "Formal adult education does not serve either emancipation or critical function which results in most adult people's passivity in cases in which they face social changes (pp. 56-57). Frąckowiak (2012) asserts that institutions of adult education teach how to adapt and subordinate to change and "there is no promotion of the learning adult as a creator of change" (p. 145). Some Polish authors describe the Western experiences, connected to U.S. social justice adult education, referring, for example, to Freire's "pedagogy of the oppressed" (Kostyło, 2010), American tradition of social reconstructionism (Kostyło, 2009), or Mezirow's theory of transformative learning (Pleskot-Makulska, 2007). In addition, critical gerontology (Malec-Rawinski, 2013) and the hidden curriculum perspective within higher education (Pryszmont-Cisielska, 2007) are presented.

Thematic Areas

Globalization and several areas of marginalization are foci in the literature. Globalization is a continuing phenomenon in which social justice education is situated worldwide (Holst, 2007). Within the U.S., the current situation is critiqued as one in which education is increasingly narrowly defined as learning solely to gain immediately applicable work skills (Ayers & Carlone, 2007), which resonates with Poland in the European Union lifelong learning discourse (*A Memorandum on Lifelong Learning* and *White Paper on Education and Training*). The Polish context is marked by the socio-political transformation in 1989, which brought forth independence and freedoms as well as the disappearance of state-guaranteed safety and the emergence of new areas of poverty and marginalization (Bogaj, 2007; Bogaj, 2010; Kawula, 2004). Social justice education needs to be considered within these interconnected realms of economic, social, and educational globalization as well as specific worldviews (Yelich Biniecki, 2008).

Contemporary Polish and U.S. literature examines multiple and intersecting areas of marginalization. For example, in the U.S. bullying based on race, sexual orientation, and gender is an emerging area of focus, highlighting this intersectionality with the area of concern highlighted as a "social issue" (Misawa & Rowland, 2015, p. 3) without explicitly referring to social justice. Within Poland, unemployment is highlighted as a particular point of marginalization (Hjertner-Thoren, 2007; Kruk, 2003; Maślanka, 2004; Religa & Ippavitz, 2011; Tomczyk, 2012), problems of rural areas (Kicior, 2007; Kupidura, 2007), disability (Dycht, 2009; Paczula, 2011; Zaorska 2013), and problems of the elderly (Skibińska, 2007; Malec, 2008; Dubas, 2013; Konieczna-Woźniak, 2013; Stochmiałek, 2010). Within the Polish literature, gender and interculturalism were less explored as factors generating social injustice and an analysis of U.S. literature suggests the lack of a deep examination of nation state power and privilege.

Conceptual Frameworks

Conceptual frameworks for social justice adult education within the U.S. are grounded in the recognition of historic patterns of oppression, power, and privilege such as class, race, gender, national origin, sexual orientation, and others identities (Bell, 2007). Although the framework does not resonate with all U.S. educators, often Marxism conceptually is used to ground social justice education, frequently situated as emancipatory in binary opposition to capitalism (Brookfield & Holst, 2010). Because the term social justice is strongly associated with Marxism and the previous communist political system within Poland, scholars and practitioners may avoid using it. The communist system in the time of its duration was called the system of common social justice, which was an ideological principle obviously lacking such justice in many aspects of reality. In this application, the term "social justice" was deprived of its meaning. Moreover, the official rhetoric during communism tried to communicate that all people were equal and the state was homogenous; thus, there was rejection of existence of some social groups, for example, the homeless, the unemployed, and immigrants, which resulted in oppression and the lack of experience of working with such groups in adult education (Czerniawska, 2011). When the system collapsed, all the associated terms with Marxism, such as "social justice", "power of the people", "the oppressed classes of society", and "class struggle", were condemned to oblivion.

Another reason for the absence of the term social justice in Poland might be because of a strong focus on freedom, also in economical terms after the transformation of 1989. During the ongoing debate in Poland on these issues, Krol (2014) argued, "We were fighting for freedom, but we forgot about equality." In addition, Poland's European Union (EU) accession in 2004 subordinated Polish adult education policy to EU recommendations. Thus, adult education language and practice were dominated by the directives of the two European documents (*A Memorandum on Lifelong Learning* and *White Paper on Education and Training*) in which the adaptive role of education related to economic growth, competition, and employment is stressed and the need of a critical approach in education is not mentioned. The reflection of such language can be found several texts in the analyzed material (Frąckowiak, 2005; Muszyński, 2005; Pierścieniak, 2009). A critique of the purely neoliberal focus on education is present in a U.S. perspective as well (Ayers & Carlone, 2007).

Discussion and Implications for Practice

The literature suggests adult educators within Poland and the U.S. are working on social justice issues in "the margins" (Wise & Glowacki-Dudka, 2004) within a "society of risk" (Bogaj, 2007, pp. 14-15; Kawula, 2004, p. 22; Matlakiewicz, 2011, p. 68). Social justice adult educators within Poland and the U.S. have similar ways of defining marginalization; however, the socio-cultural contexts and conceptual frameworks for practically situating social justice education work may differ. We suggest that recognizing these similarities and differences may provide an opening for dialogue between adult educators internationally and challenge us to think about multiple frameworks in which we might position and communicate social justice education work. For example, within Polish literature, the term "social transparency" is used and could be understood as the aim of social justice education or "creating new social relations based on increased interest in preventing social marginalization and increasing social participation of people endangered with exclusion" (Radziewicz-Winnicki, 2004, p. 39).

Conceptual social justice education frameworks could be further developed and recognized cross-culturally so that scholars in Central and Eastern Europe can have their voices

and perspectives incorporated in the discussion. If not, we argue those social justice education practitioners and scholars working within post-communist societies may be marginalized in the discussion as a grand narrative and vocabulary of social justice education may developed by those who did not have lived experiences under communist systems. Solarczyk-Szwec (2013b) states:

> Today it is necessary to invest in society with strong development capital that is characterized by openness towards others' attitudes, opinions and ideas, ability to cooperate – but also dynamic innovativeness and creativity. The way of developing such capital is improving competences, specially the ones of emancipation-critical character. (p. 26)

Zwierzyski (2006) calls the space of negotiation in the areas of social justice and popular education "zones of engagement" (p. 19) in which the old meets the new and educators negotiate new ways of understanding, including language and "inclusion" (Brookfield & Holst, 2010, p. 14). The meeting of the Polish and U.S. contexts presents this zone of engagement in which we have the opportunity for new meaning making and creatively broadening conceptual frameworks for inclusive social justice adult education.

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Multi-lingual Research in Minority-majority Communities

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Abstract: Reaching under-served audiences can be a challenge when we lack knowledge of needs. Using data to create relevant educational topics support adult educators for student success. This study addresses well-being and social connectedness in multi-lingual, Minority-majority, rural communities, and compares data in similar studies that used an English-only approach.

Multi-lingual Research

It is through face-to-face interactions with those from different backgrounds that people learn to know more about one another. The more humans know about one another, the better community life functions (Putnam, 1995) and people's needs are being met (Field, 2003). What does that have to do with education? When social researchers study multi-lingual and multicultural communities using constructs that mainly apply to the dominant, mainstream culture or language, biased results can occur in the results. Other phenomena of culturally/linguistically biased social research can be an untrue picture of day-to-day life, needs, thoughts, and opinions of non-mainstreamed populations (Hero, 2007). How can human service providers or educators truly meet the needs of ethnic and other under-represented populations, if the data, from which program are designed, is based on culturally/socially biased research? In terms of social research, does one size fit all? What is the alternative to studying humans living in multi-cultural/multi-lingual settings? Multi-lingual social research has been found to uncover assumptions about needs and desires in multi-lingual populations (Bolton, 2011; Hero, 2007). However, there may be reasons why social researchers do not approach multi-lingual research.

Challenges

There are several reasons that most social scientists do not conduct research in languages other than English here in the United States. One reason is that multi-lingual ethnic groups are inaccessible to social researchers because very little effort has been made to reach those "under-represented" groups (Easterling, et al., 2007; Bolton & Dick, 2013), or "other than English" linguistic groups are excluded because places are subconsciously imbued with "whiteness", a form of cultural capital (Flora et al., 2011). Some researchers stay away from multi-lingual studies, because poor translations (written) or interpretations (oral) can cause bias (Weijters, at al., 2013) if language constructs are not consistent among linguistic groups (Perez, 2009). Constructs in research on mainstream populations have been applied across populations whether or not those groups are from similar cultures, socio-economic backgrounds, or linguistic origins (Easterling, et al., 2007; Putnam, 1995; and Field, 2003). Of course, validity and reliability of questions measuring the same constructs across languages are of great importance (Geisinger, 1994). There are ways of adapting to such issues (Van de Vijver & Hambleton, 1996). The important goal is to incorporate more voices (data) from the non-dominant social and cultural groups working and living in U.S. communities. Rodney Hero noted that those "under-

represented groups will usually "lose out" to dominant/mainstream thought and opinions because there is little or no access to representation as a study subject/sample (2007). If social science truly wants to know the thoughts, opinions, social status, and desires of people who live in this country, mostly newcomers of the past 25 years, is it appropriate to ask those living in the mainstream, who may not know the new populations' languages, backgrounds, culture, and motivations, to answer research questions? Is that a *representative* sample? Somehow, as researchers, we are only getting part of the story when we don't ask our subjects directly and include their answers in our data for analysis. Hero (2007) argues that an understanding of racial diversity provides a lens through which assumptions and inadequacies of social interpretations are obvious.

Advantages

"People 'see' through their language; language gives us the ability to 'see' (or not 'see') the world around us by placing socially-agreed upon words on things (ideas, thoughts, material objects, etc). Speaking with people in their native language allows us to 'see' their world from their perspectives" (Dr. Matthew Sanderson, personal communication, March, 2015).

If researchers seek to learn about a given populace, other than "mainstream" populations, and use survey instruments with constructs of the dominant culture, they run the risk of generalizing with survey questions to a population that does not share the same characteristics as the dominant culture (Perez, 2007). There can be a tendency of culturally-dominant groups to judge diverse groups with the dominants' values (Perez, E. O., 2009; Hero, 2007). For this study, it became important to use research tools that reflected the language(s), sentence syntax, and vocabulary of the group(s) to be studied (Hero, 2007). Multi-lingual research in multi-ethnic communities increases the likely-hood of a *representative sample.* A random sample does not equal a representative sample. Random means that everyone in the entire population had an equal chance of being selected as a research subject (Dick, personal communication, 2015). Another advantage of conducting research in multi-lingual communities using multi-lingual surveys is that there is increased access to human subjects for gathering data. While this may be a challenge, the results are truer knowledge of the sample population because more people were availed the opportunity to give an opinion or tell a story of themselves (Dick, 2015).

Methodology

The southwest region of Kansas is a popular location for researchers, sociologists, anthropologists, human ecologists, etc. The three population centers of Southwest Kansas are Minority-majority (U.S. Census, 2010). After a commissioned study was undertaken to measure for social connectedness (social capital), only in English, it became very clear that at least half of the population was not represented in the sample. Most of the data came from the opinions of others when asked about non-mainstream populations (Bolton & Dick, 2013). The local researchers were invited by a foundation to complete a study to quantify the needs of underserved populations. The two researchers (Bolton & Dick, 2013) were connected to bi-lingual/bi-cultural constituents in the ethnic communities, so the initial study (2007) partially replicated the study completed in 2007 (Easterling et al). However, the 2013 study employed culturally and linguistically appropriate survey instruments. The new study would also add

measures to gauge health and well-being with a goal to understand better the socio-economic and health status of multi-ethnic populations. The survey instrument was designed by members of an ad hoc committee organized to complete this project. The survey was written in four languages, English, Spanish, Karen (the language of one of Burma's major clans - pronounced, Kaw-ren), and Somali. The translated surveys were taken from the original English questionnaire. Once the questions were translated, they were back-translated to English to make sure that the integrity of the original questions remained and meaning was not lost (Perez, 2007). Steps were taken to assure that there would be a representative sample of the county's population. Most of the surveys were distributed in a focus group-type format in that groups were given surveys to complete. Since some of our sample had never completed a survey, some were functionally illiterate in their Mother Tongue, and some needed assurance that their answers would not expose them to the authorities (documentation status), surveys were distributed in group settings. "Focus" group facilitators were trained prior to their proctoring the completion of surveys by any gathered groups of people. For example surveys were completed at the local senior center, with various parent groups associated to different school programs, in church groups, at family literacy classes, at health/nutrition classes or adult education classes. The survey was also made available on-line in English.

Interviews
　　　　Thirty (30) face-to-face interviews were completed in English and Spanish, and any open-ended questions from the surveys were translated, and back-translated, from Karen, Somali, and Spanish and analyzed with other qualitative data.

Data Analyses
　　　The analysis contained in this report is limited to
- Frequencies
- Test of Proportions (*t*-test)
- Test for Independence (X^2)
- Ethnographic examples
- Qualitative Interviews

Interviews (Qualitative data were analyzed separately from quantitative data.)
Total Surveys Completed: **464**
Surveys completed in focus group setting: **327**
Surveys completed online: **137**
Interviews: **30 (analyzed separately)**

Results

　　　　A 2007 Social Capital study was completed by researchers from Johns Hopkins Bloomberg School of Public Health and Wake Forest University School of Medicine (Easterling et al, 2007). The study was commissioned by a Kansas health research and promotion institute. The study compared five communities in Kansas. Finney County (a Minority-majority) was compared, for example to Dickinson County, a homogenous population. The counties were measured with the same social constructs. As might be expected, Finney County was said to be lowest in social connections and community engagement. While the method of gathering data was random access dialing (n=350), it did not reach a representative sample of the community. In this, particular, Minority-majority community, very few of the ethnic populations possess

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land-line telephones and the majority do not speak English (Bolton & Dick, 2013). There were 13 qualitative interviews. The interviews subjects were not representative of the ethnically-diverse populations. Qualitative data about the ethnic populations were the opinions of city government leaders, school administration, agency directors, and other professionals. 12 of the 13 interviews were Anglo, and mostly related their own opinions of the ethnic populations. The research team borrowed heavily from social capital put forth by Robert Putnam (1995), which tends toward cultural bias (Hero, 2007).

Comparisons to English-Only Research in Multi-Lingual Communities
        The localized study (Bolton & Dick, 2013) was completed in four languages (English, Spanish, Karen, and Somali). The table illustrates why studies should be done in more than one language when the population demographics warrant it.

Primary Language at Home	Other languages spoken in home	Born in U.S.
English 69%	English – 21.0%	Yes 47.2%
Spanish 23.3%	Spanish – 35.3%	No 51.1%
Somali 2.2%	Somali – 2.1%	
Karen/Chin/Burmese 3.0%	Burmese/Karen/Chin – 1.7%	
Chinese .6 %		
Vietnamese .9 %	Swahili – (1) .2%	

        Interestingly, 69% of people list English as the primary language spoken at home, yet more than half of respondents said they were not born in the United States. The online survey was offered only in English. Three respondents listed two languages other than English as primary home-spoken languages: 2 – Spanish, and 1 – Burmese/Chin. Other languages include Afrikaans, Japanese, Punjabi, Hindi, French, Ethiopian, Tagalog, and Swahili. *24% said they read and write their adopted English language*.

                                    Conclusions
        When the two studies were compared in terms of social connectedness and community engagement, the 2007 (Easterling et al) English study pointed to Finney County as having low social connectedness as compared to Dickinson County's homogenous demographics. The study pointed to a history of gang violence in Finney County (from the point of view of the dominant culture respondents). In the 2013 (Bolton & Dick) gang violence was not mentioned in questions about safety and feeling safe in neighbors (from the point of view of respondents who speak languages other than English). The localized study found the multi-lingual respondents to be highly connected to one another and to others outside their immediate groupings. Trust was measured high among non-Whites in the localized study while trust was measured low in the 2007 (Easterling et al) study especially when compared to homogenous counties. Measurements in the 2007 study tended toward cultural bias. For example donating and volunteering (measures for social connectivity) were asked about donating or volunteering for institutions such as libraries and museums. The localized study asked about giving money to others without expectation of return payment. In that case, donating was high among non-White groups. "Do you do any type of work for others without expectation of payment?" Again, results showed high connectivity.   Volunteering at the schools was especially high among non-Whites when

walking groups of children to and from school and monitoring recesses was considered a form of volunteering.

Education, Household Income and Other Factors

Of the respondents completing surveys, 26% have less than high school diploma; 37.3% have high school diploma; 25.0 % have a college degree; and 11.2% have an advanced or professional degree. Nearly 20% of respondents live on fewer than $12,000 per year. The most common yearly income was $25,000 to $49,000 per year. As will be illustrated in later analyses, income, as an effect, will be shown to make in significant difference in some instances but not others. Sixty-two percent (62%) of respondents own their homes, 36% rent their homes. Anglo respondents were twice as likely to own their homes as non-Anglo. In terms of health insurance, 94.42% of Anglo respondents have health insurance, and 57.14% of non-Anglo respondents do not have health insurance. Even with full-time employment, only 60% of non-Anglo respondents had health insurance.

Implications for Adult Education

In the localized multi-lingual study (Bolton & Dick, 2013) the data show that Non-Anglo respondents were 4 times more likely to say that "more education" and "access to medical care" would help them to live better lives. Non-Anglo respondents also showed a greater need for transportation, improved health, affordable child care, public services (phone, lights, sewage, etc.), public assistance (Snap, WIC, etc.), and children's services than Anglo respondents. Non-Anglo respondents said that "improved English skills" would help them to live better lives (38% vs. 0%). Adult educators could look at these data as an indicator of why there may be slow progress in learning. When families have other "fires" to put out, survival and basic living skills take precedent over education (Maslow, 1943; Bronfenbrenner, 1979). When education was tested with "needs", we found that 52% of respondents with Less than High School, and 29% of respondents with a high school diploma said that more education would help them live better lives. Those two groups also reported higher need for medical care, transportation, improved health, and affordable child care. Education did not have an effect on the need for mental health counseling, affordable child care, and senior services. However, 42% of those with less than high school and 15% with a high school diploma said that improved English skills would help them live better lives.

These data show that we can learn more about underserved populations when researchers probe deeper for information. That is if there is a desire to meet the less-than-obvious needs. The more we know about our students, the more we can design relevant educational programs to reach learners in contexts they will readily understand.

Is Multi-lingual Research for You?

You may be saying, "I don't speak all the languages present in my adult education classes. How can I do multi-lingual research?" While this does not assume that all adult educators *want* to do research, it is an encouragement to promote multi-lingual research so that you have a full picture of the needs of your students beyond reaching educational goals. Learn to read data beyond the overall percentages. Look at deeper comparisons. For example: How does gender affect this outcome? How do learning styles affect that outcome? How does income affect another outcome? As for *doing* multi-lingual research, this is where *your* relationships

come into play. Do you know anyone involved in education or academia that is fluent in any of the languages present in your classrooms? Even if you only have small surveys to get your students' opinions, learn to use data and learn to trust your students enough to ask them their opinions on learning.

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Facing Language, Funding, and Personnel Barriers? How Adult Education Principles and Practices Facilitate Nutrition Education for Low-Income Mexican American Audiences

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Abstract: This case study describes how a cooperative extension adult educator partnered with community health educators to provide nutrition education for low-income, low-literacy, Mexican Americans. It offers strategies for adult educators facing language, personnel, and financial challenges that threaten community education programs, such as the Supplemental Nutrition Assistance Education Program (SNAP-Ed).

Introduction

In response to the increased rate of chronic disease among vulnerable populations, such as low-income, English Language Learners (ELL), public health adult educators struggle to develop effective interventions. Besides providing health, nutrition, and wellness education, building health literacy skills also is needed to reduce health disparities among low-income populations (Hill, 2010). The 1991 National Literacy Act explains that a literate person has the language and math skills necessary to effectively function on a job and in society. Health literacy, a relatively new term, includes one's ability to understand and use information to make healthy choices (Institute of Medicine, 2004). Increasing health literacy, including nutrition literacy, expands the individual's potential to successfully function in society (Hill, 2010).

Reducing health disparities and improving health outcomes is especially important for Hispanics, the largest minority group living in the United States, of which 63% of all foreign-born residents are Mexican (Centers for Disease Control and Prevention [CDC], 2013). Mexican Americans' high obesity rates are linked to greater risks of chronic disease (Ennis, Rios-Vargas & Albert, 2011). Instructor confidence concerns educators also. Not only are community service providers reluctant to teach low-income adults topics such as nutrition, but also the language and cultural barriers compound the fears of providers (Diehl, 2011). Applying adult education principles and practices potentially could offer public health educators strategies to assist in teaching health literacy skills to low-income, low-literacy, ELL Mexican clients.

Until recently, adult educators and health educators have operated independently because adult education emerged from the psychology and education fields, while health education developed within the healthcare arena (Daley, 2011). However, health education and literacy are rooted in adult education that advocates learner empowerment and social change (Shor, 1992). Overlapping theories, philosophies, and practices from both fields reveal ways adult education and health education complement, rather than compete, to improve the quality of life of learners (Daley, 2011). For example, to encourage more alignment of adult education with health education program development, Daley (2011) suggests focusing on program planning, teaching and learning, and research. Wlodowski and Ginsberg (1995) add cultural responsiveness by suggesting adult education establish respect between teachers and learners; develop positive attitudes toward learning; enhance meaning that includes the learners' values and purpose; and

ensure learners gain something of personal value. In nutrition education, Contento (2011) stresses the importance of learner empowerment and self-efficacy in program development. Finally, Caffarella's (2002) offers an interactive program-planning model suitable for adult educators designing effective nutrition, health, and wellness educational programs.

Problem

Cooperative Extension, a pioneer in adult education (Stubblefield & Keane, 1994), has partnered with the Supplemental Nutrition Assistance Education Program (SNAP-Ed), the educational component of the Supplemental Nutrition Assistance Program (SNAP), (formerly food stamps), since SNAP's inception. SNAP-Ed strives to reduce food insecurity and improve the nutrition and wellness of low-income audiences (United States Department of Agriculture [USDA] & Federal Nutrition Service [FNS], 2012a). The challenge for extension educators has been providing culturally sensitive education that encourages behavior change. While consideration of literacy skills has been important, in recent years an increase in the foreign-born population has created an additional need for the extension nutrition educator to consider not only health literacy, but also ELL literacy skills in developing educational programs (USDA & FNS, 2011).

The SNAP-Ed community-based programs, offered to any audience where 50% or more of the participants qualify for SNAP, are mostly voluntary, short-termed, informal, interactive learning experiences. Often, educators in these community-based learning settings encounter unpredictable learning environments, time constraints, participant attrition, cultural and language barriers, and inadequate resources for materials and personnel (Merriam & Brockett, 2007). The learners' lack of literacy skills further complicates the educational experience. As some adult educators have observed, urban community programs generally offered in low-income areas are culturally ineffective and unresponsive to the learners' needs (Guy, 1999; Jeria, 2009; Martin, 2004; Rogers & Hansman, 2004). In addition, recent funding cuts threaten these programs' viability.

The Federal Nutrition Service (FNS) that oversees SNAP-Ed has identified ELL Mexican Americans as a key population needing specialized education to increase health and nutrition literacy (USDA & FNS, 2011). The FNS *Guiding Principles,* designed to increase the effectiveness of SNAP-Ed programs, instruct educators to use science-based, behaviorally focused, experiential learning interventions to maximize the impact of the education (USDA, & FNS, 2012b). Unfortunately these guidelines fail to provide educational strategies specific to the cultural needs of low-income, ELL Mexican Americans. For instance, one curriculum translated into Spanish, supplemented with recipes adapted for cultural preferences, and sprinkled with pictures of Hispanic families, included no instructions for how to adapt the lessons culturally for the ELL Mexican learner (USDA & FNS, 2007). This omission ignores the contextual and cultural needs of low-income ELL Mexican adult learners (Jeria, 1999).

Case Study

Despite language, funding, and personnel barriers, as the extension educator coordinating a local SNAP-Ed program, I wanted to identify ways to extend the outreach of SNAP-Ed to low-income, ELL Mexican women. This case study describes how I integrated adult education practices and principles to develop an educational workshop that continues to provide effective nutrition education for low-income, ELL learners in a Midwestern urban city. The following questions guided this case study:

1. How can Cooperative Extension provide effective SNAP-Ed programming for ELL Mexican Americans?

2. What factors influence the learning of SNAP-eligible ELL Mexican Americans?
3. How can public health educators and adult educators collaborate?

Method

Partnering with the bilingual public health educator at the community Hispanic resource center and a coalition funded by the National Institute on Minority Health and Health Disparities (NIMHD), I received a mini-grant to develop a sustainable program. Beginning with Cafferella's (2002) interactive program-planning model, I also applied Daley's (2011) three-prong approach of program planning, teaching and learning and research to design a program. Desiring to identify factors that might influence learning and behavior (Bandura, 2004), I offered a pilot workshop. For the pilot I hired a summer dietetics intern who spoke Spanish to teach a USDA-approved SNAP-Ed curriculum that was translated into Spanish but needed culturally appropriate lesson plans and learning activities (USDA & FNS, 2007). While the intern did the primary teaching, we relied heavily on the advice of the bilingual public health educator at the resource center. She recruited the 11 promotoros, (Mexican peer educators), who attended seven weekly classes that included a mini lecture, learning activity, and cooking segment. At the end of each session, participants completed a pre/post retro survey evaluation. The bilingual public health educator also completed an evaluation of the effectiveness of each class.

Consistent with Clutter & Zubieta's (2009) recommendations, the evaluations revealed the participants wanted more time during class for socialization and relationship building. The evaluations also revealed that women felt each class offered too much information. Finally, the evaluations revealed the women did not like cooking unfamiliar foods at class. In fact, the women pretended to enjoy these recipes in class, but privately confided in the bilingual public health educator their dislike for the food. I used this feedback to design a second series of nutrition classes.

For these classes, the bilingual public health educator selected the curriculum, a weight-loss program with topics of interest to her promotoros. She also scheduled the classes, recruited the learners--15 promotoros--and determined the class format. To overcome my inadequate Spanish-speaking skills and the lack of culturally appropriate curriculum, the bilingual public health educator selected an English curriculum and agreed to translate materials and interpret during the class. She felt it was important for the learners to interact with an outside English-only speaker. This teaching approach was unique, not a usual teacher/interpreter model, but a team approach. I provided the evidence-based nutrition content, while the bilingual educator provided not only literal, but also contextual interpretation. The lesson plans a limited selection of literacy skills: goal setting, nutrition label reading, portion control, hunger/satiety connection, and dining out. Finally, the bilingual public health educator provided healthy snacks culturally appropriate recipe suggestions.

Results

At the end of the seven-week series, 15 women attended 50% of the classes, losing 35 cumulative pounds. All those surveyed expressed their intention to share their newly learned nutrition literacy skills, including reading labels before making purchases, preparing dishes with less fat, reducing their sugar intake, and drinking more water. After this series, the promotoros met separately with the bilingual public health educator and chose three topics from the classes they found easiest for them to understand, apply, and teach others. They also each planned to teach these newly acquired skills at a community class within a year of the series. Although

some reported completing these classes, a year later the promotoros program lost funding and became inactive. While a follow-up focus group with the promotoros was not possible, the bilingual public health educator agreed to a follow-up interview to discuss how the classes addressed the research questions. This oral evaluation combined with the participant evaluations resulted in the following guidelines I used to develop an extension train-the-trainer workshop that could expand the outreach of SNAP-Ed classes in low-income, low-literacy, ELL communities.

1. Spanish-speaking educators familiar with the culture of the low-income, ELL Mexican community are preferred. This can be accomplished with the train-the-trainer workshop that allows the non-Spanish speaking extension educator to train peer Spanish-speaking educators to teach in the community.
2. Be cognizant of the factors that affect the learners. Allow the learners to select topics they find most relevant for them. Consider their literacy level and keep lessons simple, using easy nutrition literacy tools that learners can practice and share with others.
3. Collaborate with other public health educators to maximize resources. In this case, collaboration resulted in a sustainable educational program when dedicated funds and personnel were no longer available.

Three years later, three former participants continue to teach community nutrition classes reaching over 100 families each year. These peer educators periodically attend refresher workshops I teach. I also conduct the SNAP-Ed train-the-trainer workshop for any community public health agency wishing to train peer educators for their clients. This workshop is an option for those public health educators wanting to overcome the language, financial, and personnel barriers that threaten the effectiveness of their programs for low-income, ELL clients.

Discussion

From the beginning of this project, and with the assistance of other community agencies servicing this ELL Mexican American population, I continually evaluated my cultural sensitivity. During the development of this program, I merged several adult education principles, theories and practices, including andragogy (Knowles, 1970), social cognitive theory (Bandura, 2004), culturally responsive teaching (Wlodowski & Ginsberg, 1995), Caffarrella's (2007) program-planning, and Daley's (2011) three-prong approach to align adult education with health education. This eclectic approach worked to confront program development challenges for these underserved, non-traditional adult learners.

Although I did not speak Spanish fluently, I consulted with other Spanish-speaking community educators about my use of the most effective curriculum and resources. At times this required replacing traditionally used resources with more culturally appropriate resources. During the class development phase, I often observed the reciprocal interaction of the personal, behavioral, and environmental factors that influence learning outcomes of these learners. For example, a key SNAP-Ed message encourages learners to plan low-cost meals, limiting portion sizes, eating out, and meat purchasing. This message conflicted with the Mexican women's desire to be economically prosperous. They did not want to be perceived as cheap or poor. Finally, I maintained a critical mindset to remain culturally sensitive (Brookfield, 2005), even while consulting with experienced community educators working with this population. Some educators were foreign born, bearing educational credentials from abroad; others were U.S.-born bilingual public health community educators who had worked several years with foreign-born

clients. I tested these educators' assumptions and biases, as well as my own assumptions and biases about low-income, low-literacy ELL Mexican learners.

To maintain a culturally responsive classroom, I adjusted the schedule and physical environment to enhance relationship building. I demonstrated respect for the learners' knowledge by soliciting examples from the participants and building lessons around their lived experiences, often deviating from the curriculum script. Furthermore, I engaged the participants by learning about their cooking habits and adapting lessons accordingly. The result was a train-the-trainer workshop that has been useful to prepare peer educators to provide SNAP-Ed to low-income, low-literacy ELL Mexican women. Those who have completed the workshop have continued to provide nutrition classes in the community, most at little, or no cost.

Implications and Concluding Thoughts

Although, this study illustrates the experience of only one extension educator in an urban community, it addresses barriers that challenge the effectiveness of public health education, such as SNAP-Ed, designed for low-income, low-literacy, ELL Mexican Americans. Using the study results, I developed a train-the-trainer workshop and strategies based on adult education principles and practices that can be adapted to address educational needs despite language, personnel, and funding challenges. Also, this study illustrates how adult education principles and practices can merge with health education to address the health disparities in low-income, low-literacy communities.

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Nontraditional Approaches with Nontraditional Students: Experiences of Learning, Service and Identity Development

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Keywords: nontraditional, service, identity, outgroup

Abstract: This phenomenological inquiry examines the lived experiences of highly nontraditional students enrolled in credit-bearing, undergraduate higher education courses, and engaged in pedagogy related to service and learning to examine civic and student identity development reflecting the extent to which students perceive these identities as marginalized.

Introduction

To match best performing countries, the United States will need to graduate 10.1 million adults between the ages 25 and 64 with associates and bachelor's degrees by 2020 (Kelly & Strawn, 2011). This situation, exacerbated by complex home and work demands frequently results in a lack of persistence to graduation with only 11% of highly nontraditional students attaining a Bachelors degree (National Center for Education Statistics, 2002). These students are referenced as nontraditional or adult students and learners. This study used these terms interchangeably with a focus on the National Center for Education Statistics' (NCES) seven characteristics: delayed enrollment in postsecondary education, part-time enrollment, financially independent of parent, work full time while enrolled, have dependents other than a spouse, are single parents, or lack a standard high school diploma. NCES further defines nontraditional students on a continuum of minimally nontraditional, presenting one nontraditional characteristic, to moderately nontraditional, presenting two to three characteristics, to highly nontraditional, presenting four or more characteristics (NCES, 2002).

From 2011 to 2021 there will be no national growth in the number of high school graduates (Kelly & Strawn, 2011). Conversely college enrollment for adults ages 25 and older is projected at 22.6% by 2019 (Kelly & Strawn, 2011). Yet these students continue to struggle. Nontraditional students are twice as likely as traditional students to leave higher education without attaining a degree, and half as likely to complete a degree (NCES, 2002). Complete College America's work (2011) reflects that only 24.3% of part time bachelor's level students graduate within 8 years of beginning their course of study (CCA, 2011).

This study focuses on identity, specifically categorization which reflects people's tendency to classify themselves and others into various social categories or constructs, leading to identification with others having similar characteristics or roles (Tajfel & Turner, 1986). Multiple identities are often classified into common social demographic categories known as race, class, gender, sexual orientation and age (Tajfel & Turner, 1986) as well as role categories such as students, parents, workers. Group members engage in comparison, resulting in distinctiveness related to power and prestige. Comparison leads to Ingroup experiences where people identify with the group that has power and prestige or Outgroup experiences where people identify with the group that does not, affecting self-esteem, producing internalized perceptions and effecting behavior (Tajfel & Turner, 1986). This examination of identity includes nontraditional student identities which are layered and drawn from multiple sources, past and present, shaped by beliefs that are contradictory in nature such as the ideal student

image, not reflective of their own (Kasworm, 2005). Outgroup status in higher education reflects a unintentional systematic oppression of a particular identity through established laws, customs and practices producing inequities that are often an invisible set of barriers limiting people based on their membership. Higher Education privileges traditional students despite the fact that they have no social standing, offering power and privilege in the designs for access to enrollment and financial aid, socialization, faculty support as well as the successful outcome of academic retention and completion. Closing the boundaries of this study is the concept of Civic Identity as defined by a feeling of belonging or an experience of ownership in the political communities to which one belongs.

Conceptual Framework

The study engages Saddington's (2000) dimensions of experience in adult learners' lives, which draws from Malcolm Knowles, noting the learner at the center of a process of discovery and self-actualization, seeking acceptance and wholeness as a central value for knowledge. In this thinking, the learner's life experience is utilized for integration, not only as a source of knowledge but also as the content of the curriculum. The study connects Saddington's (2000) model with Weil and McGill's (1989) Four Villages of Experiential Learning, engaging two of those Villages focusing on experiential learning's influences on personal growth and social change. In addition framework constructs from Identity Development theory provide a foundation to examine study data noting how the nontraditional student has utilized service and learning pedagogies to respond to their student status. Adult learners have vast cultural and contextual experience, as well as pre-constructed meaning schemes and service connects to community role identities and can trigger the exploration and redefinition of identities. .

Engaging a Phenomenological Inquiry approach to unearth the essence of the nontraditional student's experience, this study used an inductive process of building from the data to develop a model or theory (Moustakas, 1994). All 13 student participants were ages of 30 and 50 years and enrolled in credit-bearing courses during the time of the study which engaged them in explorative, open ended, face-to-face interviews. Each held at least four characteristics defining them as Highly Nontraditional Students, with 23% of participants holding five and 15% holding six characteristics (NCES, 2002). Study participants were 46% males and 54% females and 61% identified as White with the remainder as Black or Multi-Racial. All participants additionally identified as low income and commuter students, factors known to challenge student success. Data analysis was completed using Interpretative Phenomenological Analysis (Moustakas, 1994) which enabled explication, reflection and interpretation to examine the data to reveal structure, meaning, configuration, coherence and circumstances clusters. The analysis results in statements revealing general "essence" descriptions (Moustakas, 1994). The study's central question explored the relationship between the pedagogical intervention of service and learning and the nontraditional student's identity development.

Findings

Know Me!
Globally looking across the study's themes, the message resonates: Know Me! The analysis of interview data reveals the following findings related to nontraditional student experiences and their Outgroup experiences in higher education courses engaging service and learning:

Convergence of life experience, past and present. Students drew meaning from their life experience and histories of challenge and found that these life experiences were integrated in courses using service and learning. The service, completed as part of their coursework,

resurrected students' positive worker identities and community identities supporting student identity development. Students found themselves 'Home' as a result of their course experiences in two ways – first as connected to place since their community service took place in their own city or town and second, in the opportunity they had to resurrect their community identity which for most had been put aside when they returned to continued education.

Understanding societal context and consciousness-raising. Not unlike traditional students (Eyler, Giles, Stenson and Gray, 2001), nontraditional students found enhanced learning in the opportunity to apply their classroom learning in their community service project and to further examine the field they were studying examining how they fit within it. Contrary to traditional students (Eyler, et. al., 2001) nontraditional students found the opportunity through these courses to understand their own communities better as service was often completed in their own city or town. Most importantly their experiences gave them affirmation of their own academic path.

Experiential learning directed toward personal growth or self-awareness. Nontraditional students reported gaining skills, confidence, and reinforcing values, once again much like traditional students (Eyler, et. al., 2001) and new learning related to course-related policy issues, a sense of emotional value in doing the community service, realizing that doing the community service (while juggling) was manageable and breaking the stereotypes they and others held about older students.

The source of knowledge and the content of curriculum. The course characteristics that students found critical were clear and required faculty roles that were intentional, attended to power dynamics between younger and older students and required an understanding of the characteristics and experiences of nontraditional students present in a given course.

Intergroup Relations and Leveling

Written and oral reflection was identified as critical to nontraditional students, most noted as class discussion. This strategy offered praxis, a process of reflection and action leading to transformative learning. Praxis results in questioning and reinterpreting cultural assumptions related to experience as a key value. Cunningham (2000) discusses praxis as an opening of space for new voices. Facilitated oral reflection aids faculty and traditional students in understanding the experiences of nontraditional students, who are typically grounded in isolation, and enables them to connect their experiences past and present. It also offers opportunity for the engagement of intergroup exchange which fosters an examination of differences leading to group cohesion and changing beliefs about the 'Other'. Discussion and oral reflection becomes a leveling mechanism shifting the perceived power in the classroom. Parks Daloz, Daloz, Parks and Keen's (1997) note the need to engage with the 'Other' in authentic ways, over time, not to change equity but provide for understanding of their value.

Cultural Broker

This study's finding supports the need for critical reflection that is ongoing, offering a sense of entering and reentering 'the circle', real or imagined. This is the task of a Cultural Broker, where individuals or groups are observed in acts of negotiating or crossing borders from one culture to another. Faculty can be a third party in classrooms with nontraditional students that is capable of acting in both directions to facilitate intergroup relations. Giroux (2005) discusses cultural brokering in the context of Border Pedagogy, one that is "capable of acknowledging the multiple, contradictory and complex subject positions people occupy within

different social, cultural and economic locations" (p.13). Giroux (2005) reflects how the experience of marginality impacts learning. Findings additionally indicate that group work served to further foster intergroup relations, but are additionally clear that nontraditional students lack preparation for group work with younger students.

Multiplex faculty relationships

The study's narratives relayed that faculty were the conveyers of respect for nontraditional students and that the relationship was best when it was peer-like. Some study participants likened the relationship to that more commonly seen with graduate students, where faculty nurture and support the scholarly development of students as part of a model for socialization and retention. These peer-like or faculty-graduate student relationships are an example of a Multiplex Relationship critical for building social capital. This resource or network dense relationship enables the persons involved to engage for assistance in multiple contexts.

Pedagogy of Place – 'Home'

The concept of 'Home' arose in the findings of this study repeatedly, first in a sense of homecoming as nontraditional students resumed a community identity through their courses using service and learning and second related to the fact that these students were providing community service in the very cities and towns in which they reside. This is best understood within the concept of Pedagogy of Place, rooted in what is local including the history, environment, culture, economy, literature and art of a particular location. This pedagogy understands and respects students' local community as a primary source of learning (Callejo Perez, Fain & Slater, 2003). For nontraditional students, community service work in their home communities provided great value as a source of learning and offered one additional source beyond the classroom, their usual single learning domain. The theme of course characteristics included strategies where students engage in readings that are connected to the community or settings in which they served. Additional meaning-making opportunities included actual hands-on work through their community service and having a choice of service placement/partner with options offered.

Negotiating Outgroup Identity

It is probably unusual to frame nontraditional students as a cultural or identity group, be it a group that is disconnected and complex. This study revealed service-learning is most often directed toward traditional students, with some believing that it will not 'work' with nontraditional students. For highly nontraditional students, as all study participants were classified, Intersectionality and its ensuing sense of hierarchy and oppression, was present as they held multiple Outgroup identities. In this study, nontraditional students shared about their own self-perceptions as older students full of both advantages and disadvantages thus creating internal and external tensions; they also shared about negative societal perceptions and pressure they had experienced as others tried to dissuade them from continued education. Additionally students shared about the risks and losses they experienced upon returning to college, the juggling of priorities as workers, parents and students. For many this manifested in the continuous disruption of the academic paths, moving in a 'Start/Stop' pattern as life got in and out of the way. Another manifestation of their Outgroup status was highlighted by the intensity of the risks and losses they had incurred just in making the decision to return to school; losses of workplace status or positions, finances, family relationships, peers and social time and the high stakes value of succeeding in this academic venture.

Discussion

     "Dare the school build a new social order?" (Count, 1932 as quoted in Cunningham, 2000, p. 574). As an increasing population in higher education, what should our socially responsible practice be with nontraditional students? Nontraditional students in this study shared a powerful narrative that conveyed emotion and reflected lives fraught with challenge. The findings beg for an understanding of this power and the lack of preparedness to effectively engage nontraditional students demonstrated in higher education and for a reshaping of who belongs in the academy. This research results in the beginning of an understanding of this special population, their experiences in courses using service and learning, as well as strategies to increase higher education responsiveness and perhaps even retention.

     This study continues to raise new questions. What is the scope and breadth of practices used to engage service and learning in courses with nontraditional students? Are these strategies effective for all students? What level of preparedness do younger students have for working in groups with older people? How different is the 24 year old nontraditional student from the 50 year old? And what of those who hold Outgroup membership relative to race, gender and sexual orientation? How can we support faculty in their critical and multiplex roles? On an institutional or policy level, where counting holds great stakes, how many students are actually traditional and why do we most often define nontraditional students by age, discounting the characteristics that could help us to understand their life experiences? How many of those suspected to be traditional are really mildly nontraditional? Given the current economic challenges, what policy initiatives will best support higher education to support nontraditional student achievement? The future of families and communities rely upon this.

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Communities of practice in workplace learning: A cultural interpretation of Graduate enrollment management

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Abstract: This paper undertakes a cultural interpretation of the roles professional expertise and context play in workplace learning through human resource interventions with a community of post-secondary administrators at one institution. To better understand and evaluate Wenger's (1998) concept of communities of practice, an ethnographic case study methodology explores boundaries, intersections, and learning communities in communities of practice. The project examines the value communities of practice contribute to African American administrators' professional learning in an understudied context, Historically Black Colleges and Universities (HBCUs). Case study data define interventions as indicators of a community of practice in graduate enrollment management: a) boundaries of position; (b) constellations of communities; and (c) learning communities. Implications for the study of workplace learning in context are considered as well as implications for professional and organizational development.

Background

 The idea of postsecondary institutions re-organizing themselves in the face of environmental change remains an on-going concern for academic administrators. In many instances, the change is a reaction to environmental changes in the US economy. Other occurrences of change show the visionary statements of many colleges and universities which strategically plan progressive programming initiatives and evolutionary policies (Drucker, 1995). Similar to faculty development which aims to increase online teaching and utilization of electronic resources, staff also learn new workplace skills that focus on communication, technology skills, and interpersonal abilities in the open systems-oriented environment. Cultural approaches to examine decision-making, organizational behavior, and environmental change in higher education have established that institutional mission shapes decision-making behavior (Morphew & Hartley, 2006; Tierney, 1988).

 Graduate institutions prioritize masters and doctoral education as their institutional mission reflects research and professional training. Graduate enrollment management (GEM) professionals, led by graduate education administrators, navigate a variety of operational units throughout their colleges and universities in pursuit of such a mission. As a result of this unique working environment, graduate education administrators much promote a synthesis that ensures operational units work in tandem (Flynn Thapalia, 2013). The practice of professionals who work both across and within institutional boundaries is consistent with the concept of *communities of practice* (Wenger, 1998). Communities of practice (CoPs) includes "a practice of

specialist in one area of expertise who work in different unites but manage to stay in close contact" (Wenger, 1998, p. 119).

Scholars point out that graduate institutions "ought not to differ from the rest of American society: those who participate in postsecondary education should reflect the demographic changes that are occurring in the United States" (Tierney, Campbell & Sanchez, 2004, p. 1.). HBCUs show success in producing high achieving Blacks. A community of socialization and nurturing and caring environmental focus at these specialized colleges and universities is heavily credited for academic achievement. African American students on Black campuses exhibit positive psychosocial adjustments, cultural awareness, and increased confidence (Johnson & Harvey, 2002, p. 312). While research on graduate enrollment management is limited, so is research on graduate education at HBCUs as special mission institutions. Historically Black Colleges and Universities were created to provide educational opportunities for African Americans when other higher education venues restricted their participation.

In addition to educating high achieving Black students, HBCUs also employ a considerable amount of Black professionals. However, middle-level Black administrators employed with HBCUs have not received as much attention in the literature as those who enter the faculty or the presidency. Perna and colleagues (2007) also found that Blacks are at or above equity among full-time executives, administrators, and managers at a majority of public 4-year HBCUs s but not at equity at the 4-year PWIs.

This paper seeks to explore existing and emerging management philosophies in graduate enrollment management at Historically Black Colleges and Universities. The purpose of this ethnographic case study is to examine the role of place learning in GEM at an HBCU doctoral institution; and in doing so, develop a cultural interpretation of GEM based on experiences of the professionals in that area.

Conceptual Framework

The concept of communities of practice is the primary conceptual frame grounding this study. With communities of practices in GEM, professionals who share challenges and ideas and naturally order themselves into a "tribal group" pursue GEM as "territory," a form of professional philosophy and process. By doing so the community promulgates GEM as intellectual content and as a cultural construct within that field of expertise (Becher & Trowler, 2001). At its core, GEM communities of practice exhibit cultural characteristics. Furthermore, communities of practice in organizations are assets that represent investments in mutual engagement. Wegner (1998) states, "Although workers maybe contractually employed by a large institution, in day-to-day practice they work with—and, in a sense, for-a much smaller set of people and communities" (p. 6).

Drawing on culture as central to understanding of emerging academic disciplines, Tierney's view of organizational decision-making (1991) integrates culture, ideology, and knowledge important for understanding professional development. Communities of practice gain social power as a collective which reinforces their social identity. Members in these communities have a common purpose and a desire to share work-related knowledge and experience. For example, Brown and Duguid (1991) found that story-telling in communities of practice in the workplace served as a way to bond the group in professional practices. Mutual engagement refers to the interdependence of individuals within the community.

In the context of GEM, a cultural perspective of community of practice as a concept represents a grouping of graduate administrators who collaborate with clusters of other

enrollment administrators, such as financial aid counselors or registrar office associates who coordinate graduate enrollment activities. These cultural managers consider two approaches for understanding workplace learning are of concern. First, informal workplace learning is one important way in which adults construct meaning from their work experiences. Informal learning may include talking and sharing resources with others, searching the Internet, and experimenting with new techniques or tools. In addition, informal learning in the workplace involves engagement in both structured and unstructured on-the-job activities that result in the development of new capabilities required for effective professional practice. Second, formal workplace learning emphasizes theory, planned objectives, systematic action to achieve goals, and the use of individuals outside of the organization as the basis for learning.

Organizational culture emphasizes practices and norms which prioritize conservative preferences for "the way we do things around here," compared to professional associations which present a "bigger picture of reality" beyond the confines of the campus (Rusaw, 1995, p. 221). Associations and other collectives of professionals socialize peers to techniques, knowledge, and ethics that contribute to making shared experiences upon which professionals form communities of practice. A key cultural process is how administrators manage resources in their work.   In addition to the communities of practice, managerial culture for graduate administrators is concerned with effective and efficient administration of resources and implementation of policies in place in the organization. Priorities in managerial culture include a focus on optimizing political (i.e, power and coalitions) and structural (i.e., roles, plans, and goals) resources to achieve objectives (Bolman & Deal, 1997). Bergquist and Pawlack (2007) maintained managerial culture as a resilient and consistently important part of researching organizational climate in higher education (including communities of practice). In the managerial culture, values emphasized include fiscal responsibility, effective supervisory skills or personnel management; authority is assumed to rest with formally designated administrators who maintain control over planning and managerial functions.

Qualitative Methodology and Data

The approach in this study focuses on interpretation based on analysis of participant observation, field notes, and review of institutional documents (Yin, 1994). In order to produce an interpretive case study on a community of practice made up of African American HBCU GEM administrators, the researchers benefit from using ethnographic strategies. The use of multiple data gathering techniques better ensures the validity of findings in qualitative investigations (Lincoln & Guba, 1985).

The GEM staff in this ethnographic case study consists of six professionals, employed at Freeman State University (FSU), with a collective background that includes a range of years of professional HBCU experience in graduate administration from 5 to 19 years (median = 10), two men and four women, and half of the staff are alumni of the institution. Data for the investigation include observations of on campus office activity, off-campus participation in professional association meetings, document analysis of university webpages, The "Academy" (tribal) became part of the collective identity for GEM staff re-organized to work in new positions (territory). The academy is a staff meeting run by the staff, the agenda is often set by the staff members, not the director. Early on, the Academy served as a peer, cross-training venue; the admission staff trained the enrollment staff and vice versa. Within a few weeks the training evolved from basic "how tos" to addressing exceptional problems that arose and seeking multiple opinions on how to address problems. This satisfied the staff's quest for informal

learning that shapes a community of practice. After several months, the Academy was moved to a web-mediated meeting where staff attended from their offices and used slide presentation, websites, and other PC-based applications in sharing information for training purposes. Occasionally, staff professionals from outside the graduate school were included to lead discussions requiring input from other enrollment management areas. Digital recordings of the meetings were made available for absent staff to reference for important topics. More formalized ways of learning and methods in GEM were created from informal learning. Formal learning was also found in GEM staff's participation in conferences concerning enrollment management.

Discussion

The focus of the discussion first addresses implications for cultural research and communities of practice and then turns to implications for human resource development (HRD) professionals concerned with workplace development. The findings from this investigation point to the benefits found in workplace learning when African American managers are participants in learning with other African American managers in a welcoming environment. Not surprisingly then, the benefits that Black students and faculty experience in the context of the HBCU are also found with the administrative staff. The racialized context of the institution in this study is not unlike other HBCUs in that graduate education exists under-resourced.   In the case of African American managers in organizations, there remains more room for further investigation as the US becomes a more pluralistic society. FSU is only one HBCU, but this experience in the graduate school offers another perspective to what professional learning takes place in the absence of traditionally-documented challenges faced by Black administrators in predominantly white learning settings, such as feelings of isolation as well as (white) assumptions of similarity that contribute to "miasma" and unwelcoming work environments (Livers & Caver, 2003).

Conclusion

African American administrators HBCUs are not unlike their peers at other graduate institutions who are engaged in developing expertise in graduate enrollment management. The institutional mission and learning context present opportunities to network and learn from Black administrators in a research university setting that presents its own challenges and opportunities. Study of workplace learning among administrators is one starting point from which to understand how institutional and professional culture contribute to organizational learning.

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A Case for Place as a Mediating Artifact in Transnational Learning Contexts: A Cultural Historical Place-Based Inquiry

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Keywords: place pedagogy, neighborhood learning, cultural historical activity theory

Abstract: To provide appropriate learner-centered contexts for transnational adult learners in the United States, the central place-based knowledge perspectives that learners possess upon arrival must be preserved. This paper discusses using the cultural historical activity theory to underscore place as a mediating instrument in the preservation process.

In order to provide appropriate learner-centered knowledge construction contexts for transnational adult learners in the United States, the central place-based knowledge perspectives that learners intrinsically possess upon arrival to the country must be recognized and preserved. Currently, place as a mediating instrument in adult learning among transnational and migrant learners is gaining minimal exposure in the literature (Gruenewald, 2003; Somerville, 2007). Place remains a static learning concept even as transcultural and transnational learners use their knowledge of place and space to construct different living and learning contexts once in the United States (Archuleta, 2011).

Practitioners and researchers of adult education are uniquely positioned to provide critical-placed based assessments of transnational learner contexts for informal and incidental learning. However, adult education stakeholders are not at the forefront of understanding how place and space affect language learning, general education diploma acquisition, and other issues of acculturation and assimilation for transnational adults and their corresponding families groups. Therefore, transnational adults relocating to the United States continue to experience extreme marginalization and social oppression (Cunningham, 1993; Lee, Heo, & Portman 2013; Ward & Kagitcibasi, 2010). Practitioners, researchers and other stakeholders in adult education are the vehicle of the system of education in the US that should strive to help transnational learners maintain their central learning perspectives in the face of imminent discrimination and ostracism. Transnational groups face these hardships due to their national status, culture, and language among other factors.

This paper applies the tenets of place-based pedagogy (Gruenewald 2003) and the theoretical idea of mediating instruments from cultural-historical activity theory (Engeström, 1999) to present additional perspectives for place-based learning development. This analytical combination provides a basis for exploring informal, incidental, place-based learning exploration avenues from the appropriate perspective of the subjects of transnational learning contexts with place as the mediating artifact.

Theoretical Framework

Place is the cornerstone of discussion in the literature that connects to the neighborhood (Delaney, 2005; Ludick, 2001; Tuan, 1977). This research focuses on the contemporary understandings of place in knowledge construction among migrants to the US to situate the ideas of space and neighborhood as learning contexts. Approaching and understanding participant-

developed conceptualizations of space, and place, as well as the role they play in knowledge construction, is an appropriate lens that can further uncover unknowable knowledge that place shapes (Butterfield, 2004; Martin, 2003). I take into consideration time, history, and cultural underpinnings in conjunction with other inhabitants and stakeholders that occupy the spaces with and adjacent to them (Delaney, 2005; Martin, 2003). These building blocks of these concepts and ideas are explained in detail in this section. The literature offers important schools of thought that provide the foundation for exploring the role of place in knowledge construction among inhabitants.

These schools of thought extend back to roots in situated knowledge construction, informal knowledge construction, and communities of practice, leading to the last decade of critical placed-conscious knowledge construction. In this literature, notions of place can be conceived as a container or context within which humans use their bodies and senses to construct the knowledge used when moving through life. Researchers usually do not interrogate context itself, even though context is crucial to understanding place in fields such as human geography, urban geography, sociology, culture psychology, and urban planning (e.g., Appadurai, 1996; Bates, 2006; Bruch & Mare, 2006; Coulton, Korbin, Chan, & Su, 2001; Dawkings, Reibel, & Wong, 2007). Analytically combining the work of various researchers may provide richer information on the role of place in constructing knowledge for inhabitants of a place.

Defining place begins with the examination of the physical and psychological impressions of spaces onto residents and by residents onto spaces important to participants (Appadurai, 1996; Delaney, 2005; Ife & Tesoriero, 2003; Tuan, 1977). Because people invest and use place to achieve life goals, it is important to understand how those investments of time and recourses (or the lack thereof) are made in space and by space. Practices, artifacts, collective or individual rituals, and other activities from the home country that are significant to residents as they remake place contribute to the formation of the physiological, psychosocial, and constructed impressions that residents combine to imagine and reimagine place. In these activities residents and other stakeholders also and mark themselves and other residents as belonging to a particular place (Malone, 2007).

Place is a bounded space imbued with meaning by its inhabitants that produces both context-generative and context-driven activities and behaviors (Appadurai, 1996; Tuan, 1977). When inhabitants imbue space with meaning, they assign emotions, memories, names, boundaries and actions that are specific to that particular place and beget its uniqueness. Context-driven activities and behaviors in place (Appadurai, 1996, p. 186) happen as inhabitants act in response to wider, adjacent, neighboring, or overlapping bounded environments. Context-generative activities and behaviors in place (Appadurai, 1996, p. 186) happen as inhabitants act to produce an environment in proximity and response to each other within a smaller bounded environment. Additionally, context-generative and context-driven activities and behaviors in and out of place constitute a dialectical process and operate on a continuum.

Literature Review: A Case for Place as Mediating Artifact

Place is the cornerstone of discussion in the literature that connects to the neighborhood (Delaney, 2005; Ludick, 2001; Tuan, 1977). This work focuses on the contemporary understandings of place in knowledge construction among Trinbagonian migrants in Brooklyn to situate the ideas of space and neighborhood. Approaching and understanding participant-developed conceptualizations of what space, place, and neighborhood are, as well as the role they play in knowledge construction, is an appropriate lens that can further examine the currently

unknowable knowledge that place shapes. I use the term neighborhood throughout this work as guided by the academic literature and my experience while acknowledging that the means may differ the international locations and US neighborhoods (Butterfield, 2004; Martin, 2003). Neighborhood pertains to the proximity of how close people live to each other, and the boundaries residents are willing to mark on the place they refer to as their own localized living spaces (Appadurai, 1997; Bates, 2006). I take into consideration time, history, and cultural underpinnings in conjunction with other inhabitants and stakeholders that occupy the spaces with and adjacent to them (Delaney, 2005; Martin, 2003).

These building blocks of these concepts and ideas are explained here. The literature offers important schools of thought that provide the foundation for exploring the role of place in knowledge construction among inhabitants. These schools of thought extend back to roots in situated knowledge construction, informal knowledge construction, and communities of practice, leading to the last decade of critical placed-conscious knowledge construction. In this literature, notions of place can be conceived as a container or context within which humans use their bodies and senses to construct the knowledge used when moving through life. Researchers usually do not interrogate context itself, even though context is crucial to understanding place in fields such as human geography, urban geography, sociology, culture psychology, and urban planning (e.g., Appadurai, 1996; Bates, 2006; Bruch & Mare, 2006; Coulton, Korbin, Chan, & Su, 2001; Dawkings, Reibel, & Wong, 2007). Analytically combining the work of various researchers may provide richer information on the role of place in constructing knowledge for inhabitants of a place.

Defining place begins with the examination of the physical and psychological impressions of spaces onto residents and by residents onto spaces important to participants (e.g., placement and location of project buildings, row homes, and apartment buildings, where residents socialize and fraternize and memories of each (Appadurai, 1996; Delaney, 2005; Ife & Tesoriero, 2003; Tuan, 1977). Because people invest and use place to achieve goals like financial freedom, high educational attainment it is important to understand how those investments of time money and recourses (or the lack thereof) are made in space and by space. In this study, practices, artifacts, collective or individual rituals, and other activities from the home country that are significant to residents as they remake place in the new neighborhood contribute to the formation of the physiological, psychosocial, and constructed impressions that residents combine to imagine and reimagine place. In these activities residents and other stakeholders also and mark themselves and other residents as belonging to a particular place (Malone, 2007).

As I use the concepts of context-driven and context-generative activities to help uncover these processes, I can draw inferences about the role of place as an actor in the human knowledge construction experience. With the two aforementioned explanations of "role" and "place" I combine each to form a stronger foundation for the "role of place" as a unit of analysis. The "role of place" can now be defined as: "The proper or customary function assumed and performed by a bounded space imbued with meaning by its inhabitants, producing context-generative and context-driven activities and behaviors." This definition assumes that a place acts on its inhabitants just as inhabitants act upon place (Appadurai, 1996; Ife & Tesoriero, 2002).

Type of Place: Neighborhood

The term "place" is a contested term in geography, sociology, education and other literature. The type of "place" under investigation is neighborhood as conceptualized by Trinbagonian migrant residents in Crown Heights. Because I already know that I am studying a particular type of place, neighborhood, I need to test my conceptualization of place against

current conceptualizations of neighborhood to see if my definitions hold true. Researchers define neighborhood in many ways. There is little agreement across literatures about neighborhood as a singular bounded place, except that it is a bounded place. People understand the neighborhood from the point of view of residents, policy makers, culture organizations, federal and state elected officials, among other stakeholders (Friedberg, 2000; Greenburg, 2003; Gulson, 2009; Hacksaw, 2006).

The size, meaning, activities, emotions, and names of neighborhoods make each unique, which make them a place. In an increasingly globalized world, where residents, local and national governments may expect a disintegrating and poorly defined neighborhood, scholars contended that neighborhoods are not "withering" but changing and evolving productively (Gulson, 2009). Gulson challenged the departure of the neighborhood by asserting they are, in fact, becoming sites for "generation, contestation and negotiation of social structures" (p. 148). Neighborhoods are reshaping themselves as the swift transfer of cultures and information influence neighborhoods. Gulson's statement on "generation, contestation and negotiation" contains clues to uncover the role of the neighborhood in knowledge construction for Trinbagonian migrants in Crown Heights and concur with my prior conceptualization of place as a context-driven and context-generating entity.

Critical Placed-Based Pedagogy

The field of critical place-based pedagogy literature gives new insights into the repercussions of contested and misappropriated spaces of human development and knowledge construction within living, socializing, and working spaces (Gruenewald, 2003). This framework is interdisciplinary and compatible with the cultural, historical activity theoretical framework in my endeavor to discuss a place as a pedagogical tool. This section discusses how the literature combines a place pedagogy and critical theory to form the budding theory of critical place-based pedagogical inquiry. The combination of these two fields is important because place pedagogy studies aims to focus on the culture as the primary source of knowledge construction on a regular basis (Eldridge, 2002; Graham, 2007; Gruenewald, 2006; Sobel, 2004).

Critically Examining Place

For this work, I relied heavily on visual components to paint a cultural, historical portrait of how Trinbagonian migrant residents learn about Crown Heights, its boundaries, and how to navigate them. These visual components also helped me discern the strength or weakness of how participants described participating in activities in related areas. I used the concept of the context-driven/ context-generative continuum (adapted from Appadurai, 1996, Chapter 9) to capture how activities happen in and out of the neighborhood and to what degree of involvement, from inhabitants and non-inhabitants to gauge the activities that I experienced for how "Brooklyn" or how "Trinbagonian" the activities were. I classified activities that happened primarily in the Brooklyn Trinbagonian culture due to high international influences from Trinidad such as Being Trinbagonian in Brooklyn as highly context-driven and lowly context-generative. Activities that have a comparable level of influence from both within the Borough of Brooklyn and from Trinidad such as Carnival are highly context driven and high context generative. I classified activities that had lower international influence if they were conceived and maintained internationally as low context-driven, and high context-generative. Activities that are difficult to pinpoint as fitting into any one of the previous of this categories are considered neutral or lowly context driven or generative. I did not explore the presence low context-generative or low context-driven activities in this study. I use this method informally to explore what kind of activities migrant residents participate in inside and outside of the neighborhood

and how those activities intersect and overlap to contribute to the role of place in the knowledge construction experiences of Trinbagonian migrants.

The critical place-based pedagogy called for here is a pedagogy that considers all spaces within a place to be an area for original springs of knowledge, from which an inquiry of value to the culture into knowledge construction outcomes can begin from any person or stakeholder in the neighborhood to be critiqued by other inhabitants. Most importantly, the goal is not to translate the inquiry into the knowledge construction outcomes back into school- or classroom based setting. Rather, the goal of this knowledge construction exercise is to unearth what type of knowledge construction emerges and how that knowledge construction is happening in place. Unearthing knowledge construction can be done by making the process transparent to learners who are trained to think of schooling as the primary way of unearthing any knowledge construction that is of value to the dominant culture. This combined approach to spaces within these places provides a way to look at place outside of the typical acceptance of what places are supposed to do and give richer and deeper descriptions of what places does in the knowledge construction process.

In order to get to this deeper, rich description of the critical and pedagogical knowledge construction tool that is a place, the CHAT framework is introduced with CPBP to wed what is done in place through the examination of human activity. CHAT locates the activities that inhabitants engage in within place that gives meaning and significance to the spaces they inhabit. This locating process concretely exemplifies the role of place in the activity itself. Activity takes place somewhere. Each somewhere, signifying a place, has significance and is manipulated—and in turn manipulates the inhabitants of the particular in the activity in place. As a researcher and educator, I can examine knowledge construction outcomes of all places where people constructed knowledge, using a CHAT-CPBP combination analysis. The novel 'classroom' both theoretically grounded by granting the investigator the lens and theoretical framework through which to investigate real world knowledge construction happening in each space that comprises place. For example, in place there are spaces for schooling. There are spaces for celebrating. There are places for mourning, and there are spaces for being violent, being homeless, or being affluent. Within each of those spaces, researchers, practitioners, and learners can begin uncover the knowledge construction outcomes that arise out of the human activities. Furthermore, stakeholders learn how they may connect to other activities to form a system of activities that directly conveys the expansive knowledge construction cycle of individuals and collectives in place.

Implications for the Development of Adult Education Theory and Practice

Critical place-based pedagogy literature incorporates many facets to explore bounded, shared, and contested places and neighborhoods. Some iterations of place pedagogy framework are more critical of how inhabitants use place and how place affects inhabitants. Researchers discuss how knowledge construction is produced in place, through the longstanding traditions of communities, such as farmers markets, sidewalk book sales, social dances and other non-formal spaces (de Carteret, 2008). I align my investigation with researchers within and without the adult education paradigm that argue for a place-conscious approach to knowledge construction. Interdisciplinary scholars showcase why this line of investigation fundamental to further exploring how adults learn to make "place" out of "space" and to understanding the knowledge that inhabitants construct in place-making (de Carteret, 2008; Safran, 2007; Somerville, 2007).

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Fostering Self-Direction in Learning

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Abstract: This study sought to assess changes in the four characteristics measured by the Personal Responsibility Orientation – Self-Directed Learning Scale: initiative, control, self-efficacy, and motivation among mid-career Army officers attending the U.S. Army's Command and General Staff Officer's Course. Results were compared among subgroups based on gender, ethnicity, and level of education. This pre-test post-test quasi-experimental study explored the development of self-directed learning for mid-level Army officers.

The Army's Learning Concept for 2015 called for an Army culture that promotes lifelong learning as an "ideal" (U.S. Army Training and Doctrine Command, 2011, p. 8) and listed lifelong learning as one of nine 21st century soldier competencies. Given the over one half million soldiers trained annually by the Army, the magnitude of this endeavor may make it one of the most significant ventures in the field of adult education. In order to achieve a goal of this magnitude the Army has begun making changes to curriculum, faculty development, and the acquisition of educational technology (U.S. Army Research Institute for the Behavioral and Social Sciences, 2010). Implementation across the Army has been comprehensive. The Army's Training and Doctrine Command (TRADOC) has established learning policies, regulations, and systems for Army training and education (U.S. Department of the Army, 2011). Within the field of adult education, research regarding lifelong learning has as it basis self-directed learning (Dynan, Cate, & Rhee, 2008). Research assessing the personal attribute of lifelong learning has used instruments intended to measure self-directed learning. This research, too, extends the connection between lifelong learning and self-direction in learning. In order to measure life long learning and assess change this researcher used an instrument designed to measure graduate student levels of self-directedness in learning, the Personal Responsibility Model - Self-Directed Learning Scale, PRO-SDLS.

Conceptual Framework

Knowles (1975) and Candy (1991) make the claim that self-directed learning is lifelong learning. Significant literature recommends instructional designs and faculty practices intended to foster self-directed learning (Brockett & Hiemstra, 1991; Candy, 1991; Grow, 1991; Kasworm, 1992; Knowles, 1975). Research abounds with measurements of self-directed learning and its relation to: satisfaction in on-line learning (Fogerson, 2005); epistemological beliefs (Boden, 2005); museum goers (Banz, 2008); however, a limited number of studies have examined whether instructional and faculty have led to an increase in self-directed learning.

Two theoretical perspectives on self-directed learning have driven research in fostering self-directed learning in all program delivery methods, face-to-face and distance learning (Kocaman, Dicle, & Ugur, 2009): personal characteristics and process. Grow (1991) believed that the development of SDL happened in four stages: (1) dependent learning; (2) interested in learning; (3) participative in learning; and (4) self-directed learning. Kasworm (1992) proposed that the process of self-directed learning grew over five stages: (1) passive learning; (2) authority-oriented learning; (3) active learning through inquiry; (4) critical appraisal of

information; and (5) use of complex strategies for planning and conducting learning. Kocaman et al., (2009) conducted a longitudinal study of a four-year nursing program to determine if a problem-based curriculum facilitated the development of self-directed learning.

This study employed the Personal Responsibility Orientation (PRO) model, which argued that self-direction in learning referred to two separate but related concepts. On the one hand it has been viewed as a personality characteristic, in which the learner preferred to take responsibility for their learning. On the other hand it has been viewed as an instructional process that allowed a learner to assume primary responsibility for his/her learning. (Brockett & Hiemstra, 1991). Using this model, self-direction in learning can be viewed as a personal characteristic that can be fostered by instructional design systems and teachers who support and nurture students taking control of their own learning.

Research (Kocaman et al. 2009) indicated that self-direction scores rose significantly over the first and fourth years of undergraduate instruction. It is noteworthy that students attributed a significant role in their development of self-directed learning to the faculty's ability to facilitate self-directed learning employing a problem based curriculum. Fostering the development of self-directed learning required ongoing faculty development that emphasized the role of faculty as facilitator and supporter of students in a problem based curriculum. Additionally in order to achieve noticeable increases in the development of self-directed learning, the faculty clearly stated one of the program goals was the development of self-directed learning among the students (Kocaman et al. 2009). The findings suggested that faculty concern with students mastering the subject matter directly related to the degree of SDL improvement. Curriculum adaptations also fostered increases in SDL. In addition to problem based learning, structured learning environments wherein students modeled learning skills led to a greater rise in individual SDL scores (Dynan, Cate, & Rhee, 2008). Writing assignments in a structured learning environment have also been shown to improve self-directed learning scores across majors (Dynan & Cate, 2005).

Research Design

This quasi-experimental, one-group pretest post test (Fraenkel & Wallen, 2008) study intended to analyze the development of self-directed learning among the soldiers attending CGSOC. CGSOC is divided into two parts. The first part of the course is Advanced Warfighting Operations and included a problem based military exercise. The second part of the course was comprised of two elective periods designed for students to take four electives during each period.

The PRO-SDLS provides results for four dependent variables, control, initiative, motivation, and self-efficacy. These four variables assess both the learner teacher transaction and the learner characteristic (Stockdale, 2003). A comparative approach was used on the attribute independent variables gender, ethnicity, and advanced degree. The purpose of this study assessed whether a change in level of self-direction in learning among Army Officers over the duration of a 10-month graduate level resident course occurred. Both the "instructional method processes (self-directed learning) and personality characteristics of the individual learner (learner self-direction)" (Brockett & Hiemstra, 1991, p.26) were assessed. This research took place at the midpoint of the Army officer's career-long professional military education, the United States Army Command and General Staff Officer's Course (CGSOC). The 10-month Command and General Staff Officer Course (CGSOC) was conducted twice per year in 2014. The February to December Command and General Staff Officer Course had 241 U.S. Army officers. Of the 241 officers who received the invitation in early March 2014, 35 completed the survey.

Of the students attending CGSOC only U.S. Army students were selected to participate in the research due to the scope of the study question. Because this research sought to assess the impact of the Army's focus on lifelong learning on its soldiers all 241 U.S. army officers attending the resident course were the purposive sample for this study. Of the Army officers attending CGSOC only those who took the pretest in March of 2014 were asked to take post test survey in December 2014. The average age for the active component students in the course was 37 years with ages ranging from 29 years to 51 years of age. Of the active component students 44 were female and 177 were male. Of the military students 82 possessed a master's degree. 49 arrived already enrolled in a master's degree program. Nine students had a professional degree. One student had a doctorate of philosophy and four students arrived already pursuing a doctoral degree (U.S. Army Command and General Staff College, 2014).

This study sought to answer the following questions.

1. Did the level of self-directedness in learning change from pretest to post test among the student population of the Army's Command and General Staff Officer's Course?
2. Did the change in level of self-directedness in learning correlate to the learner characteristics of gender, ethnicity and level of education?

Findings

Of 35 officers who completed the pretest survey, only 12 completed the post survey; however, one of those did not complete the survey in full resulting in 11 officers who completed both the pre and post surveys (n=11). The first question addressed the change in self-directedness in learning from pretest to post test. The results below show that there was a positive change over the 10-month course. The second question sought to determine of the change differed by gender, ethnicity, and education. Of these independent variables only the dependent variable education contained sufficient responses. All three means calculated for officers with an undergraduate degree were lower than the same means of the officers with graduate degrees. Also noteworthy is that the score differences between pre and post testing rose greater among those with a masters degree. While only 4 officers with a masters degree completed both the pretest and post test survey, the narrative answers provided by officers possessing only a bachelors degree are noteworthy. One officer wrote, "I see that there are majors who are much smarter and harder working than I. I must get on it!"

Another wrote regarding changes to their self-efficacy, "The classes, specifically Leadership and MOS/Career Field focused electives inspired me to further research topics related to the areas of study." Regarding changes in initiative this officer wrote, "Initiative to do well is a characteristic that I am proud of. I personally do not need school to inspire me to take initiative." Regarding changes in their motivation and control to learn, this officer provided the same response, "The opportunity to focus on school and family motivated me to learn. When (in) a(n) operational/KD assignment much time is spent focusing (on) the job at hand and life long learning often takes a back seat."

While the female participants were too few to make any comparisons the narrative questions answers provided by the female post test survey participant are worthy of note. Regarding the question, "Please describe the change in your self-efficacy to learn and to what you attribute that change." She responded, "Strongly Agree" writing, "I have not been in a formal school setting for some time. After attending this course, I am again reminded that learning is largely my responsibility."

Table 1
Descriptive Data for Pre-test Administration of PRO-SDLS

Description	N	Mean	Min	Max	Std. Dev.	Skewness	Kurtosis
Total Score	11	97.55	83	114	10.42	0.07	-1.58
Learner Initiative	11	22.55	17	27	8.05	-0.49	-1.00
Learner Control	11	24.18	20	29	3.04	0.09	-1.48
Learner Self-Efficacy	11	26.09	23	30	2.61	0.38	-1.58
Learner Motivation	11	24.73	20	30	2.89	0.11	-0.63

Table 2
Descriptive Data for Post-test Administration of PRO-SDLS

Description	N	Mean	Min	Max	Std. Dev.	Skewness	Kurtosis
Total Score	11	101.82	76	120	11.18	-0.71	1.53
Learner Initiative	11	23.27	17	30	3.47	-0.18	0.52
Learner Control	11	24.66	17	30	3.55	-0.36	0.62
Learner Self-Efficacy	11	27.09	21	30	2.54	-1.05	1.72
Learner Motivation	11	26.82	21	30	2.66	-0.99	1.53

The total scores between pre and post surveys rose by over 4 points, the spread of those points between the 4 characteristics measured by the PRO-SDLS reveals that the greatest increase occurred in motivation which rose over two points, accounting for half of the total change. See Tables 1 and 2. Skewness and Kurtosis were tested for the differences between pre and post test results. Measures of Skewness indicate that in the pretest results for total score and learner control were very close to normal distribution whereas scores for self-efficacy and motivation had a longer distribution tail to the right; however, initiative had a longer tail to the left. Measures of Skewness for post test results all had distributions with long tails to the left.

Measures of Kurtosis indicate that all pretest scores has a flatter than normal distribution, whereas post test scores has a greater peak than that of a normal distribution. The more evenly distributed scores were post test scores for initiative and control, the total post test score and the post test scores for self-efficacy and motivation had a Kurtosis of greater than -1.

Discussion

Because of the small number of officers who completed both the pre and post survey, several pretest survey means were calculated. The mean "n Pre-test" was determined only for those who also took the post test survey. A mean was also determined for the total pretest population (n=35). Finally, a pretest mean was determined for those who completed the pretest survey but declined to take the post test survey. For the purpose of this analysis the officer who began to take the survey but did not complete it, has not been included in any calculations as he does not fit into any of the aforementioned categories. While all pretest survey means appear consistent to the studies conducted by Stockdale, Fogerson, and Hall, it is interesting that the mean of those who completed both surveys exceeded the mean in all three previous studies. While the pretest scores rose above previous published testing, the post test survey mean exceeded previously published results by almost 5 points. See Table 3.

Table 3
Comparison of Descriptive Statistics for PRO-SDLS: Previous and Current Study

Description	N	Mean	Std. Dev.
PRO-SDLS Total (Stockdale's Study)	194	84.05	12.47
PRO-SDLS Total (Fogerson's Study)	217	96.91	11.82
PRO-SDLS Total (Hall Pre-test)	110	89.62	10.03
PRO-SDLS Total (Hall Post-test)	110	81.17	10.92
PRO-SDLS pre-test only respondent	24	89.43	10.34
PRO-SDLS Total Pre-test	35	92.06	11.04
PRO-SDLS n Pre-test	11	97.55	11.25
PRO-SDLS n Post-test	11	101.82	11.18

The results documented improved across all four dependent variables Learner Initiative, Learner Control, Learner Self-Efficacy, and Learner Motivation. Due to the narrow demographics of the students who elected to provide answers to both the pretest and post test survey, changes by the independent variables of gender and ethnicity could not be assessed. Regarding the independent variable Level of Education there was a positive change in both undergraduate and graduate results. While the scores differed in start and end points on the scale, there was a greater score change among the undergraduates. This difference was also attested to by the narrative answers provided. With the exception of a single respondent who claimed to have arrived at CGSOC already possessing self-direction in learning, the narrative answers attributed the change to attendance at CGSOC. It is interesting to note that the respondent who claimed to have arrived at CGSOC already possessing self-direction in learning had an increase in scores between the pre and post test.

A number of findings discovered in the conduct of this research are worthy of note. First, one of the survey questions regarding motivation appears to be ill-suited to an Army population. In the course of hand scoring the PRO-SDLS surveys this researcher noticed that surveys appearing to score high in motivation were answering this question as though they lacked motivation. The question had to do with students trying to earn a grade. The wording of this question included the phrase "expected of me." While pursuing grades is an indication of low intrinsic motivation to learn, in an Army population doing what is expected of a soldier aligns to the Army values of selfless service, loyalty, and honor. Further research would be required to validate this assumption.

Implications for Practice

The limited amount of longitudinal research on the ability of adult educators and or curriculum to foster development of self-direction in learning comes as a surprise to most, who assume the espoused practices have been well tested. This nation's largest educator of adults, the U. S. Army, has significantly modified its instructional design in order to incorporate the principles of adult education, specifically self-directed learning, with the ultimate goal of creating a culture of lifelong learning. This study provided a theoretical framework through which to examine self-directed learning in the United States Army. Adult educators interested in assessing changes to curriculum and faculty development should consider the PRO Model and the PRO-SDLS as an instrument from which quantitative assessment can be made. Continued publication of such research may validate what adult educators inherently believe to be true, that adult educators can foster self-direction in their adult learners.

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Managing the Documents of Adult Education– Historical Perspective

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Keywords: historical data, data collection, data analysis

Abstract: In this paper, the author discussed how to collect and analyze data in historical perspective. In historical inquiry, researchers identify the research questions, specify the domain which relates to the research questions, and familiarize themselves with how the documents are structured and managed in the host library. In collecting data, researchers do not need to limit themselves to how the documents are labeled by the archivists. They can break the boundaries of the labeled documents and find out how seemingly unrelated documents are actually interrelated.

Positivists and constructionists view history differently, which results in different approaches in how historical data can be analyzed. Positivists believe in transparent and universal truth generalized and/or inferred from the historical data. Constructionists regard that generalization and inference are not sufficient for researchers to understand why certain historical events occurred. Situating themselves in the historical context and/or establishing empathy enables researchers to feel the historical moments and explain and interpret data in the historical context. To better support historical study, the author provides suggestions to the data host libraries, the agents which provide the historical data, and conferences and journals which officially document the historical data.

Introduction

History can find solutions from the past to inform present and future trends. Hoxie (1906) regarded that "historical data are scientifically important only when they explain some matter of fact of vital interest to us" (p.570), which is consistent with Dewey's idea that historical knowledge is useful only when it can inform current problems (Fallace, 2010). Historical inquiry allows us to reevaluate the historical data which relate to our current generalizations of the past and understand the dynamics of the changes in the field of education, and to know the relationship between education and its historical context and culture (Good, 1966; Hill & Kerbert, 1967).

However, in the field of adult education, there is a lack of research into the history of adult education. The purpose of this paper is to discuss how to collect and analyze data in historical perspective. Mason, McKenney, & Copeland (1997) stated that the process of doing historical study includes: Begin with focusing questions, specify the domain, gather evidence, critique the evidence, determine patterns, tell the story, and write the transcript. In this paper, I will discuss how to collect and manage historical data. Specifically, I will focus on the process of targeting questions, specifying the domain areas from which I will gather the data, and collecting and analyzing data— mainly using my data collection experience at the Syracuse University Library in 2014 as a case.

Collecting Data

Collecting historical data is a process of narrowing down a large scope of information, labeling it as first priority and second priority data, and categorizing the data based on your own research purposes. Primary sources and secondary sources are the major sources for a historical study. A primary source "is the *subjective* interpretation of a witness to an event or activity, not

just an original, unpublished manuscript" (Robyns, 2001, p.377). Primary sources include these such as:

(1) written, in the form of official documents, unpublished documents, diaries, memoirs, letters, memos, clippings, and the like; (2) material, in the form of objects, artifacts, and visit of actual sites; (3) traditional, in the form of stories of the past repeated by secondary sources; and (4) eye witness testimony. (Mason, McKenney, & Copeland, 1997, p. 313)

Secondary source, or public sources, such as annual reports, books, and documents, can provide the background information for a historical study (Mason, McKenney, & Copeland, 1997). Golder (2000) stated that:

Secondary sources are testimony from witnesses who were not present at the event of interest. Although the testimony of secondary sources is not as authentic, it can provide important corroboration or add missing details that are consistent with the testimony of primary sources. (p.160)

At the Syracuse University library, I simultaneously collected primary and secondary sources. Within two weeks, I had collected a large amount of data which I needed by: making copies of the minutes of the meetings, related correspondences, and memoirs; taking photos of the titles of the conference proposals and journal articles; collecting some pictures of the events and major leaders in the field; and checking related online resources.

Secondary resources can help researchers connect the dots of the primary resources by putting them in a historical context. Researchers search the secondary resources immediately through online databases or through an internet search while they are collecting their primary resources. For example, while I was collecting information about the 1980 adult education handbook, I immediately searched the related books which were mentioned in the primary sources to find out whether they related to the historical project I was researching.

Living witnesses play an important role in filling in the missing points and interpreting the variances in the documents. When I collected data, I could not tie all of the pieces of the vast amount of historical information together and understand them in the historical context. It is necessary to interview some adult educators who were in leadership positions in the main adult education organizations such as AEA (Adult Education Association) and AAACE (American Association for Adult and Continuing Education) and who were able to witness the historical moments described in the documents.

The librarians grouped the documents based on certain common criteria in the university library. However, researchers each have their own research agenda. When they collect data, they need to break up the categories set by the archivists and find their own niche as they go through repositories of various historical data. When I searched beyond the category of adult education, I did not intend to collect information about community education, literacy education, and adult continuing education. However, these documents happened to be grouped in the same boxes, so I quickly screened them and found out the related policies. These policies gave me a more in-depth understanding of adult education in a larger historical context. Grigg (1991) stated that compared with the traditional ways of collecting materials through the isolated merits, the new tendency is to select materials in a larger context, "taking a broad view of the historical record

and allowing for the interests and capacities of other repositories" (p.234), which will help researchers find sources in and through repositories.

Analyzing Data

The dominant view of historical inquiry is that historical narrative should be transparent to maintain its objective truth. Like the positivist approach of studying science and finding out the general norms through measuring the central tendencies, the dominant tradition in studying history relies on collecting facts and conceptualizing the repetitive common occurrences (Firat, 1987) or finding out the casual chains in timelines that have influenced history (Mason, McKenney, & Copeland, 1997). Inferences can be used to generalize the meaning of the events out of data which are relevant to the present (Golder, 2000).

Historical data can be organized chronologically, so that the causes and effects and the contradictory evidence can be recognized in an appropriate context (Golder, 2000). Researchers can use data processing software such as D2K to retrieve the data they need and avoid a large amount of redundant data; they can use the key-words-in-context approach to study highly relevant results; they can also use visualization to create various forms of historical data (AHRC ICT Methods Network, n. d.). Timelines, maps, graphic organizers, etc. are all different visual formats which can be used to analyze, manage and represent data ("What to teach," n. d.).

Content analysis can help researchers make inferences by identifying the characteristics in the historical text (Stone, Dunphy, Smith, & Ogilvie, 1966). Researchers transform the content into numerical terms by counting the frequency of the terms occurring in the text. Inferences are developed through this frequency count, with which themes are developed. Statistical techniques can be applied to help researchers count the frequency of the terms in a given text (Moodie, 1971). Content analysis is used by me to examine the titles of the conference proposals and journal articles since the 1950s. Counting the frequencies of the terms which occurred in the conferences and journals can help me identify what really mattered during a certain period of time.

Content analysis can provide the general patterns of the terms which occurred, but it cannot sufficiently help me understand why certain groups of terms frequently occurred in the main publications. To understand the historical variations, it is necessary for researchers to situate themselves in the historical context. Mason, McKenney and Copeland (1997) called it establishing empathy. They stated that "achieving empathy with the protagonists in the study requires that the researchers imagine themselves in the real actors' environment and put themselves in their minds" (p.316) in order to see the events through the eyes of those who experienced them. I read some documents which, on the surface, are not related to the history of adult education, but helped me to understand the nature of adult education from a living life perspective. For example, I read speeches such as *A case for public school adult education* and *Text of speech given by Robert Blakely at the Arden House Institute, March 1959.* In these speeches, historical figures/educators/officials provided beautiful and insightful thoughts about adult education from a living life perspective. It is so different from the larger context of adult education nowadays which is very utilitarian and professional-driven. Reading these side documents enriched my understanding of adult education which was integrated into our daily lives in the past.

Conclusion

History informs the present and future by showing us the patterns which have repeatedly occurred over time. It helps us to see the sources and causes of the problems and also the evolution of the field.

In historical inquiry, researchers identify the research questions, specify the domain which relates to the research questions, and familiarize themselves with how the documents are structured and managed in the host library. Researchers need to identify their priorities in the domain to ensure that they can collect as many related documents as possible within a limited time period.

In collecting data, researches collected as many primary sources as possible, and at the same time collect those secondary sources which are highly related to the topic or mentioned in the primary sources. In collecting data, researchers do not need to limit themselves to how documents are labeled by the archivists. They can break the boundaries of the labeled documents and find out how the seemingly unrelated documents are actually interrelated.

Positivists and constructionists view history differently, which results in different approaches in how historical data can be analyzed. Positivists believe in transparent and universal truth generalized and/or inferred from the historical data. Researchers can list data in chronological order, through which they infer the cause-and-effect relationships and the evolution of the field. Researchers can also use content analysis to study the frequency of the terms that occur in the historical data, from which they can generalize the common themes and repeated patterns. Constructionists regard that generalization and inference are not sufficient for researchers to understand why certain historical events happen. Situating themselves in the historical context and/or establishing empathy enables researchers to feel the historical moments and explain and interpret data in the historical context.

Implications for Practice

Studying a long period of history in the field of adult education requires a researcher to examine an enormous amount of historical materials. How to manage historical data to better support researchers' projects is very important. In order to better support historical study, I have provided the following suggestions.

Agents Which Provided the Historical Data

AEA and other adult education organizations have provided very detailed historical information about their conference planning, business meetings, budgets, etc., and documented the process of how these adult education organizations are managed and structured. For example, AEA documented the significant issues which occur yearly, and discussed how to lobby the federal government to get financial support. This part seems missing in the current AAACE. In the future, I recommend that AAACE not only report the management and logistics issues, but also report the most significant issues/questions/topics which happened in a given year, document the main opinions/trends of the yearly conferences, the most significant work during the year, and the struggles, and the reasons which caused these struggles. The business meeting of the Commission of Professors of Adult Education (CPAE) at the AAACE has such a discussion every year, but without the documentation posted online, however. A one or two-page documentation about the yearly main opinions/trends would record the features of adult education in that year, help to gain lessons from the past, and provide very valuable information about the development of the field historically. The chronicle records will help researchers in the

future study the trends of adult education. They will provide clues for future researchers about how the field has changed its landscape historically.

In terms of the organization of the documents, I would recommend that AAACE add the link of Adult Education Quarterly (AEQ) and also the link of the Syracuse University Library to its website. In addition, I would recommend that the Syracuse University Library website add the link of AAACE to its website. AAACE could also add important research articles about the conference to its webpage under history/scholarship and provide visual or even audio/video documents to the AAACE website.

Compared with word texts which can carry on complex and abstract meanings, images directly reflect the meanings of the time and are value- and bias-free. They can vividly show the contextual background of the people/events of the time (Perlmutter, 1994). In the future, AAACE could photograph the important events and post them on the AAACE website and also provide them to the Syracuse University Library.

Conferences and Journals

A key-word study of the articles accepted by the adult education conferences and journals could help researchers find out the trends of the topics in the field. However, the raw materials from the conferences such as the minutes of the meetings were mixed with the conference papers, which made it very time-consuming to pull out all the topics in the conferences in order to perform the content analysis. It would be very helpful if a conference could use graphics to list the table of contents of all the topics selected by this conference on the cover page. For the journals, I would suggest that at the end of the year, the final issue include an index of all the titles of the papers published in that journal. In this way, researchers would not need to check all of the issues of every year in order to count the frequencies of the terms used in the titles.

For the journal articles, I recommend that the authors use explicit key words in their titles rather than only using metaphors. Some authors used implicit words or metaphors in their titles which are highly context-based, thus making it difficult for researchers in the future to do the content analysis.

Host of the Historical Data

The Syracuse University Library is the hub for raw materials in the field of adult education. Since new materials are continuously being sent to the Syracuse University library, it is really time-consuming for the librarians to trace them in a way which can satisfy every researcher's needs, since every researcher has his/her specific purpose, and may mentally picture the order of the materials differently. These detailed documents are like precious pearls located at the bottom of a big sea. Researchers need to go over every folder one by one to find the ones they need. The librarians can help researchers to save their time, if they can eliminate duplicated files and combine the raw materials with their final product. For example, the annual report for 1982 is repeated in two folders: 1982 annual report, and 1982-1983 report. The 1982 report is part of the 1982-1983 book. I had to go back to re-check the contents of both files in order to make sure that I did not make duplicated copies. Another issue is about re-organizing the raw materials and the final product. I noticed that some raw materials were put in several folders in one box. Later, I found the compiled report based on these raw materials in another box. The librarians could put the raw materials and the final report together, and label them as "raw materials" and "final product". This will save researchers from having to spend time figuring out their relationship.

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Acknowledgment

Career Transition to the Professoriate: Midlife Women's Process, Challenges, Supports, and Strategies

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Keywords: career transition, career change, midlife, faculty, higher education
Abstract: The numbers of new faculty with prior careers and women faculty are increasing. However, traditional theories may not explain this intersection in examining faculty careers. The purpose of this study was to investigate the career transitions and strategies of women midlife career changers to the professoriate.

Record-breaking enrollments in higher education institutions have influenced greater demand for faculty, and faculty characteristics are changing (Aud et al., 2013; National Center for Education Statistics, 2012). Two such changing characteristics include increasing numbers of new faculty with prior career and women faculty. Traditional adult development and career development theories are linear and may not explain the multi-directional context of multiple careers (Baruch, 2004) and resulting career transitions in a lifetime. Additionally, many traditional theories studied White men and may not fully apply to people of color and women (Alfred, 2001; Chavez & Guido-DiBrito, 1999; Ross-Gordon, 1999). Last, we know little about midlife career changers to higher education.

The purpose of this study was to investigate the career transitions and strategies of women midlife career changers to the professoriate. Three research questions guided the study: What is the career transition process of women midlife career changers to the professoriate? What challenges and supports do midlife women experience during career transition to the professoriate? What strategies do midlife women use to manage career transition to the professoriate? In addition to these questions, the literature, a conceptual framework, and research design guided the study, leading to findings and implications discussed in next sections.

Conceptual Framework and Literature

Merriam (2005) summarized adult life in terms of alternating periods of maintenance and stability with changes and transition: "The transition process involves letting go of the past, experimenting with strategies and behaviors to accommodate the new, and finally, feeling comfortable with the changes one has adopted in terms of identity, values, behaviors, or social roles" (p. 7). This study's conceptual framework comprised Schlossberg's (Anderson, Goodman, & Schlossberg, 2012) adult transition model and Hansen's (1997, 2011) integrated life planning (ILP; a career development) model. Schlossberg's adult transition model provides a framework for transition analysis, and this study used the first two parts, approaching transitions and potential resources, excluding the third part, a resource-strengthening counseling process.

According to Hansen (1997, 2011), adult development and career development converged in the late 1900s, resulting in broadened concepts of *career* and *career development* to cover the life span and embrace context and multiple roles. In response, she organized six critical tasks for career development and decision making into the ILP model, used in this study's conceptual framework: finding work that needs doing in changing global contexts; attending to our physical, mental, and emotional health; connecting family and work; valuing pluralism and inclusivity; exploring spirituality and life purpose; and managing personal transitions and organizational change.

At the intersection of adult and career development, midlife career changers experience unique transition challenges as they move from prior career expert to new career novice and develop to new career expert. Mentors can support such transition but the mentoring relationship is complex (Eifler, 1997; Jackson, 2012). Coping strategies for new career novices include peers, self-directed learning, and prior career skills (Cherrstrom, 2014).

Research Design

Based on the purpose, this study used a transcendental phenomenological methodology. Phenomenology focuses on describing the essence of a lived phenomenon (Moustakas, 1994), and the analysis unit supported studying multiple individuals who shared the common lived experience of midlife career transition to the professoriate.

Using criterion, snowball, and convenience sampling (Creswell, 2013), I identified eight participants and used pseudonyms. Inclusion criteria comprised tenured or tenure-track women faculty, in adult education or related fields, at four-year institutions, who self-identified as career changers to the professoriate, while age 35 to 60 years. Participants affiliated with seven U.S. institutions and included four tenured and four tenure-track faculty, all professorial ranks, six white women and two women of color, single and partnered women, and four mothers, including a grandmother.

For data collection, I investigated and bracketed the essence of my experience as a midlife woman aspiring to the professoriate using Moustakas' (1994) Epoché process to release prejudgments and be receptive to participant experiences. In addition, I conducted, recorded, and transcribed two semi-structured interviews, consisting of open-ended questions, with each participant to investigate the phenomenon. Participants had the opportunity to member check transcriptions after each interview.

Data analysis included Moustakas' (1994) methods comprised of phenomenological reduction, imaginative variation, and synthesis. Accordingly, phenomenological reduction leads to textural descriptions (the *what*) and methods included bracketing in the Epoché process, horizonalization or unitizing, using ATLAS.ti qualitative research software to code meaning units, and further clustering invariant units into themes. Similarly, imaginative variation leads to structural descriptions (the *how*) and methods included systematic varying of the structural and underlying textural meanings, recognizing the underlying themes accounting for the phenomenon's emergence, considering, but not limiting to, the universal structures (e.g., time, space, relation to self and others), and searching for participant exemplifications. Last, I synthesized the textural and structural descriptions to identify meanings and the essence, resulting in the findings.

Findings and Discussion

Based on the data analysis, this study found a career transition process and related challenges, supports, and strategies to manage the process (see Figure).

Career Transition Process

The career transition process highlights the influence of midlife age, varied prior education and work experience, differing career transition beginnings and endings, and direct and indirect pathways to first tenure-track faculty positions. Hannah, for example, asked her doctoral adviser about gender, age, and pursuing the professoriate. Her adviser did not consider being a midlife woman a barrier: "What they care about is what you bring? What do you offer? What will you contribute to this program? How well do you write? How much have you published?" In contrast, Christine wished she had thought she could transition to the professoriate earlier: "I'm getting old, and I don't feel like I can do as much as I used to." She

advised, "Watch out . . . because it is hard to make it in this field, especially if you have a strike against you being older." Similarly, Barbara felt "late to the game" and laughed about needing bifocals; however, she acknowledged midlife age and associated work experience increased her credibility with students and colleagues. Women's midlife career transition is an ongoing, non-linear, and diverse career development process with relatively unique issues, themes, and tasks (Caffarella & Olson, 1993; Greenhaus, Callanan, & Godshalk, 2010).
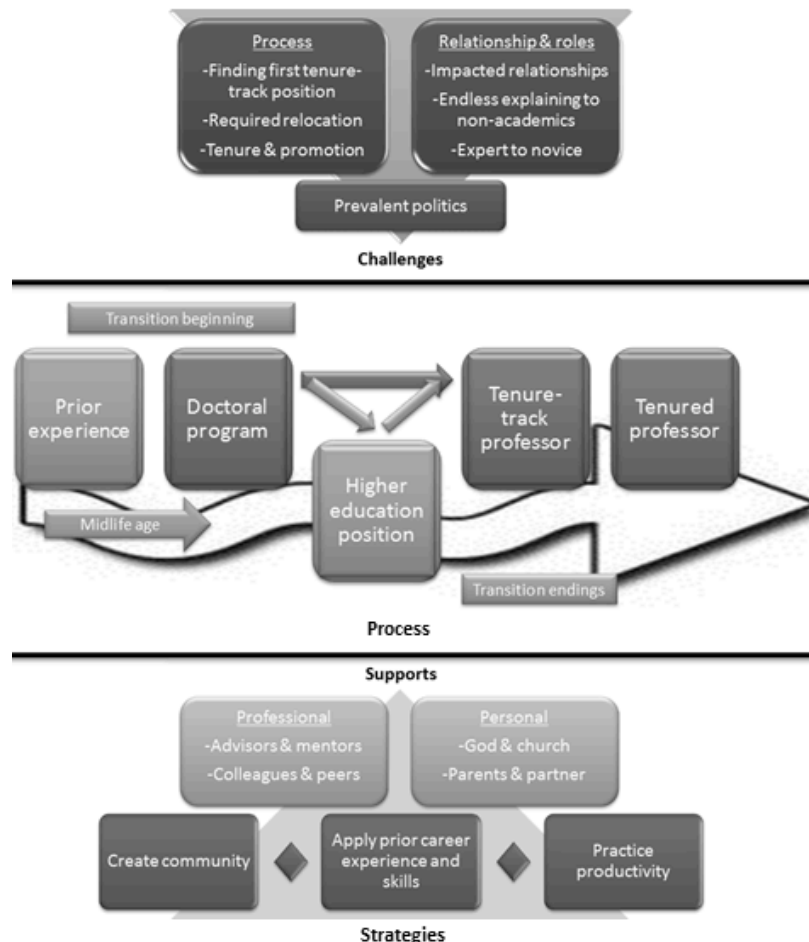
Figure. Women's midlife career transition process to the professoriate.

Career Transition Challenges

Throughout the career transition process, participants described a variety of related challenges, supports, and strategies. Specifically, process-related challenges comprised finding first tenure-track position, required relocation, and the tenure and promotion process. Relationship- and role-related challenges comprised impacted relationships, endless explaining of the professoriate to non-academics, and the transition from prior career expert to new career novice as doctoral students and faculty. Last, prevalent politics permeated the career transition process. Midlife women may experience normal transition issues more acutely and unique issues not always encountered by younger career changers (Newman, 1995). In addition, relationships and roles are critical to women's self-identity (Caffarella & Olson, 1993), connection over

separation (Ross-Gordon, 1999), and transition experiences (Anderson et al., 2012). This section further discusses three challenge examples.

First, participants referenced tenure and promotion *throughout* interviews, and non-tenured participants consistently reference *if* they make tenure. Participants further described the process as "jumping through hoops," "a marathon," "institutional harassment," "risky," and "high stakes." In her prior career, Frances supported those who came behind; however, as a new faculty member, "where I was expecting support, because someone else had been before me, I wasn't getting it."

Second, unique to midlife career changers, participants experienced the challenge and stress of transitioning from prior career expert to new career novice. The field of adult education strives to value prior experiences, but within the context of career transition to the professoriate, participants felt their prior career experience unrecognized and unvalued. For Frances, as example, "The hardest thing about being someone who did this [career] transition in midlife was going from expert to novice." She advised, "You have to be . . . willing to grapple with that; otherwise, you add a layer of stress." Furthermore, several participants lost power in transitioning from prior careers. For example, for Christine, "The downside was I lost my authority. [In my prior career,] I had power to make changes and do things. . . . You come in as a peon, an assistant professor who has no power."

Last, as new career novices, all participants noted prevalent politics in higher education. Despite desiring to not deal with politics, all participants faced challenging and prevalent politics during midlife career transition to the professoriate. Some participants perceived gender and/or age as particular challenges in higher education institution's political environment. Such political environments tend to be traditional and hierarchical and, at the extreme, were experienced as uncivil.

Career Transition Supports

All career transition supports were relational. Professional supports comprised advisors and mentors as well as colleagues and peers, and personal supports comprised God and church as well as parents and partner. For example, most participants had advisors and mentors who provided emotional and practical support, including encouragement, affirmation, and opportunities to teach, research, write, and publish. For example, Christine shared, "I had [a committee member] on speed dial. [laughter] I still have [her] on speed dial. . . . Her advice is always sound; I knew, if I did what [she] told me, I'd be okay." However, mentor support varied and Williams (2010) cautioned mentors to recognize and validate career changers' prior experiences while simultaneously realizing novice competency does not preclude needed support and encouragement.

In addition, colleague and peer relationships, especially within the same program of study, were critically important to all participants. Several participant spoke deeply of relationships formed in doctoral programs that grew as new faculty and continue to this day. Knowing they were not alone and sharing similar experiences with others supported the participants in their career transitions to the professoriate.

Career Transition Strategies

Based on their experiences, participants identified three overarching strategies to manage the career transitions process: create community, apply prior career skills, and practice productivity. These strategies fully support Jones and DeFillippi's (1996) boundaryless career competencies on understanding the new industry, in this case higher education, and partially support the competencies of self-knowledge and skill navigate higher education.

First, all participants took purposeful actions to create community in order to manage the midlife career transition process to the professoriate. By strategically creating community, they sought to cope with career transition challenges and leverage career transition supports. Created communities provided emotional and practical support participants. For example, they found comfort in realizing or confirming they were not alone in their experiences. Furthermore, the created communities understood and supported several career transition challenges, such as the loneliness and newness of required relocations, the stress of tenure and promotion and impacted relationships, the tedium of endlessly explaining and defending the professoriate to non-academics, and the political pressures of higher education. Beyond such emotional support, created communities also offered practical solutions such as sharing information, brainstorming solutions, and researching, writing, and publishing activities.

Participants also strove to apply prior career experience in their new higher education contexts. Such experience influenced their research, writing, and service. For example, prior career knowledge, skills, and interests influenced research agendas, brought real world practice to classroom theory, and influenced service assignments and activities. Despite such striving, participants often struggled in how to best transfer such prior career experience to the professoriate. In some cases, advisors, mentors, or colleagues helped guide such transfer. Overall, however, participants would have appreciated greater recognition of their prior career skills and benefited from help in how to transfer such skills to the higher education context.

Last, participants understood research and publishing are top priorities for tenured and tenure-track faculty positions. However, several felt conflicted about devoting time to research at the expense of teaching. They purposefully sought to practice productivity by minimizing, as much as possible, conflicting demands and focusing on what it takes to make tenure and promotion. Therefore, practicing productivity usually related to increasing time and activities devoted to research, writing, and publishing. In addition to advancing in the tenure and promotion process, participants hoped practicing productivity would free up time, and alleviate related guilt, to spend with family and friends who did not understand process demands.

Implications for Theory, Policy, and Practice

For theory, this study contributes to the adult development and career development literature with its focus on midlife, women, career transition, and higher education. In addition, it expands the limited expert to novice transition literature, specifically prior career expert to new career novice and the subsequent development and journey to new career expert. For higher education policy and related practice, this study has implications for graduate student admission, advising, programing, and preparation as future family. For faculty, this study has implications for new faculty search committees and hiring as well as faculty development.

For transition-related practice, the study has implications for adult educators of midlife career-changing women in classrooms and training rooms. For midlife women transitioning to the professoriate, this study has implications for students' doctoral program selection and use of resources as well as new faculty's first tenure-track position search, institution selection, challenge awareness, tenure and promotion navigation, and strategy execution. Ultimately, through research, teaching, and service, women midlife career changers to the professoriate can benefit students, colleagues, institutions, communities, academic fields, and the world.

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Developing Counter-Hegemonic Pedagogy in Adult & Higher Education

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Keywords: counterhegemonic, pedagogy, reasoning, counter-storytelling
Abstract: Using various discourses including critical theory, critical pedagogy, postmodernism, feminist pedagogy and liberation theology, the importance of counterhegemonic pedagogy is underscored. This approach to pedagogy can be facilitated through various methodological engagements but the discussion is about reasoning and counter-storytelling.

The purpose of this paper is to reflect on teaching and learning in adult and higher education from the perspective of the facilitator of learning and to draw from the literature and practice how the search for counter-hegemonic pedagogy might be advanced. It is pretty easy to name several contemporary adult education scholars who work in the area of emancipatory learning. Therefore, in this paper, the work of Freire (1972) and Mezirow (1991) will be employed since several themes resonate across their work that are consistent with approaches to counter-hegemonic pedagogy. Accordingly, in this paper, I use divergent discourses, including critical pedagogy, postmodernism, feminist pedagogy, and liberation theology in analyzing the potential of particular pedagogies to be counter-hegemonic. I engage in a process of reporting, reflecting and conceptualizing an approach to liberatory/emancipatory education in which democracy, transformation, liberation and social justice are objectives.

Counter-Hegemonic Education

Hegemony as it is traditionally understood is the success of the dominant class in presenting their definitions of reality and truth. It manifests itself in the political, economic, social and cultural terrains of society as well as through a dynamic process of negotiation between the dominant and subordinate classes. It is about the dominant seeking to make the rest of society believe and accept that their approach to life and understanding of society is the right and only way. As Gramsci pointed out (as cited in Jay, 2003 p. 5), hegemony is never simply imposition from above. Instead, it is maintained through the winning of the consent of subordinate groups by the dominant one (s). A major means for winning this consensus involves the universalizing of the dominant groups interests as the interests of society as a whole.

To be counter-hegemonic is to resist the definitions and understandings of reality and truth that the dominant groups in society proffer to further their own interest, for instance, ideations about race, gender, sexual orientation, economic arrangements of the society etc. Accordingly, teaching for critical thinking and for the raising of consciousness must propose approaches to "thinking the practice" and "emancipatory transformative learning" as tools to foster change and to resist the unrestrained expression of capitalism and the redefinition of education as a private good. These are aspects of society that have been reinforced with the dominance of the neoliberal capitalist ideology.

Resistance to hegemony is demonstrated in various ways and according to Kaufman (2000) can be detected in "nonconformance, passivity, activity, knowledge and meaning" (p. 430). This resistance to hegemony has been seen most notable in the search for counter-hegemonic pedagogies. In this paper, drawing on understandings of liberatory approaches to

pedagogy that have emerged through investigations of critical theory, critical pedagogy, feminist pedagogical approaches, postmodernism and liberation theology and other forms of critical and liberative discourses, I will demonstrate some an approaches to educational practice that are counter-hegemonic.

Critical Theory, Critical Pedagogy, Radical Feminism, Postmodernism, and Liberation Theology

Critical theory, critical pedagogy, feminist pedagogy, post modernism and liberation theology can be located within liberatory or emancipatory educational framework and the resistance paradigm. These various forms of radical theoretical constructs have a similarity of interest, the liberation of the oppressed. They also have a vision of a more egalitarian and democratic society and hence, drawing from these discourses, I will advance an approach to counter-hegemonic pedagogy.

Critical theory has its foundations in pre-World War I Germany with scholars such as Erich Fromm and Jurgen Habermas. Critical theorists argue that education should not only promote cognitive and intellectual skills, it should also promote social activism. They note that many of the social realities in our lives which we accept without questioning are based on inequalities of power and on undemocratic principles and that any education which is worthwhile must be based on the critique of the practices and
beliefs which negate against democratic ideals such as freedom and justice. Moreover, they insist that if education is to truly serve its purpose, it must not only critique injustice, it must also promote social activism designed to end injustice. Critical theorists make a case for educational practice to do the regular things of promoting cognitive and intellectual skills but more so they argue for education to promote social activism.

Critical pedagogy is an educational approach that seeks to promote educational experiences that are transformative, empowering, transgressive and even subversive. Paulo Freire's *Pedagogy of the Oppressed*, (1972) which aims at helping learners find a sense of agency in their lives through the process of "conscientization," is generally regarded as the foundational text associated with this approach. Critical pedagogy has a vision of a more egalitarian society and posits the view that this state of affairs can be realised through rationality (which might be problematic for some persons) while simultaneously incorporating some aspects of postmodern thought. There are various approaches to critical pedagogy but some common themes can be delineated, for instance the questioning of how power operates in the construction of knowledge, bell hooks (1994) explains: "More than ever before…educators are compelled to create new ways of knowing, different strategies for sharing knowledge" (p.12). This involves rethinking a number of aspects of educational practice including who makes the decisions about what and how to learn, who does the talking and who takes the responsibility for learning.

Critical pedagogy, argues for a concerted anti oppression and emancipatory approach to education. It keeps at its centre the need to problematize both the overt and covert exercise of domination- subordination in social structures and processes as part of exploring points of commonalities among various social groups. Part of the mandate of critical pedagogy is that of preparing students to be transformative democratic agents. This calls for an in-depth analysis of social life, in this regard diversity and social justice become some of the lens through which this societal analysis is accomplished. Educating for democracy is not merely instilling new knowledge.

Feminist pedagogy is primarily concerned with examining, unpacking and understanding the ways in which forms of power in society, both overt and covert, operate to stereotype, circumscribe, control and oppress women whether it be in education, the workplace or social institutions. Feminist pedagogy constitutes a major teaching strategy for promoting thinking and for raising critical consciousness about the condition of women, especially as they are affected by socially constructed barriers, designed to protect the status quo and to ensure that entrenched individuals and groups maintain power and hegemony.

Postmodernism constitutes a reaction against scientific and objective ways of knowing and instead argues that there are no absolute truths; knowledge is simply tentative. Moreover, multiple perspectives are to be encouraged to the point where it is permissible for one individual to hold a different view and even contradictory understandings of the same phenomenon at the same time. It is also understood to be a philosophical movement that seeks to expose the internal contradictions of metanarratives by deconstructing modern notions of truth, language, knowledge and power. A central premise of postmodern thinking is the importance of cooperative models to replace rampant competitiveness. "Postmodernisms are responses across the disciplines to the contemporary crisis of representation.

Some radical feminisms and postmodernism have provided space to help us interrogate and tear down "old givens" that are implicated in various forms of oppression. Within postmodernism notions of deconstruction are often called into service (Kaufmann, 2000). Yet, a purely deconstructive posture cannot be admitted in the liberative project without a definite determination to build new understandings and new structures, conceptually and materially. Therefore, education leads to deconstruction and rebuilding. One must become free of self-defeating attitudes and this might occur through deconstruction and the resultant action. However, it does not end there; it must be accompanied by rebuilding or the replacement of the self-defeating attitudes and behaviors with more positive and affirming behaviors.

Liberation theology is a praxis oriented understanding of theology or "God talk." In both the Latin American and Caribbean expressions there is a preference for orthopraxis over orthodoxy (Lowe-Ching, 1995). The theological model allows for the understanding of the Christian message as an indissoluble unity of theory and praxis, more basically mediated through praxis than theory. It admits the need for the first point of departure within the context of hermeneutics to be that of the human experience of life. Thus, questions about human existence and the experience of life are raised as attempts are made to engage in theology. A hermeneutics of suspicion is applied to the received understanding, so in the interpretation of Scripture and theology, there is recognition that theology was used to bolster the oppressors' position and keep the oppressors in a dominant position and the oppressed in servitude. This leads to third aspect of the theological process or method where a new interpretation is sought.

Content and Pedagogy

Resistance to hegemony has been seen most notably in the search for counterhegemonic pedagogies. Much of critical and liberatory education seem to be concerned with the imposition of dominant ways of understanding reality (mainly from a western perspective) as the normative, preferred and in many cases the authentic way of knowing. Content and pedagogy are oftentimes sources of domination that invite resistance. At the content level, there is an opportunity to examine issues from the perspective of those who historically were the silenced voices, from the perspectives of groups that were historically invisible or left out of the reckonings. At the pedagogical level, active strategies, participatory approaches as

well as strategies that promote critical thinking must be embraced. Learners must be led to envision alternative futures, dream about possibilities and new and different social realities. These ways of meaning making that create opportunities for resisting hegemony include non-conformance, passivity, activity, critical self-directed learning, service learning, immersive learning, critical deliberative educational travel, relational learning, collaborative learning, dialectical self-engagements, contemplative action, critical reflection, transformational learning, reasoning and counter-storytelling. These approaches are not exhaustive and of course, they intersect and overlap in multiple ways. Hence, it might be fitting to say counterhegemonic approaches would incorporate active and interactive pedagogical approaches that are dialogical.

Counterhegemonic Pedagogy

Reasoning
An approach to teaching and learning in adult and higher education that is counterhegemonic is certainly important and achievable. Psychohistoriographic Cultural Therapy (PCT) is a method of group psychotherapy (Hickling, 2009) it is considered a session in 'reasoning' and it has been used in Caribbean sites of counselling and psychotherapy and also in educational spaces. The focus of this approach is to create opportunities for individuals to take a long hard look at themselves using psychological, historiographic and oral tradition. It is used in association with cultural traditions and various arts therapies.

An emancipatory approach that is counterhegemonic must take seriously the need to create participatory space for students (hooks, 1984). In this regard, the importance of "reasoning" (Blake Hannah, 1997) as practised by the Rastafari community becomes a very important way in which educational practice can fashion its oppositional stance to traditional unidirectional power norms. Reasoning (especially when it is aligned to PCT) also creates opportunities for self-discovery. It is ("Reasoning") a process that enables members of a community to discuss issues and concerns with each other with the objective of enlightenment and transformation of consciousness. It is a dialogical engagement.

Reasoning is an approach to discussion in pursuit of higher meaning. It is easily likened to an intense dialogue. To reason on an issue, parties must have some familiarity with the subject matter and are prepared to re-evaluate their views and opinions when a higher truth is presented. The problem with most people is that they allow their false sense of self (ego) to get in the way. They are usually playing for an audience or are deliberately saying things that they do not genuinely believe. In ancient times, parties in disagreement would have special meetings where they would smoke herbs or drink java before engaging the issues. They would first spend time stating their ancestral lineage to realize their most ancient connections before tackling the problem. This allowed them to rekindle their humanity/common relations so they could reason as part of a larger family. What they agreed upon in that state is what would be acted upon. Today people do not have to smoke or drink to do this but still most people do not rekindle their common bonds before engaging serious discussions. Think of the difference this would make to the Israeli/Palestinian issue if, before they started talking about their disagreements they used the current historical and scientific information to rekindle awareness of their common humanity. With that information refreshed in their minds they could then go about discussing the issues. "Reasoning" involves the creation of participatory spaces for collaborative engagements. The creation of participatory spaces enabling student voices to be heard is important in adult and higher education. An approach to teaching and learning that foregrounds reasoning will therefore be transformational. Oppressive truth claims can be engaged and discussed. "Reasoning" will

entail reconceptualization of mentor/mentee and the traditional teacher/student model based on mutual respect for each other but recognizing the intellectual advancement of the mentor. Reasoning is a very serious activity. It requires a commitment to thoroughgoing ethical engagement. That which is stated, ought to be the truth as the speaker understand it. It involves the exchanges of meaning and not simply repeating words that both parties interpret differently. Reasoning is not easy; it involves the on-going search for more truths to ACT upon.

Power then from a pedagogical perspective is not held completely by one individual, there is place for the group and there is place for the interactional activity. It is not a commodity to be possessed. Power then offers productive possibilities.

An approach to pedagogy that allows reasoning to be incorporated provides an opportunity for teachers to challenge the status quo, relinquish power to students, and become advocates for more wholesome practices in the classroom. They can also model democratic practices. Teachers who are serious about emancipatory pedagogy will ensure that engagement with the students is always dialogical and create space for democratic practices to be inscribed in the relationship.

Counter-Storytelling

Another approach that is certainly important in counterhegemonic pedagogy is that of storytelling. Storytelling has an awesome role in communicating meaningfully and challenging myths (Delgado, 1989). As stated by Bruner (1986), stories give "a map of possible roles and possible worlds in which action, thought, and self-definition are possible (or desirable)" (p. 2, cited in Collins & Cooper, Saxby, 1994).

Counter-storytelling has been used, perhaps most notably by anti-racist educators to contradict racist depictions of reality and offer an alternative perspective. Counterstorytelling has also been used to show that race-neutral characterization of life are in effect a farce and in fact, they are operating to position white privilege within a sphere of influence that reinforce and legitimise that particular ideological framework. Hence, they support the inequity that exists in white racist societies. Counter-storytelling has a huge role in undermining majoritarian stories as the sonly or singular realities. The definition of counter-storytelling offered by Solorzano and Yosso (2002) is most apt. They define counter-storytelling as "a method of telling the stories of those people whose experiences are not often told" including people of colour, women, gay, and the poor (p. 26). Counter-stories are therefore important in providing an opportunity for the voices of those with other stories to be heard. They stand in opposition to the dominant narratives of those that are the more powerful in society. The stories of the dominant usually carry the perspectives and the beliefs associated with the dominant cultures, in fact, they usually carry multiple layers of assumptions that provide tacit justification for some of the ills of society such as racism sexism, classis. They are majoritarian stories or the stories of the, privileged of the society (Caucasians, middle and upper classes heterosexuals etc.). Delgado and Stefancic (1993) pointed out that majoritarian stories draw on the tacit knowledge of persons in the dominant group but they also distort and silence the experiences of the dominated. These dominant or majoritarian stories speak from the perceptive of universality and of course they come with the voice of authority hence, those perspectives are held to be normal, standard and universal. Counter-stories undermine and undercut racist, sexist, homophobic and classist understandings of life. Counter-stories are one way marginalise groups resist the dominant perspective and in this regard, they can be counterhegemonic.

Implications of Counterhegemonic Pedagogy for the Development of Adult and Higher Education Theory and Practice

Adult and higher education professors or facilitators of education often recognize the importance of social justice in their work. In fact, many adult educators readily affirm that they teach for social justice and they teach for their students to develop agency. However, many do not see their work in terms of activism. In this paper I called attention to this important hallmark of teaching especially in adult and higher education of activism and agency. Hence, in this conceptual paper, I am proposing that we utilize emancipatory transformative learning as a tool to foster change.

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Out of Combat and Into the Classroom: How Combat Experiences affect Combat Veteran Students in Adult Learning Environments

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Abstract: This study sought to determine how combat experience affects GWOT veterans while participating in adult education. By exploring the effects of combat veterans' experiences and the challenges they face, this study sought to learn what educators need to know about their difficulties and how it affects their learning.

Global War on Terror (GWOT)

"I died in Iraq. The old me left for Iraq and never came home. The man my wife married never came home. The father of my oldest three children never came home. If I didn't die, I don't know what else to call it." (Castner, 2012, p. 157)

The Global War on Terror (GWOT) began with Operation Enduring Freedom (OEF) on October 7, 2001 in Afghanistan. Operation Iraqi Freedom (OIF) was launched in 2003. U.S. military forces implemented a counterinsurgency strategy known as "the surge" which lasted over three years and ended on in 2010. Operation New Dawn (OND) was established to keep military troops in Iraq to advise Iraqi security forces until the final withdrawal, (DMDC-DCAS, 2013). Men and women are still returning from Afghanistan and Iraq. While some have either OEF experience and others have OIF experience, most of these combat warriors have both. And, though there are some individuals who experienced only one or two deployments, there are many who have endured eight or more deployments into combat zones.

For more than ten years these men and women lived in tents pouring sand from their boots as they lay down for the night not knowing if a rocket would make this their last sleep. They dug holes in the ground to barricade themselves so as to rest a little safer while nearby bombs shook the ground underneath. Days would pass with sand in their shirts, their socks, and their hair before having a cold shower to be clean only for a few minutes. Blood, spilled and splattered on their uniforms, would dry and become a constant reminder of the battle just fought. Day after day they wondered if they would survive.

Following the events of 9/11, more than 2.2 million men and women deployed into combat (DMDC, 2013). The Veterans Benefits Activity Office (2012) reported a total of 1,663,954 U.S. veterans deployed to the GWOT have now separated from military service. Consequent to the 2013 sequestration and budget in the Department of Defense more GWOT veterans may be involuntarily separated from their military careers (McLeary, 2012; Ricks, 2013; Maze, 2013). Regardless of remaining on active duty or separating from the military, all of these combat experienced men and women are re-entering day to day life. Nearly half will seek adult educational programs to improve their military careers or to facilitate their transition (Sitrin & Ryder, 2013). Many of these learners suffer challenges as they enter into that adult education.

This research study sought to learn how these combat experiences affect them in adult education. The purpose of this study was to learn from military veteran students how their

combat experience affects them as they strive to continue their education. The primary research question was "In what ways does Global War on Terrorism (GWOT) combat experience affect combat veteran students who participate in an adult learning environment?" This question was answered through multiple secondary questions to help us understand their experiences, the classroom effects, how it affects their assignments, reading, and memory and how they are overall changed by their combat experiences. It also sought their advice for educators.

Combat Experience in the Classroom (2013) Survey Study

A survey research model was chosen for the study that used a web-based design to provide privacy for students to independently determine their level of participation. The survey had seven focus areas: 1) Demographics; 2) Combat Experience Types; 3) Classroom Effects; 4) Effects on Assignments, Reading, and Memory; 5) Coping and Recovery Time; 6) Overall Effects; and 7) Informing Educators – an open-ended opportunity for participants to provide personal recommendations for educators to be aware of and consider when they have students with combat experiences. The overall survey received a .888 Cronbach's Alpha for reliability.

The population chosen for this research was a group of military officers attending the Command and General Staff College (CGSC). This contained primarily Army military officers at the rank of Major. Small numbers of Sister Service officers (Air Force, Navy, Marines) also responded. Most of these students have served in combat at least once with many of them having completed multiple tours. Surveys were sent to 990 students. 235 students fully completed the survey for a 24 percent response rate with a confidence level of 95 percent with a margin of error of ±6 percent.

Combat Experience Types

The most difficult experience for me was witnessing and caring for
the children who were mangled.   (Study Participant)

Understanding the effects of combat requires an understanding of the types of combat these men and women experienced. Sixteen types of combat experiences were presented for the participants to determine how many times they had that particular experience. Eight five percent of the officers in this study had experienced a nearby explosion that could be physically felt, 63 percent had specifically experienced one or more an Improvised Explosive Devise (IED) explosions. Seeing dead bodies or human remains was reported by 77 percent and smelling decomposing bodies was reported by 55 percent while 44 percent had to handle or uncover human remains. Sixty three percent had been attacked or ambushed and 55 percent witnessed a friend become a casualty. Some witnessed the loss of several friends. Fifteen percent of them were wounded and 37 percent reported being responsible for a death.

Experiencing even one trauma during combat can lead to long-term effects. The RAND (2008) study found that "an individual who experienced five of the listed traumas is at more than 4 times the risk for both PTSD and depression relative to someone who experienced none of these traumas but who is otherwise similar in age, gender, rank, ethnicity, branch or Service, deployment length, etc." (p. 101). This study found that ninety five percent of all participants had at least one combat experience type. Without including the combat traumas provided in the open-ended responses, 86 percent of the participants in this study experienced five or more combat traumas. Thirty nine percent had a combination of more than half of the sixteen combat experience types presented in this study. Seven officers had thirteen, four officers had a combination of fourteen experiences, and one individual had fifteen of the sixteen combat experience types. Vaterling et al. (2010) also found that higher levels of stress during deployment resulted in greater increases in PTSD symptom severity after deployment.

Though this study did not seek to determine if participants had symptoms of PTSD it did seek to explore the feelings of being powerless or believing they would not survive. Half of the respondents (113) in this study reported that there were times during their combat deployment when they felt powerless. Twenty three felt powerless once, fifty nine felt powerless a few times and thirty one felt powerless several times. Thirty six officers were personally wounded/ injured in combat and 36 percent (85) thought they would never survive.

Classroom Effects

"I really can't explain it, but I'm definitely less disciplined than I used to be… It's often almost like I've developed ADD…"

(Study Participant)

Participants in this study reported feeling irritable, that classroom discussions anger them, and 36 percent of them feel emotionally numb. One third of them are uncomfortable when in class and also feel distant or cut off from classmates. Nearly half of them have physical reactions simply because something got them wound up or reminded them of a stressful combat experience. Thirty percent are easily startled during class. They are easily distracted by thoughts of a stressful combat experience and have disturbing memories of a stressful combat experience while in class. Some report there have been triggers in class that make them feel as if a stressful combat experience is happening again (as if reliving it) and 13 percent are still on alert for combat when in class. One in five is tired in class due to sleep difficulties caused by their combat experiences. Nine percent avoid class activities/situations because they remind them of a stressful combat experience.

Effects on Assignments, Reading, and Memory

Completing assignments and being able to read were among some of the difficulties experienced by these combat experienced students. Nearly all of them (83%) have to read information more than once to remember what was read and believe their combat experience negatively affects their ability to remember what they read. They have difficulty remembering what was taught in class as well. Nearly half of them forget when assignments are due and have difficulty remembering how to complete the assignment. They experience difficulty starting an assignment and their concentration is disrupted by intrusive combat memories and anxiety. Forty three percent allow distractions to interfere with completing assignments. Twenty nine percent marked true for "Though I know what to do, I can't seem to do it."

Coping and Recovery Time

There were many coping activities mentioned that can be used while attending class and some that are useful outside of class. The primary in-class coping activity is being able to take a break when something happens that causes emotional or physical reactions. They need to be able to step away from the situation and redirect their thinking in positive ways. Many use rational thinking to remind themselves that the situation may not warrant the reaction and some of them use counting or breathing techniques. While out of class, many of them have a physical fitness routine to help them exert energy and some chose relaxation activities such as music or playing with their children. Some benefit from either talking with someone they trust such as a spouse or friend and some specifically mention talking with someone who has same or similar experiences. These officers have developed multiple coping skills that get them through yet some acknowledge it is difficult at times and some days are better than others.

Though many officers may only require taking a break and going for a walk for a few minutes, some officers may need more than a few minutes and some events may take longer to recover from. Some will not be able to return to normal within a short period of time and may

need more than a day. Twenty percent marked true for, "Sometimes I feel like I will never be normal again." As one officer pointed out, "What is normal? This is the new normal."

Overall Effects

> *There are times when it feels like I am watching my life from the*
> *inside rather than fully participating in it. (23% of participants)*

Seventy four percent of the 235 participants marked true for "combat has changed the way I view the world" and 72 percent marked true for "I am a different person than I was prior to combat." More than half believe their deployments increased personal stress levels and 32 percent believe their combat experience changed the way they learn. Eleven percent marked true for "my combat experiences now interfere with my participation in education." Experiencing flashbacks of a traumatic combat experience was reported by 32 percent of participants and 25 percent get angry about what happened during combat. Some have difficulty moving on with life and feel they can't relax anymore while 23 percent marked true for "there are times when it feels like I am watching my life from the inside rather than fully participating in it."

Open-Ended Question: If there are other effects not mentioned, please share them.

> *"I really can't explain it, but I'm definitely less disciplined than I*
> *used to be… It's often almost like I've developed ADD…"*
> (Study participant)

In this open-ended opportunity, some officers reported memory difficulties, such as "I am suffering from short term memory loss and sometimes I enter class and for a moment I don't know where I am" and "personally dealing with memory issues brought on by concussions." One individual wrote, "Not sure if my memory trouble is tied to my combat experience, but my memory and ability to concentrate seems to have changed since 2004 (first deployment)." One individual says, "My mind will block out information when I get stressed. I can't stop forgetting."

Three officers mentioned concentration issues such as "Cannot concentrate during lectures or when someone is speaking directly at me." One mentioned that "small sounds are annoying just as much as loud sounds" and another states that "combat experience has me wanting to do my absolute best in all my work. Any slacking in work means I may slack or cut corners in my work which can result in a soldier dying because of my mistake." Two officers mentioned that classroom discussions "remind me what I went through" and "have made the dreams come back. I had gone for a while without dreaming about stuff, but now I wake up in the middle of the night again." One mentioned that he or she "often can't relate at all to others who have not been through what I have been through."

Informing Educators

> *"*Don't take a student appearing to "wander off" mentally
> personally. We can't always control when we get a flashback or a
> memory." (Study participant)

The majority of participants provided statements regarding the varying types of experiences and how varying individuals respond differently to those experiences require educators to avoid over-generalizations and consider each student based on their specific experiences and needs. The overarching message is to; know your students; talk to each person one-on-one to determine their needs, determine ahead of time what issues the student may have, and develop an efficient technique to address his/her combat experiences. Educators should have the ability to empathize with a person as needed, address each situation to the unique individual, and be aware that stressors vary from person to person.

Several participants provided educators specific things to keep in mind. First, the threshold for frustration is lower after war and certain discussions regarding ethics, death, or the requirement to talk about their combat experiences may incite personal emotions. Some students explained that comments or remarks made by people with no experience are bothersome and that the tone they express their opinions in can trigger hostility. Additionally, it is important to realize that there are good days and bad days. More breaks may be needed to help them get through the bad days or they may not show up at all. "The ability to step out when flashbacks occur" is important. And though it is helpful "to get the opportunity to walk out of class during a difficult subject" it is also helpful to provide a new direction for the class so that when they return the situation causing the trigger is changed.

The stress that deployments placed on their families adds to the stress they endured in combat. They see their time as valuable and don't respond well to the demands of sitting through a class they don't consider meaningful. They recommend explaining why things are important and then leave it to them, as leaders and adults, to make the decision. Also remember that they are often seeking ways of applying the knowledge being taught to their job/soldiering/combat/ leadership. They want to know the 'so what' of a subject so they can apply the information to them. These soldiers are self-directed learners capable of determining what is or isn't important. As one student explained, "I will tell you that fear tactics don't work with combat vets."

They enter a classroom with unique experiences that have changed the way they view the world. One explained, "Since combat I look at challenges from a threat level, current threats are prioritized and addressed in sequence." Another said, "I'll never experience the rush of adrenaline like combat again and sometimes classroom time/education seems a moot point." Educators have a new challenge of exploring how combat experiences both enhance learning and inhibit learning participation. "Educators need to understand what these experiences mean to Soldiers and how it may have changed how we view events." Ultimately, one student explains that "expressing the overall value of an education on that individual is crucial to him/her remaining engaged and focused on learning vice wishing they were back in the field."

With regards to completing assignments, the students want educators to know that unclear or ambiguous assignments may quickly lead a student to anger and that instructions should be clear and concise. Some students are finding it difficult to concentrate on reading or stay motivated to provide thoughtful work rather than quick surface responses. Some students cautioned educators not to treat the combat experienced veterans like victims and instead hold them accountable for clear expectations. Several students mentioned a writing assignment that allows them to speak about their experiences would be helpful. This is consistent with Shay's (2003) discussion regarding narrative as a strategy for expressing those experiences that must be dealt with in the healing process. Many students also spoke of the positive effects of their combat experiences. These experiences "teach one the value of life (in general) and specifically the value of time. They have found their combat experiences to have shaped them and the way they view the world as positive.

Conclusions

"Understand that everyone is different. Some Soldiers bottle it up, others express it with their fellow Soldiers, and some are in the middle. Each person handles the stress of combat in their own way. Don't try to baby them, just understand and help as necessary." (Study Participant)

This study focused on a population in a military college. This population provided insight into the challenges military officers with combat experience face. The findings suggest that similar challenges are experienced in civilian colleges and universities. More than two million

GWOT veterans in our communities need support. Those in particular need are those who have separated from military service. "Student veterans frequently re-enroll or enter college following active duty, and college and university officials need to be prepared to help ease their transition" (Rumann & Hamrick, 2009, p.29).

The population for this study consisted of military officers who are an average of 34-41 years of age and already possess a college education of at least the bachelor level. The findings suggest that the challenges they experience may be more frequent and more challenging for soldier, airmen, and sailors who are younger and who are beginning their college education. These younger veterans lack college experience and may require additional support. The individuals who are/were enlisted soldiers, airmen, and sailors rather than officers were also more likely to experience combat traumas while also being less prepared to cope with them.

Educational institutions across the United States have experienced growing numbers of students who are GWOT veterans. These numbers will continue to grow as more of them transition back into a life after combat. More than two million warriors have served in the GWOT. The findings of this research were consistent with the RAND 2008 and Hoge et al. 2010 studies. The 2008 RAND study suggests that more than 600,000 of them will return with varying levels of combat trauma leading to PTSD, major depression, TBI, or potentially all three. Using the anticipated 41.9 percent calculation of veterans who will attend a college or university determined by Hermann, et al. (2009), the adult education community can anticipate a growing number of students with significant lingering issues resulting from their combat experience. It is important that faculty understand the characteristics of these adult learners and how their experiences shape classroom interactions. "In addition to increasing the diversity desirable in any student body, the veteran population brings a rich and unique set of experiences to the classroom" (Hermann et al., 2009, p. 174).

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Stigma, Identity, and Criticality: The Impetus, Function, and Expression of Disclosure

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Abstract: This paper explores the impetus, function, and expression of disclosure (revealing of guarded personal information) and articulates some key insights regarding what critical adult learning and education can gain from understanding disclosure as a phenomenon, particularly for people with invisible stigmatized identities.

Introduction and Purpose

Disclosure refers to the process of revealing guarded personal information to another person or group of people (Chelune, 1979). This personal information might include stigmatized identity that in the absence of disclosure may remain invisible and unknown. A stigmatized identity according to Goffman (1963) is "an undesired differentness from what we had anticipated" (p. 5). The 'we' in his definition refers to society, a society composed of white, middle and upper class people who are Christian, heterosexual, and without disability or blemish and considered 'normal'. The stigmatized identities described by Goffman include people with disabilities, sexual minorities, the poor and others. The manifestation of their differentness is visible and 'normal' people know they are different. Knowing that someone is different is where stigma begins since the knowledge of difference is entwined with judgment. The judgment is negative – the person is less able, immoral (because of status, i.e., sexual minority or sex worker, poverty, or race/ethnicity), and not a contributing citizen. In this paper, we discuss invisible stigma—that is a person whose 'difference' may not be immediately discernable. The 'normal' person might suspect something but must be told to really know. The types of invisible stigmatized identities include being a sexual minority, having certain physical or mental disabilities, or coming from a lower socioeconomic class, to give a few examples. Because identity and marginalization is unquestionably linked to how adults learn and develop (Freire, 1970), it is crucial to understand adult learning and education where it intersects with invisible stigmatized identity and the process of disclosure.

Research supports the need for additional theoretical and conceptual explorations of disclosure within an adult education framework. Because we know that disclosure can be a cognitive (Pennebaker & Francis, 1996), emotional (Borkovec, Roemer, & Kinyon, 1995), disorienting (Adams, 2011), and confusing (Petronio, Flores, & Hecht, 1997) process, it seems logical to explore why, how, and what adults learn in and from the process of disclosure. This information can be used to influence and dictate future policy and practice in adult learning and education. Individuals may bring invisible stigmatized identities with them to various formal and informal learning sites. Thus, we argue that the exploration of disclosure as a form and location of critical adult learning is crucial to continuing to advance the field through research and practice. Critical adult learning, as we discuss the concept, is defined as those aspects of the adult educational process that "imagine and theorize how the cultures and societies in which we live interact with and influence the ways in which people relate to each other" (Fleming, 2008, p.

50), for the purpose of proposing, creating, and sustaining meaningful change. Thus, the purpose of this paper is to explore the disclosure of invisible stigmatized identity and the implications of such disclosure for critical adult learning. This paper examines the impetus (nature and pace), function (sought outcome), and expression (degree or extent) of the disclosure of invisible stigmatized identities. In this examination, we aim to uncover aspects of power and privilege as they relate to how adults navigate communication, build relationships, and learn despite obstacles.

The Impetus, Function, and Expression of Disclosure

Disclosure is often associated with information that the discloser expects will be kept confidential—"something truly personal" (Derlega, Metts, Petronio, & Margulis, 1993, p.2). Most interpretations of disclosure theory point to a mutually transformative transaction, meaning that both the discloser and the recipient of the communication benefit in some way from the process. Interpretations also infer that both individual (i.e., the discloser or the recipient) and collective (i.e., both the discloser and the recipient, and perhaps other individuals affected by the disclosure) attitudes toward the subject of the disclosure are directed and re-directed as a result of the communication. Thus, "when people disclose in certain ways, the recipient may be expected, or be forced, to define the nature of the relationship differently" (Derlega et al. 1993, p.15). The relationship and the individuals in the relationship are transformed by the disclosure of guarded information.

The *impetus* of disclosure is primarily dependent upon time, as it defines and supposes the nature and pace of communication between parties. In understanding the impetus of disclosure, we might ask, "What was the underlying reason for either disclosure or nondisclosure and what situation(s) influenced the process?" The concept of time in relationship development assumes that with more time, relationships become more intense and intimate (Derlega et al., 1993). Indeed, time is often among one of the most influential factors in the disclosure process. For example, the first author of this paper knew that he was gay from a young age. However, because his family upbringing was conservative and Christian, he sensed as a teenager and very young adult that coming out (disclosing his sexual orientation) would not be safe choice. He waited to come out to his parents until he was in graduate school, living away from home, and completely financially independent. Thus, the impetus of his disclosure, the nature and pace associated with the process, greatly influenced his experience with not only coming out but also with learning about and dealing with his own gay identity.

Different from the impetus of disclosure, the *function* of disclosure describes the sought or affected outcome of the communication. It should be noted that while a person with an invisible stigmatized identity may seek a certain reaction to disclosure, that is not always what is received. Nondisclosure is exercised presumably for primarily positive reasons like avoiding discrimination or a change in a relationship with another person by remaining silent, but the outcomes are not always positive, either. This can convolute the disclosure process and make it difficult for the discloser to ascertain how others will react to the secret information, no matter how intimate a relationship the discloser may have with the recipient. On the contrary, though one of the major motivations for disclosure is often relationship development (Derlega & Grzelak, 1979), disclosure does not always lead to increased fondness. This depends on the recipient's perception of the invisible stigmatized identity and the existing relationship with the discloser. By its nature, disclosure can violate what most would likely see as normative expectations in relationships with others, and this can actually lead to decreased fondness. A few

questions arise in considering the function of a disclosure. First, if someone discloses because they have to (i.e., for someone at work or school to understand a situation) or they want to (i.e., just because they feel like it is time), what are they seeking to gain in the disclosure (accommodation, respect, relationship development, etc.)? Second, if someone discloses involuntarily, can the result still be positive—what is the affected disclosure outcome? And last, if someone decides to conceal who they are (exercise nondisclosure), what are some positive motivations for doing so?

Finally, the *expression* of disclosure describes the degree to which disclosure is exercised. It describes the situations in which and people to whom the discloser feels comfortable sharing such guarded personal information. Because identity is "an interactional accomplishment, an identity continually renegotiated via linguistic exchange and social performance" (Cerulo, 1997, p. 387), the development and embodiment of identity is political (Bernstein, 2005). Choices and actions related to the continual expression of disclosure are processed in which many parties may be invested, beyond just the discloser. For this reason, disclosers often feel a sense of responsibility to concern themselves not only with their own thoughts, actions, and reactions in the communication, but also with the thoughts, actions, and reactions of others. This can sometimes limit the situations and contexts in which the disclosure ends up taking (or not taking) place. For example, it is possible for someone with an invisible stigmatized identity to be open about who they are with close friends and to remain silent when in the presence of family or at work. In this way, the juxtaposition of disclosure and nondisclosure can create simultaneous and conflicting realities for the discloser. Thus, it seems appropriate to ask, "How do individuals experience disclosure or nondisclosure as an ongoing reality?"

In higher education students make decisions about when, where, and to whom to disclose. Some disclosures or sharing of personal information are done simply to allow another person to know them. At other times students feel they must disclose or they must stay silent about aspects of their identity that stigmatize them. We will discuss two stigmatized identities that can be invisible until disclosure occurs, disability and sexual minority. A person can become disabled at any point in time (Rocco & Fornes, 2010). Conditions that are considered disabilities can be lifelong but are diagnosed or discovered when they are. For instance, a student might excel in school until graduate school where learning and engaging becomes more difficult then it should be. The student seeks professional help and receives a diagnosis of a learning disability midterm. Or students who enter college with diagnosed disabilities often buy into the dominant discourse that they should grow out of the learning disability or attention deficit disorder and do not seek accommodations until they are in trouble. In order to receive accommodations the student must disclose the diagnosis to the university's disability services. This office will then notify the instructor or ask the student to inform the instructor that accommodations are required. This seems like a simple process but it is not. Instructors are suspicious of students that disclose midterm questioning their integrity and credibility (Rocco, 1997). In the case of a student disclosing a disability to an instructor the power resides with the instructor. Relationships are not enhanced by a disclosure of disability status in many cases.

Another strong example of disclosure of stigmatized identity is that of sexual minority status. An interesting and important subpopulation is gay men employed in masculinized industries (Collins, 2013) such as oil and gas (Collins & Callahan, 2012) and law enforcement (Collins, 2014). Particularly for gay men working as law enforcement officers, the complexities of the disclosure process are almost always directly related to industry standards of and acceptance for heterosexual privilege, elevated status of expertise as a form of masculinity and value, a sink or swim work

environment, inequitably enforced implicit and/or formal policies, and task-oriented work relationships (Collins, 2014). Together, these factors

> uncover and interpret nuances in the experience of being a gay [law enforcement officer] that reveal the possibility these men sometimes choose not to acknowledge, or at least have learned to cope with, a system that continues to marginalize, minimize, and even encourage the silence of their lives and perspectives at work. (p. 185)

Because of this, gay male law enforcement officers face truly unique stressors and risks related to disclosure on the job. Many choose not to 'come out,' the impetus of their nondisclosure choices often being that the surrounding environment will not accept them, or that being openly gay will diminish the extent to which they are perceived to be competent officers (Collins, 2014). However, those who do choose to come out often choose to do so because the disclosure functions either as a form of self-expression or relationship development (Derlega & Grzelak, 1979), shifting the dynamics of power and control over communication in their favor (Collins, 2014). But as is the case with many people with invisible, stigmatized identities, for these gay officers the expression of disclosure changes with time and is dependent upon context. For example, some officers report being out only to certain work colleagues, chosen for a specific reason – generally either a close friend (like a field partner) or another gay man or lesbian. One officer in Collins' (2014) research even said that he was fully 'out' at his first job in law enforcement but after a few bad experiences chose not to disclose in future positions. This is consistent with the research of Hudson (2011), who found evidence supporting the assertion that various stigma characteristics and environmental factors interact with invisible stigmatized identities and perceived disclosure consequences to impact the choice of disclosure. In the disclosure process, individuals sought institutional support, supportive others, and to relate with those who they felt had similar experiences. Whether the disclosure process could be controlled and manipulated was especially salient in the decision making process. This demonstrates how an individual's relationship with disclosure can develop and change over time largely dependent on when, where, and to whom disclosure takes place.

Implications for Critical Adult Learning

Scholars of critical adult learning and education seek to explore privilege, power, and development through praxis, or "reflection and action upon the world in order to transform it" (Freire, 1970, p. 36). Privilege can be viewed as an "unearned asset or benefit received by virtue of being born with a particular characteristic or into a particular class" (Rocco and West, 1998, p. 173). Privilege influences disclosure through the interpretation of meanings, labels, and interactions. Power manifests itself as "the control, use, and protection of economic, political, and social resources and the conscious or unconscious use of these resources against others. Power in adult education is seen in terms of identity politics, marginalization, and access to economic, political, and educational resources" (Rocco, 2010, p. 146). Power influences disclosure through the recognition of institutionalized and internalized ideologies. Development influences disclosure through the shaping of behaviors, competencies, skills, and thinking. As noted by Alfred (2002), "Building a more critical adult education means having a clear understanding of the issues and the knowledge base to choose among alternative procedures" (p. 92). These alternative procedures can take place in physical (for example, classroom or workplace), metaphorical (for example, in or out of the closet for gay men and lesbians), and cognitive (for example, the self) spaces. Identifying and enacting these alternatives involves

learning about the context, the symbolic meaning, and the essence of something, someone, someplace, or some time. So, in exploring the implications of disclosure of invisible stigmatized identity for critical adult learning, we propose the following statements. *First*, to understand the impetus, function, and expression of disclosure or nondisclosure for individuals with invisible stigmatized identities, we must understand what situations and people influence the process. *Second*, individuals who have invisible stigmatized identities have experienced the world differently than those who do not have such identities; thus, it is important to consider how the outcomes of disclosure and nondisclosure might affect their learning and development over time. *Third*, an individual's experience with learning is likely to be influenced by instances of forced disclosure, or situations where they had no control over whether or not people knew about their invisible stigmatized identity. *Fourth*, disclosure and nondisclosure are ongoing realities for people with invisible stigmatized identities and these realities are brought into every situation in which learning takes place. The creative responses to these statements may result in development of more tangible alternatives for the practice and scholarship of adult education, from a critical adult learning perspective.

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Distance Adult Learner Doctoral Students:
Creating a Nontraditional Doctoral Enclave

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Keywords: nontraditional doctoral student, enclave

Abstract: This paper explores a new model development for nontraditional adult learner doctoral enclaves. This specific enclave facilitates the movement from doctoral student to candidate to completion of the dissertation for adult learners who are employed fulltime and geographically located a distance away from the traditional support structures.

Having been a nontraditional doctoral student at one time and now as a major professor mentoring nontraditional doctoral students, the researcher began to hear from her students the words she had once spoken. "It is so hard to do this alone." "I do not have anyone with whom I can discuss my research project. My spouse is wonderful but is not interested in my topic and doesn't understand the issues." "Meeting with you (major professor) energizes me and I go home ready to work and spend the time. However, after a another week of work, I lose momentum again." The struggle to finish the dissertation was a reality. They commented about missing their classmates and just needing someone with whom to academically discuss their research. They understood they could not take all their major professor's time one-on-one, but they needed more.

In this doctoral program, courses are offered at off-campus locations in a metropolitan area. Students only travel to the main campus, which is a few hours away, perhaps one or two times during the first few years of the program. This group of students has experienced the faculty driving to them to conduct the courses, so the expectation of the students is that the faculty will come to them. Without the on campus experience, the students are not bonded to the campus as in a more traditional doctoral program experience. Instead, they are bonded to each other and their professors.

Literature

The national average across all disciplines for doctoral student completion is approximately 56%. From 2004 to 2010, the Council of Graduate Schools studied doctoral completion rates across several institutions to encourage institutions to develop and model intervention projects in order to achieve optimal doctoral completion (Sowell, Bell & Kirby, 2010). Nettles and Millet (2006) stated that attrition rates for doctoral students in education were reported as high as 70%. There are numerous research studies documenting the difficulties students experience in completing the dissertation (King & Williams, 2014; Lindner, Dooley, & Murphy, 2001; Varney, 2010).

Traditionally, doctoral students have made their study and research a fulltime job or focus. In this traditional model, students interact daily or at least weekly with their major professor. They learn to understand research and scholarly writing by closely interacting with faculty. Sometimes these encounters were unplanned joint work sessions and entail long hours of contact between student and major professor. While working on their dissertations, they can

interact with fellow doctoral students and discuss their research ideas, questions, and review drafts (Winston & Fields, 2003). While this approach works for many degree programs, it does not address the need of working professionals who desire and need a doctoral degree, but cannot quit their fulltime employment and source of income.

The nontraditional doctoral student is a working professional who is willing to commit numerous hours toward their studies and research. They will drive long hours to participate in face-to-face courses and still work 40 or 50 hours a week. The structure of the courses promote the development of incredible time management skills and schedules their time. In addition, their journey to completion is often longer with a part-time class schedule. However, the unstructured time of the dissertation writing becomes a major hurdle in the degree completion marathon (Tweedie, Clark, Johnson, & Kay, 2013). They may sacrifice time with family and vacation days to research and write their dissertation. Instead of having long hours of joint work time with their major professors, they must schedule planned meetings through face-to-face, telephone conversations or video-conferencing sessions. In addition, often nontraditional doctoral students lose contact with their former classmates in the program, because they all live and work in different geographical locations.

There are several student related factors that contribute to the attrition of doctoral students including demographic variables, personal attributes, motivation, responsibilities, and coping skills (Spaulding & Rockinson-Szapkiw, 2012). Men are more likely to complete than women and married students are more likely to continue than unmarried. The individual approach to dissertation research is less likely to persist than the team approach to research. Motivation and coping skills are strongly correlated with doctoral completion. Hoskins and Goldberg's (2005) research suggested that doctoral candidates who were personally and professionally motivated to earn the degree were more likely to persist. Wasburn-Moses (2008) found that doctoral students across disciplines were the least satisfied with their ability to juggle work, family and doctoral studies. Smith et al (2006) found that the personal support systems, which included friendship and spirituality, assisted with the stress and coping skills.

Therefore, the elements that attribute to doctoral student persistence involve the student and the program (Spaulding & Rockinson-Szapkiw, 2012). Students must be prepared for the sacrifices and challenges. Students should be prepared for the time sacrifice with family, work and sleep. Doctoral completion will take more than a love of learning. The more they are professionally and personally motivated for the journey the higher their ability to succeed. Doctoral students need mental toughness to set achievable goals, refuse to stop and keep the pressure on themselves. They need a support group to discuss the emotional ups and downs of the journey as well as access to persons that possess skills that will assist them, such as with grammar or statistics. Doctoral persistence is also enhanced by programs with rigorous research and writing courses that prepare the students for the challenges of the dissertation.

Model Development

From the framework of self-efficacy, motivation, and social support, the model for a Nontraditional Adult Learner Doctoral Enclave began to unfold. In 2013, the researcher started a once a month doctoral student meeting. She invited the doctoral students whom she served in the role as major professor and were in the dissertation phase, to the first session at a new location in their geographical area. The sessions started at 5:30 p.m. and were scheduled for a couple of hours or until the students were ready to adjourn. Students were free to arrive as it fit their schedule. At the first meeting, three students attended. After the first session, the students began

inviting other doctoral students they knew in the area, so the group expanded beyond the major professor's assignments. In the first six months it grew from three students to eight students. While it began with dissertation phase participants, it evolved over the two years to include any nontraditional adult learner doctoral student (even those in the coursework phase). The second year attendance ranged from five to twelve students monthly.

Methodology

Using a qualitative approach, each month the researcher monitored progress and attitude of each participant. Data were gathered from observations, student testimonies, goal documents, and student progress with dissertation writing. The data gathering continues as new students join the group and student mentors develop. The themes demonstrate the evolution of the students.

The Evolution of the Students

The group discussions in the first three to four months centered most of the time on the students' frustrations and feelings about their progress. They shared their feelings of being alone and missing their classmates. Several stated they "missed the intellectual stimulation and discussion." While most family members were very supportive, they had not participated in the class sessions and readings. They did not have the shared memories of courses. Family members many times did not want to hear much about their dissertation thoughts or frustrations. At first just being able to meet once a month seemed to spark a few to move forward on their writing projects. In addition to feelings and frustrations, the group discussed any questions about the dissertation process. However, overall the discussion was stuck in the sharing of feelings and frustrations.

To move the students to more engagement with the dissertation, the professor leader asked them to bring their research questions, surveys, or literature to share with the group. Over the next five months, this approach helped some refine their research studies. While these discussions were on going each month, the students still needed the emotional support issues discussed.

The group time became a safe place to further discuss interactions with family and friends. They shared about frustrations to negotiate physical space for their research as well as space in the family commitment schedule. They discussed while family and friends were supportive of their studies, they really did not want to listen to them about their research or discuss the topic. Some shared stories of negative or disinterested encounters with family and friends concerning their dissertation. The tone of the sessions changed slightly as they began encouraging each other with stories of how they handled a variety of encounters and negotiated time to write.

The question of how to stay motivated was addressed monthly. Then, the source of motivation moved to one student who began to accelerate the process. This one group member voluntarily dedicated more time to the dissertation during the week. This student brought passion and enthusiasm for the dissertation to the group. This student shared each month about the strategies employed to manage family and work in order to focus on writing. On an individual basis, personal grit and mental toughness were displayed with such statements as "I am going to get finished. I have to get finished." This student sparked others to begin to pick up the mantle of "completion attitude".

Accountability was another theme of the group. Each meeting students were asked to report their progress over the last month. Behavior changes evolved on an individual basis.

Another individual began blocking time during the week to write and work on the dissertation. The reporting time was joyous for those who completed their monthly goals while apologetic for those who were not able to make any progress. While the group had made strong connections, dissertation progress was still hit or miss for many of the participants. Therefore, to assist them in moving forward another element was added the next year.

In January of the second year, the professor leader asked the group members to purchase *The Dissertation Journey* written by Carol Roberts and asked them to read a set of chapters for the next few months. The chapters were devoted to getting organized, time management, academic style of writing, the literature review, and conceptual/theoretical framework. While many of these topics had been addressed in coursework, there was a need to keep discussing them. The book became a resource for the journey and the students shared this resource with other doctoral students who were not group participants.

Another change to the group process in the second year was goal writing vs. previous verbal exchanges of goals. Students were asked to write down their achievable goals for the next month on a piece of paper. The professor kept the original and gave the students back a copy. This technique again sparked more to make a higher commitment to their dissertation with time blocked in their schedule to focus on the document. Over the first few months the topics of motivation and goal setting were discussed.

During the second year, two students completed their dissertations and successfully defended them. Another student successfully defended the proposal and now was gathering data. Their success was a source of inspiration and encouragement. The other group members could see it was possible and more began to move closer to proposal defense.

Then, the tone of the group changed again; the students began to mentor each other. As doctoral students attended who were in the course work phase of the program, those at the dissertation-writing phase began to answer questions and give guidance and suggestions for setting up systems in preparation of the writing phase. The professor faded as much as possible to allow the student and graduate mentors to grow. This distinct group was growing into an enclave.

Even though the group meetings have become a priority for many of the participants, life schedules still interrupt continual attendance. Therefore, in addition to the group meetings, an online site was created for students to connect electronically. Other students who are not geographically in the area were also connected to this site. This allows them to link to resources, information, and fellow strugglers. Online discussions may provide some of the support they also need in their extremely isolated circumstances. While video-conferencing geographically distant students has not been successfully added at this time, this is an option for the future.

Nontraditional Adult Learner Enclave Implications

This emerging face-to-face doctoral group model has potential implications for major professors or programs that serve the nontraditional adult doctoral student. During the individual writing phase of a dissertation, nontraditional adult learners in a doctoral program struggle with motivation, confidence and social support. With group support and contact, the potential for higher completion rates grows. Doctoral programs can create such groups as students move through the course work to help alleviate some of the isolation of the dissertation writing. With the completion rate of educational doctoral programs as low as 30% (Nettles & Millet, 2006), enclaves might be a way for more programs to support their doctoral students (Varney, 2010) and increase their graduation rates.

While this face-to-face monthly meeting model is beneficial for those students in the geographical area, there are other doctoral students at further distances that inhibit attendance. They can be connected to electronic resources; however, that may not be enough to support them. The question still remains how do we also serve these students? How do we deal with a variety of time zones if videoconferencing technology is incorporated? How do we get them connected with other students who are moving along the dissertation trail?

Doctoral journey needs to consist of more than just the major professor and the student, with sporadic interaction with committee members. The journey needs to incorporate other adult learner doctoral students who are in this nontraditional doctoral mission. Motivation continues to be a key factor for doctoral completion (Pauley, Cunningham, & Toth, 1999; Spaulding & Rockinson-Szapkiw, 2012). Students continually need the support of other doctoral students, which helps them stay motivated (Jairam & Kahl, 2012). This enclave model has the potential to fill the motivation and peer support gap for nontraditional adult doctoral learners.

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Application of Concept Maps for Conducting Research in Adult Education

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Key words: concept maps, research methods, application tools

Abstract: The purpose of this paper is to identify and analyze existing literature in which concept maps specifically were utilized as a research tool. By theorizing from the literature and making connections among different approaches that use concept maps, adult educators-scholars can broaden their understanding of the application of concept maps in adult education research. This paper shows how concept maps can be used as productivity tools for conducting individual and collaborative research and instructional tools for teaching Research Methods courses.

Concept maps have been used in a variety of ways as a tool for conducting research – from problem formulation and illustration, data collection and organization, to data analysis and presentation. As adult educators, we use concept maps when conducting research or working with doctoral students and we decided to conduct a literature review to identify strategies scholars most frequently use with concept maps for better conducting our own research and instructing students. The purpose of this paper is to identify and analyze existing literature in which concept maps specifically were utilized as a research tool. By theorizing from the literature and making connections among different approaches that use concept maps, we can broaden our understanding of the application of concept maps in research in adult education.

Literature Review Methodology

A broad search on the use of concept maps as a research tool was conducted on various academic databases such as EBSCOHost, ProQuest, ERIC, PsychINFO, and Google Scholar. The search was restricted to the years from 1998 to 2014 and focused on the terms "concept map," "concept mapping," "research," "analysis," "presentation," "collection," and "data." Refereed articles, peer-reviewed publications, dissertations, and paper proceedings were included in the literature review and the initial search resulted in 4000 articles. The search was refined to include only publications related to the use of concept maps in research on adult populations. The narrowed scope resulted in 27 refereed journal articles, two dissertations, two published books, and four conference proceedings. These articles are multi-disciplinary in scope from nursing to education. A panel of three reviewers classified the selected articles into empirically based and conceptual publications.

Findings

We found several empirically based publications that describe concept maps as an approach for conducting the study presented in the publication. We also identified conceptual publications that explain applications of concept maps in research without reference to a specific empirical study. Our findings are presented below based on the type of publication they represent.

Empirically Based Publications

Empirically based publications show that concept maps have been used in quantitative and qualitative studies utilizing a variety of methodologies such as experimental, participatory, and interpretivist research. Qualitative approaches often are used throughout all phases of the research process while quantitative approaches are used mostly for data analysis. The majority of the publications utilizing quantitative approaches involved mixed methods studies.

Meagher-Stewart et al. (2012) used concept maps to deconstruct experiences individually and in groups throughout data collection and analysis in qualitative research. Edmunds and Brown (2012) used concept maps to compare the different cognitive structures of subject matter by traditional and nontraditional dentistry students as well as experts and novices to explore knowledge construction before and after an educational intervention. In Sander et al.s' (2012) study, researcher generated concept maps were applied to visualize the relationships among factors that impacted breast cancer survivors' decisions about exercise.

Baugh, McNallen, and Frazelle (2014) used concept maps to collect, reduce, organize, and interpret data. Data were selected by a consensus between the researchers, common themes and patterns were identified, and then an aggregate map from the individual maps was created. Concept maps were used to identify interconnectedness and development of a gestalt; they also facilitated "conceptualization, analytic clarity, and intellectual rigor" (p. 4).

Some qualitative research studies used concept maps for the presentation of data in order to facilitate the explanation of the results through a visual (Meagher-Stewart et. al., 2012; Henderson & Segal, 2013). Concept maps graphically illustrated the concepts and connections identified by participants in areas such as critical thinking in online learning (Morrison, 2006), patient needs in health care (Püschel et al., 2009), and physical activity (Sander et al., 2012). Kandiko and Kinchin (2012) used concept maps to display and articulate results of longitudinal studies by tracking cognitive changes experienced by doctoral students and faculty over the period of course work. Egusa et al. (2010), using an experimental design, studied users' concept maps of a topic before and after they had conducted a Web search on the topic. They used concept maps in data collection, analysis, and presentation of quantitative results. They also transcribed data points so that the concept maps could be studied quantitatively.

Most mixed methods studies in our literature review utilizing concept maps used a participatory approach with multivariate statistical analyses, an analysis of more than one statistical variable at a time, and multidimensional scaling as well as hierarchical cluster analysis. A high level of participant engagement in the collection and analysis of data is noted as a benefit. These studies utilized specific software for the quantitative analysis, such as Concept Systems Software (Scahill, Harrison, & Carswell, 2010), and encompassed phases such as item generation, sorting, and rating (Bedi & Alexander, 2009; Burke et al, 2009; Nalavany, Carawan, & Rennick, 2011). Bedi and Alexander (2009) asked participants in counseling to generate statements of the counseling experience and then self-categorize these statements, which the authors assert reduces researcher bias in statement categorization. Then, based on participants' sorting, the statements were statistically analyzed through multivariate analysis.

Burke et al. (2009) also used concept maps throughout data collection and analyses. Their study explored the characteristics of mental health that could impact neighborhoods in positive and negative ways. Participants were involved in brainstorming, sorting themes, and rating. Researchers quantitatively analyzed data based on socioeconomic status and gender.

Burke et al. (2005) describe how concept maps were used in participatory qualitative research in public health using a quantitative methodology through concept mapping software.

Their work involved quantifying the qualitative research process. Concept maps allowed for the collection of a wide range of participant-generated ideas. Results from the quantitative analysis were used to produce illustrative cluster maps depicting relationships of ideas in the form of clusters. Using group and individual level data collection, concept maps enabled analyses of how themes related to each other.

Van Manen et al. (2012) studied "patient characteristics pertinent to treatment selection for patients with personality disorders" (p. 481). They describe data collection and analysis phases using concept maps as: generation of the concepts, sorting and rating of the concepts, statistical analysis, and interpretation session. Trochim and Kane's (2005) mixed methods study focused on generating a plan to use funds from a U.S. tobacco settlement. Concept maps generated by diverse stakeholders were used to create a composite thinking of the group, guide action planning, and development. Scahill, Harrison, and Carswell (2010) used concept maps in mixed methods research to develop a model of organization effectiveness for use in community pharmacies. Again, brainstorming and unstructured scoring were used to collect and conduct a preliminary analysis of data. Concept Systems Software was used to generate visual maps, which then could inform a potential model.

In a slightly different approach, Campbell and Salem (1999) used concept maps in a feminist research framework to examine the community response to rape. The mixed methods approach in data collection and analysis provided an evaluation technique to address specifically how the community systems that provide support to rape victims could be more responsive to victims. Participants were brought together in order to generate themes and the process included "the direct expression of participants' voices with minimal interpretation by researchers" (p. 85). The themes were interpreted by concept map software and then advocates or participants further interpreted and organized themes.

Finally, in mixed methods studies, concept maps were used to present findings such as in Bedi and Alexander's (2009) work. Chandrasegaran, Treagust, and Mocerino (2008) looked at students' ability to represent connections and relationships in chemistry education. Concept maps were not used in the educational intervention; however, they were used in the article to visualize the context of the content of chemical reactions.

Conceptual Publications

Several conceptual publications show how scholars are incorporating concept maps into their research for data collection, analysis, and presentation. One publication shows how concept maps are used to conduct large literature reviews while several others show how concept maps are used for formulating and illustrating a problem, documenting and synthesizing ideas, analyzing open-ended survey responses, collecting data through interviews, explaining a theory, analyzing themes relationships, and articulating and presenting findings through a visual.

Carnot (2006) explains how concept maps can be used to organize information for large-scale literature reviews and technical reports. Concept maps can help integrate the topics using the main dissertation themes, identify major research issues and categories, and look for cross-linked topics and issues relevant across domains. Carnot describes how concepts can be used to explore ideas and relevant concepts in individual research, describe key concepts and tasks in the subdomain, and describe relevant theory and key researchers in a study.

Butler-Kisber and Poldma (2010) describe their use of concept maps to document and synthesize ideas to drive the analysis in qualitative inquiry. The visual process allows for new ideas to emerge and research issues can be documented quickly throughout the research process. The challenge is to integrate concept maps systematically.

Jackson and Trochim (2002) write about the use of concept maps as an alternative approach for the analysis of open-ended survey responses. Concept maps provide greater reliability and validity over word-based and code-based methods when analyzing open-ended survey questions. However, the amount of data may overwhelm those sorting the data. Adding researcher judgment within statistical mapping can add important interpretation and contextual analysis rather than a forced computer categorization of open-ended survey results.

Wheeldon and Faubert (2009) write that concept maps for data collection in qualitative research might provide an alternate means of communicating, rather than just the verbal or written narrative. Concept maps give a "snapshot" of perception and allow for the refining and honing of additional data collection processes.

Kinchin, Streatfield, and Hay (2010) describe how they use concept maps as interview prompts to check data saturation, present data, provide creative coding, and analyze data to structure more meaningful interviews. One challenge of using concept maps is if the interview is not exploring concepts or relationships or the interviewee is unable to articulate the relationships. It can also be a challenge if respondent misrepresents relationships or the interviewer does not fully understand the context of the participant. It is even more limiting if the interview has a prescriptive interview process. Brightman (2003) discusses the interviewer as facilitator and data gatherer, suggesting reflexivity between the data collection as the participants' constructed the concept maps and the interpretation and analysis of the data as the researcher continually gathers feedback from participants to verify meaning. Morgan, Fellows, and Guevara (2008) articulate this reflexivity further by discussing the use of concept maps in focus groups. Participant produced concept maps provide collection and analysis processes as participants generate and compare concept maps they created at different points of multiple interviews. This process allows participants and researchers negotiate meaning making.

Maxwell (2013) shows how to use concept maps to explain a conceptual framework or theory by pulling together and making visible what the implicit theory is, viewing the implications of the theory, its limitations, and its relevance for the study. Concept maps can help see unexpected connections, or to identify holes or contradictions in the theory and figure out ways to determine themes. Challenges to the use of concept maps is that they do not automatically create a paper trail of attempts.

Lastly, Daley (2004) and Daley, Cañas, and Stark-Schweitzer (2007) suggest the use of concept maps for framing a research project, reducing qualitative data, analyzing themes and seeing interconnections in a study, analyzing participants' experience and linking them to new experiences, seeing relationships between theory and practice, facilitating cross group comparisons, and drawing study conclusions.

Applications of Concept Maps in Research and Conclusions

Our literature review reveals that concept maps have been used for a variety of purposes utilizing different methodological approaches. Qualitative approaches often use concept maps in all phases of the research process: **problem formulation** (generate and illustrate the problem); **literature review** (explain a conceptual or theoretical framework, describe relevant theory, identify key researchers on a literature review, and identify major issues and categories of studies), **data collection** (provide a snapshot of perception to refine and hone the data collection process, and check data saturation), **data analysis** (reduce, organize, and interpret historical data; document and synthesize ideas to drive analysis; deconstruct experiences; generate individual and group themes; analyze themes and interconnections; and verify meanings), and **data**

presentation (articulate and present findings, show theory-to-practice relationships, and develop a model). Quantitative approaches tend to use concept map software to explain, display, and articulate results; compare before and after behaviors; collect participant-generated ideas; visualize relationships among data; and generate, sort and rate, and interpret findings. Based on our findings mixed methods approaches seem to be prevalent. For the adult-educator-scholar, concept maps can serve as productivity tools for conducting individual and collaborative research. For the adult educator, concept maps can serve as instructional tools for teaching Research Methods courses and helping students during their dissertation process.

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"I Should be Able to Play Already!" Promoting Self-Direction in Adult Piano Students through Transformational Learning Strategies

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Abstract

Can transformational learning strategies help a piano teacher foster self-direction in her adult piano students? My journey suggests it can, but not without some discomfort and bumps along the way.

Background and Purpose of Study

Many adult piano students hold unrealistically high expectations of their abilities and unrealistically low expectations of the effort required to learn piano. This can result in a lack of focus on strategies conducive to learning (Dweck, 2000; Green & Gallwey, 1986; Sterner, 2012; Westney, 2003).

Piano pedagogy literature posits that the solution is for teachers to facilitate self-direction in their adult students (Dabback, 2003; Myzok-Taylor, 2008; Wristen, 2006). While there is a growing trend for discussion of adult learning theories, specifically transformational learning theory and self-direction, within piano pedagogy, opportunities for students to develop the associated skills of critical action and reflection during their piano lessons are often absent (Chen, 1996). Furthermore, there is a shortage of studies that explore the implementation and efficacy of strategies that might develop these skills. This study offers insight into the use of transformational learning strategies within the piano studio in order to bridge this gap.

Theoretical Framework

Self-direction is a process in which learners diagnose their learning needs, formulate learning goals, identify relevant resources for learning, choose and implement appropriate learning strategies, and evaluate their learning (Knowles, 1975). While Knowles initially argued that self-direction was an innate adult trait realized through maturation, this notion was criticized as theorists argued that not every adult is mature enough for self-direction (Chen, 1996; Dabback, 2003).

Self-direction requires skills of critical thinking, action, and reflection, and as such, can be taught, practiced, and developed. Transformational learning theory offers insight into cultivation of these skills. Its main premise is that "the professional goal of the educator is to foster the learner's skills, habit of mind, disposition and will to become a more active and rational learner" (Mezirow, 2003). There are four components of this theory relevant to this study. These are: the relevance of the learning content; the role of frames of reference (FR) in constructing or inhibiting learning and their abilities to be transformed into those conducive to deep learning; learning that is experiential in nature, combining action with critical reflection; and teacher transformation alongside the student.

Part of the teacher's role is to facilitate the creation of new FR, which include assumptions, expectations, mindsets, habits of mind, and beliefs, that are conducive to learning.

Firstly, it is important to ensure that learning materials align with student motivations and goals. Secondly, teachers need to encourage critical reflection by creating an atmosphere of collaboration, support, and guidance, where students feel safe to participate in discussions and answer and ask questions (Abrahams, 2005; Ettling, 2006; Mezirow, 2003; Newman, 2012; Taylor, 2008, 2011).

While it is commonly known that we learn through our experiences, transformational learning argues that it is not the experience itself, but reflection on experiences that creates learning. This combination of action and critical reflection creates a feedback loop that influences future actions. Teachers can facilitate its use through questioning and modeling of the process. Theorists caution that to teach in this way requires that teachers also be willing to reflect critically on their teaching to become aware of their assumptions and agendas that affect their teaching behaviors and to put themselves in the shoes of their students (Abrahams, 2005; Ettling, 2006; Taylor 2008).

Research Design

There were two aims of my study: to implement and document the use of strategies relating to the above theoretical framework within my studio teaching; and to ascertain their efficacy in promoting self-direction and engagement in adult piano students. These goals drove the decision to adopt a practitioner-based design.

During the nine-month study I developed and refined strategies that aimed to foster critical action and reflection and provide opportunities for participants to direct the course of their studies, giving them greater ownership of their learning.

I used a suite of qualitative methods to document this journey with six of my adult piano students. I collected data through participant interviews, participant practice journals, and digitally recording each participant's individual piano lessons in order to generate field notes and a reflective teaching journal.

I analyzed the data in accordance with the strategies implemented. These were: collaboration with students regarding lesson content and planning; teaching through questioning; and implementing student journals to facilitate strategy adoption and reflection during home practice. I was interested in both the transformation of my participants, as well as my transformation as their teacher.

Findings

Strategy 1: Collaborating with Students

While piano pedagogy cites sourcing relevant repertoire as one of the most important tasks as a teacher (McAllister, 2008; Uszler et al, 2000), I sought to acknowledge and draw on the wealth of information that students bring to lessons to help me with this endeavor. An exemplar of the power of this shift in roles to maximize student engagement can be seen in my work with John, a participant whose lifetime love of jazz from the 1920s-1950s was far from my classical world. While a novice at the piano, John's vast knowledge of the music he loves, including playing styles, pieces, composers, and performers, offered a wealth of resources to draw upon.

John owned a vast library of music books that he had collected over the years. The music, however, appeared to lack pedagogical merit and was too advanced for John's current playing abilities. As searching for level-appropriate arrangements of these pieces yielded no results, we decided to combine John's resources, knowledge, and goals with my pedagogical expertize to develop our own arrangements of pieces and create lesson plans that served our purposes.

At the conclusion of the study, John attested to the benefits of our approach: "I feel as though we have a very good relationship, you and I, about the sort of music that I want to do… You've fit in hand in glove with what I'm wishing to do." Another participant also recognized the impact aligning material with her goals: "I enjoy it all Leah. I'm very lucky to have found you, because you've just set me on a course that suits me. And I think that's really important." All six participants, while their journeys were different, commented on their enjoyment of their repertoire.

Strategy 2: Teaching through questioning

Discovery learning in its purest form has been criticized as an exclusively behavioral type of learning that lacks the necessary cognitive activity that "results in the construction of useful knowledge" (Mayer, 2004). Guided discovery, on the other hand, incorporates modeling, coaching, feedback, and asking questions, actively involving students in the construction of meaning.

Guided discovery was the main strategy I utilized to engage students in their learning. Questions related to different aspects of learning to play the piano, including understanding new musical concepts, executing new technical skills, approaching new pieces of music, problem-solving, fixing errors, and giving feedback.

Learning to teach through questioning was challenging and initially led to confusion. A prime example of this can be seen in helping students to identify patterns in music. An early attempt at questioning was simply, "what do you notice here?" While participants more versed in critical thinking and further along in their musical journeys would immediately look for patterns or clues to be found in the music, students who were focused on 'getting it right' would looked confused and deflect questions with seemingly irrelevant statements. Upon reflection, I realized how vague my choice of question was. I had to learn to ask specific questions, creating explicit and manageable steps. As I learned to break down the problem-solving process and participants became more familiar with what was involved in evaluating the music and their playing, they started initiating the process independently, asking questions, making observations, and seeking different approaches to their challenges.

Four of the participants displayed signs of nerves in lessons to varying degrees. Three participants offered critical insight into nerves during their second interviews, noting that they stemmed from either or a lack of confidence in their abilities or a desire to impress me. One participant articulated the difference in lessons when nerves were minimal: "I think we were focused more on the theory and the music rather than me performing." I had made a similar observation in my teaching journal in relation to a different participant: *He often calls himself stupid and talks about how everything falls apart. I find that changing to an exercise that wasn't assigned for practice helps, as he hasn't already judged how he will do.* Questioning and changing focus in this way negated "right/wrong" and "I can/I cant" dichotomies.

Questions were initially uncomfortable for those with unrealistically high expectations. Rather than reflect critically in ways that would help to tackle problems, one participant's inherent feedback included frequent comments such as "It's really hard… That sounded terrible… I'm no good at this…" These comments lacked the insight needed to synthesize past actions with choices for future actions. Over time, as I modeled possible ways to approach questions and different, non-judgmental approaches to examining playing, participants were slowly able to be drawn into the process of critical reflection.

Two participants offered self-reflective insight from the outset of the study. They frequently commented on the issues they were experiencing, what they thought caused it, and

asked specific questions about how to solve them. Interestingly, questioning these self-reflective participants often led to over-analysis and such focus on the underlying cognitive processes that it was challenging for them to complete a piece of music. I had to become aware of my tendency to enjoy our conceptual discussions and to draw focus to more procedural and holistic aspects of playing.

While questioning aimed to guide and model thought patterns and strategy choices in lessons, I also wanted students to have support through their home practice to encourage critical action and reflection between lessons.

Strategy 4: Journaling and Weekly Goal-Setting

During the last five months of the study participants were given a weekly practice journal consisting of a page to write lesson notes and a page with questions on weekly goals and reflections on practice. The purpose was to focus practice through the week and to guide and encourage reflections outside of the lesson.

Four of the six participants consistently brought their journals to lessons. During lessons I prompted participants to rephrase main strategies covered in their own words and to take notes in their journals. For those who chose not to use their journal, I asked questions to elicit verbal responses. This was an opportunity to unearth gaps in their knowledge while reinforcing their learning. Over the course of the study participants would initiate this process autonomously, asking questions to clarify their understanding and writing notes unassisted. The journal proved useful in opening up communication and giving ownership of learning to the participants.

Data from the second page of the journals led to mixed results. Two of the six participants left the goals and reflections page blank. When asked why, one commented that there was no real reason, while the other felt too disappointed with her progress to note it down. Despite attempts to create small and achievable goals, two of the other four participants often circled "no" to the question "did you achieve your goals?" or would make a mark between yes and no. When I inquired further they commented that they were never satisfied with their progress. Two participants commented they would leave the task to the last minute before their lessons, indicating it was potentially out of duty as opposed to any perceived benefit.

The four participants who used the journal commented that they liked the structure it offered and actively used the lesson notes as prompts during home practice. This demonstrates that writing forward-looking notes was favored over reflective writing tasks. Asking students reflective questions verbally in lessons would often result in deeper insights, demonstrating a preference for discussions over written self-reflection.

Findings

There were four significant findings to support the use of transformational learning strategies within the piano studio. First, each participant commented that being able to share opinions towards repertoire choice, set weekly and long-term goals, and discuss the successes and challenges through the week, increased their enjoyment and determination. This collaborative environment also fostered unguided self-direction, with four of the six participants regularly sharing information and materials independently discovered through outside sources. These included repertoire, blogs regarding practice strategies and background information of pieces being learned, and YouTube videos that sparked questions around technique and approaches to playing. This often led to discussions around strategy adoption, progress, comparisons to accomplished performers, realistic expectations, and their experiences of the learning process.

Second, my communication style in lessons had an impact on the way participants

interacted with their learning in a given moment. While early attempts at questioning were unsuccessful, further brainstorming and critically examining how literature on teaching critical reflection skills could be applied to the piano studio started to elicit changes. Some participants were more resistant to examining their assumptions regarding their learning, insisting that it "should be easy," while others engaged with questions and exploration of techniques and physical movements more readily. Over the course of the study there was an increase in engagement of all participants, albeit to varying degrees. While Merriam et al (2007) explain that it is unrealistic for the teacher to expect transformation from every student, as not all adults have the maturity or cognitive development for critical engagement, it is important to remember that transformation often occurs incrementally. This nine-month study is merely an isolated window of time in a much longer journey and it indicates that development of critical engagement, however slow, is possible.

Thirdly, the student journal proved a useful tool for initiating discussions around home practice and strategy adoption. There were mixed results regarding the reflections, highlighting the varying relevance that participants attached to it, and also their differing reflective writing capabilities.

Finally, reflective journaling as a teacher, while often challenging and unsettling, was vital to teaching in this way as it allowed me to gain new insights, challenge my assumptions and teaching behaviors, and improve my teaching. This explicit desire for transformation meant that mine was greater than that of my participants, however from the beginning of the study to the end, changes in participant behaviors were also apparent.

Implications for adult education

While piano teachers - and teachers more generally - are often experts in their subject areas this does not necessarily translate into understanding their students. In a study on instructional practices and needs of teachers of adult music students, changing students' habits or preconceived ideas regarding their learning was noted as the main difficulty faced when teaching adults (Bowles, 2010). Addressing this issue through facilitating critical thinking and reflection in adult students requires vastly different approaches and communication methods to traditional methods of teaching.

Furthermore, teachers must develop their own critical reflection skills in order to implement these strategies optimally. Daniel (2006) argues that professional development opportunities are scarce for piano teachers due to the isolated context of the studio. Offering workshops to piano teachers to introduce the strategies explored in this paper and promote effective reflection on teaching would equip piano teachers to independently continue their professional development within their own studios.

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A Tree Growing Amidst an Orchestra: Autoethnographic Practice in Transformative Learning

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Keywords: autoethnography, transformative learning, identity development

Abstract: How can an adult make meaning from complex transformative learning experiences in order to become a self-authored learner? This autoethnography explores how a male in the general population describes his transformative learning experiences and identity development over 23 years. The author illustrates the value of authoethnographic practice by illustrating how it has promoted his transformation over three decades.

Overview

Autoethnography is a reflection upon one's experience within the framework of a theory or model. In the field of adult education, an underlying progressive premise is that education entails a systematic reflection upon experience (Dewey, 2008). Dewey (2008) links this systematic reflection on past experience to future choices by describing education as a "reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience" (p. 71). In other words, autoethnography can be a useful tool for deeper learning by adults.

This research project is an autoethnography related to meaning construction and academic voice. In the process, I have developed ten narratives that examine various aspects of my lived experience with the intent of extracting a deeper meaning from them. English and Tisdell (2010) explain the philosophical basis for this practice, "…emphasis on personal meaning making and personal development as part of spirituality is where some adult educators connect it to the humanism in our field" (p. 288). This emphasis on critical awareness of experience reflects current spiritual approaches to transformative learning and mirrors Mezirow's (1978) call for adult educators to help individuals "become critically aware of the cultural and psychological assumptions that have influenced the way we see ourselves…" (p. 101; Dirkx, 2001; Tisdell, 2003). In short, autoethnographic practice has significant implications for identity development and transformative learning.

This empirical research explores how autoethnographic practice can promote transformative learning and identity development over a period of time. While sociological and psychological literature encompass reflexive learning activities in professional development, very little adult education literature addresses the complex linkage of autoethnography, transformative learning, and identity development. This research suggests that autoethnographic practice is an effective methodological approach to data collection, analysis, and representation in transformative learning and adult development contexts.

The purpose of this autoethnographic study is to explore how a male in the general population describes his transformative learning experiences and identity development over a period of 20-25 years spanning three decades. For the past few years, I have felt a need to figure out my journey to my present self and what that means for my future goals. The resultant stories of transition and challenge have become milestones that I have used to look into my personal history with the hope that I can make sense of my interactions with others. By remembering,

retelling, and analyzing these individual stories, my aim is to craft an integrated narrative that highlights my past, links it to the present, and outlines a path for the future. The research questions directly tie to this purpose and are: 1) How does the individual describe his reflections of his transformative learning experiences (Wall, 2008)? and 2) How does the individual describe his effort to develop into a self-authored learner over time?

Review of the Literature: What is Autoethnography?

Autoethnography is both a methodology and a result. It is a narrative methodology which focuses on both the subject and object while exploring constructed meaning (Schwandt, 2007). The introspective process results in a narrative that attempts to tell a story of lived experience, self-dialogue, and reflexive learning. By storying one's experiences, a person seeks to integrate introspective journaling and ethnography—i.e., examination of the world "beyond one's own" linked to theory (Schwandt, 2007, p. 16). If autoethnography is a narrative method for adult development, and if transformative learning is a form of long-term development, then autoethnography can facilitate transformative learning over a lifespan.

Three significant themes emanated from the analysis of the literature related to autoethnography and transformative learning. First, autoethnography is a vehicle for personal development in adults. Autobiographical narrative methods can foster adult development and learning (i.e., transformation) through the communication of lived experience in space and time (Lim, 2011; Smith & Taylor, 2010). Such narrative tools can foster self-authorship by allowing adult learners to reflect on lived experiences for the purposes of self-improvement. Second, transformative learning is a mode of long-term development. Constructivist-developmental theories clarify the linkage between autoethnography and constructed knowledge (i.e., transformative learning) leading to self-agency and authorship (Smith & Taylor, 2010). The theory assumes that adult learning and identity development occur through transformative learning in a postmodernist context (Kegan, 1982). For example, a holding environment is necessary in which to grow and develop a fluid identity in a transformative learning environment. The final theme in the literature entails self-narrative practices as vehicles for adult transformative learning over a lifespan. Self-authored adults can use narrative activities such as autoethnography to help integrate identity development, self-esteem, and lived experience over time through a methodology of reflexive self-dialogue to create layered, complex storied meaning in a social context. Giddens (1991) suggests that, in modern society, there is a linkage between autobiographical practice, narrative, and the realization of self-identity through sociological introspection.

While autobiographical narrative techniques are well-established in sociological and psychological literature (Giddens, 1991; McAdams, 2012), there is a gap in adult education literature on autoethnographic practice and its influence on identity development and transformative learning (Kroger & McLean, 2011). In short, autoethnographic learning activities could potentially help adults from diverse backgrounds to achieve Lindeman's (1926) goal of putting "meaning into the whole of life" (p. 5). This research project explores the learner-experience linkage within the context of the continuous development of my academic voice.

Methodology

The research methodology was based on a constructivist epistemology and focused on meaning making from my perspective as researcher and participant. I used autoethnography as a methodology because it naturally links narrative activities and self-dialogue to identity development from experienced lived over time (Giddens, 1991). This

emphasis on reflection and dialogue nested with the substantive framework of Transformative Learning Theory informed by Kegan's Cognitive Development Theory (1982) that directly supported the research purpose.

For data collection, I applied self-selected criteria for the release personal facts relevant to the analysis and representation. These criteria entailed medical history, issues of emotional sensitivity, or personal issues that would not contribute to the research. After data analysis and representation, a peer check helped protect my confidentiality.

The data analysis entailed developing personal narratives using a sociological introspective approach to link emotions and experience over time. Pals' Causal Connection Method (2006) in concert with Cranton's (2006) transformative question framework then enabled me to discern underlying themes and patterns grounded in a life-story construct (McAdams, 2012). Key data sources consisted of my fifteen personal journals (i.e., letters, poems, and drawings) and my grandfather's autobiography that I inherited. These sources totaled 1,909 active pages that contain some entry or artifact—e.g., doodle, drawing, note, reflection, or prayer—that I purposefully placed in the source.

This research explored my transformative learning experiences over 23 years spanning three decades. Key aspects of transformative learning theory—particularly reflection, knowledge construction, narrative reasoning, and relevant experience—informed the research questions that, in turn, drove the research.

Introspection and Analysis

Several documents were collected during this research. The documents collected include research journal reflections and event-specific artifacts such as correspondence, drawings, and poems. These "unobtrusive" data sources facilitate the triangulation of sources by augmenting the complex understanding of the targeted phenomenon through content analysis (Marshall & Rossman, 2006, pp. 108 & 124). In qualitative research, it is important to collect documents that offer additional context to the study to gain a deep understanding of the participant experiences. I investigated themes and patterns with the following analytical focus based upon the research questions: transformative learning experiences, self-authorship, transition or challenge, and causal connections. To organize the data for analysis, I employed a three-level analytical construct. In the first level, I identified salient found stories of transition or challenge. This process helped me to discern key personality traits such as impatience, self-centeredness, neuroticism, and anxiety with verbatim extracts from the data sources. This level provides the background and setting scoped to specific milestones in my life. In the second level, I identified and coded causal connections in the representative stories. These connections included coping mechanisms in response to perceived challenges or tensions, values, motives, and psychological structures of identity. In a sense, this level of analysis refined the grammar of the plot. In the third level of analysis, I discerned patterns across the connections and each story to create a self-dialogue centered on various "nuclear episodes" that represent key milestones in my life (McAdams, 2012, p. 251). I used Cranton's (2006) transformative question framework to create these integrated threads-episodes by highlighting the research questions.

The final level of analysis permitted me to craft integrated scenes that address causes and themes in terms of my transformative learning and identity development over 23 years. I then integrated these scenes into a storyboard for the integrated narrative that serves as the script for a videocast. Table 1 shows that these ten personal stories (first level of analysis) set the baseline for coded causal connections (second level) and the resultant seventeen themes (third level).

Table 1
Summary of Findings by Story and General Themes

Personal Story

	Airborne School	Major Happy
	Marrying my Best Friend	Toxic Climate: The Presentation Hijacker
	A Professional with Mental Illness	Popop's Memoir
	Adjusting to a New Job & Role	A Journey Toward Carmel
	Losing my Parents	Journey as an Artist

Synopsis of Cross-cutting Themes

- Self-centeredness and hypersensitivity to others' thoughts of me retard my development.
- Humor, resourcefulness, and self-reliance enhance my resilience and my relationships.
- Art is therapeutic and can foster resilience through self-awareness and expression.
- Prayerful reflection on lived experiences promotes my lifelong development.
- I choose my response to the challenges of daily life.
- Selecting love over anger has been a significant decision as a self-authored individual.
- My fears have primarily concerned failure, regret, and loss of control (i.e., uncertainty).
- My fears have fed my mental illness.
- Refusing to take loved ones for granted permits me to invest more in my relationships.
- Becoming self-authored means consistently living a balanced life—physically, intellectually, & spiritually—on my terms while not obsessing about others' opinions.
- My grandfather has unwittingly served as a significant model for my identity, humor, creativity, and resilience developed through long-term autobiographical practice.
- Spirituality is a metaphor for my relationship with God, how I interact with others, and my lifelong journey of awareness toward holiness.
- Prayer is the integrated path to improving my relationship with God, my choices, and development.
- Mystics have pointed out a path of awareness, patience, humility, solace, and true development given my Judeo-Christian cultural context.
- Let go and let God; be patiently consistent.
- Personal inquiry and spiritual awareness have permitted me to see beyond self-perception, to overcome past regrets, and to develop into a less self-centered person.
- Innovation in pedagogy leads to the development of creative and critical thinking in generations of students.

Autoethnographic Practice for Transformative Learning

Autoethnographic practices can promote the perception of control and self-esteem necessary for adults to construct meaning, heal past wounds, and move forward in their personal and professional lives through active reflection and communication. Psychological research suggests that the perception of control, personality traits, childhood, and socioeconomic conditions impact one's health, choices, adaptability, and thus development over one's lifetime (Infurna et al., 2011; Fadjukoff et al., 2010; George et al., 2011; McLaughlin et al., 2010). If autoethnographic research can shape an integrated story across disciplines and themes over time (McAdams & Logan, 2006; Marshall & Rossman, 2006), then perhaps it can offer insight into the bridge between deeper adult learning and development. In a word—transformation.

To help tie together the three levels of narrative analysis with a visualization of transformative learning in an adult education context, I applied the Nerstrom Transformative

Learning Model (Nerstrom, 2013). The Nerstrom model helped me visualize how adult transformative learning centers on life experience. The key components of the model entail experience, assumptions, challenge perspectives, and transformative learning that leads to further experiences (Nerstrom, 2013). Nerstrom describes how she personally envisions transformative learning in the guise of a willow tree. The roots represent foundational scholars such as Lindeman and Knowles; the trunk suggests the influence of Mezirow; and the subsequent branches and leaves depict the contributions of scholars who continue to develop the field such as Cranton, Taylor, Dirkx, and Tisdell (Nerstrom, 2013). My own contributions of micro-narratives are individual leaves and minor branches.

The willow tree is an apt image of transformative learning, but it is incomplete. There is a particular cacophony of social and spiritual activity that occurs throughout a lifetime and that influences a tree's growth. This activity includes social context, dialogue, and reflective creation as demonstrated in previous sections. An orchestra, with its numerous actors and instruments, can illustrate these influences with their ever-changing mixture of noises that somehow synthesize into melodies and harmonies that transcend time and space. Hence, a willow growing over a long period of time in the midst of an orchestra aptly portrays an adult learner who has transformed over a life of experience.

Conclusion

There are significant implications of autoethnographic activities for adult education. First and foremost, autoethnography, grounded in current theory and research, can foster the voice of individuals, particularly from marginalized populations in a contemporary society that is increasingly divided between haves and have nots. Transformative learning events can also inform adult development through extant frameworks such as cognitive development theory. Additionally, these integrated narratives can offer counter-narratives to break tightly held stereotypes in long-stigmatized fields such as mental health, service industries, and identity development. Finally, autoethnographic methods serve as effective tools to link lived experience with meaning making—i.e., a narrative approach to transformative learning.

This study suggests that autoethnographic practice is an effective methodological approach to data collection, analysis, and representation in transformative learning and adult development contexts. In a world increasingly marked by decentralization, politicization, and division, autoethnographic practice can offer an effective means for any adult learner—particularly those marginalized—to express his/her voice.

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Adult Education and Training Programs for Older Adults in the U.S.: Country Comparisons Using PIAAC Data[1]

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Key Words: older adults, adult education and training, labor market outcomes

Abstract: The age structure of the U.S. labor force has changed dramatically in recent decades, largely due to the aging of the baby boomer cohort. This shift has increased the importance of gaining a better understanding of how adult education and training influences labor market outcomes for middle-aged and older workers.

Introduction

Population aging is occurring in countries around the world, both more and less developed. Life expectancies have increased and fertility rates have declined, resulting in a larger proportion of the world's population in older age groups and a smaller portion in traditional working-age groups (Bloom, Boersch-Supan, McGee, & Seike, 2011). In an effort to ensure the adequacy of pensions and maintain continued economic growth, many member countries of the Organisation for Economic Cooperation and Development (OECD) have implemented policies to encourage people to remain in the labor force at older ages. Retirement reforms, such as higher retirement ages linked to increases in life expectancy, have been implemented in some countries, and early retirement plans are being eliminated. A retirement age of 67 is now quite common (OECD, 2013a).

The age structure of the U.S. labor force has changed dramatically in recent decades, largely due to the aging of the baby boomer cohort which includes about 77 million people born between 1946 and 1964 (Colby & Ortman, 2014). In 2022, the U.S. labor force is projected to include 163.5 million people and of those, 73.4 million (44.9%) will be aged 45 and above as compared to 29.0% in 1992. Over the past several decades, labor force participation rates have increased for both the 55 to 64 and 65 to 74 age groups. While labor force participation rates for men in the 55 to 64 age group have been relatively flat over the past two decades, participation rates have approximately doubled for both males and females ages 65 to 74. Increases in labor force participation rates have been especially dramatic for females, projected to increase from 46.5% in 1992 to 64.3% in 2022 for the 55 to 64 age group and from 12.5% to 28.3% for the 65 to 74 age group over the same time period (Toossi, 2013).

Shifts in the age structure of the U.S. labor force and increased labor force participation among older adults, combined with an increasingly global, technology and knowledge based economy add to the importance of gaining a better understanding of how adult education and training (AET) influences labor market outcomes for middle-aged and older workers. To accomplish this, we used data from the Program for the International Assessment of Adult Competencies (PIAAC) to examine the relationship in the U.S. between participation in AET programs and employment, labor force participation, and income. We also compared outcomes of AET participation in the U.S. with those in Germany, Japan, Sweden, and the United Kingdom (U.K.) and examined policies for lifelong learning in those countries. The focus of our study was adults ages 45 to 65.

Theoretical Framework

Baptiste (2001) defines human capital as the "knowledge, attitudes, and skills that are developed and valued primarily for their economically productive potential" (pp. 185). More broadly, human capital is the combination of innate talents and skills learned via education and training (Keeley, 2007). Lifelong learning, or AET, is a means for continual investment in human capital over the life course. It is a process of either formal (learning that takes place in education and training institutions and leads to recognized credentials and diplomas), informal (learning that takes place in everyday life and is not necessarily intentional and may not even be recognized by the individuals themselves as contributing to their knowledge and skills), or non-formal (learning that takes place in educational and training settings, but does not typically lead to a formalized credential) learning that is meant to provide workers with the necessary skills to perform in the modern globalized and knowledge-based economy and offers workers the opportunity to improve their economic security and maintain or improve their socioeconomic status (Commission on European Communities, 2000). Lifelong learning has become increasingly necessary so workers of all ages have skills employers require. Even though lifelong learning has the potential to benefit older workers, improve a nation's economic outlook, and reduce inequality (OECD, 2011), older workers in the U.S. and in other countries, especially those with low skills, are less likely to participate in training programs than their younger counterparts (Canduela et al., 2014; Fouarge, Schils, & de Grip, 2010; Johnson, 2007). *This population may be reluctant to participate in AET because of a lack of understanding of the economic benefits, fear of returning to the classroom and taking exams, or a lack of availability of programs structured to meet their unique needs* (Fouarge, et. al., 2010; OECD, 2014b; Zwick, 2011).

Methodology

This study addressed three research questions: (1) Is there a relationship between participation in formal and non-formal AET and employment and labor force participation in the U.S.? (2) Is there a relationship between participation in formal and non-formal AET and higher levels of income in the U.S.? and (3) Based on participation in AET, how do outcomes (i.e., labor force participation, employment, and income levels) in the U.S. compare to the U.K., Germany, Sweden, and Japan? To examine these questions we used a combination of binary logistic regression, ordinal logistic regression, and chi-square tests. The U.S. survey, which took place in 2011 and 2012, included 5,010 observations of which 2,150 were aged 45 to 65 (OECD, 2013b).

Data

We used data from PIAAC, a survey organized by the OECD and conducted by participating countries, to examine the relationship between AET participation and labor market outcomes. Twenty-three countries were included in Round 1 of the PIAAC survey, which was conducted between August of 2011 and March of 2012, and an additional nine countries will participate in Round 2 between 2012 and 2016 (National Center for Educational Statistics, 2014). The survey consists of a background questionnaire and an assessment that scores participants in literacy, numeracy, and problem solving skills. For the current project, we used data from the background questionnaire, which includes a data on participation in different types of AET along with a wide range of demographic information, including gender, age, language spoken, education, income, and work history (OECD, 2010).

The PIAAC survey was conducted among non-institutionalized adults ages 16 to 65. The background survey and assessment portions of PIAAC were administered in a private setting, such as a library or the participant's home. Survey participants were sampled using a one-stage,

two-stage, three-stage, or four-stage stratified probability method, a complex sampling technique requiring an extensive system of weights and repetitions to accurately run tabulations and regressions (Kis & Field, 2013; OECD, 2014a).

Results

Research Question 1: Is there a relationship between participation in formal and non-formal AET and employment and labor force participation in the U.S.? The chi-square test was used to evaluate the relationship between participation in formal and non-formal AET (FNFAET) and employment status and labor force participation. There was a significant relationship between participation in formal and non-formal AET in the prior 12 months and employment status ($F_{R\text{-}S, Pearson}$ = 24.98, $p<.001$) for the 45 to 54 age group. Only 29.9% of the unemployed group participated in AET as compared to 64.5% of the employed group. This is of concern because the unemployed may require additional training to become reemployed. For the 55 to 65 age group, there was no significant relationship between participation in AET and employment status. Because of a small sample size in the unemployed group, we were unable to analyze the 45 to 65 age group separately for the employment outcome using logistic regression techniques. Considering all age groups, participation in FNFAET resulted in a significant ($p <.001$) expected improvement in the log odds of employment.

There was also a significant relationship between participation in formal and non-formal AET and labor force participation for both the 45 to 54 age group ($F_{R\text{-}S, Pearson}$ = 104.42, $p<.001$) and the 55 to 65 age group ($F_{R\text{-}S, Pearson}$ = 172.70, $p<.001$). Participating in formal and non-formal AET in the last 12 months improved the expected log odds of participating in the labor force by 1.384 ($p <.001$). Older workers, however, are less likely to participate in the labor force—being over 45 reduced the log odds of labor force participation by -0.382 ($p <.001$) as compared to the 25 to 44 age group. Females were less likely to participate in the labor force with a -0.984 ($p <.001$) expected reduction in the log odds relative to their male counterparts.

Research Question 2: Is there a relationship between participation in formal and non-formal AET and higher levels of income? Based on the chi-square test, there was a significant relationship between participation in FNFAET and income quintile ($F_{R\text{-}S, Pearson}$ = 15.36, $p<.001$) for the 45 to 54 age group and for the 55 to 65 age group ($F_{R\text{-}S, Pearson}$ = 4.20, $p<.05$). Overall, 66.3% of the 45 to 54 age group participated in AET but there were substantial differences in participation by the lowest and highest income quintiles. For the 44 to 54 age group, 47.4% of the lowest income quintile participated in formal and non-formal AET as compared to 83.4% of the highest income quintile. Overall AET participation by the 55 to 65 age group was 65.8% and as with the 45 to 54 age group, there were substantial differences in AET participation rates by the top and bottom income quintiles. The AET participation rate for the lowest income quintile was 50.5% compared to 77.4% for highest income quintile.

Individuals who participated in FNFAET had an expected improvement in the log odds of moving up one income quintile of 0.441 ($p <.001$). Results for age and sex were also significant. Adults ages 45 to 65 had an expected improvement of 0.593 ($p <.001$) in the log odds of moving up one income quintile compared to the 18 to 44 age group whereas females had an expected reduction in the log odds of moving up one income quintile of -1.027 ($p <.001$) compared to males.

Research Question 3: Based on participation in formal and non-formal AET, how do outcomes in the U.S. compare to the U.K., Germany, Sweden, and Japan? The chi-square test

was used to compare the relationship between participation in FNFAET and employment between the U.S. and the U.K, Germany, Sweden, and Japan. For the 45 to 54 age group, the relationship between FNFAET participation and employment was significant for all countries except Japan. For the 55 to 65 age group, the results were only significant in Sweden. For the 45 to 54 age group, Sweden had the highest AET participation rate for both the unemployed (52.1%) and the employed (72.0%). The U.S. had the lowest FNFAET participation rate for the unemployed (29.9%) and Japan had the lowest rate of participation for the employed (51.0%). The U.S. had the widest gap (34.6%) in FNFAET participation by the unemployed as compared to the employed and Germany had the lowest gap (13.3%). For the 55 to 65 age group, the U.S. had the highest FNFAET participation rate for the employed (64.0%) whereas the U.K. had the highest FNFAET participation rate for the unemployed (66.8%). Germany had the lowest FNFAET participation rate for the unemployed (26.1%) and Japan had the lowest FNFAET participation rate for the employed (38.5%). Germany had the widest gap (20.4) in FNFAET participation by the unemployed as compared to the employed and the U.S. had the smallest gap (7.8%). For the logistic regression analyses, due to small sample sizes for the unemployment group, only the U.K. and the U.S. were compared for employment status. Using FNFAET as the predictor, the expected improvement in the log odds of employment was statistically significant for both countries. The expected improvement in log odds of employment was 0.698 (p <.001) in the U.S. and 0.572 (p <.001) in the U.K.

The chi-square test was used to compare the relationship between participation in FNFAET and labor force participation, between the U.S. and the U.K, Germany, Sweden, and Japan. For both the 45 to 54 and 55 to 65 age groups, there was a significant relationship between FNFAET participation and labor force participation in all countries (p <.001). For the 45 to 54 age group, Sweden had the highest rate (71.2%) of AET participation by those in the labor force and Germany had the highest rate of FNFAET participation (31.0%) for those not in the labor force. Japan had the lowest rate of FNFAET participation for those not in the labor force (16.2%) and the lowest rate of FNFAET participation (50.7%) for those in the labor force. For the 55 to 65 age group, the U.S. had the highest rates of FNFAET participation for both those not in the labor force (21.1%) and in the labor force (64.9%). Germany had the lowest FNFAET participation rate (12.9%) for those not in the labor force while Japan had the lowest FNFAET participation rate (38.2%) for those in the labor force. Individuals who participated in FNFAET had a significant expected improvement in the log odds of labor force participation in all five countries. The expected improvement in the log odds of labor force participation was 1.360 (p <.001) in the U.S., 0.780 (p <.001) in Germany, 1.030 (p <.001) in Sweden, 1.616 (p <.001) in the U.K., and 1.247 (p <.001) in Japan. With the exception of Sweden, increasing age was a significant predictor in an expected reduction in the log odds of labor force participation. Females in all countries saw a significant expected reduction in the log odds (p <.001) of labor force participation as compared to males.

Results of the chi-square test, indicate a significant relationship between FNFAET participation and income quintile for both age groups in all countries. No income data were available for Germany. For the 45 to 54 age group, Sweden had the highest overall FNFAET participation rate (72.7%) along with the highest rate of FNFAET participation for both the lowest income quintile (55.7%) and the highest income quintile (84.6%). The U.S. had the widest gap (36.0%) in FNFAET participation between the highest and lowest income quintiles among the countries included in the analyses and Sweden had the lowest gap (28.9%). Japan had the lowest rates of FNFAET participation for all income quintiles for both age groups. For the 55

to 65 age group, the U.S. had the highest overall participation rate for FNFAET participation (65.8%) and the highest participation rate (50.5%) for the lowest income quintile while Sweden had the highest rate of participation (81.3%) for the highest income quintile. Sweden had the widest gap (34.7%) in FNFAET participation between the highest and lowest income quintiles whereas the U.S. had the narrowest gap (26.9%). Individuals who participated in FNFAET had an expected increase in the log odds of moving up one income quintile in all countries. The expected increase in log odds was 0.554 ($p < .001$) in the U.S., 0.699 ($p < .001$) in Sweden, 0.713 ($p < .001$) in the U.K., and 0.798 ($p < .001$) in Japan. Age was a significant predictor in expected increase in the log odds of moving up one income quintile in income.

Summary and Implications for Practice

The combination of increased labor force participation at older ages and a shift in the age distribution of the U.S. labor force results in the need for programs and policies to encourage and facilitate work at older ages. Despite widespread recognition that older workers may require skill upgrades to remain in the labor force at older ages, policies and funding are lacking to facilitate training older workers (Cummins, 2013; Field & Canning, 2014). FNFAET programs are important for older workers so they have the skills necessary to remain in the labor force at older ages and to improve their economic outlook in retirement. This study demonstrates the benefits to older workers of FNFAET participation and shows that unemployed and lower-income workers are less likely to participate in FNFAET. Outreach programs that encourage FNFAET participation by middle aged and older workers, especially those who are unemployed or low-income, are necessary so there is a better understanding of the benefits of participation. Programs that target older and low-skilled workers overcome the fear of returning to the classroom at older ages might increase FNFAET participation.

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Mapping Intersects of Power and Reciprocity in Adult Education: Deliberative Civic Engagement and Leadership Development in Community-Engaged Scholarship

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Abstract: The purpose of this work is to assist in identifying and naming dynamic relational forces that shape the effectiveness of community engagement. Understanding power from the perspective of reciprocity supports adaptive and transformational learning necessary to increase the effectiveness of community-engaged partnerships and scholarship.

Adaptive challenges faced by campuses and communities, by definition, require new paradigms of knowing and understanding in order to intervene in ways that catalyze progress on important issues (Chrislip & O'Malley, 2013; Heifetz, Grashow, Linsky, 2009). This paper discusses the implications of a conceptual framework that intersects the notions of power and generative reciprocity (Dostilio, Brackmann, Edwards, Harrison, Kliewer, & Clayton, 2012; Gutmann & Thompson, 1996) through deliberative civic engagement to allow for promoting reciprocity and leadership in university-community partnerships. We suggest that partners need to create intentional holding environments (Drago-Severson, 2004) in which intersects of power and reciprocity can be illuminated and considered. Understanding power relations from the perspective of reciprocity will support the types of adaptive and transformational learning necessary to increase the effectiveness of community-engaged partnerships and scholarship.

Literature Review of Key Concepts

The contextual and social features of community-engaged scholarship produce a matrix of power relations that impact effectiveness. Systems that connect and network people, including community-engaged scholarship partnerships, inherently involve elements of power. Foucault (1990) defines power as the

> "...multiplicity of force relations immanent in the sphere in which they operate and which constitute their organization; as the process which, through ceaseless struggles, transforms, strengthens or reverses them; as the support which these force relations find in one another, thus forming a chain or a system, or on the contrary, the disjunctions and contradictions which isolate them from another; and lastly, as the strategies in which they take effect, whose general design or institutional crystallization

is embodied in the state apparatus, in the formation of the law, in the various social hegemonies (92-93).

Foucault's understanding of power includes an account of both the production of the subject and of the subjugation of the object. Rowlands (1997) applies postmodern understandings of power to outline the following four manifestations: 1) Power over, indicating control or compliance; 2) power with, such as collaborative action; 3) power to, connoting productive action to create new possibility; and, 4) power within, or the sense of agency and dignity (p. 13). These four dimensions of power overlap, bound, and define the construct of power enacted in community-engaged scholarship partnerships.

Community-engaged scholarship creates the conditions in which individuals and partnerships may be formed with possibilities to strengthen structures of democracy and deepen learning. Mezirow and Taylor (2009) identify researchers who understand ". . . transformative learning as being as much about social change as personal transformation, where individual and social transformation are inherently linked" (p. 5). Transformative learning and improving the practice of democracy are integral to community-engaged scholarship (Saltmarsh & Hartley, 2011; Sherman & Torbert, 2000; Kezar, Chambers, & Burkhardt, 2005: Yapa, 2009). Yet, inequalities and unbalanced power relations on multiple dimensions limit the potential, integrity, and effectiveness of community-engaged scholarship (Dempsey, 2010; Sandmann & Kliewer, 2012; Stoecker, Tryon, & Hilgendorf,, 2009). Currently, the literature fails to provide a comprehensive framework that accounts for power and reciprocity in ways that can serve to improve the effectiveness of community-campus partnerships.

Himmelman (2001) describes a continuum of community action from *collaborative betterment* to *collaborative empowerment*. "Collaborative betterment coalitions . . . are not designed to transform power relations or produce long-term ownership in communities by significantly increasing communities' control over their own destinies" (p. 281). Whereas, "collaborative empowerment coalitions . . . begin within communities or among constituencies and, after establishing mutually agreeable power relations, invite the participation of larger public, private, or nonprofit institutions" (p. 282).

The distinguishing characteristic between collaborative betterment coalitions and collaborative empowerment coalitions is the enactment of power, that is, who in the coalition has the "*capacity to produce intended results*" (p. 278). Himmelman (2001) further insists that "the transformation of power relations in coalitions requires that power . . . must be guided by principles and practices of democratic governance, grassroots leadership development, and community organizing." (p. 278). He suggests "there also should be opportunities for people to practice becoming more powerful in a democratic manner and growing comfortable with the responsibility and accountability to others that democratic power requires" (p. 284). Thus, recognizing the implementation of practices of deliberative civic engagement, as well as mapping intersects of power and reciprocity, becomes significant for individual and social transformation in community-engaged scholarship.

Deliberative civic engagement is defined by a particular approach to public communication and concerns for partnership. Deliberative engagement is a reference to forms of communication that include "…respectful and rigorous communication about public problems" (Nabatchi, 2012, p. 8). As a result, deliberative civic engagement describes a process groups use "…to make a difference in the civic life of our community and developing [sic] the combination of knowledge, skills, and values, and motivations to make a difference" (Ehrlich, 2000, p.

vi). Therefore, as people participate in deliberative processes, they are exposed to learning as leaders in civic life and community engagement.

Deliberation seeks to uncover "justifications which are acceptable to all" (Gutmann & Thompson, 1996, p. 232). The justification process that extends from deliberation ensures that partnership parameters move towards standards of fairness and consensus. Working through disagreement by cultivating the capacity of community-engaged scholarship partners to dialogue and deliberate is essential to adaptive and leadership learning.

The educative benefits of deliberative civic engagement that are supported by evidence position individuals in ways that allow them to manage disagreement and contestation, and maintain cohesion of the group's actions and partnership. Clas Offe and Ulrich Preuss (1991) suggest that processes intended to define the general will of a group will be able to overcome disagreement when deliberation meets three criteria: 1) Fact-regarding, as opposed to dogma or pure ideology; 2) future-regarding, which moves beyond only short-term considerations; and, 3) other-regarding, which includes consideration of the public good over simple calculations of self-interest (p. 156-7). The criteria of deliberation take on different meanings depending on the orientation one has toward deliberative civic engagement and reciprocity in partnerships.

Impartialist orientations to deliberative civic engagement are the most common approach to understanding the role deliberation has in responding to disagreement (Held, 2006). The impartialist perspective assumes that the best way to overcome disagreement is to link the goals of deliberative democracy processes that produce ". . . an expectation of rationally acceptable results" (Habermas, 2004, p. 546). The impartialist view advances an understanding that disagreement can be overcome by connecting deliberation to the consideration of all possible public positions and all associated justifications. Deliberation and disagreement, from the impartialist perspective, becomes what Benhabib (1992) refers to as ". . . reasoning from the point of view of others" (p. 9-10). Deliberative processes that are perceived as legitimate will be able to overcome disagreement because individuals will be prepared to accept the strongest publicly justified position.

Critics of the impartialist view suggest it is unrealistic to measure standards of deliberative civic engagement against ideal-speech conditions. Amy Gutmann and Dennis Thompson suggest that deliberative processes ought to account for non-ideal conditions. Gutmann and Thompson (1996) suggest that *incompatible values* and *incompatible understanding* will always be an element of associational politics.

Community-Engaged Scholarship Framework

Deliberative civic engagement and dimensions of community-engaged scholarship intersect once we accept that partnership development and sustainability must recognize the limitations of consensus and agreement in applied settings. Once non-ideal conditions are assumed, the principles of reciprocity play a key role in negotiated deliberative processes and community-engaged scholarship. The general conception of reciprocity presented by Gutmann and Thompson (1996) bounds the parameters of partnership into an area that would only accommodate disagreement that can still produce "mutually acceptable reasons" for collective decisions and "adheres to basic levels of respect" (p. 79).

Gutmann and Thompson (1996) assert deliberation avoids gridlock and allows for the negotiation of disagreement when individuals justify public positions with ". . . reasons that can be accepted by others who are similarly motivated to find reasons that can be accepted by others" (p. 232). Locating a space of agreeable justification that will be accepted by all is an essential

component of associational politics. The general principles of reciprocity point to the essential elements of deliberative civic engagement and community-engaged scholarship that hold partnerships together.

Dostilio, et al, (2012) offer such nuanced orientations of reciprocity – those of exchange, influence and generative reciprocity. Generative orientations of reciprocity shape the possibilities of adaptive and transformative learning by allowing for the possibilities of disorienting dilemmas, reflective thinking and dialogue, shifts in frames of reference, and shifts in actions (Mezirow, 1990, 1991, 1998). *Generative reciprocity* (Dostilio, et al, 2012) is a synergistic joining of partners across diversity of interests and perspectives from which emerges a new entity that would not have been possible within either partner alone, that is, a transformational partnership. Generative reciprocity, emerging from deliberative civic engagement, is an orientation that allows for transformative learning to occur. These various concepts of reciprocity inform the basis and design of deliberative civic engagement spaces.

Generative orientations to reciprocity support what Martin Luther King, Jr. refers to as *creative tensions* that produce the conditions for transformative learning. When speaking in regard to the relationships between nonviolent direct action and social change, King (1963) highlights how this idea of creative tensions leads to a type of transformative learning that can point toward social change. King urges us to consider how creative tensions can facilitate a learning process that moves people beyond ". . . myths and half-truths to the unfettered realm of creative analysis and objective appraisal . . ." (King, 1963, p. 3). The concept of creative tension can be constructed within deliberative civic engagement frameworks, tied to community-engaged scholarship, and designed to produce generative orientations to reciprocity that maintain the potential of transformative learning.

Community-engaged scholarship can be understood as a holding environment (Drago-Severson, 2004) in which adults might experience opportunities for transformative learning (Mezirow, 1990, 1991, 1998; Mezirow and Taylor, 2009). Drago-Severson (2009) suggests that the developmental growth of individuals and an organization depends upon reflective practices in "a community where open and honest communication is the norm, where critical dialogue is a priority, and where a supportive, trusting environment encourages and embraces risk taking" (p. 76). Bernard Manin, Elly Stein, and Jane Mansbridge (1987) argue that deliberative civic engagement is in itself an educative and training process, and any instrumental outcomes of deliberation are likely a result of ". . . educative effect of repeated deliberation" (p. 363).

Transformative learning that is linked to community-engaged scholarship meets the identified conditions precisely because community-campus partnerships are contexts in which different stakeholders are negotiating their individual and organizational interests (Dempsey, 2010; Giroux, 2013; Sandmann & Kliewer, 2012; Stoecker, Tryon & Hilgendorf, 2009). During the process of forming community-campus partnerships that are working toward a common goal, competing interests among stakeholders will inevitably emerge and be expressed within differentials in power, communicative action, and orientations of reciprocity. Expressions of, and exposure to, differences in perspectives and actions might serve as catalysts for appraisal of previously held assumptions, beliefs and perspectives, which inform frames of reference (Mezirow, 1990, 1991).

There is a need for individuals to exercise leadership in ways that make space for ". . . inclusion, deliberation, and transparency . . ." (Dostilio, 2014, p. 243). The process of building reciprocal partnerships within community-engaged scholarship provides opportunities for transformative learning, and provides a bridge for the scholarly process to address adaptive

challenges of the 21st century. In order to improve the outcomes of community-engaged scholarship, we suggest that partners create holding environments (Drago-Severson, 2004) for the enactment of deliberative civic engagement, where intersects of power and reciprocity are acknowledged and mapped among individual and organizational partners.

Conclusion

This manuscript presents a framework from adult education research and practice that assesses the potential of community-engaged scholarship to be designed as deliberative partnerships that build spaces of generative reciprocity and engagement. Our research aims to map the dynamics of power and reciprocity through deliberative civic engagement. We suggest this frame as a potentially generative design for community-engaged scholarship that engenders transformative learning for practice within democracy.

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Anti-Human Trafficking: A Descriptive Study of Adult Education Programs in Relationship to Policy and Funding (Empirical)

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Keywords: anti-human trafficking, transnational social learning theory, feminist theory

Abstract: In this study, I describe anti-human trafficking organizations with an educational mission. Organizations vary based on educational approach, location, gender, and age served, and founder's gender. I categorize the organizations using these factors and illustrate organizations' characteristics and their impact on funding through descriptive statistics.

Background

Despite the challenges inherent in quantifying underground industries such as trafficking and modern slavery (Okech, Morreau, & Benson, 2011), several organizations have attempted estimates. The often-cited International Labour Organization (ILO) estimates 21 million people are currently subjected to forced labor, including 11.4 million women and girls. Of the 21 million working in forced labor, approximately 4.5 million individuals are enslaved for sexual exploitation (ILO, n.d.), 98% of which are estimated to be women and girls (USAID, 2013).

In 2000, the United Nations (UN) and the U.S. issued legislation designed to reduce the staggering trafficking in persons (TIPs) statistics (United Nations, 2000; U.S. Department of State, 2000). In 2012, the latest year reported, the U.S. government obligated $77.4 million to governmental and non-governmental organizations (NGOs) for projects combatting TIPs (derived from U.S. Department of State, 2013). The funding illustrates a financial commitment by the U.S. government to reduce TIPs.

A review of anti-trafficking and anti-modern day slavery NGOs, relevant literature, and U.S. Department of State funding reports (U.S. Department of State, 2013) revealed different approaches used in the social movement to end trafficking. This study categorized education programs based on three identified educational approaches, consistent with those identified by Samarasinghe and Burton (2007). First, some organizations were created to generate awareness about global trafficking, an approach referred to in this study as *awareness education*. Second, NGOs provide education services to trafficked persons and/or communities participating in trafficking. Such programs include job reeducation, counseling, and community economic sustainability programs, which this study will call *empowerment education*. Third, additional education programs provide what this study terms *preventative education*, which includes, for example, educating susceptible communities and their law enforcement about traffickers' strategies.

The purpose of this study is to describe the organizations and programs designed to combat human trafficking through education, identify characteristics common to organizations receiving funding, and characterize any trends related to organizations' founding and

categorization. In the adult education field, there is limited research related to education programs provided by NGOs (Hoff & Hickling-Hudson, 2011). To fulfill the identified need, this study attempts to establish a foundation for future research by providing a detailed picture of educational programs combating trafficking. The following theoretical frameworks support the study, the intersection of which will provide a unique approach to addressing the gap in existing literature.

Conceptual Framework

The theoretical frameworks used included transnational social learning, categorization theory, and feminist theory. First, transnational social learning is concerned with organizations', such as NGOs', roles in learning and action for solving transnational social problems (Brown & Timmer, 2006). Transnational social learning was useful in framing educational organizations' motivations and educational approaches for this study.

Additionally, this study will use categorization theory, borrowed from management research, to summarize information describing anti-trafficking education efforts. When applied to organizations, categorization provides insight into how people view the organization (Baum & Lant, 2003; Porac et al., 1995; Vergne & Wry, 2014), including organizations' privileged or stigmatized status (Lakoff, 1987; Vergne, 2012), which may impact NGO funding.

In addition to using the three educational approaches as categories, this study categorized organizations based on the gender and age of individuals served by the NGO. Specifically, the study differentiated between organizations serving children only, women only, women and children, and individuals of all ages and gender. Similarly, the study categorized NGOs based on labor targets by differentiating between organizations serving individuals enslaved for sexual exploitation from those exploited for other labor forms. These categories were supported by feminist theories and critique related to trafficking coverage by the media and policy wording (Agustín, 2003a & 2003b; Doezema, 2001) and support evaluating category privilege or stigmatization.

Research Design

Methodology

A quantitative study, utilizing descriptive statistics, was selected to most effectively answer the research questions described below. The paucity of research related to trafficking organizations requires a descriptive study to better understand relevant organizations prior to further statistical analysis.

Research Questions

RQ1: What is the distribution of NGOs based on educational approach?
RQ2: What is the distribution of NGOs based on other shared characteristics, such as date of origin, individuals served, labor targets, or country served?
RQ3: What are average funding amounts and dispersion for NGO categories evaluated in RQ1 and RQ2?

Data Collection

Population. The population consists of all NGOs self-identifying as anti-human trafficking and/or anti-modern day slavery organizations registered with the Internal Revenue Service (IRS) in the US. Information for all IRS registered nonprofit organizations is included on GuideStar, which we used to establish our population by searching "trafficking" and "slavery". After removing duplications for organizations listed under both searches, 625

organizations remained. Financial data, as reported by each organizations on the annual IRS filing form 990, was collected through the National Center for Charitable Statistics (NCCS). Years observed were 1999, one year before the TIPs legislation was passed by the US and the UN, through 2012, the latest year for form 990 data availability through NCCS. Organizations inactive from 1999 to 2012 or with a founding date after 2014 were eliminated due to a lack of financial data. The result was 3,594 entity-year observations for 451 distinct firms. The 451 remaining organizations were filtered for organizations with an educational purpose resulting in 313 organizations.

Measurement
Frequency distribution. To address *RQ1* and *RQ3*, NGOs were categorized based on date of origin, educational approach, population served, and country served. A frequency distribution based on the number of organizations in each category was analyzed.

Central tendency. To address *RQ2*, mean for funding was calculated for each established category.

Data Analysis
Frequencies and funding within each category were evaluated to identify privileged categories. A date of origin frequency distribution and average funding were evaluated for any potential connection between organizations' date of origin and policy issuance.

Findings
Analyzing the data revealed several categories of organizations receiving higher average funding than organizations in other categories. The most pronounced difference was found in organizations founded by women or a man and a woman compared to organizations founded by only men or when the founder's gender was unknown. Female-founded organizations received average annual contributions of $1.5 million compared to male-founded organizations receiving $9.8 million. The frequency of female-founded organizations exceeded male-founded organizations at 107 organizations compared to 53, respectively. Table 1 shows

Table 1. Frequency and mean annual contribution based on founder's gender

Founder Gender	Count	Percentage	Average Annual Funding
Male	53	17%	$9,826,132
Female	107	34%	$1,524,931
Male and Female	18	6%	$649,607
Unknown	135	43%	$4,896,413
	313	100%	

Table 1

Another pronounced difference was found in organizations with an international affiliation. Organizations with international affiliation received $11 million in average annual contributions. International affiliation was identified based on the organization's primary National Taxonomy of Exempt Entities (NTEE) code, which is assigned by the IRS. The next highest NTEE category received less than half the contributions with a $5.5 million annual average. Further, based on average annual funding, organizations serving Africa received the

most funding. Based on frequency, more organizations served in Asia than in any other international region with 13% of the organizations.

Additionally, 65% of organizations were founded after 2000, which is the year the TIPs legislation was passed by the US. However, organizations founded after 2000 are only receiving 2.55% of total average funding.

Other factors, such as age and gender of individuals served had less impact on variations in average annual contributions, as demonstrated in Table 2 below.

Table 2. Frequency and mean annual contribution based on other organizational characteristics

Characteristic	Count*	Percentage*	Average Annual Funding
Religiously Affiliated	95	30%	$7,784,228
Child Focused	160	51%	$5,898,400
Sex Trafficking/Slavery Focused	154	49%	$4,649,470
Women Focus	139	44%	$3,444,202

*Organizations may be affiliated with more than one characteristic, so count should not total 313 nor percentage 100%

Table 2

Implications for Adult Education Theory, Practice, and Policy

Attracting resources can be challenging for any organization and especially critical for organizations with a social mission (Frank, 2008), including this study's population. NGOs providing anti-trafficking related education services are competing with each other and other NGOs (Frumkin, 2002). This study and future research could help organizations prepare grant proposals in efforts to increase their funding likelihood.

Future research could investigate why female-founded organizations have lower average annual contributions than male-founded organizations. Gender discrimination is a well-established management theory in for-profit organizations (Eagly & Karau, 2002; Fay & Williams, 1993; Sexton & Bowman-Upton, 1990) with similar gender bias found in nonprofit organizations (Gibelman, 2003). In both contexts, women are underrepresented in leadership. In for-profit organizations, Fay and Williams (1993) found gender discrimination impacted women's ability to obtain start-up capital through bank loans. Investigating the impact of founder gender on nonprofit organizations' ability to secure funding is particularly interesting. In this study, I show donors seem to demonstrate the same biases toward female founders, similar to those evident in corporate funding decision making, despite their assumedly altruistic motives for donating. In corporate settings, management theorists have debated whether female-founded organizations secure less funding because they are founded by women or because women position differently organizations they have founded (Bigelow, Lundmark, Parks & Wuebker, 2012). By studying the interaction between female-founded organizations and other category characteristics, a future study could determine if the founder's gender or how the company is positioned has a greater impact on their ability to secure funding in a nonprofit setting.

From a theoretical perspective, incorporating organizational theory from the management discipline provides adult education scholars with a new framework for program evaluation. This study and future related research provides a unique application and context for adult educators

using feminist theory. Finally, TIPs is a global social issue and education is an approach used in efforts to combat the problem. Therefore, this study provides increased opportunities for adult education scholars to make a contribution to global social justice theory and transnational social learning theory. Additionally, Samarasinghe and Burton (2007) identified a need for quantitative research to evaluate program effectiveness, for which this study hopes to provide a foundation.

Finally, this study contributes to adult education's understanding of potential policy impact on educational programs. The study evaluated NGO origin dates relative to the U.S. passing the Trafficking Victims Protection Act of 2000 (TVPA 2000) and the similar UN protocol in the same year. The study also provides insight to the impact policy wording and implementation practices have on educational NGOs' funding.

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**Teams and Team Projects: Differences in Online and On-campus Adult Learners'
Perceptions.**

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Abstract: Adult students' perceptions of teams in accelerated business cohorts
were examined in six areas: team attraction, performance expectation alignment,
workload distribution, intrateam conflict, teamwork preference, and learning.
Most students preferred individual work and did not believe teams positively
impacted their learning, with more distinct perspectives among adult students in
online programs.

Introduction

Many adult educators embrace cooperative learning in the classroom noting well
documented benefits like considering issues from alternate perspectives, enhancing relationships
with other students, and encouraging positive attitudes toward learning (Gottschall & Garcia-
Bayonas, 2008; Phipps, Phipps, Kask, & Higgins, 2001; Sweeney, Weaven, & Herington, 2008).
However, when in-class cooperative learning experiences are transposed to external, graded team
projects, benefits are less clear. Free-riding, unequal work load distribution, poor quality work,
and negative attitudes about group work cause poor team dynamics and can impede team
functioning and influence future attitudes about team projects (Davies, 2009; Gottschall &
Garcia-Bayonas, 2008; Roberts & McInnerney, 2007; Sweeney, et al., 2008; Thompson, 2006).

According to the National Center for Education Statistics (NCES, 2015), over 8 million
students enrolled at degree-granting post-secondary institutions in the Fall 2011 semester were
age 25 or older. Many were likely enrolled in accelerated degree programs offered by at least
225 institutions across the United States (Wlodkowski, 2003). However, the literature
investigating adult students' experiences in accelerated programs is sparse, and empirical studies
examining adult students' attitudes about teams and team projects are lacking. Most studies have
sampled traditional-aged students in semester-long courses. Far less is known about how
working adult students perceive team learning activities and graded team projects, especially in
accelerated degree programs, even though many of these programs utilize teams and team
projects regularly.

With the explosion of online degree programs, it is also important to identify whether
adult students' attitudes about team projects vary by delivery modality. Adam and Finegold
(2006) found that if given a choice, online postgraduate students preferred not to work in groups.
Fletcher, Tobias, and Wisher (2007) postulated that for busy adult students who are already
juggling busy lives and schedules, part of the appeal of online programs may be an expectation
of learning on their own time with no group work. If this is true, requiring group work in online
courses when students expect to learn alone and on their own time may cause negative attitudes
about online learning, in general, (Smith, Sorenson, Gump, Heindel, Caris, & Martinez, 2011)
and even worse attitudes about group work. Continual negative experiences with group work
could potentially even influence adult student retention in online courses.

It is important to recognize that adult students enter the classroom with prior experiences
and attitudes. Adults who have had poor experiences with team projects previously may have
preconceived negative attitudes about group projects and teamwork, in general (Williams, Duray,

& Reddy, 2006). Conversely, adults with positive experiences or a preference for teamwork may embrace opportunities for team projects as an important aspect of learning. Williams and colleagues (2006) found that an orientation toward teamwork and perceptions of group cohesiveness predicted online MBA students' perceptions of their learning. Additionally, students with a preference for teamwork were more likely to interact frequently, share information, learn more, and view interactions with other team members as important to their learning.

This paper examines adult students' perceptions (N = 463) of teams and team projects in online (n = 159) and on-campus (n = 304) accelerated business degree programs at a small, private Midwestern institution serving approximately 1,300 working adult graduate and undergraduate students. Data was drawn from a larger study (Favor, 2012) that examined student perceptions of long-functioning academic learning teams in undergraduate and graduate business cohort programs to evaluate the effectiveness of the team-based program model.

Conversations with and documentation from student services personnel who provided assistance to adult teams when team-related problems arose and conversations with and anecdotal evidence from administrators and faculty who worked closely with teams led to six team dynamics-related areas of focus: 1) attraction to the team; 2) alignment of academic performance expectations; 3) workload sharing; 4) conflict; 5) preference for teamwork; and 6) impact on learning.

To establish context, all business programs at this institution utilized long-functioning, self-governing academic learning teams. Teams of 3-6 students were self-selected on the first night of the degree program and were expected to stay together for the duration of the degree program. Teams worked together during class as well as outside of class. Outside work included the development of at least one significant graded assignment in every course – usually a paper or oral presentation. All business degree programs are designed for working adult students and utilize a lock-step, cohort model with accelerated courses ranging from five to eight weeks in length. On-campus students attend classes in the evenings at one of five regional campuses. Online students complete 100% of the coursework online with no required face-to-face meetings with instructors or fellow students.

Methods

Validated instruments from several group scholars (Campion, Medsker, & Higgs, 1993; Carron, Widmeyer, & Brawley, 1985; Evans & Jarvis, 1986; and Rahim, 1983) provided a framework for instrument development. Additionally, because the primary reason for implementation of the original team-based model was to enhance learning in accelerated courses, four author-developed items measured students' perceptions of the degree to which their teams contributed to their learning. A 5-point Likert scale with item response choices ranging from "strongly disagree" to "strongly agree" was used. After a pilot study helped refine and establish initial construct validity and reliability, the final 32-item instrument achieved Cronbach's alpha coefficients between .86 and .93 for all scales.

Sixty-five of the seventy-five adjunct instructors invited to assist in this study accepted and encouraged student participation in the study in one of three ways: (1) providing class time to complete the online survey; (2) writing the online link on the board and encouraging students to complete the survey; (3) embedding the survey link into their weekly online curriculum. Participation by faculty and students was voluntary, and all students read a voluntary consent statement as required by the Institutional Review Board.

Four hundred sixty three adult students representing on-campus (n = 304) and online (n = 159) programs in the Bachelors of Business Administration (BBA) and Master of Business Administration (MBA) were included in data analysis. The majority of participants were white (83%), between the ages of 26 and 35 (53%), and female (54%). Mean scores were calculated for each respondent in each of the six areas: attraction to team, performance goal alignment, workload sharing, intrateam conflict, preference for teamwork, and impact on learning. The five Likert responses were condensed into three groups: agree, neutral, and disagree prior to calculating overall percentages by degree program and delivery modality.

To evaluate the degree to which the six focus areas were related, a Pearson Product Moment Correlation Coefficient was calculated using the Bonferroni approach to control for Type I errors across the 12 correlations. A p value of .004 or less was required for significance.

Due to differences in sample sizes of online and on-campus responses, two independent samples t-tests were conducted to evaluate differences in student perceptions by degree program and delivery modality (Keppel & Wickens, 2004). In these analyses, delivery modality or degree program served as the grouping variable and the Bonferroni approach was used to control for errors across the six variables, requiring a p value of .008 for significance. A Cohen's d statistic was calculated to examine effect size.

Results

Regardless of degree program or delivery modality, over 65% of adult respondents felt generally positive about their teammates, as people. Additionally, 64 - 65% of adult students reported low levels of conflict in their teams. However, notable differences surfaced by delivery modality for preference for teamwork and impact on learning. At the bachelor degree level, 24% of online adult students preferred teamwork and 30% believed their teams helped them learn. For on-campus adult bachelor degree students, 41% preferred teamwork and 52% believed their teams helped them learn. Similar differences were noted at the MBA level as 38% of adult online students preferred to work in teams and 39% believed being in teams increased their learning. Conversely, 46% of on-campus MBA adult students preferred to work in teams and 52% believed their teams increased their learning.

Pearson Product-Moment Correlation analysis showed the six constructs were highly inter-related with coefficients ranging from .45 to .81. These high correlations (Green & Salkind, 2008) demonstrate the impact that student attitudes about their teams in one area have on other areas.

Independent-sample t tests found no difference in student perceptions of their teams by degree level, but statistically significant differences by delivery modality in two areas: preference for teams, as shown in Table 1. Adult students in online degree programs were less likely to prefer teamwork and less likely to believe their teams helped them learn than were students in on-campus programs.

Table 1
Means, Standard Deviations, t-scores, and Effect Sizes for Delivery Modality

	Online		On-Campus		Effect Sizes	
Team Variable	M	SD	M	SD	t	d
Attraction to Team	4.19	.79	4.29	.75	1.38	--
Performance Expectation Alignment	3.96	.78	4.02	.75	.92	--
Workload Sharing	3.69	1.18	3.77	1.08	.76	--
Low Team Conflict	4.11	.64	4.09	.70	.33	--
Preference for Teamwork	3.19	1.01	3.57	.99	3.90**	.36
Impact on Learning	3.36	1.04	3.75	.90	4.27**	.48

*Note. **p <.001*

Discussion

Adult educators must recognize that adult students bring prior experiences and attitudes about teams and team projects with them when they enter the classroom. Due to the interrelated nature of factors that impact group dynamics, negative experiences or attitudes in one area, affect other areas. For example, when performance expectations within a team are not aligned and some students strive for an "A" while others are content with a "B," someone in the team usually picks up the slack to ensure an "A" on the project, resulting in unequal work load distribution. Doing more work than others may lead to overt conflict or hidden resentment, either of which intensify future opposition to team projects. Over time, these negative experiences with teams and team projects may influence retention, persistence, and program completion for busy adult students. Anecdotal evidence from student services personnel and faculty in this study suggested that some adult students withdrew from academic programs due to continual problems with teams.

Perhaps the most important finding in this study was that while adult students may *like* their teammates as people, most working adult students preferred to work alone and did not believe working in teams enhanced their learning. A preference for individual work and belief that teams did not enhance learning were even more distinct among adult students pursuing online business degrees. This may suggest that online adult students do not expect any team work or team projects, as Smith and colleagues (2011) proposed. Differences between online and on-campus student perceptions could also be the result of communication challenges. In on-campus courses, students see each other weekly and can communicate more easily and quickly to plan the project, assign responsibilities, and verify individual progress. However, communication may be delayed in online courses, as teammates await responses from other busy adults who are juggling a variety of responsibilities and are often in different time zones. In accelerated online courses lasting 5-8 weeks, communication delays can be catastrophic to team projects.

Instructors who utilize teams and graded team projects in accelerated courses for the many benefits they can provide must be cognizant of the fact that most adults enter their classrooms with pre-determined attitudes about team projects. With this in mind, instructors must become astute at "selling" the value of team learning and team projects to adult learners and provide valid and meaningful reasons for using team projects to enhance learning and professional preparation. Additionally, instructors must develop team projects and specific strategies to help ensure accountability and timely communication within teams, especially in online courses where communication problems can block effective team performance. Last but not least, assessment procedures should discourage free riding and include process-related

feedback from each team member at the conclusion of the project. Implementation of these strategies may be even more important in accelerated online courses.

Although this study was limited to one institution with a unique academic team structure, results provide insights about how adult learners might be experiencing teams and team projects, an area that has seldom been explored in the literature. These insights can help practitioners design more effective team experiences that minimize frustration and maximize learning for adult students.

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Community College Faculty Self-Efficacy in Student Centered Teaching

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Abstract: The purpose of this study was to investigate if faculty self-efficacy beliefs impacted their choice of teaching methods in the classroom. Self-efficacy beliefs help to explain teacher instructional activities and their orientation toward the education process. Findings have implications for higher education as the strategies faculty use in the classroom are linked to student success.

Faculty members sense of self-efficacy impacts the choices they make when selecting teaching methods for the classroom. McClenney and Peterson (2006), claimed the key to student success was "the strategies faculty use in the classroom to engage students in the learning process. And the more community colleges understand about how faculty use class time and about the education practices they employ, the more they can support strategies that are highly effective in promoting student learning and success (pg. 27)." Community college enrollment has dramatically increased with the demographics of students growing more diverse (Boggs, 2003). At the same time, funding for community colleges has decreased, which has forced community college to reduce faculty development and hire more adjunct faculty who may have expertise in their subject area, but are unlikely to have teaching expertise (Murray, 2010). This convergence of increased enrollment and greater student diversity requires faculty who possess the confidence and ability to use student centered techniques

Self Efficacy

Bandura's (1997, 2012) Social Cognitive Theory describes self-efficacy as the ability of individuals to influence their environment through their selection of behaviors. The educator's degree of self-efficacy plays a major role in decisions about the types of methodology they will use in the classroom.

Consequently, as individuals use their agentic capacity to engage in chose behaviors, they construct an environment that enables them to be successful in what they do. Bandura (1997, 2012) emphasized that self-efficacy beliefs are not static; in other words they can change depending on the difficulty of the task, environmental changes, the individual encounters with failure, or for other reasons. How the individual responds to failure or setbacks is important. According to Bandura, some individuals give up when they encounter obstacles, while others push through the difficulty and ultimately succeed. The former tends to lower self-efficacy beliefs while the latter serves to strengthen them. Those with higher self-efficacy persist longer and set higher performance goals. Most studies of teacher self-efficacy have focused on the primary and secondary school settings. Leslie (2011), however, explored self-efficacy of faculty in a higher education context, specifically regarding their use of discussion teaching methods.

Teacher Selection of Methodology

This study investigated if faculty self-efficacy beliefs impacted their choice of teaching methods in the classroom. Schunk & Pajares (2005) claimed that self-efficacy helped to explain teacher instructional activities and their orientation toward the education process. Faculty decisions about the types of teaching methodologies they use in the classroom may not be

adequate to meet the needs of students. Schuetz (2002) conducted a national survey of 100 community colleges with 1,500 respondents (424 part-time, and 1.062 full time faculty). His study revealed that both groups used an average of 43 percent of their class time lecturing with only 15 percent of the time spent on class discussion. In another survey, McClenney & Peterson (2006) surveyed 3.500 faculty teaching in community and technical colleges in 21 states. They found that 98 percent of adjunct faculty used lecture methods as their primary means of teaching with 31 percent of the same faculty spending over 51 percent of the class time lecturing. In 2009, Christensen analyzed data from the Community College Survey of Student Engagement conducted in 2006. He found that faculty used lecture as their primary means of teaching 33 to 90 percent of the time. Furthermore, he said, "Most disheartening is the fact that almost two-thirds of community college students report that memorization of materials is a large feature of their classroom experience (p. 34). "

McClenney & Peterson (2006) pointed out that how faculty engage students is critical to student learning and their persistence in attaining academic goals. Consequently, they contend that community colleges need to understand the effects of faculty teaching efforts and intentionally address issues of designing and implementing educational experience that "make student engagement inescapable (p.27)."

Christensen (2008) stated that even though some community colleges recognized faculty deficiencies in their choice of teaching methods "few community colleges have an orientation program for new faculty and rarely explain effective teaching methodologies, how to create a syllabus, and the policies of the colleges to new instructors (p. 33)." Keim & Biletzky (1999) found that faculty development programs had a positive effect on faculty choices in classroom methodologies. "Faculty who had participated in professional development were more likely to use small group discussions, demonstrations, and activities promoting critical thinking (p. 727)." Since there is no research that examines community college faculty self-efficacy beliefs about the use of student-centered methodology, data needs to be collected to determine what those beliefs are, and if they impact method selection.

Purpose

The purpose of this study was to increase understanding about community college faculty self-efficacy beliefs regarding their capability to use an assortment of student centered teaching methods within complex classroom environments. The intent was to provide actionable information to community college administrators so they can make informed decisions about allocating resources for faculty development. Next, this study was intended to provide faculty developers with insights about faculty beliefs pertaining to the use of student centered teaching methods. Faculty developers may be able to use this information to strengthen the transfer of learning from teaching method workshops to the classroom. Finally, faculty may find the information useful as they reflect on way to improve how they engage their students.

Methodology

A mixed methods sequential exploratory research design used two data collection and analysis components: quantitative and qualitative. In the first phase, a Likert type survey instrument generated data that informed the development of interview questions for the second phase. The second phase used semi-structured interviews that provided richness and depth to the quantitative data.
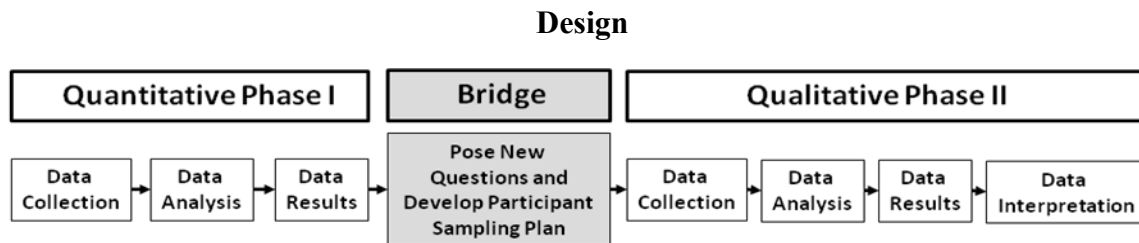
Design

Figure 1.2. Sequential explanatory design: Participant selection model. Adapted from *Designing and Conducting Mixed Methods Research* by J.W. Creswell and V. Plano Clark, 2007, p. 73. Copyright by Sage Publications, Thousand Oaks, CA.

Population

The population for this research included full time and adjunct faculty at four Kansas public community colleges to include: a suburban single campus, a rural small single campus, a rural medium campus, and a rural medium multi-campus.

Sample

Respondents to the survey were asked to volunteer to be interviewed at their respective campus. Volunteers were purposefully selected to provide a diverse mix of gender and subjects taught.

Instrumentation

Dellinger's (2008) research provided a psychometrically sound and valid measurement scale, the Teacher Efficacy Beliefs Scale-Self (TEB S-S) to measure faculty self-efficacy beliefs. The Faculty Self-Efficacy Beliefs Scale (FSE BS) (Leslie, 2011) adapted for higher education faculty, had a Cronbach's alpha of .96. The 30 question Likert scale FSE BS was adapted for use in this research and contained four open-ended questions.

Procedures

Surveys were administered through internal email at each community college with a link provided in the email to Axio at the researchers' institution.

Findings

A total of 1351 surveys were sent, and 157 were returned for a response rate of 12%. There were no significant differences between the independent variable gender and subject taught, and the dependent variable, the question scores on the FSEBS.

Analysis of the four open ended survey questions revealed the following:

Question One- Tell us more about what you believe about your current teaching methods and classroom practice.

Faculty varied widely in describing their teaching behavior with some claiming they support active learning, stress thinking and concept development, encourage students to take ownership of learning, and encourage creativity. Others mentioned using a great deal of lecture, being a bit old school, and finding it difficult to get students to buy into active learning, and feeling that their teaching methods were out of sync with the students. Others had more negative comments, stating that students needed to be entertained, that those who do not thrive in an active classroom should not be in college, and that they were constrained in their teaching by the institution and content requirements of the course. Most described being satisfied or fairly

satisfied with their teaching performance although one faculty member described "having a long way to go before I get to where I want to be." Student centered learning activities mentioned were extensive and several described using a variety of teaching strategies.

Question Two- Tell us more about your professional development as it pertains to teaching in the classroom revealed three general categories of responses: self-development, experience, and education and training. The rural community college had a noticeable lack of self-development opportunities as well as opportunities in industry (experience). Lack of institutional resources both monetary and in release time were mentioned as well as a lack of institutional training. Adjuncts described issues with balancing their work life and part time teaching. Most personal development centered on content area as opposed to teacher development.

Question Three - If you teach in blended learning or online environments, what are your thoughts about your teaching methods? Faculty had a mixture of positive and negative thoughts about blended or online learning with all four colleges having a similar ratio of 4:1; negative comments more prevalent than positive. Positive statements included flexibility; negative included difficulty to engage students, lack of student motivation and participation.

There was extreme variance among colleges in the amount of educational opportunities they provided faculty. Those who had the benefit of adequate training expressed more confidence in their online teaching methods.

Question Four - What kind of technology or social media do you use in your current teaching methods? As in the answer to faculty opportunity for development, this question elicited a wide range of responses related to institutional resources with some faculty having access to a wide variety of learning management tools, publisher supported technology and use of Smart technology. Others were limited to Blackboard with one institution unable to use Blackboard, except for online testing. For those with greater technical options, some saw their institutions as using blended learning as a cost savings option without the proper understanding of how technology best supports learning.

The open-ended comments in the survey findings were consistent with the themes that emerged in the interviews.

Qualitative

Theme One

In the qualitative interviews, those interviewed expressed satisfaction with their teaching skills. However, what they considered important teaching skills and good teaching varied considerably, but fell into three general categories. The first group focused on care and creating a safe environment where students felt at ease and they expressed a desire to meet the needs of diverse students. Student success stood out as a top priority with one interviewee describing herself as a "chaser" who followed students carefully to make sure they completed tasks. Another advocated being patient with students, and not expecting too much too soon. They believed the teacher should help students get excited about the subject being taught. If they judged they had failed at this task, they accepted blame and wanted to be better teachers. Often, poor student evaluations and classroom conflict led them to this conclusion and they described being upset when students didn't like them. One individual taped her class to observe her behavior and discovered she talked in a "teacher voice" to students which could be considered condescending. Another researched conflict management as he felt this was an area of weakness.

The second group incorporated elements of the first and third group. Their concern for students manifested itself in their wishes to create a critically reflective classroom where students

could develop a passion and excitement for the subject. Modeling critical thinking, challenging students views in a respectful manner and opening students minds to new perspectives were their priorities. One expressed the opinion that students were unable to remember content, but would perhaps remember ways of thinking. Another, however, stated she wanted to shift students focus "from grades to really learning something." This group described constantly trying new techniques as "different groups react differently to learning strategies- you've got to be flexible and ready to move onto something else." This need to continuously improve techniques characterized this group.

The third group described a real concern with content. Good teachers to this group were subject matter experts and their focus was on personal knowledge development. They measured their effectiveness based on how current they were in their field as one individual stated, "If we can't show them and train them how to use it here – the employer is not going to want to re-train them all over again." This group tended to teach competencies and viewed good teaching as connecting class content to the real world. Their teaching focus was "hands on" but one sequenced 1) talk 2) test 3) lecture 4) hand on as his preferred methodology. This individual claimed he was not overly innovative in teaching as he spent so much time keeping current with technology.

Theme Two
The attitudes faculty held about good teaching impacted choices they made in the classroom, but also their faculty development choices.

But the more important factor that impacted their faculty development was institutional support.

One of the more dramatic findings appeared in how different the four community colleges were in offering and supporting formal faculty development opportunities. Faculty financial support for conferences, and travel abroad existed at one school, while a range of modest support to no support existed at the other community colleges. The same imbalance existed with in-house faculty development. The financial health of the community college played a part, but attitude of senior administration also impacted both the frequency and nature of on-campus faculty development offerings. This was especially true when faculty spoke of faculty development for online teaching. Concerns about their ability to teach online was a source of self-efficacy for many.

Faculty spoke of development in two tracks: teaching and their subject content. Most faculty development focused on subject matter content. Learning how to improve teaching was problematic due to time constraints and lack of opportunities and resources. Several spoke of themselves as constantly learning about their content area but struggled to describe how they improved their teaching. Online sites and webinars were mentioned as well as learning from fellow teachers. Faculty expressed a desire to meet more often with fellow faculty members; adjuncts especially mentioned a sense of isolation.

Discussion
Faculty's views on self-efficacy are linked to their beliefs about how a good teacher behaves. While grouped into three overlapping categories, each faculty member interviewed was unique. Faculty members tended to view themselves positively in the areas they considered important to good teaching, but did not mention may of the survey items that dealt with student centered teaching

Faculty tended to spend their limited time and resources on getting better at what they were already good at—usually subject matter content. Frequently blaming administration for

conditions such as bureaucratic reporting procedures, poor inservices, lack of resources for improving teaching, faculty expressed frustration. . If institutions want faculty to use student-centered methods, they must first make faculty aware of their existence and importance. Without clear leadership and direction from higher administration this situation is unlikely to change.

The implications of this study should be useful in increasing the understanding of faculty self-efficacy in community colleges. Community college administrators may find the results of the study useful as they make decisions about allocating limited resources, especially in the area of faculty development. Faculty developers may find uses for this study as they design ways to present interactive teaching methods to faculty members (Burnstad, 2002). They may also increase their insight into how faculty decide to use their newly acquired interactive teaching skills. The latter is important in that faculty developers can collaborate with faculty in the application of skills, experience success with those skills, and continue to use them in their classrooms. Ultimately, students are the beneficiaries of improved faculty teaching methods. Based on their experiences in the classroom, students may elect to continue their education, achieve their academic goals, and perhaps transfer to four-year institutions.

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A Phenomenological Observation of Two Theatrical Learning Environments

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Abstract

This modified qualitative study focused on observations of learning procedures and performance outcomes of two theatrical learning environments (TLE), using a select set of phenomenological observation and recording procedures to ensure minimization of researcher bias. Observational results were compared to previously published observations of a large lecture hall learning environment at a Midwestern university. Observational results were also compared to a select set of learning theories to determine similarities in observed learning procedures to those theories. This study reveals differences in methods of acquisition of knowledge and skills in a TLE and the acquisition of same in the lecture hall environment. In the large lecture hall descriptions, the individual learner's preset learning measurement options of ABCDF or Pass/Fail, individual option of choice to be present but non-interactive within the learning environment, individual option of choice of when to learn material and in what manner (for instance, cramming for a final), option of choice of attention level when physically present in the learning environment, and other options all affect the individual learner's achievement level while minimally impacting the learning and achievement options of other members of the lecture class. This contrasts with a TLE, where failure is not a pre-listed option, maximization of learning and skills development is a constant goal individually and severally, interactivity with other learning environment members is mandated, material must be progressively learned and mastered by all members at essentially the same rate of progress, attention level must remain high, and there may well be multiple 'final exams' wherein virtually 100% of text materials must be transmitted verbatim in a meaningful way to a third party (an audience) through skills learned and/or improved. Comparisons of learning theories reveal this process to be most closely allied with, but still significantly different from, collaborative learning theory.

Purpose of The Study

Theatron is Greek for 'the seeing place'. Observation is part and parcel of what goes on in that type of environment. Is it possible, through an unbiased observation of how a theatrical learning environment works, to improve the potential for learning in a large lecture hall environment, a 'typical' smaller live classroom environment (whatever that is), or other group learning environments?

Perspective

Theatre is an educational device. The earliest forms of theatre were concerned with the transfer of and preservation of information through oral recitation of stories, songs and poems. All of the advances in theatre from that early point of oral recitation on to present day Broadway

extravaganzas can essentially be defined as technical improvement. The basic functionality of the theatre environment remains the same – information transfer. Even theatre that is classed as pure entertainment involves information transfer.

Brief Examples of Theatrical Learning Environments (TLE) in Use Today

TLE as an instrument of information transfer within a primary educational system occurs to a limited extent in some primary and secondary school environments in the United States. It is much more extensively used at that level in other countries such as Israel, where traveling professional theatrical companies are regularly employed to broach subjects such as bullying, anti-smoking campaigns, road safety, and health issues. Another example of a TLE would be Focused Interactive Theatre, or Forum Theatre, used by the political activist Augusto Boal (1973) as part of his "Theatre of the Oppressed." Originally the technique was developed by Boal as a tool for social and political change, principally in Brazil, but since then it has been widely adapted and used for purposes of education worldwide, including the subject areas of politics, human rights, ethics, sexuality, globalization, multiculturalism, and social action. Psychodrama and Sociodrama are clinical and semi-clinical social and therapeutic applications of a TLE.

<div align="center">

Research Design

</div>

This study involved a method of phenomenological observation and recording that Groenwald (2004) referred to as simple descriptive phenomenology. Simply put, the researcher observed and recorded the phenomena occurring from the beginning of the rehearsal procedures all the way through to the final production and audience-attended presentations of two plays while excluding as much as possible any researcher/observer bias in either the observations or the recording of those observations. Recording methods included on-site field notes and videotape, with post-observational correction of field notes to further eliminate spontaneous bias and to incorporate reviewed observation via the videotape to enhance the field notes. This process was devoid of any other goals.

Research Questions

None. Phenomenological observation is just that – observation. The usual methodology of a pre-research list of assumptions, research questions, and focus of research observations do not apply. To have research questions thought out and written down prior to an observation or observations implies having an agenda that negates the neutrality of the observation (Flesher, 1997). Additionally, observation needs to be widespread and inclusive. To concentrate on particular phenomena during an observation, such as focusing in the camera on a particular actor or area of action in a scene, is to commit observational focal point bias. Friedman (2010) illustrated this latter observational bias of focus in a published research critique titled *Why Scientific Studies Are So Often Wrong: The Streetlight Effect.* In it he states that if you only focus on what is brightly illuminated (deemed important or relevant by the observer, or phenomena easy to observe within the illuminated zone of the 'streetlight') you hazard missing what is going on elsewhere, which may be just as important or relevant, or possibly more so.

Relevance. The practical implication of this approach in the field of educational research is summed up concisely by Chamberlin (1969, p. 127) as follows: "Most educators fail to understand what they do because they are preoccupied with what they *should* do (italics mine). Responsible educational decisions can be made when careful description comes before prescription."

Limitations and Interpretive Bias

  Despite the rigorous attempts to avoid bias mentioned above, the researcher's field notes and subsequent written text describing observations are in actuality a truncated and approximate interpretation of events, not a literal ongoing minutely detailed transcription of events, which would be almost impossible to accomplish. Likewise, anyone reading the researcher's written text is performing an exercise in hermeneutics - in essence re-interpreting the transcribed interpretation, which is a symbolic approximation (written words) of the observer's original interpretation. Some bias inevitably creeps into the process. Nevertheless observations must be transcribed in some manner, and the transcription process necessarily involves interpretation, approximation, and symbolism. Thus observational bias is never truly eliminated, only minimized through vigilant effort to do so. Even the grinding realism of the video camera is accomplished from a specific point of view.

Population Sample

  The populations used for this study consisted of 16 actors and one unpaid director involved in
the production of *The Wiz*, and 12 actors and one salaried faculty director involved in the production of *The Adding Machine*. All actors and directors were adults ranging in age from 19 to 59.

Plays Observed

  The study utilized long-term phenomenological observation and recording of the organization, development and production of two plays that were brought to fruition on stage before live audiences in Kansas in 2011. The first theatrical production observed was *The Wiz*, a 1974 musical adaptation of *The Wizard of Oz*. The production was comprised of an all-volunteer unpaid cast involving the participation of local residents from two Midwestern towns along with several transient students from an education and career technical training program administered by the U. S. Dept. of Labor, focused on providing career technical and academic training for young adults. *The Wiz* was presented to live paying audiences at a community theater in nine performances from Sept. 23 to Oct. 9 in 2011. The second theatrical production observed was *The Adding Machine,* a 1923 expressionistic drama by Elmer Rice that is often cited as a landmark of American Expressionism. This production was presented to live paying audiences as a main stage performance at a large university Auditorium on the campus of a Midwestern university in three performances, November 10, 11, and 12 in 2011. All players involved in the production of *The Adding Machine* were unpaid volunteers and were current students of the university.

Actor and Director Interviews. Post-observational interviews were conducted with all actors and directors within approximately one week following the final performance of the play. Actors were presented with a standardized question asking them to compare their theatrical learning experience to previous learning experiences, similar or dissimilar. All responses were videotaped. Both directors were interviewed on videotape separately and at length (approx. 90 min. each) concerning all aspects of the learning and production process.

Analysis of the Data

  Content analysis of written notes transcribed by the observer were subjected to certain qualitative data mining procedures recommended by Berg (2008) in *Qualitative Research Methods for the Social Sciences,* including open coding, manifest content analysis, and latent

content analysis, defined as "…analysis extended to an interpretive reading of the symbolism underlying the physically presented data" (Berg, 2008, p. 176). Post-observational actor/director interviews were examined for supportive/contradictory statements concerning the phenomenon observed by the researcher during the recording process. Interviews were subjected to the same qualitative data mining procedures.

Findings and Conclusions

Phenomenological observation of the two theatrical learning environments revealed consistent volunteerism of participants, strong commitment to process and goals, multiple reading and clarification of text materials, interpretive presentation of text material to a third party (audience), striving for high performance levels, self and group awareness of shortcomings in skills and knowledge acquisition, a positive attitude about improvement, and several instances of overcoming of shyness. Categories addressed in findings were commitment, knowledge attained, competency, memorization, repetition, the role of the director/facilitator, interactivity of participants, maximum goal attainment, interpretation of text and physical delivery of text, dealing with inattention or lack of focus, and pride of accomplishment. Post-observation interviews supported the observational findings listed above, with five actors (all in *The Adding Machine*) expressing regret that they "fell short of their personal best" in some of the performances and wishing there had been more performances scheduled (additional final exams!) so that they could have improved or perfected their skills. Director comments concentrated more on critique of technique and individual performance, but generally supported the observational findings as well.

Comparison of Analysis of Data to Learning Theories

It is very easy to get lost in the weeds when discussing learning theories - there are so many. A brief and truncated selection follows that reflect at least some theories that may apply to the learning behavior observed in the two theatrical learning environment observations. This researcher makes no attempt to insert an opinion about which theory is best, or to implicitly rank learning theories via the order of their appearance. They appear in alphabetical order.

Andragogy. Knowles (1984) stated that the process of learning is considered to be more important than the specific content of what is being learned. Also that (1) adults need to know why they need to learn something, (2) adults need to learn experientially, (3) adults approach learning as problem-solving, (4) adults learn best when the topic is of immediate value, and (5) instructors should adopt a role of facilitator or resource person rather than lecturer or grader.

Collaborative learning. Team learning, study groups, cooperative learning, collective learning, learning communities, peer teaching and learning, etc. are examples. Collaborative learning happens when groups of learners choose to help each other in the learning process with a common goal in mind, namely that they will all succeed together (Dillenbourg, 1999, p. 33).

Community learning. Community learning generally takes place outside of conventional education practices. It is deliberate and purposeful learning, seeking to acquire knowledge and/or skills; it does not necessarily follow the strict timetable of a regular academic institutional year; and there is no academic institutional accreditation or validation (Brookfield, 1983, p. 12).

Constructivism. Constructivism is concerned with conditionalized knowledge, information paired with an experiential activity, event, environment, or all three. A learning environment that is cooperative rather than a group of individual learners, the establishment of sequential activities for achieving objectives, and learning objectives that are based on needs and interests of learners, are all concerns of constructivism (Duffy & Jonassen, 1992).

Situated learning theory. Situated Learning Theory is another form of collaborative learning theory concerning knowledge acquisition in specific environments or locations (Lave & Wenger, 1991). In part, it states that learning that takes place in a regular classroom environment is often an abstract learning experience. It concentrates on the establishment of a 'learning community' rather than a room full of individual, minimally-connected individual learners. It emphasizes that many types of learning should ideally require a certain amount of social interaction and collaboration. (Anderson, J., et al. 1996, p. 5)

Social learning theory. In Social Learning Theory people learn through observing others' behavior and the outcomes of those behaviors (Bandura, 1977). It is chiefly concerned with real-world, real-time human interaction. Necessary conditions for effective learning are attention, retention, reproduction, and motivation.

Comparison of Analysis of Data to a Lecture Hall Environment

Briefly, the level of a particular learner's participation, interaction, cooperation, and investment is generally arbitrary in a lecture hall learning environment. The author has coined the term "wallflower effect" to indicate that it is entirely possible for a student to attend every meeting of a lecture hall class and participate minimally or not at all without affecting other students or altering the lecture hall process.

Implications for Adult Education Theory and Practice

Attempts to integrate parts of the theatrical learning environment into adult education practice that facilitate continuous and continual competency during the course of learning material and skills, high rates of constructive feedback, individual investment in the learning process, a collaborative effort to maximize goals, and a sense of personal accomplishment in the form of "owning" the course material and skills gained, can only be helpful. Many learning theories, as noted above, already incorporate parts of this process.

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Health Literacy and How Rural Communities Understand Hypertension Information in Kabale, Uganda

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Abstract: This research examines health literacy and how rural communities understand hypertension information in Kabale, Uganda. Commonly defined as an individual's ability to access, understand, and use information to promote and maintain positive health and well-being, health literacy and hypertension has yet to be problematized within an African context.

Introduction

The research and discussion on health literacy are rich, complex, and ongoing. The definition of the term "health literacy" has generated fierce debate and continues to be interpreted, defined, and operationalized in multiple ways. Consequently, the definition of *health literacy* and *health illiteracy* is muddled by the multitude of actors who possess competing agendas, ideologies, and cultural values. Elements of a common definition have emerged over the last five years to include an individual's ability to *access*, *understand*, and *use* health information to promote and maintain positive health and well-being. These common attributes are further defined by Sorensen et al. (2012) as an individual's ability to "seek, find, and obtain health information *(access)*… comprehend the health information that is accessed *(understand)*… and apply the information to make decisions to maintain and improve health *(use)*" (p. 9). While the operationalization and problematizing of these elements becomes muddled depending on one's ideological framework, scholars do agree on the associated evidence between low health literacy and health related skills.

In adults, moderate evidence suggests that low health literacy is associated with patient access to care and health-care related skills. Studies suggest low levels of health literacy have affected the following areas:

- Increasing emergency care and hospitalization amongst elderly patients with low health literacy (Cho, Lee, & Arozullah, 2008; Howard, Gazmararian, & Parker, 2005).
- Reading and interpreting medical labels correctly (Davis et al., 2006).

Additionally, research has concluded that while low health literacy is found across all demographic groups, it disproportionately affects non-White racial and ethnic groups, the elderly, individuals with lower socioeconomic status and education, people with physical and mental disabilities; those with low English proficiency (LEP), and non-native speakers of English (Kutner, Greenburg, Jin, & Paulsen, 2006; Neilsen-Bohlman, Panzer, & Kindig, 2004). Furthermore, Schillinger (2011) found the following:

> Vulnerable populations have been described as subgroups that, because of shared social characteristics, are at higher risk of risks. This implies that their vulnerability is socially determined by the structural nature of society, and that vulnerable populations, by virtue of being vulnerable, are much more likely to be at high risk of being exposed to risk of

illness. Vulnerable populations are exposed to contextual conditions that distinguish them from the rest of the population (p. 13).

Nowhere are vulnerable populations and its shared characteristics more prevalent than in Sub-Saharan Africa. People in Sub-Saharan Africa (SSA) have the worst health, on average, in the world. The World Health Organization (WHO) estimates the region has 11% of the world's population but carries 24% of the global disease burden (WHO, 2006). With less than one percent of global health expenditure and only three percent of the world's health workers, Africa accounts for almost half the world's deaths of children under five, it has the highest maternal mortality rate, and it bears a heavy toll from infectious diseases such as HIV/AIDS, tuberculosis, and malaria (WHO, 2006). Yet, while infectious diseases currently dominate the discourse of disease burden and donor support, there is an emerging epidemic that poses a major threat to the health of African nations. According to the WHO, the largest increase in Noncommunicable disease (NCD) deaths will occur in Africa. Furthermore, in African nations NCDs are projected to exceed the combined deaths of communicable and nutritional diseases and maternal and perinatal deaths as the most common causes of death by 2030 (Mathers, Fat, & Boerma, 2008). Noncommunicable diseases also known as chronic diseases, can be categorized into four disease types: (1) cardiovascular diseases (CVD), (2) cancers, (3) chronic respiratory diseases and (4) diabetes. These four disease types account for 80% of the 36 million NCD deaths per year and outnumber worldwide death, disability, and economic burden rates of more well-known infectious diseases (WHO, 2013). While high-income economies have made significant gains in reducing chronic disease mortality in the past decades, low and middle-income countries (LMIC) are facing the mounting burden of risk factors that lead to chronic disease. According to the WHO (2013), "Nearly 80% of NCD deaths—29 million—occur in low- and middle-income countries. More than nine million of all deaths attributed to NCDs occur before the age of 60; 90% of these "premature" deaths occurred in low- and middle-income countries."

Today, hypertension is the leading cause of cardiovascular mortality (heart failure) worldwide, both in industrialized and in low-income developing, countries and increasing rapidly in SSA (Lopez et al., 2006; Seedat, 2000). Additionally, if left untreated, hypertension can lead to kidney failure, blindness, stroke, and enlarged arteries (aneurysm). As the global disease burden of hypertension becomes more understood by the academic and medical community, the amount of research conducted in developing countries has started to increase. For example, recent cross-sectional studies of the prevalence of hypertension in SSA have demonstrated significant prevalence. The Millennium Village Project found a hypertension prevalence of 27.3% in Malawi and 26.8% in Mbola, Tanzania. It is even more prevalent in the semi-urban areas, for example in Ghana at 29% and in Tanzania at 40% (de Ramirez et al., 2010). In Uganda, a recent study concluded that "one in every three adults aged 20 years or older in the rural Ugandan district of Rukungiri is hypertensive" (Wamala et al., 2009, p. 157). This becomes worrisome when one considers in 1941 the first published report on hypertension prevalence in Uganda estimated prevalence at 2.9% among adults (Williams, 1941, as cited by Wamala et al., 2009). In Uganda, hypertension health literacies have yet to be problematized and examined. Thus, it is imperative that its common attributes *access*, *understanding*, and *use* are investigated, analyzed, and compared within their own cultural context.

Research Questions

   This intrinsic case study used qualitative research methods, specifically semi-structured interviews, observations, and document analysis to understand how hypertension health literacy

information was accessed, understood, and used by community members and how those choices affected health outcomes in Kabale, Uganda. Specifically, the research sought to answer the following questions:

1. How do adults diagnosed with hypertension in Kabale, Uganda access, understand, and use hypertension information?
2. What barriers exist in accessing, using, and understanding hypertension information and how do existing barriers impact hypertension care?
3. What cultural perceptions hinder or enable access, understanding, and use of hypertension information.

Research Site

Kabale is located in Kabale District; in the Kigezi region of southwest Uganda.The center of town is marked by small retail shops that provide goods and services to truckers using the main road to transport goods to the capital cities of Kampala in the north and Kigali, Rwanda to the south. Another road just outside Kabale will route travelers westward to the Democratic Republic of Congo. Although primarily used as a transportation hub, Kabale does attract tourists on their way to Bwindi National Park to track endangered gorillas. Other key demographics include:

Kabale General Population: 498,300
Language: Rukiga, Luganda, English
Employment: Eighty-five percent (85%) of the population in Kabale are engaged in full-time agriculture. Of this segment, 84.6% are dependent on subsistence agriculture as the primary source of livelihood.
Hypertension prevalence: One study conducted in Rukiga estimated hypertension prevalence to be 30.1% (Wamala, et al., 2009)

Summary of Findings

This summary of research identifies key findings for each research question based on interviews, observation, and analysis.

Key Findings Related to Research Question 1

How do adults diagnosed with hypertension in Kabale, Uganda access, understand, and use hypertension information?

1. Hypertension information was accessed from both formal and informal knowledge bases. These included the hospital, church, radio, newspaper, traditional healers, witchdoctors and rural community members.
2. Participant understanding of hypertension was limited to symptomatic and behavior modification knowledge. Participants could identify symptoms and list certain foods to eat or avoid, but were unable to conceptualize and associate factors of risk, causation, treatment, disease association, and psychological and physiological effects.
3. Participants took four actions in accordance with their access and understanding of hypertension information: Modified their diet, took prescription medication, visited a traditional healer or witchdoctor, or took no action at all.

*Note: Although the diet modification and prescription medication are the best biomedical solutions for treating hypertension, the barriers to these option often precluded participants from taking any action at all.

Key Findings Related to Research Question 2

What barriers exist in accessing, using, and understanding hypertension information and how do existing barriers impact hypertension care?

1. Hypertension has yet to be problematized in Uganda, thus traditional health literacies used to create awareness and inform the communities about hypertension have not been developed.
2. Lower levels of the formal health system are ineffective providers of information and care for hypertension due to a lack of training and resources. This might explain why participants experienced symptoms of hypertension for a significant amount of time prior to a biomedical diagnosis.
3. Physical access barriers to the hospital such as poor roads, long distances, and transportation costs limited the utilization of health care and treatment options for participants.
4. Print literacies were ineffective in the rural communities.
5. The church was an effective place to access health information, yet lifestyle modification messages and a more dangerous message of prayer over seeking medical treatment were problematic.
6. "Free" hypertension medicine was often not available at the government hospital, thus patients were referred to private dispensaries where they had to pay for their medication, which they often could not afford.
7. Lifestyle modification messages were ineffective in the absence of education, support, and available resources.
8. Radio information was limited and communicated a lifestyle modification message when discussing hypertension.

Key Findings Related to Research Question 3

What cultural perceptions hinder or enable access, understanding and use of hypertension information for adults diagnosed with hypertension in Kabale, Uganda? In the absence of hypertension information, cultural perceptions of disease and symptoms were attributed to the supernatural and bewitching.

Discussion

It is evident from this research that significant barriers to access, understanding, and use of hypertension literacies need to be addressed if this burgeoning chronic disease is going to be effectively managed in rural African communities. Hypertension continues to escalate in low- and middle-income countries where health systems are weak and the resources and capacity to address disease is limited. This leads to an increase in people living with hypertension going "undiagnosed, untreated, and uncontrolled" (WHO, 2011, p. 10) which ultimately contributes to high rates of cardiovascular mortality in these countries. Hypertension can be prevented, but it will require a coordinated and integrated approach by multiple stakeholders including

government policy makers, health professionals, private industry (e.g., food manufacturers, pharmaceutical companies, medical device suppliers) academia, and civil society (WHO, 2011). Access barriers to lower levels of the health system contributed to symptoms going undiagnosed and an increase in health risk for participants. Limited lifestyle modification messages prescribed by doctors and communication modalities such as the radio and newspaper were ineffective and created more confusion and frustration then understanding and action. Cultural perceptions of the supernatural and bewitching were reinforced in the absence of information, contributing to a low utilization of the health system and increasing the health risk for participants.

The challenge ahead for key stakeholders is significant. As adult educators, we must force our way into the conversation and make known the value we add in promoting a participatory approach to education. If left to policy makers and health professionals, a top-down Western based "condomcentric food-pyramid" approach to hypertension education is imminent. Research participants in this study require more and deserve better. Adult educators must answer the bell, accept the challenge, and forge our way into the conversation. We must be the voice at the table for rural communities like Kabale, Uganda.

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Bringing Clarity to Transformative Learning Research

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Abstract: This paper presents the results of a review of the literature on transformative learning theory that focused on transformational outcomes. The wide variety of outcomes present in the research literature are organized into a typology, and recommendations are made for future scholarly work using the theory.

The popularity of transformative learning theory over the last several decades speaks to the interest in understanding highly impactful learning experiences. However, in our zeal to grab ahold of a theoretical lens that would allow us to understand and convey some of the far-reaching affects of learning in people's lives, the field has taken the well-theorized grounding that Mezirow provided and diffused it to accommodate almost any kind of learning outcome. The term *transformative learning* has now been used to refer to such a wide variety of phenomena that it has lost any distinctive meaning.

Building on social constructivist premises, Mezirow careful articulated the learning outcomes he was describing. He used the terms *transformative learning* and *perspective transformation* to refer to the process of "becoming aware of one's own tacit assumptions and expectations and those of other and assessing their relevance for making an interpretation" (Mezirow, 2000, p.4). Further clarifying, he said:

> Transformative learning refers to the process by which we transform our taken-for-granted frames of reference (meaning perspectives, habits of mind, mind-sets) to make them more inclusive, discriminating, open, emotionally capable of change, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action. … (Its) focus is on how we learn to negotiate and act on our own purposes, values, feelings, and meanings rather than those we have uncritically assimilated from others—to gain greater control over our lives as socially responsible, clear-thinking decision makers. (p. 7-8)

As the theory grew in popularity, scholars approached the study of TL from a variety of disciplinary perspectives. During the first 25 years of the theory, there were four primary approaches that scholars used to inform their approach to TL: the psychocritical approach of Mezirow, as well as the psychodevelopmental, psychoanalytic, and social emancipatory approaches (Taylor, 2008). More recently, other approaches have evolved, including the neurobiological, cultural-spiritual, race-centric, and planetary (Taylor, 2008). Every approach stems from different literature bases with their respective premises and foci, which result in widely differing descriptions of the learning outcomes that are *transformative*.

For there to be value in the theory, we need clarity about the terms we use. I believe there are indeed learning experiences that are so deep and profound that they can justifiably be considered *transformative*. Further, Mezirow's formulation of transformative learning, although groundbreaking, has proven to be not quite sufficient to encompass the varieties of transformative learning outcomes that researchers have observed. What we need to do as a field

is to delineate the variety of phenomena that can be understood as transformative so that we can articulate clearly the learning experiences we are trying to describe.

A Preliminary Typology of Transformative Outcomes

In 2014, a team of researchers performed an analysis of all the articles using transformative learning theory published in 1) Adult Education Quarterly; 2) Journal of Transformative Education; and 3) Adult Learning from January 2003 through October 2014. This search yielded 240 articles. After filtering out articles that made no inference to outcomes, our study examined 206 articles. For each article, we looked for the implicit and explicit ways that the authors defined transformative outcomes. Often, because of Mezirow's influence on the theory, scholars described transformational outcomes simply as a change in one's *frame of reference*. However, we felt that this term was too broad; it is frequently used to describe multiple ways in which a person makes meaning differently. Therefore, we sought for finer articulations of learning outcomes. As this form of analysis is unique, an example may be illustrative. The "planetary" perspective offered by O'Sullivan, Morrel, and O'Connor (2002) offers the following definition of transformational outcomes:

> Transformative learning involves experiencing a deep, structural shift in the basic premises of thought, feelings and actions. It is a shift of consciousness that dramatically and permanently alters our ways of being in the world. Such a shift involves our understanding of ourselves and our self-locations; our relationships with others and with the natural world; our understanding of relations of power in interlocking structures of class, race and gender; our body-awareness, our visions of alternative approaches to living; and our sense of possibilities for social justice and personal joy. (p. xvii)

As this a particularly comprehensive definition, it offers insight into the approach to the coding of articles in this study. If an article used this exact definition, then we looked for specific outcomes that the article used to define the overall learning experience. In this case, we extrapolated each of the following:

- Shift in basic premises of thought, understanding of relations of power
- Shift in feelings
- Shift in actions
- Shift in consciousness
- Altered ways of being in the world
- Shift in understanding of ourselves
- Shift in self-locations
- Change in relationships with others and the natural world
- Acquisition of new focus of attention (on relations of power in interlocking social structures)
- Change in body-awareness
- Becoming open to visions of alternative approaches to living and sense of possibilities

We then evaluated the excerpts and assigned codes, splitting or merging coding categories as seemed best to capture the intent of the authors. Almost every article had at least two distinct codes, and most of them had three or four. When an article had multiple excerpts with the same assigned code, we combined them so that multiple descriptions in the same article

did not skew the overall results of the analysis. Among the 206 articles, there were a combined 1,200 coded excerpts, therefore averaging six codes per article. The excerpts resulted in 56 different codes, which we eventually coalesced into six broad categories.

This process yielded the following general categories of transformative learning outcomes.
- Worldview
- Epistemology – Ways of Knowing
- Self
- Behavior – Action
- Development – Increased Capacity
- Ontology – Ways of Being

The following descriptions provide more information about each category of transformative learning outcomes along with the number of articles in which each subtheme was found.

Worldview refers to changes in underlying worldview assumptions or conceptualizations. The subthemes from which it was derived were:
- Changes in Assumptions, Beliefs, Values, Expectations (in 136 articles)
- Reorganization of Understandings (78 articles)
- More Comprehensive or Complex Worldview (57)
- New Awareness (of something external to oneself) (26)
- New Cognitive Understanding (7)
- More Functional Worldview (7)

Epistemology – Ways of Knowing
These outcomes refer to changes in epistemic habits, including more autonomous, systemic, authentic or embodied ways of knowing. Subthemes were:
- New Ways of Interpreting Experience (98)
- More Open (59)
- More Discriminating (40)
- More Autonomous (24)
- Extra-Rational Ways of Knowing (22)
- Shift in Thoughts and Ways of Thinking (21)
- More Reflective (19)
- New Ways of Knowing (as per Kegan's model) (8)
- Dialogical Thinking (4)
- Greater Epistemological Awareness (4)
- Negotiating Meaning via Dialogue (4)
- More Accepting of Uncertainty (2)

Self
Outcomes related to Self refer to changes in one's sense of identity, relatedness to others, self-efficacy, empowerment, and so forth. Subthemes were:
- Self-in-Relation to Others/World (72)
- Identity or View of Self (52)

- Self-Knowledge (36)
- Empowerment or Responsibility (31)
- More Authentic (27)
- Emancipatory (19)
- Self-Efficacy (9)
- Change in Personal Narrative (8)
- Change in Meaning or Purpose in One's Life (7)
- Change in Personality (4)

Behavior – Action

Behavioral or Action outcomes refer to changes in observable behavior.
- Actions Consistent with New Perspective (50)
- Social Action (39)
- New Behavior (37)
- New Professional Practices (17)
- New Skills (15)

Development – Increased Capacity

These outcomes refer to development of cognitive abilities in one or more domains.
- Change in Consciousness (29)
- Cognitive Development (13)
- Increased Spirituality (13)
- Psychological Growth (6)
- Subject-Object Differentiation (6)
- Better Adjusted to Life Demands (5)
- Wisdom (1)

Ontology - Ways of Being

These outcomes refer to changes in deeply established dispositions and tendencies that affect the way a person affectively experiences life and how they physically and emotionally react to experiences.
- Affective Experience of Life (29)
- Ways of Being (24)
- Attributes (17)
- Mindful Awareness / Present in Moment (3)

A Problem with Definitions

These learning outcomes demonstrate that Mezirow's definition of transformative learning is too limited; although it describes one way in which a person's frame of reference can be transformed, it does not encompass many other ways. The same critique can be leveled at the *planetary* definition offered as an example above. The research literature has demonstrated that there are a wide variety of learning outcomes that can justifiably be considered *transformative*. We should define transformative learning broadly in order to accommodate these outcomes. A suitably broad definition of transformation is: ***a dramatic change in the way a person experiences, conceptualizes and interacts with the world***.

Our meta-analysis revealed that many scholars used the term *transformative learning* to refer to relatively minor changes – changes that are almost certainly *not* transformative for the learner. To be considered *transformative,* learning outcomes must present both depth and breadth of change. **Depth** refers to the impact of a change, or the degree to which it affects any particular component listed above. **Breadth** refers to the variety of contexts in which a change is manifest. For instance, one article in our meta-analysis was based on a learning activity that taught a critical race epistemology – or *Way of Knowing*. For white students, the learning was considered transformative because they exhibited the ability to use a critical race epistemology in class. I disagree; the ability to utilize a particular epistemology is indeed a learning outcome, but it is not necessarily transformative. The use of a critical race epistemology would need to become habitual (depth) in a variety of contexts (breadth) rather than simply demonstrated on demand in class. There was no evidence presented in the article that the learning was impactful enough on the learners' lives, in terms of depth or breadth, to be considered transformative. The characteristics of sufficient depth and breadth are necessary for a change to be considered *dramatic* according to the definition offered above.

Implications for Future Research and Theory

Researchers should reserve the use of the term *transformative learning* for use only with learning experiences that result in ***a dramatic change in the way a person experiences, conceptualizes and interacts with the world***. They should specify the ways that learning outcomes impact the way a person experiences, conceptualizes and interacts with the world, and ensure that such changes are indeed dramatic by providing evidence of depth and breadth of change. Following is a tool that researchers can use that incorporates a typology of transformative outcomes and focuses attention on clarifying the impact of each component.

Transformational Outcome	Depth / Evidence of Deep Impact	Breadth / Evidence of Impact on Multiple Life Contexts
Worldview		
Epistemology – Ways of Knowing		
Self		
Behavior – Action		
Development – Increased Capacity		
Ontology – Ways of Being		

This typology aids scholars to articulate changes to the way that learners experience, conceptualize and interact with the world. For each type of outcome, scholars should articulate one or more specific ways that learners have changed in the way they experience, conceptualize, and/or interact with the world, possibly using the subthemes described above as a framework. Any particular transformative experience will likely include several of the learning outcomes in this typology, and scholars should be comprehensive and explicit about the types of learning outcomes they are describing.

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The Political Independence of the Working Class: Antonio Gramsci's Pedagogical Leitmotif

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Abstract: This paper argues that the leitmotif of Gramsci's theory and practice was the political independence of the working class. The centrality of pedagogy in this leitmotif is captured by Gramsci's concept of catharsis.

In discussing how to approach a writer's body of work, Antonio Gramsci (1971) famously argued for the importance of finding an author's leitmotif or guiding thread. Gramsci made this remark specifically in reference to his own approach to Marx, and not surprisingly many scholars have found it appropriate to take up Gramsci's methodological suggestions in approaching Gramsci's own body of work. For almost every one of Gramsci's major concepts one can find a Gramscian scholar who identifies it as the leitmotif or core concept running through Gramsci's writings and, in particular, in his *Prison Notebooks*.

I am following Gramscian scholars in identifying a leitmotif, but I am doing so with a few caveats. First, I do not draw on one of Gramsci's key concepts as a leitmotif, but rather on a major political goal of his which, while it is a goal of all Marxist revolutionaries, it also has many affinities with ideas at the heart of social justice-oriented education. The goal that Gramsci shared with all revolutionaries, and which I believe is the leitmotif of his theory and practice, is the political independence of the working class. My second caveat is that I do not pose the political independence of the working class as a leitmotif in opposition to Gramscian scholars who have identified other key concepts as the leitmotif in Gramsci's work. Since I understand Gramsci's key concepts as interrelated and part of a conceptual totality, I think one can identify almost any of his key concepts as foundational or, at least, fundamental to his conceptual totality.

My third caveat is that the goal of working class political independence, while in fact central to Gramsci's theory and practice, also allows me to demonstrate how pedagogy plays a key mediating role in the interrelatedness of his major concepts. Educational action is at the heart of Gramsci's major concepts, it is also the connecting glue between them. For example, Gramsci believed that people's adhesion to prevailing commonsensical notions or hegemonic thinking was the product of a pedagogical process. He said that "every relationship of 'hegemony' is necessarily an educational relationship" (Gramsci, 1971, p. 350). When grassroots protest breaks out in spontaneous ways showing embryonic resistance to prevailing hegemony and social injustices, Gramsci would insist that education was essential for these forms of spontaneous action to lead to lasting change. Reflecting on his own educational and political work in the context of spontaneous working class rebellion in Turin in 1919 and 1920, he said "this element of 'spontaneity' was not neglected and even less despised. It was *educated*, directed" (p. 198). This education of spontaneity was not the individual act of Gramsci, even though he was one of the popular educators involved. Rather, in Gramsci's opinion, this educational work in order to be effective, had to be the work of a political party. For Gramsci (1971), "parties can be considered as schools" (p. 268). It is educational work organized by

political organizations organically rooted to the working class and its communities, work places, and organizations that can build political independence.

The idea and goal of working class political independence share much in common with basic principles held by many educators, and particularly by educators explicitly oriented toward social justice. Most educators hope that students will leave their classes as critical, independent thinkers. Educators strive to provide their students with the knowledge, skills, and dispositions to be able to think for themselves; to be able to assess situations and draw their own conclusions, so that they will not fall victim to the imposition of others' ideas which may not be their own. As educators, we strive to help students see things and people in their broader contexts, in their interrelatedness, and to understand their growth and change overtime. Social justice oriented educators hope that their students will become change agents in their own lives and in the lives of those with whom they live and work. Social justice educators strive to create educational spaces in which students increasingly set the agenda or curriculum for our educational work. We want our teaching and our students' learning to be based in their needs and interests to the greatest extent possible. All of these goals and aspirations align with Gramsci's idea of working class political independence.

Gramsci, however, as a revolutionary communist took this further to understand that the existing educational institutions could provide useful and essential knowledge, skills, and some dispositions for working class independence, but, ultimately, full independence could only come through educational institutions developed and controlled by the working class itself. Moreover, these institutions need to be both educational and political institutions; they have to educate and be vehicles for working-class political struggle and power.

Before continuing, I want to highlight what I mean by working class for this also has direct relevance for educators. In early 20th Century Italy, Gramsci (2007) was concerned for the political independence of the "vast majority of the Italian people, the workers and the peasants" (pp. 784-785). Given my US context, I will just use the term working class, realizing that in some contexts there exist significant peasant populations. I draw my definition of working class from the work of Zweig (2012) and Jonna and Bellamy Foster (2014). All three of these researchers consider the working class to consist of those people who, when they are employed, work for a boss or bosses and have little control over the nature of their job. Zweig calculates that about 63% and Jonna and Bellamy Foster calculate that about 68.9% of the US population belong to the working class. It is also important to highlight that the working class is multiracial and multinational and it is disproportionally made up of women and people of color. These data mean that most educators spend their time in classrooms and other educational settings with mainly working-class people.

The Political Independence of the Working Class

We can identify two interrelated ways in which Gramsci and revolutionaries have conceptualized political independence. Political independence is a question of consciousness and thinking, and is developed and educated through organization. Moreover, one expands the other. If working-class people are going to think independently of the social, political, and economic institutions of a given society, they must have their own organizations within each of those spheres. Working-class political parties, worker-run and controlled economic institutions such as cooperatives or workplace councils, and working-class social and cultural organizations are all foundational to and necessary for working class political independence. An interesting example of this can be found in the occupied and worker-run factories which emerged in

Argentina after the economic crisis of the early 2000s. With no work and no wages, workers began returning to their workplaces which had been abandoned by their owners. The workers, on their own, restarted production and distribution of products without any owners or supervisors. As one worker recounted, one of the hardest hurdles to overcome in the beginning was to convince fellow workers that they could actually run their workplaces without bosses; in other words, that they could think and act independently as workers (The Lavaca Collective, 2007). A very similar situation arose at the Republic Windows factory in Chicago, Illinois during the US financial crisis beginning in 2008. As the workers succinctly put it on the website of their now worker-run factory: "In 2008, the boss decided to close our windows factory…and fire everyone. In 2012, we decided to buy the factory for ourselves and fire the boss. We now own the plant together and run it democratically" (New Era Windows Cooperative, n.d.).

In Gramscian scholarship there is not a lot of sustained discussion of his emphasis on the political independence of the working class. I think that one reason for this may be the serious pedagogical and organizing implications involved in achieving political independence. I would argue that Gramscian scholarship, with its emphasis on the *Prison Notebooks* written when Gramsci's activist work was over, tends to focus on Gramsci the theorist and thinker to the detriment of Gramsci the pedagogue of revolution (Freire, in Freire & Macedo, 1987) and political party activist and leader. On the other hand, the educational scholarship on Gramsci which does focus on his pedagogy tends to downplay Gramsci as revolutionary, as Italian Socialist Party and Italian Communist Party militant. Therefore, between these two bodies of scholarship, not only is there little two-way dialogue, there is also a gap in terms of understanding the pedagogy of revolutionary party militancy, which has as its goal the political independence of the working class.

Catharsis as Gramsci's Pedagogical Conceptualization of Political Independence

If Gramsci's leitmotif was the political independence of the working class, the Gramscian concept most clearly aligned with this leitmotif would be "Catharsis".

> The term "catharsis" can be employed to indicate the passage from the purely economic (or egoistic-passional) to the ethico-political moment that is the superior elaboration of the structure into the superstructure in the minds of men. This also means the passage from "objective to subjective" and from "necessity to freedom". Structure ceases to be an external force which crushes man, assimilates him to itself and makes him passive; and is transformed into a means of freedom, an instrument to create a new ethico-political form and a source of new initiatives. To establish the "cathartic" moment becomes therefore, it seems to me, the starting-point for all the philosophy of praxis, and the cathartic process coincides with the chain of syntheses which have resulted from the evolution of the dialectic. (Gramsci, 1971, pp. 366-367)

This is a rather typical quote from the *Prison Notebooks* in that it is packed full of rather difficult concepts implying multiple layers and avenues of analysis. Next, I will provide a pedagogically-oriented "translation," or interpretation, of this quote relating it to major Gramscian concepts.

If we begin at the end of Gramsci's definition of catharsis, we can see the significance of the concept for him. He says that to establish the cathartic moment is the starting-point for all the philosophy of praxis. If we consider that Gramsci used the phrase "philosophy of praxis" to label the form of Marxism he was developing in the *Prison Notebooks* then catharsis is the starting-point for Marxism itself. Moreover, when Gramsci says "to establish the cathartic moment," he is referring to the point in political struggle when a class becomes hegemonic in a

given society. So, for the purposes of this paper, this means when a class has not only become politically independent in its own thinking but has also consensually established its goals and aspirations as those of the society as a whole; in other words, when a social class has taken political power and become both subjectively (in its own consciousness) and objectively (in terms of holding political power) independent. To understand how Gramsci conceives of this process taking place, and to consider how pedagogy is at the center of it, we should now return to the beginning of the quote.

For Gramsci, the passage from the purely economic to the ethico-political is in large part a pedagogical act because he links this passage with the elaboration of the structure into the superstructure in the minds of men [sic]. Here Gramsci is referring to the pedagogical process of making working-class people understand that what are commonsensically consider merely economic (structure) demands for safe jobs, living wages, decent and affordable housing and healthcare, etc. are actually political demands as well; that they cannot be resolved without a transformation of the political institutions, relations, and ideas (superstructure) which help maintain the unjust socio-political economic relations. In significant and hard fought labor or union struggles, there often comes a time when striking or protesting workers come up against not only their employers but also politicians, government agencies, and the police, National Guard, or military. I would argue, along with Gramsci, that these moments are teachable and must be so; what I mean, and what Gramsci insisted upon, is that these are not just learning moments, but require teachers or revolutionaries to work pedagogically with people collectively so that they can come to see and understand the interconnectedness of the economic, the social, and the political.

The passage from the economic to the ethico-political went beyond single struggles, although single cases can highlight elements of it. For Gramsci, the cathartic moment, the achievement of hegemony, was a part of longer-term historical transformations. This is only clear when we consider the parenthetical note he wrote at the end of his definition of catharsis, which also sheds light on his comment about the "evolution of the dialectic".

> One must keep permanently in mind the two points between which this process oscillates: that no society poses for itself problems the necessary and sufficient conditions for whose solution do not already exist or are coming into being; and that no society comes to an end before it has expressed all its potential content. (Gramsci, 1971, p. 367)

When Gramsci says that structures cease to be external forces which crush people and instead become instruments of freedom, he is referring to the idea that when people gain economic and political power, institutions such as workplaces and state agencies can be transformed into instruments which liberate rather than oppress them. Gramsci witnessed this himself in the Turin factory councils when workers occupied the factories and began to democratically run them without the bosses. Gramsci saw how he, his comrades, and the workers together made workplaces sites of production, learning, and liberation.

The process of catharsis is educational and also requires research and analysis of prevailing conditions, or what Gramsci calls relations of forces. For Gramsci (1971) there were three main levels of analysis in determining the conditions for social change in concrete contexts: the economic, the political, and the military. First, Gramsci uses the term relation of social forces to describe the level of economic development of a given society. Second, Gramsci uses the term relation of political forces to describe the level of cohesiveness and social awareness or consciousness of social classes and groups. Here Gramsci breaks this into sub-levels of analysis which correspond very closely to the levels or phases he identified in the process of catharsis.

This is what can also be called the subjective conditions because they have to do with people's level of awareness and consciousness. The last level of analysis Gramsci identified was that of the relations of military force. Here he is highlighting the definitive role that military force has generally played in deciding the outcome of revolutionary change.

If we draw on Gramsci's initial level of analysis of the relation of social force, we can come to some preliminary assessments of the prospects for social change today. First, let's look at how Gramsci himself did this during the revolutionary upsurge of the Italian working class in the 1919-1920 "Red Biennium". For Gramsci (1994), revolution was not about fiery declarations of self-proclaimed radicals, but rather "an extremely long-term historical process that manifests itself in the emergence and development of….new productive forces [that] are no longer able to develop…within the official framework" (p. 163). Gramsci felt that the revolutionary upsurge of that period was a result of, and a response to, the emergence of mass industrial productive forces and relations transforming the Italian economy and society at that time. The working class was taking over and running factories on its own and was developing neighborhood-based political institutions parallel to, and in direct opposition, to official municipal government institutions. At the economic, and increasingly at the ethico-political level, the working class and the peasantry in the countryside were creating institutions of their own which expressed the cathartic moment and their growing political independence. Gramsci (1977) understood that one had to analyze the relation of social forces in tandem with the relation of political forces. He argued that the working class was creating these new institutions of economic and political power because "the traditional institutions for the government of human masses" (p. 175) were becoming increasingly moribund and dysfunctional. The new mass industrial technology was at odds with the prevailing institutions in the realm of the economy and in the integral state. For this new technology to fully develop, new institutions needed to be created. These insights could only be found, however, through an engaged scholarship, an ongoing participatory research project based wholly in the lived realities of a society's majority. Gramsci believed that "the masses of workers and peasants are the only genuine and authentic expression of…historical development…. If one becomes estranged from the inner life of the working class, then one becomes estranged from the historical process that is unfolding" (pp. 173-174).

So today, if we follow Gramsci, I think starting points for an analysis of the relation of social and political force would have to be the emergence of computer or microchip-based productive forces and the corresponding growing class of economically dispossessed and precariously employed working people. The introduction of these fundamentally new technologies are at one and the same time producing marvelous innovations and enormous social disruption when one considers the growing economic polarization we see all around us, domestically and globally. Prevailing institutions of production and distribution of goods and services necessary for human life are based on relations which no longer correspond to new technologies. With microchip-based technologies, increasing amounts of production take place without the need for the presence of human labor precisely because of the growing ability of the new technologies to replicate human movement. Nevertheless, we still continue to distribute the necessities of life based on the idea that people have paid employment from which they receive wages to buy what they need. As Gramsci indicated above, the prevailing institutions no longer correspond to the nature of the new forces of production increasingly prevalent across all sectors of the economy. We are witnessing, as Gonzalez and Katz-Fishman (2010) argue, a growing sector of society which cannot survive without a distribution based on need rather than the ability

to pay. They make the argument that this is a new class and that it draws its ranks from nearly all sectors of current society; it is a class whose basic needs are in direct conflict with prevailing economic and political institutions. Gramsci (2007) said that "a revolution can only be based on a new class" (p. 789). The tasks, then, of revolutionary pedagogy today are to undertake an ongoing participatory analysis of the living realities of this new class, and to outline the steps forward to resolve the growing problem that "the old is dying and the new cannot be born" (Gramsci, 1971, p. 276). In other words, the objective conditions for fundamental transformation are increasingly in place, and it is time for a revolutionary pedagogy of the moment of catharsis.

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Phenomenological Research Findings on Adult Learners' Experiences with the Portfolio Process

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Abstract: This study was conducted to identify the essence of the portfolio process, a form of prior learning assessment, as experienced and described by adult learners. The findings to be presented focus on the participants' experiences with portfolios that provided them with a significant sense of validation. They described experiencing validation and an increase in the sense of worth of their prior learning, skills, and work in relation to their portfolio development.

Introduction

While much of the research literature on Prior Learning Assessment (PLA) to date seems to draw on transformative learning theory for a conceptual base (Burris, 1997; Kolb, 1984; Michelson & Mandell, 2004; Remington, 2004; Stevens, Gerber, & Hendra, 2010) other literature connects PLA to feminist (Michelson, 1996), emancipatory (Michelson, 1999), and social frameworks (Lave & Wenger, 1991). Previous research using a phenomenological foundation has been conducted using varying methodologies and differing in scope, depth, and focus. Kent (1996) focused on user perception of efficiency of e-portfolio system; Smith (2002), used network sampling across multiple institutions granting credit for PLA at various levels (e.g. vocational-based credit, educational course credit, and etc.); and Angel (2008), focused on experiences of students receiving PLA credit for vocational and technical skills in community college settings in Canada. This study drew from each of these theoretical perspectives or others, as appropriate to better understand and interpret the stories of the adult learners studied. The use of phenomenological interviews enabled the researcher to delve deeper into the topic by allowing participants the opportunity to share their stories and experiences with portfolios that sought to understand participants' experiences without a pre-determined theoretical frame.

As posited by Michelson and Mandell (2004), "PLA announces the possibility of access, second chances, improvisation, and know-how as part of the educational field" (p.10). Accordingly, this study aimed to provide access to student-centered experiences with PLA, specifically the portfolio development process. Demonstration of prior experiential learning via reflection, documentation, categorization, synthesis and explanation allows adult learners the most wide-ranging options for prior learning assessment. Portfolio development offers students the potential to showcase their entire catalog of experiences, in areas those experiences meet or exceed college-level equivalence, toward academic credit.

This study allowed the researcher direct access to participants and attempted to elicit a greater understanding of how the portfolio form of PLA is currently used, how it might be used, and how participants' experiences with the portfolio process allowed new learning to occur as an outgrowth of reflecting on their prior learning as a part of the portfolio development process. By offering insight into how the portfolio process is perceived by the participants, this research may suggest strategies for improvements in the implementation of portfolio-based prior learning

assessment programs. As such, this research should contribute to practices in the fields of adult learning, PLA, and portfolio development in higher education.

Purpose of Study

The focus of this in-depth qualitative phenomenological study explored the experiences with the portfolio form of prior learning assessment of nine participants. The emphasis of this study was on the meaning made by the participants as it pertained to the essence of the phenomenon and the additional meaning deciphered from the individual and collective participant responses. The guiding research questions for this study were: *How do participants perceive their learning experiences with the effort to earn college credit through the portfolio development process* and *how do participants make sense of the process of explicating their prior experiential learning as a part of the portfolio process?* Accordingly, a series of in-person interviews were conducted with each participant to elicit their reflections on the learning associated with their experiences with portfolios.

Research Design

A three-tiered interview process allowed me to uncover a breadth of information about the phenomenon that would not have otherwise been feasible. While I reviewed other sources of data, including participants' learning essays and other portfolio related artifacts, those resources did not add substantially to the findings of this study. The first interview captured a brief life history from each participant, beginning at adulthood up to the point they decided to pursue the portfolio form of PLA. Those interviews provided insight into the nine participants' motivations for pursuing their formal education goals and how those goals were connected to their decision to attempt to earn credit via the portfolio. The second interview explored the participants' experiences with the portfolio process. Participants further described their motivations for pursuing portfolio credits and discussed the details of each aspect of portfolios from their perspective as adult learners. The researcher was able to deduce apparent links to previous research and adult learning theories from those valuable insights. The third interview more thoroughly examined any new meaning-making and learning gained by the participants during their experiences with the development process. The breadth of information and the depth of experiences captured in the responses of the third interview were critical in the discovery of the essence of the phenomenon of this study. The three-tiered semi-structured interview design provided the researcher and the participants the opportunity to progressively uncover the learning and the process of constructing that new learning involved in portfolios.

Theoretical Perspective

Successful portfolios for college credit often require adult learners to effectively demonstrate their tacit knowledge in an explicit manner. Accordingly, the concept of tacit knowledge, as defined by Polanyi (2005), provides a foundational theoretical framework for this study relevant to the process by which students uncover and make explicit their prior, often unconscious, knowledge. Through documentation and analysis of the experiences of participants, the study yielded greater insight into the essence of this form of PLA. In-depth phenomenological interviews were conducted in order to capture a better sense of the meaning participants make of their experiences of the experiences.

Findings

Assessment is the culminating phase of the portfolio process. A student's ability to demonstrate prior learning in a portfolio, as it relates to specific course objectives, is evaluated for potential course credit. However, the findings indicated a deeper sense of validation was experienced by the participants of this study. They described feeling an increase in their self-esteem and developing a more positive lens through which they viewed themselves. The participants expressed a sense of worth in regard to their prior learning that derived from reflecting on their life learning experiences. The recognition of additional value and new meaning associated with the clearer perspective from which they were able to frame their experiences proved to be rewarding for the participants.

The increase in self-esteem, the greater appreciation for life choices and experiences, and the deeply felt sense of validation participants described experiencing with their portfolios, provide for a holistically positive journey of the exploration and demonstration of their prior learning.

Validation

The aim of this phenomenological study was to identify the essence of the portfolio process. In order to do so, participants' descriptions of their experiences of the phenomenon were captured and analyzed. Overwhelmingly, a sense of validation was found to be the essence of this process for the participants of this study. Under the overarching umbrella of validation two subthemes emerged: increased confidence and sense of achievement. The participants described how the use of their prior learning toward current course credit requirements at the college-level positively impacted how they viewed themselves and how they view their prior learning contexts as more meaningful in light of the portfolio process.

Increased confidence in self. The portfolio process requires a deep engagement of prior learning. That immersive reflective practice allows students the opportunity to 'take stock' of their learning and potentially apply it to new contexts. While the goal of portfolios is to earn college-credit for prior learning, additional benefits seem inherent to this phenomenon, including an increase in self-confidence associated with successful portfolio(s). Participants described their deep elation and foundational impact the portfolio process provided for their experiences as an adult learner in higher education. As one participant expressed, "I think my biggest takeaway was that it just built my self-confidence in that process of validating what I knew." Another participant described her experience of increased confidence via the portfolio, she stated, "the ability to recognize and feel confident that you have skills to contribute, skills to help you feel confident …it definitely is something that you can show yourself and to others, that your experiences, your skills are worthy and meaningful; there's validation in that."

Sense of achievement. In addition to finding an increase in self-esteem via the portfolio process, participants expressed their sense of validation from accomplishments and achievements relived from the exploration of prior learning. One participant stated, "I think it's helped in a lot of ways that, you know, not only being able to be proud of the fact that I made that accomplishment…my hope is that it really has added to the esteem of my family, I think, in general." Similarly, another participant in this study noted, "The valuable part, though, in…remembering what I had accomplished back on those days…I look back and say 'wow, I climbed that mountain, so this is just a little hill compared to that mountain,' so it helps. It was a confidence-building exercise." Participants described their key meaning-made in regard to the portfolio process as validation. They expressed a sense of worth and value gained from their experiences with the portfolio process, which will be explored further in this text. To summarize,

a third participant's description of the essence of the portfolio process: "Just self-validation." The uncovering and reassessing of prior learning proved to be inspirational, motivational, and a source of positive change for the participants.

Reflecting on Learning and Learning from Reflection

Although this study yielded findings that reflect a connection between experiences with portfolios and transformational learning, those discoveries serve primarily to strengthen previous research on the phenomenon. A key contribution of this study to the knowledge base is the conclusion regarding the current learning acquired in the process of making prior learning explicit from tacit knowledge. The ability of the participants to demonstrate previously acquired tacit knowledge was found to be a key dimension of success with portfolios. Moreover, the iterative and deep levels of reflection essential to portfolio development provided participants with additional learning opportunities, including the strengthening of their connections with and understanding of their prior learning. Additionally, the participants described their experiences of constructing new meaning and realizing different applications for that prior learning. A participant stated, "Finding out what I knew, but then also being able to change the way I communicate that information. So, not only was I proving I knew something, I was actually learning from that process on how to present what I know. You know get it out of *here* and onto *there* was really, really exciting."

In addition to the insights into participants' more complete understanding of prior learning drawn from their experiences with portfolios, another essential conclusion was that portfolios provided participants an opportunity to critically examine and reconstruct their learning. One participant expressed,

> I mean, that's the whole thing about the portfolio process is, yes, there's an output and you might get something out of it, but more importantly, there's the reflection…I had forgotten how far I had come in my life. I had forgotten some major events in my life, and when I had to sit down and write it all our like that, I almost felt closer to myself…yeah, it's just like therapy. I mean, it's like self-therapy because therapy is supposed to be about helping you through your issues. Well, so often we don't ever work-through them. We just scurry around them. Portfolio made you, even aside from the subject matter, made you [work-through] that and that was a pretty awesome experience.

This opportunity was not only integral to their success with portfolios, but it was also found to be 'therapeutic' in nature, and it allowed the participants a fuller perspective from which to view themselves in regard to their vast amounts of validated prior learning.

The study concludes that the reflection foundational to the portfolio process provided the participants with the opportunity to deepen their awareness of prior learning and strengthened the ability to recall that prior learning. Furthermore, the reflective engagement required to make tacit knowledge explicit for demonstration in portfolios created the opportunity for new meaning to be constructed from that prior learning.

This study further examined both the struggles and positive outcomes associated with the reflection-based learning inherent in the development of portfolios. Although the process of matching-up prior learning to course objectives was described as difficult or cumbersome, the laborious and sometimes frustrating nature of that process proved to offer participants opportunities for growth. The application of the reflection used in portfolios involves the re-examining of and ultimate deconstruction of one's knowledge and skills to allow for explicit description and demonstration of those skills. This deep, focused reflective process created an

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opportunity for participants to learn about themselves, recall and reapply their prior learning, categorize and re-categorize their skills, and create new meanings from that original learning.

Summary of Findings

The participants in this study addressed their motivations for pursuing the portfolio process, which included the potential to save time and money, and the opportunity to achieve their goal of degree completion. The adult learners interviewed for this study also described the elements involved in being successful with the portfolio process. Those insights included avoiding procrastination, taking an honest and critical approach to your prior learning, realizing the amount of work that is involved with the portfolio process, and respecting the feedback loop associated with the process.

The ability to identify prior learning and then make connections between that prior learning and identified course objectives is fundamental to the portfolio process. The reflective process inherent in that practice was found to contribute to learning. There is the learning embedded in the portfolio process, the learning through rediscovery of self and skills involved in the 'taking stock' portfolio exercises, and there were transferrable skills learned as a result of reflecting on prior learning and needing to apply that learning to new and different contexts. That practice was found to not only strengthen the original learning, but also on occasion to be the catalyst for new applications.

A key conclusion of this study was that portfolios provide the opportunity for validation of prior learning, both in what is assessed for portfolios and what is evaluated internally throughout the process. The sense of accomplishment experienced, the participants' descriptions of increased self-esteem, and the overall sense of validation they felt in regard to their prior learning was found to be as rewarding, if not more so, than receiving course credits for successful portfolios. The most significant conclusion generated from the findings was that new learning appeared to have occurred for the participants' during their reflective processing of their prior learning for potential use in portfolios. This new learning was seemingly linked to the participants' abilities to accurately reflect on prior learning and demonstrate that knowledge, skill, and ability. This process required participants to adapt tacit knowledge into explicit formats in order for it to be assessed. The participants' experiences with portfolios resulted in a deeper understanding of their respective prior learning. In addition, participants conveyed discovering new and different applications for their prior learning. The major conclusion was that the deeply reflective nature of portfolios offered the participants the opportunity to construct new and valuable meaning from their prior learning, drawing on a tacit-knowledge reservoir.

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Mentoring While Black & Female:
The Gendered Literacy Phenomenon of Black Women Mentors

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Key Words: Mentoring, Black Women, Gendered Literacy, Higher Education

Abstract: Black women's social positions in American society allow them to experience life in ways that are different than other women. In this study, we are suggesting that the mentoring that Black women give and receive is a form of literacy that is distinct.

Gendered Literacy

Black women carry particular understandings, or literacies, that are shaped by their unique culture and history (Richardson, 2003). This idea is an expansion of a concept first expressed by Anna Julia Cooper (Cooper, 1892). This belief that Black women have a separate truth would develop into womanism and Black feminist thought (Collins, 2000; hooks, 1989; Walker, 1984; Wallace, 1979). Richardson (2003) further explains in her book, *African American Literacies*, that Black women's literacies extend beyond verbal communication to include the way we act and move through the world,

> Knowing and acting and the development of skills, vernacular expressive arts and crafts that help females advance and protect themselves and their loved ones in society. African cultural forms that are constantly adapted to meet the needs of navigating life in a racist society influence these practices and ways of knowing and coping (p. 77).

Examples abound in the traditional areas of composition, rhetoric, and linguistics that exemplify how writing, reading, and oral communication can be shaped by culture. Additionally, Black women scholars (Hull, Bell-Scott, & Smith; Collins, 1989; Dillard, 2000) have posited that understanding and embracing their lived experiences can be a direct path to empowerment. Black women academics experience their environment differently and apart from their colleagues (Harlow, 2003; Meyers, 2002; Thomas, Johnson-Bailey, Phelps, Tran, & Johnson, 2013). The stereotypes that have been formed about them influences the ways their students and colleagues regard them (Reynolds-Dobbs, Thomas, & Harrison, 2008). Therefore, to mentor Black women necessitates an awareness of their historical position and their contemporary placement (Bova, 2000; Johnson-Bailey, 2012; Ntiri, 2015). We are setting forth that because of the phenomenon of gendered literacy that when Black women mentor other Black women academics special skills and practices that will allow both parties to interpret their environment through their lived experiences are necessary for success.

Gendered Literacy and Black Women in the Academy

In this in-depth qualitative study we interviewed Black women who hold diverse roles: two doctoral students, a lecturer, and six tenure-track faculty members of varying ranks, asking them to reflect on their mentoring experiences. All of the participants are in the field of education, and represent both Research One (R1) and teaching institutions. The Black women participants were selected using purposeful and snowball sampling (Bogdan & Biklen, 2003) and represent the spectrum of ranks in the academy. The participants were invited to write a narrative of their mentoring experiences with other Black women colleagues or students and to provide responses to four questions/probes: 1) what important culturally grounded lessons have you used in the academy; 2) how did you learn to navigate the academic culture, specifically drawing on how lessons from your culture might have impacted your learning; 3) describe an occasion when you were mentored by a Black woman; and 4) describe a time when you mentored another Black woman academic or student.

The purpose of the study was to examine how Black women understand the mentoring process as it relates to the demands of academia. We were interested in knowing how these women "found their place" and "made it through" an intellectually, socially, emotionally, a psychologically challenging work environments. We put forward that the diversity of the women's experiences, and the depth to which they answered the questions on the qualitative survey provided insight into the varied and nuanced ways that Black women read and write the complex and often rocky terrain of the academy, and how mentoring serves as a guide.

Mentorship has long been a means by which individuals aspiring toward upper mobility or career success find support from a person who has already achieved that desired goal. Though there is no consensus on the definition of mentoring because it is frequently conflated with advising, numerous scholars have described the roles of mentors and benefits to mentees or protégées (Fletcher & Mullen, 2012; Hansman, 2001; Knight & Trowler, 1999; Mullen, 2000), namely providing career and psychosocial support as one works towards a goal (Hu, Thomas, & Lance, 2008). Recently higher education scholars have begun critiquing and expanding traditional mentoring models to increase retention and promotion rates of historically marginalized members of the campus community, acknowledging that mentoring is a cultural activity (Fletcher & Mullen, 2012; Guiffrida, 2005; Hu, Thomas & Lance, 2008). Contrary to traditional mentoring models, the ones developed to support Black female doctoral students and faculty, what Darwin (2000) situates within the radically humanistic perspective, are mutually beneficial and operate within a framework of collective achievement. This approach differs dramatically from a mantra of survival of the fittest that exists within traditional mentoring models. Instead, this approach reflects mutual dependence relationships (Griffin, 2012; Pallas, 2001; Tillman, 2002).

We draw upon African American female literacies (Richardson, 2003), and Black Feminist Thought (Collins, 2000) to articulate implications for the mentoring of Black women. Within the culture of individualism and publish or perish , we found that Black women's mentoring relationships with each other were unique and provided an opportunity for Black women to receive career and psychosocial support even within unsupportive environments through lateral mentoring or peer-to-peer mentoring. Although any person should be able to

mentor anyone, mentoring within racial lines is advantaged by a distinctive understanding and skill (Griffin & Toldson, 2012; Moore & Toliver, 2010).

In this study on Black women in the academy, we are suggesting that the mentoring that Black women give and receive is a form of literacy that is particularly understood and executed by them. Using the constant comparative data analysis method (Glaser & Strauss, 1967; Maykut & Morehouse,1994) four major themes were found: 1) trusting culturally grounded lessons; 2) navigating the hostile environment and the unsafe spaces of the academy; 3) giving back to the community; and 4) surviving and persisting by relying on unspoken understanding and support.

Trusting Culturally Grounded Lessons. All of the nine women interviewed related culturally grounded messages. One note that resounded unanimously across the data was stated succinctly by Yvonne, a tenure-track assistant professor at an ivy league R-1. She wrote,
> Black folk in general, and I think, Black women in particular have been told that they have to be twice (or even three times) as good and often for less. I use this often as a measuring stick, sometimes to remind me what I am up against and sometimes to remind me what I am working to resist.

A second culturally grounded message that occurred in seven of the nine Black women's interviews was the understanding and appreciation of the importance of community as the unshakeable foundation upon which they had built their careers and their lives. Imani, a third year doctoral student who plans to go into the professoriate wrote,
> Initially this was a difficult question for me because I don't normally see my day-to-day interactions with the world with a "culturally grounded" lens. I know that the way that I see and do things may be different from my White colleagues, but I'd never really viewed the difference as being culturally grounded. … A culturally grounded approach to developing ones scholarship within the Black community, however, honors the work of pioneering scholars and builds upon their work instead of trying to discredit it.

Navigating the Hostile Environment and the Unsafe Spaces of the Academy.
Across all of the data, in the interviews and in the written narratives, the women spoke of finding their way through the treacherous environment of the higher education. Ernestine, who holds an endowed chair at a large Southwestern R-1 said of higher education, "*It is a hard … I continue to try and do not give up, even when the odds are against me.*" And Amille feels the same even though she is a full professor and a department head at a Southeastern flagship Research University for almost twenty years. She says that at times she has to conquer her fears. Indeed the pain expressed by Amille seemed as raw and immediate as the sadness that a young Mallory described when she recalled that she frequently found herself, "crying in her major professor's office" about the unfairness and antagonism that she experienced.

Giving Back to the Community as a Responsibility and Honor. Perhaps the most surprising theme to emerge from the data across the ranks and generations of the participants was their belief that they were part of the a community of Black scholars that had a responsibility to give back to others. And this idea of an obligation to pass it on

seems deep-seated in the group of scholars interviewed, regardless of geographical location, type of institution, or generational membership. This is evidenced by Janice, who in her sixties, is three decades older than the thirty-something Erika, and as a born and raised Northern, she is far removed from the Arkansas born Erika, but she expressed the exact same understanding of passing on advice and knowledge. Janice said,

> As a child growing up, as I listened and watched in the presence of Mama and her friends while they talked and interacted with each other, I had no idea, that I was being mentored in the lessons of life that would carry me forth … I always keep my door open to support and encourage those who are coming up after me. While I support all who enter my office… For some Black students, I have been a familiar, welcoming face in waters that are new to them…

Surviving and Persisting By Relying on Unspoken Understanding and Support. One final theme from the data, *Surviving and Relying on Unspoken Understanding and Support*, was only seen across the tenure-track faculty. The researchers reasoned that these five women carried an understanding borne from their battle-scarred years in the academy that the students did not yet possess. It seemed that the senior group of Black women faculty were singing from the same hymnal. Janice introduces the song, by explaining, "…there have been other women and particularly Black women who… helped me to navigate the waters of the academy. Unlike my mother, these women … have swum in these waters long before I entered them."

A concise and sad example of this was provided by Amille, who found herself at the height of her career, at an international gathering of scholars sitting in a back hall way crying. She was discovered by a senior Black woman scholar, who told her, "Finish crying… Dry your eyes…And expect even more resistance as you move on and up." Katrina, who was attending the same gathering, gave her advice instead of sympathy when she said that she wanted out of administration, "If not you, then who? Do you want others to keep making decisions or do you want to sit at that table?" Amille concluded, "It was specialized hands on Sistah-Girl mentoring, no sugar coating. But it came when it was sorely needed and it saved me when I was lost … I took her advice and I'm still at the table."

Concluding Thoughts

Despite the expansion of the literature on mentoring Black female graduate students and Black female faculty, very few studies examine mentoring along the pipeline or mutually beneficial mentoring relationships between Black female graduate students and faculty and junior faculty and senior faculty members. This study adds to the research on mentoring by including the experiences Black women professors and scholars in various academic settings and roles.

We constructed a definition that is informed by the literature and the findings from this study:

> Gendered literacy as it relates to mentoring Black women in the Academy is a distinctive skill and practice that reflects Black female ways of knowing and acting. It requires particular knowledge of the Black woman's socially constructed role in society and how that role impacts her decision-making, action-taking, and silence in academe. This form of literacy, exercised in this particular space is executed to ensure the professional success, social, psychological, and emotional survival of Black women academics. At times it requires a reliance on

linguistic and spiritual literacies particular to Black women cultural ways of knowing.

Finally, we end with what seems an unwritten contract or pledge within the circle of Black women studied, those known or unknown to the others. It was articulated by one of the senior members, Janice,

Each generation of Black women who enter the academy clears the path for other sisters who follow. While the path may be cleared, it needs constant weeding because the bush quickly grows back…When a sister knows her own strengths, recognizes her vulnerabilities on which she is willing to work, has the counsel of a trusted few … she can then use this information to inform her choices and decisions in the academy.

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All You Need is Love: The Role of Relationships in Transformative Learning as seen in Contemporary Fiction

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Keywords: fiction, transformative learning, relationships
Abstract: Fiction is the major source of research data in this study of transformative learning. Personal relationships are highlighted as being pivotal to the transformative learning process. Relationships both facilitate and inhibit transformation.

Stories have universally been a part of our lives from an early age. We read stories for entertainment, and relaxation. Some stories teach us about life in different eras and cultures. We also can learn about ourselves from fictional characters in novels. A good story engages the reader by generating empathy (Jarvis, 2012). We identify with the characters and care about what happens to them. Art often imitates life.

Purpose of the Study

This paper comes out of a larger study (Lawrence & Cranton, forthcoming 2015) that explored the meaning of transformative learning by studying the lives of fictional characters in six contemporary novels. The collaborative study was guided by the following questions: How can fiction be used to further our understanding of transformative learning experiences? How can characters in novels be viewed as participants in the transformative learning process? While several themes were identified through our research, I focus on the theme of relationships in this paper, specifically the ways in which relationships can facilitate and/or hinder the transformation process.

Theoretical Framework

The research was conducted through the lens of transformative learning. While acknowledging and attending to the seminal work of Mezirow (1975, 1991), we also used extra-rational approaches to transform learning (Boyd and Myers, 1988; Dirkx, 2006) as well as arts-based approaches, (Fisher-Yoshida, Geller & Shapiro 2009; Hoggan, Simpson & Stuckey, 2009; Lawrence, 2012). Though there has been some research regarding the relational aspects of transformative learning, most of it is in the context of work and educational settings, for example: Boden McGill & Kippers (2012); English and Peters (2012). A few others (Cooley, 2007; Sands & Tennant, 2010) have written about the role of group support in transformative learning. Belenky & Stanton (2000) suggest that connected knowing, which emphasizes "empathy and imagination" p.87 might better explain transformative learning for many women. This study draws on this literature focusing primarily on the role of significant informal and interpersonal relationships in promoting transformative learning.

Research Design

The study used an arts-based research design (Lawrence, 2015) that included an analysis of six novels focusing on seven fictional characters as "research participants". The characters are diverse in age, race, gender, sexual orientation, nationality, geography, and time period. The researchers both read all of the novels notating aspects of transformative learning in the character

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development. We then exchanged our notes for review and triangulated our data. After each set of notes for a particular novel we held conversations to further develop and get clarity on our data. We eventually grouped our data into six themes that were further analyzed through separate conversations about each theme, raising new questions and gaining further clarity. Analysis continued by creating a series of dialogues using the voices of the novel characters to explore the themes, consistent with arts-based research. The dialogues were followed by debriefing sessions which added yet another layer to our analysis.

Relationships in Transformative Learning

The six themes identified in the original research included traumatic events, cultural norms and expectations, relationships, identity, consciousness and standing up for oneself. This paper focuses primarily on the theme of relationship. Relationships that contributed to transformative learning included: mentors and role models, romantic relationships, friendships and relationships with children as a parent or surrogate parent. Feeling loved and valued emerged as necessary conditions for transformation to occur. This is similar to the "relational empathy" described by Schapiro, Wasserman & Gallegos, (2012 p. 365). Some relationships were destructive and actually inhibited or delayed the transformation process. These included relationships with abusive parents or spouses and co-dependency with friends, spouses or members of one's family of origin. Due to space limitations I focus on characters from two of the novels: Celie from *The Color Purple* (Walker, 1982) and Macon from *The Accidental Tourist* (Tyler, 1985) to illustrate the role of relationships in transformative learning.

Mentors and Role Models

Celie is beaten down by life before she becomes an adult. She is sexually abused by her father and has two children by the time she is 14. The children are taken from her and sold. Celie thinks they are dead. After her mother dies, her father treats her as a maid, making her cook, clean house and look after the younger children. He has sex with her at will, while telling her she is ugly and that no one would want her. When Celie is 15 she is married off to a man of her father's choosing. He is much older and a widower with children, one of who is not much younger than Celie. This man is abusive toward Celie but Celie accepts his abuse. She is fully entrenched in the social norm that a wife does what her husband tells her to do. If she is disobedient, it is expected for him to beat her.

Celie has three strong female role models who show her a different way to live. The first is her younger sister Nettie. Nettie is the pretty one and the smart one excelling in school. Celie is smart too but kept from school in order to take care of the house and because she is pregnant. She is functionally illiterate. Nettie teaches Celie to read which opens up a whole new world to her. When Celie complains to Nettie that her stepchildren are difficult, Nettie tells her to stand up for herself, to fight. Celie says "I don't know how to fight: All I know how to do is stay alive" (Walker, 1982 p. 2). Nettie goes to Africa to become a teacher and a missionary. She does not take the traditional path of becoming a wife and mother. Celie does not see her for many years.

The second role model is Sofia, who is married to Harpo, Celie's stepson. When Harpo complains to Celie that he cannot control his wife, Celie advises him to beat her, as that is all she knows. But Sofia is brazen and self-confident. She lets no one push her around. Harpo tries to beat Sofia, but Sofia stands up to him and fights back. She then leaves him and moves in with her sister. Celie has never seen a woman behave this way. She begins to see that not all women

are submissive. "Some women's can't be beat. Sofia is one of them" (Walker, 1982 p.66) but it takes many years before Celie has the courage to stand up for herself.

The next role model is Shug, the lover of Celie's husband who becomes her best friend and later her lover. When Shug becomes ill, she comes to live with Celie and her husband. They make no attempt to hide their relationship from Celie and Celie does not care as she does not love her husband and finds sex with him quite repugnant.

Shug dresses in bold colors and manages to have men waiting on her instead of the other way around. She teaches Celie to love herself and Celie begins to see herself as a sexual person for the first time. Later when Celie discovers her husband has been hiding Nettie's letters, Shug encourages Celie to leave him and move in with her. While living with Shug in Memphis, Celie starts to design and sew pants for something to do. She makes pants for her friends and family and soon they are in high demand. With Shug's encouragement, Celie turns her pants making into a business.

It is questionable whether Celie would have been able to revise her habits of mind about the role of women without the role models she had. Her view of how women should behave and how men behave in relation to the women in their lives was deeply entrenched in Celie's mind. When she could actually see how women could live differently, she was eventually able to imagine that she could do the same as Mezirow ((1975) discovered in his inaugural research with women returning to school.

Friendship and Romantic Love

In addition to being a mentor, Shug becomes Celie's friend and then her lover. Celie has been abused from her early teen years. She has never had a boyfriend or a romantic relationship as she is married off to an older man that she does not love or even like. Celie is fascinated with Shug from the start. She thinks Shug is the most beautiful woman she's ever seen. Celie becomes sexually attracted to Shug and they sleep together in the same bed. Celie opens up to Shug about being raped by her father, feeling abandoned and unloved. Shug tells Celie she loves her and lavishes affection on Celie. Feeling loved and having experienced a sexual relationship with someone she loves and who loves her, changes Celie. Her identity shifts as she begins to see herself as a sexual person.

In the beginning of *The Accidental Tourist,* we meet Macon who makes his living by writing travel guides for people who would rather not travel, recommending hotels and restaurants that feel like one has never left home. Macon has recently lost his 12-year-old son in a random shooting and his wife has left him. He sleepwalks through life devising elaborate routines to get him through his day with the least amount of effort. He is certainly not looking for new love, until Muriel shows up. Muriel is a dog trainer that Macon hires because he has an unruly dog that bites. Muriel is attracted to Macon and makes several advances, which Macon rejects. He is not interested in a relationship with Muriel or anyone else. Muriel continues to pursue him and over time Macon begins to respond. She invites him to dinner. Macon opens up to Muriel about his son's death. He has basically repressed his grief up until this time. Macon and Muriel make love and sleep together. Macon begins spending all of his time with Muriel, and he contributes to the rent and food expenses.

Macon needs to travel to Paris for business and Muriel wants to go along. When Macon refuses to take her, Muriel buys her own ticket and just shows up on the plane. Macon tries to avoid Muriel. While he is attracted to Muriel he is still afraid to take the relationship to the next level. But Muriel persists and after a while he begins to admit he enjoys her company. He takes her to dinner and she even persuades him to try something new instead of what he knows to be

"safe". While still in France, Macon throws his back out. Fearing he will not be able to finish the trip he calls his boss who sends Macon's ex-wife Sarah to take his place. Sarah tells Macon she wants to come back home. After spending the night in the same bed with Sarah he realizes he no longer wants to be with her. Sarah guesses that he wants to be with Muriel. He admits that it is true. She asks why and he says, "I just decided, Sarah. I thought about it most of last night. It wasn't easy. It's not the easy way out, believe me" (Taylor, 1985 p.352)

We get the sense that without meeting Muriel, Macon could have gone on indefinitely with Sarah and his essentially meaningless and anchorless life. He needed comfort and familiarity. He wanted nothing to change. But Muriel challenged his choices and his chosen lifestyle. Muriel's relationship with Macon developed over time, and as it developed, Macon moved into a new way of experiencing his life and a transformation in his perspectives on how to live and love.

Surrogate Parent

Some of the characters transformed through their relationship with a child. The child was not their own but they took on a parenting role. Macon is a good example. As Macon and Muriel's relationship develops she invites Macon for dinner at her house, and to meet Alexander, her seven-year-old son. Macon initially does not want to go. He does not want a substitute family for the one he lost. As Macon and Muriel grow closer, Macon is drawn to Alexander, perhaps because he is so needy. Alexander, who suffers from severe allergies is described "A small white, sickly boy with a shaved-looking skull. . . his eyes were light blue and lashless, bulging slightly, rimmed with pink, magnified behind large, watery spectacles whose clear frames had an unfortunate pinkish cast themselves" (Taylor, 1985 p. 194).

Believing that Muriel is overprotective of Alexander, babying him and not allowing him to do many normal activities, Macon starts taking a fatherly role with Alexander and their relationship continues to develop. Alexander is being bullied by the other children at school and Macon suspects it may be in part about the way Muriel dresses him. Macon buys Alexander blue jeans and western style clothes in a store where he used to take his own son. He observes: "It wasn't even painful. Only disorienting, in a way to see that everything continued no matter what." (Tyler, 1985 P. 261) He sees that he can go on and live his life.

Macon may have projected his understanding of himself on Alexander and sees Alexander as someone who could grow up to be like Macon. He also sees how badly Alexander needs a male figure in his life. Macon has a real opportunity to make a difference in someone else's life perhaps for the first time. It is an important transition for Macon to begin to care for Alexander, given that his own son has been brutally killed. He may be beginning to see his identity as a father developing in a new way.

Dysfunctional Relationships

While close interpersonal relationships can facilitate the transformative learning process, there are also relationships that can hinder transformation. For example, Celie is sexually abused by her father (who we later learn is actually her stepfather). Her mother is weak and does not intervene, even when Celie becomes pregnant. Her self-esteem is extremely low as she internalizes her father's and later her husband's comments that she is ugly and unworthy. Celie is married off to an older widowed man (who she refers to as Mr.____) who needs someone to keep house and care for his children. Mr.____ treats Celie as an unpaid servant. She is to have sex with him on demand and follow his orders. If Celie is disobedient, he beats her. Celie uncritically accepts her situation even though she does not like it. She tries to be a "good wife" and stays out of his way. She feels powerless to change her situation.

Celie does eventually experience transformation but it takes a very long time and is largely due to the supportive relationships described above. Near the end of the book Celie and her husband become reconciled as friends. Celie has transformed by this point into a secure, confident and independent woman. The husband now is referred to by name (Albert), and he, too, has changed a great deal, perhaps due to experiencing Celie in a new way.

Macon and his two brothers and sister were abandoned by their mother at a young age and raised by grandparents. After the grandparents die, his sister Rose takes over the parenting role. When Macon breaks his leg after Sarah leaves him, he returns to the family home. His two brothers have already returned home after their divorces and Rose devotes her life to keeping house and taking care of them. After Rose marries, she moves back to the house because she is worried the "boys" are not eating properly. All four buy into this co-dependency model.

Macon's marriage to Sarah was not a particularly happy one but after their son died, there was not much to hold them together. Macon has a "system" for everything, which annoys Sarah. When she asks for a divorce she refers to his "little routines and rituals" and "depressing habits, day after day." (Tyler, 1985 p. 6) Macon does not want a divorce, not so much because he is in love with Sarah but because he hates change. Sarah represents security and sameness. He'd rather stay in an unhappy relationship than risk being alone or starting over. He tells her, "Alright, if that's what you really want." (Tyler, 1985 p.7) This is a metaphor for Macon's life, how to avoid anything that is potentially troubling or discrepant with what he knows.

Macon sees his wife Sarah at his sister's wedding. They have been apart nearly a year. Sarah says she wants to go to live in their old house. Shortly after that Macon moves back home as well and resumes his marriage with Sarah, which after all is very comfortable and familiar. Life with Muriel is unpredictable.

Macon is teetering on the edge between comfort and familiarity and change. Sarah is safe and familiar. Muriel is strange and unpredictable. When Macon finally leaves Sarah and goes with Muriel, he has made a major step in turning to a new way of viewing his life.

Conclusions and Implications

Arts-based research utilizing fiction as a major source of data opens new space for researchers wishing to expand their repertoire of innovative strategies for conducting research. The findings of this study add to the literature on transformative learning theory by emphasizing the major role that interpersonal relationships have in providing new ways of seeing and being, helping individuals to overcome oppressive forces and recognize their potential for transformative learning, while encouraging and supporting their journey.

Transformative learning through relationships is often a gradual process. While such encounters often serve as catalysts for transformation it is sometimes many years before the individual is ready to accept the challenges of change. While some relationships can serve as a barrier to transformation, once an individual breaks free of dysfunctional relationships, transformative learning becomes possible.

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Caught in the Storm: Power and Control in a Union/Management Training Program

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Abstract: This study investigated how a workplace educator was used as a pawn between the company and the union while delivering a safety-training program. Among the findings were training was held in contempt by union and management while safety's exchange value was exploited.

During the summer months, the continuous caster's shop floor temperature rose beyond 110° F. Further, workers were required to don full personal protective equipment (PPE) as well as flame-retardant, heat-reflective apparel. The elevated temperature work-environment caused several workers to experience heat stress related symptoms with several transported to the local emergency room. Since the caster is a 24/7 operation manned by a production crew whose number was informed by the current Basic Labor Agreement, extended breaks in an air-conditioned environment each hour were not possible. Two plans to address the issue were proposed. The union wanted one additional Spellman per shift during the summer months thus providing the workers sufficient relief from the heat. The company countered with providing body-cooling apparel to be worn under the required PPE accompanied by elevated-temperature work environment safety training as well as a mobile air conditioning unit at each of the two production operator's station.

Worthen (2008) argues, "Workers learn not only how to produce goods and services but also how to protect their jobs and themselves on the job so that they can earn a living" (p. 323). This is part of the micro-social processes that serve to create people's knowledge as the shop floor is a "contested terrain of social, political and economic struggle" (Bratton, Mills, Pyrch, & Sawchuk, 2004, p. 103). Although the heat stress issue and its toll on worker health and safety was forefront, were union-driven hidden agendas present that came to bear on this struggle? The battle for worker-voice in protecting themselves, as well as their job, is disputed in a space where the subordinate standpoint that, many times, is subjugated within the dominant social group (the company, in this case). Were company-driven hidden agendas also present that served to fuel the contested terrain for power?

Sawchuk (2003) argued, "... but more important, it [participation in activity] offers an example of the way that standpoints play such an important role in differentiated and differentiating forms of participation in activity" (p. 126). It is these differentiated and differentiating forms of participation that occur daily within the workplace and beyond as workers struggle for voice and agency vis-à-vis control of their work-environment. This space is governed by the dominant group's privileged knowledge manifesting in such forms as labor agreements, corporate policy, and human resource development practices. Existing simultaneously in the same space, the subordinate groups experience historically defined differentiated roles thus socially creating a people's knowledge that includes their need to maintain a voice in the struggle for relevance, power, and control. Power and control becomes

the focus as the dominant group differentiates each subordinate's extent of participation in the activity network. However, this does not relegate the subordinate group to one of passive or obedient submission of agency.

Brattan et al. (2004) claimed, "learning is part of a management strategy to achieve sustainable competitive advantage" (p. 11). Nora (1990) stated management has the responsibility to train their employees and provide them with every opportunity to succeed. Especially in a globalized market place, the drive towards lowering the per-raw-ton cost is imperative to sustain the competitive advantage. Instruction tends to be informed by observed and perceived deficiencies presented by the workers and described as an identified skill-gap. In turn, training is planned and delivered attempting to address and resolve the skill-gap thus increasing crew efficiency and lowering production costs. The specific training that the worker attends is documented in their file.

However, others maintain that training is conducted for ulterior motives and is little discussed or even mentioned. Schied (1995) argued that management developed ways to shape and control workers as well as the work. It is this continued battle for controlling the work process, or having a hearable voice in directing the work process, that becomes the source for social, political, and economic contention. These hidden motives lie just below the visible surface sustaining status quo and workplace control through maintaining worker complicity. It is this intersection of two competing agendas where the workplace educator negotiates their role.

Cultural Historical Activity Theory

Cultural Historical Activity Theory (CHAT) was selected for this study for its ability to provide consideration for the historicity and multivoicedness issues located in an activity as well as its ability to explore contradictions. A sophisticated theory was needed to wade through the myriad power and control issues located at not only the visible level but, more importantly, at the invisible level as well as the historical relations in the divisions of labor. What was needed was the ability to identify the outcomes of a combined object implicated by internal and external disturbances. Motivation provides the impetus of a group or an individual to participate in an object-oriented activity. It is beyond this paper to offer a full description regarding CHAT as many insightful and comprehensive resources exist [see for instance (Roth & Lee, 2007; Sawchuk, Duarte, & Elhammoumi, 2005)].

Leont'ev (1978) argued that "Activity is the minimal meaningful context for understanding individual actions … (p. 10). This study explored power and control issues in a safety training program from the workplace educator's safety training activity system. This unit of analysis was used while exploring the activity network that also included the management's safety program and the union's safety program. CHAT was also used for its ability to explore contradictions, structural disturbances, such as what the workplace educator faced when required to do their job. Additionally, other principles such as multivoicedness come very clear as the activity network was explored and analyzed.

Findings and Discussion

Safety training's use value strengthens workers' work process knowledge thus increasing their ability to recognize potential environmental hazards and improved opportunity to safely return home. Workers are then better positioned to externalize upon the environment to not only negotiate their jobs for maintaining low per-ton-cost; but, also to recognize and address unexpected situations that may contribute to safety-compromised encounters. It is fully

understood that workers should return home as healthy as they entered (Worthen, 2014). However, when such a belief is turned for uses other than directed, such as using the concepts of safety as a means to running an agenda, then the idea of safety, in and of itself, may become compromised in addition to the one providing the specific safety training.

The findings illustrated several interesting points. One, and presumably most important, was the workplace educator drew upon proper pedagogical practices to deliver heat stress training. The data analysis showed through formal document analysis that the training program was informed by the standards and recommendations provided by the Occupational Safety and Health Administration (OSHA, https://www.osha.gov/SLTC/heatstress/) and the National Institute for Safety and Occupational Health (NIOSH, http://www.cdc.gov/niosh/topics/climate/default.html), the two governing organizations regarding occupational health and safety. Additionally, the workplace educator showed a teaching video (*Working Safely in Elevated Temperature Environments*) along with an interactive presentation that engaged the participants in recognizing signs and symptoms related to heat stress. As one union worker stated, "What I learned I can [original] use at home and for my family." This as well as many similar statements all pointed to the workers learning how to safely negotiate their role in an elevated temperature environment. One manager stated, "I know I feel better prepared to help my crew during hot days." These are part of the intended outcomes of the training program.

However, and just as important, a few additional points surfaced that had little to do with delivering instruction. The data analysis also yielded 1) the workplace educator became a pawn in a power struggle; 2) Workers held training in contempt; 3) the workplace educator was viewed as an outsider by both union and management; and, 4) safety was used in its exchange value for power and control. The workplace educator faced a primary contradiction related to safety training. As the workplace educator said, "I have conducted safety training many times and this was one time that the company should have thought of the hazard and not how to skate with minimal cost." Their knowledge for producing a service informed how they developed and delivered the heat stress training. They stated, "I felt bad for the operators in such intense heat…" However, the educator also learned how to protect their job as well as protecting themselves while negotiating their role. They further stated, "I thought if I could at least, uhhh, be compassionate about the heat, they would understand I have a job to do." The workplace educator needed to perform their job expectations as an employee however; they openly stated their positionality upfront to the union workers.

The union was requesting that one additional utility person be added to each shift during the summer months as a way to meet the OSHA and NIOSH guidelines during times of elevated temperature work environments. Specifically, the use of "relief workers or assign extra workers for physically demanding jobs" (http://www.cdc.gov/niosh/topics/heatstress/). This general sentiment was in concert with what safety's purpose (use value) professes. The union had lost one worker per shift from the time when the caster was first commissioned. As one union worker stated, "they [the company] wanted to find anyway they could to cut our workforce and they did a while back – something about there were too many with too little to do. This is not what they said in their original setup for us in the caster." Although this additional utility person would not have been a year-round assignment, it would provide relief to the current production crews allowing the operators an extended break in an air-conditioned environment with cool drinking water. When all operators were finished with their breaks, the utility person would take their break then provide labor duties as assigned.

The company optioned for providing cooling apparel for each operator. This was a viable option since the general clause stated that when engineering or administrative controls were not feasible, the option for safety apparel (PPE) was sufficient. As one manager said, "The cooling gear works very well. I wore one the other day and I was quite comfortable. I don't know why they [the workers] are complaining." A further consideration was contract negotiations were beginning later in the year. As another manager stated, "this extra person per shift is not something we want permanent and for them [the union] to win in arbitration." However, the managers never donned the reflective apparel required for working around molten metal nor did they spend any considerable time near the operating stations. As a union worker stated, "Of course they would be comfortable, they don't do anything but stand around. Now they're bringing this training person to sell us on why this cooling crap is better for us." Although the union expressed no hatred towards the workplace educator as a person, they were very resentful and untrusting for the workplace educator position since, in their terms, was a "typical daylight white hat with no real purpose."

The series of heat stress training programs were very volatile during their delivery. Several union members maintained their hostility against the training program and were quite vocal. As one said, "This is just another way the company can squeeze us for higher profits." The workplace educator addressed the training program participants through a cautious but earnest demeanor. As they had stated, "I will not show that I am fearful and I will do my job. I feel bad for the workers but I do not make policy. I was actually physically threatened several times." There were hostile actions from time-to-time during the training in the form of thrown coffee cups to pounding fists on the table. The workplace educator spent significant energy to maintain pedagogically sound instruction although was interrupted several times. As the training programs evolved, managers begin demonstrating hostile demeanors towards the workplace educator as well. As one manager said, "This training person has no clue how to run a production unit. Just do the training and shut up." A different manager expressed, "With this trainer doing the heat stress training, we are well within our rights and responsibilities towards the workers. Just ask OSHA."

The workplace educator was caught in a contradictory position between these two entities with a long contentious history. They were forced to inward reflection between love of the job and the workers to doing their job in accordance with their employer and their job description. And although the educator maintained a professional demeanor throughout this training program, they were subjected to hostile treatment from both sides. A manager had said, "Trainers are a necessary evil these days. We have too much to do and considerable accountability exists in maintaining documents for reporting purposes, so we bring them [the workplace educator] here to do a specific job and leave." Conversely, one union person stated, "This trainer doesn't care about us. They are paid by the company to keep us in our place." Another union worker said, "If the company would just practice what they preach to us about how safety comes first, these issues would very rarely pop-up." A different union worker stated, "The company doesn't care about us, they never did. If we get injured or die, they'll just replace us and keep going." These quotes represented the overall attitude of the production crew regarding their fight to returning one union member with a very important job even if for a few months. These statements align with Sawchuk's observation regarding the evisceration of the working class. In many ways, the union workers were trying to maintain their voice at the table but were concerned for their workers' health. They chose to use a safety exchange value but were quickly defeated since the company owned the power for policy development and adjudication and had demonstrated that

they had met their responsibility to provide a safe work environment. The surfacing issue was the workplace educator was caught in this storm where they were isolated with no representation and forced to conduct a training program they knew to be a quick fix for a more serious problem. A union worker stated, "I am not a business person with a degree, but what will be the cost of all this cooling stuff as opposed to bringing on an extra person per shift for the summer." His statement made sense but the data showed no investigation related to this.

Conclusion

Worthen (2014) discussed *safety culture* and how its visibility became clear and the role it plays in the workplace. She defines safety culture as "an approach to safety management that looks at attitudes and behaviors. It establishes a unit of analysis that does not include the physical plant, the actual machines or equipment that the workers have to work with" (p. 185). Safety in this study was not related to the machines. However, it did include the workers' attitudes and behaviors with a management decision to address heat stress and its effects on worker health and safety. At management's direction, the administrative control of an extra worker per shift during the summer months was rejected due to feasibility in favor of the workers donning PPE adding to an existing two layers. The workplace educator had a contradiction between being required to provide the required training training and their feeling that more should be done to mitigate the elevated temperature work environment. They also faced the contradiction of performing their job but not being trusted, and an outright hostile experience, by union of management. They learned through this experience how to negotiate their standpoint and protecting their job and their personal safety so as to return home.

Management has the dominant voice and the union continues the fight to maintain a viable voice at the bargaining table as well as for control over the work process. As the union worker just above alluded to, management had the option to properly practice safety in the sense of providing the environment conducive to and supportive of safety-oriented, workplace practices. However, they opted for the choice of putting the onus on the workers through adding additional cumbersome personal protective equipment. The issue was the workers' attitudes and behaviors with being encumbered with an additional layer of PPE when other viable options were present. The workplace educator now becomes firmly entrenched in the storm as the fulcrum over which each side battles.

Worthen also discusses the idea of knowledge for production and knowledge for negotiation. Supporting her discussion was Sawchuk's (2003) argument regarding standpoints and their role when participating in an activity. The specific standpoints become key when investigating differentiated and differentiating forms of learning especially when considered against the historicity of union/management environments. The workplace educator, even though an integral part of the company, became a pawn used by both union and management and their respective agendas. The educator maintained their focus to deliver a pedagogically sound training program as provided under knowledge production for goods or services. However, as this study shows, they also had knowledge for negotiation. Even though they were held in contempt by both the union and management, they negotiated their own safety by weathering the storm through open and honest dialogue. Through stating their standpoint upfront as a workplace educator employed to do a job, the position was one of contempt but they, as a person, were accepted for their honesty and their focus on what they could only control and that being heat stress training.

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Situated Learning and On-Farm Apprenticeships:
Political Implications of Negotiating Apprentice Identity

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Keywords: apprenticeship, identity, situated learning

Abstract: By drawing upon the tradition of situated and activity perspectives of adult learning, this mixed methods study underscores the sociocultural and politicized processes by which farmer/learners negotiate apprentice identity. Our findings offer implications for the formation of equitable apprenticeship learning experiences and career pathways.

Apprenticeship learning is rooted in a theoretically vibrant tradition of adult learning that emphasizes the significance of socially-constructed and tool-mediated activity in adult systems of learning and cognition (Brown, Collins & Duguid, 1989; Lave, 1988; Lave & Wenger, 1991; Paradise & Rogoff, 2009; Resnick, 1987; Schunk, 2012; Wilson, 1993). Situated and activity perspectives have the potential to help us better understand the complexity of individual and social interaction within authentic activity (Biesta, 2006), the embeddedness of human agency and social conditions that, together, inform our educational practices (Billet, 2006), and the role of power in sociocultural mediation and learning (Niewolny & Wilson, 2009; Sawchuck, Duarte & Elhammoumi, 2006). Situated learning theory, in particular, provides a sharp theoretical lens through which we may understand the authentic and sociocultural experiences that comprise apprenticeship forms of learning (Lave, 1988; Lave & Wenger, 1991).

On-farm apprenticeships, as an illustration of adult learning, have gained momentum in extension and community educational contexts. This is largely due to the recent, "new" farmer phenomenon that underscores contemporary adult agrifood education. A swell of federally funded initiatives has launched a large number of training programs nationally, to address the unique and diverse educational needs of new farmer audiences (Niewolny & Lillard, 2010). Apprenticeships are increasingly popular in the education of adult beginning farmers (Parr & Trexler, 2011). Like other forms of new famer training and program development, apprenticeships are contextually complicated (Barnett, 2012; Hamilton, 2010; Pilgeram, 2011). The new farmer education question has not grown in isolation from a number of agrifood discourses (see Niewolny & Wilson, 2007; Niewolny & Lillard, 2010). Particularly, grassroots, policy, and academic circles are creating space for the emergence of alternative agrifood movements (Allen, 2004), or alternative food system work, which has been described as the synthesis of numerous efforts "to make the production, distribution, and consumption of food more sustainable" (Lehner, 2013, p. 49). We and others (see Hamilton, 2010) argue that on-farm apprenticeships are informed by these food system politics through the lenses of farm labor and social justice, among other issues defined by alternative food movements (Constance, Renard & Rivera-Ferre, 2014). In light of the power structures that impact farmers/learners' viable entry and sustainable living, greater criticalness in the design and nature of these new learning experiences is necessary. Drawing upon situated learning theory, we explore on-farm apprenticeships from a critical perspective to better understand this form of adult education. We focus on the socially mediated identity formation of start-up farmers within on-farm

apprenticeships in the Commonwealth of Virginia; the practices, structures, and institutional activity that inform these instances of apprenticeship learning; and implications for the ways in which the apprenticeship model (re)produces (in)equitable learning spaces for farmers/learners.

Theoretical Framework

On-farm apprenticeships can be understood through the lens of situated learning theory. Situated learning can be understood as a constructivist position of knowledge production (Schunk, 2012), and as one perspective of constructivist learning in/through/from experience (Fenwick, 2003). In situated learning, the learner is not divorced from context, and knowledge is constructed within a reciprocal and fluid relationship with environs through enculturation and activity (Brown, et al, 1989; Lave, 1988). Identity, within situated learning theory, is said to shift through negotiating new social ways of being within a particular context, which constitutes learning (Wenger, 1998). Vygotsky's (1986) theories on the zone of proximal development, intersubjectivity, and centrality of language also mediate learning, thus we also embrace this parallel tradition of sociocultural learning to explore on-farm apprenticeships.

These perspectives of adult learning hold that learning occurs through individuals' recursive negotiation and participation with/in socially-informed context. Billet (2006) and Fenwick (2003) have remarked that these frameworks illustrate how social structures and individual agency are relationally interdependent in learning experiences. According to Wilson (1993) and Niewolny and Wilson (2009), scholars who purport a situated or activity perspective illustrate how learning and cognition are culturally-constituted through tool-mediated activity and socially-structured relations of power (also see Biesta, 2006; Sawchuck, et al, 2006; Fenwick, Edwards & Sawchuck, 2012). From this critical position, we are able to see how our educational practices may (re)produce social relations of power, some of which may be inequitable, especially if left unexamined and/or unchallenged in the everydayness of practice.

Methodology

As a descriptive study, we used a concurrent mixed methods approach (Creswell, 2010) to understand the on-farm apprenticeship experiences of start-up farmers/learners and host farmers/educators. In conducting this study, we are situated within the ontology of historical realism (Lincoln & Guba, 2000). Within our research paradigm, we strive for an exploratory description of the phenomenon of on-farm apprenticeships. Thus, our mixed methods design was what Greene (2007) calls a complementary strengths stance.

We conducted qualitative in-depth interviews with host farmers (n=5), on-farm apprentices (n=5), and farmers who were former apprentices (n=2). Interviews were semi-structured (Fontana & Frey, 2000), and audio-recorded, transcribed verbatim, and coded in a semi-open coding scheme. For quantitative background data, we also conducted a 38-question survey of farmers in Virginia who hosted apprentices (n=45), to better understand the apprentices, apprenticeship program structure, and the social context of farmer learning. The survey was disseminated online and in paper format, through on-farm apprenticeship listings, the extension service listserv, at agricultural education events, and hosting organizational venues

Findings

In this paper, we focus on the qualitative strand of the project to present three findings that together illustrates the sociocultural formation of farmer/learner identity. First, we illustrate how on-farm apprentices negotiate farmer identities through the socially, physically and emotionally

mediated experiences of work with/in the farm experience. Secondly, we show how this learning experience is embedded within the food system politics of the alternative agrifood movement for both expert (mentor) and novice (mentee) farmer. Lastly, drawing upon the former, we begin to understand how socioeconomic structures and conditions of the new farmer issue may actually grant privilege to some leaners while limiting others from full participation in on-farm apprenticeships (see MacAuley, 2014, for further elaboration of findings).

Our first finding demonstrates how apprentices negotiate expert identities rooted within host/educator job needs and farming practices. Here, physical and emotional meaning making was noteworthy to the formation of apprentice identity through a range of on-farm work and start-up tasks in which farmers/hosts trained apprentices. To that end, farmer/hosts provided a Vygotskyan zone of proximal development for apprentices, where emotional and intersubjective exchange with/in the mentor-mentee relationship is crucial to learning. Here apprentices illustrate the physical and emotional embeddedness of their situated learning experiences:

> *Like, what better way to learn to farm, than to farm? It gets ingrained in your muscles… You learn it in your body, I mean you learn something like that, and it's kind of hard to unlearn it.*

> *I could see how pissed he was, and it wasn't that he yelled at me or anything, but that he was really upset. And part of it to me, was like, what I did mattered…and the way I did it, and whether or not it worked, and how much time I spent [mattered]. I learned a lot just by watching people's reactions.*

Relatedly, our findings also hinted at the everyday contextual elements that occur within a socioeconomic relationship of work with/in the farm experience. Here we begin to understand how the everyday negotiation of identity of novice learners is located in a certain "entrepreneurial" lifestyle of farm work, which is often novel to apprentices. For example, one host/educator emphasized this with their apprentices: "We'd prioritize the farming lifestyle, what it really means to do it and to do it full time… just learning the day to day operations." Through these emergent themes, therefore, we begin to see how physical, emotional, and social domains, together, inform the learning experiences of these on-farm apprenticeships.

Second, our findings suggest that on-farm apprenticeships in this study appear to be embedded within the food system politics of *alternative agrifood movements* (AAMs) (Allen, 2004), where they develop identities not only as new farmers but as agents of change that work to promote the various politics of the movement. Specifically, AAM advocates exhibit the values of environmentalism, localism, agrianism, food quality, emancipation, diversity, and food justice (Constance, Renard & Rivera-Ferre, 2014; Lyson, 2004; Sbicca, 2012). Our findings illustrate how both farmers/hosts and apprentices/learners invariably expressed a number of values and advocacy positions consistent with the aforementioned strains in the AAM discourse, and that they explicitly recognized their participation within a social movement as part of their new farmer identity. Both apprentices and host farmers explain:

> *So when I went to* [University]*, and I began to kind of learn about factory farming and food systems, and of course instantly became a vegetarian, and a food rights activist, and just started really educating myself about what was happening in the world.*

I haven't quite determined what my role in this movement will be yet… I know that I want to live my life by those ideals of sustainable agriculture, and be a part of the food process, the journey.

That was a huge driving force, was to figure out how to live in a way that we could have that world… less pollution, more biological diversity, cleaner world, healthier people.

Thus, this finding points to the sociocultural mediation of learning through the formation of a political identities, specifically ones in which are consistent with the AAM discourse, including food rights (e.g., emancipation and justice), less pollution and biodiversity (e.g., environmentalism), and health (e.g., food quality). Participants also explicitly identified themselves with AAMs, as shown in the language of "activism," and "movements." Thus, we might consider that on-farm apprentices could be a congruent form of, and/or a forum for, political expression within AAMs.

Third, related to the former, our findings begin to illustrate potential barriers to full participation in this community of practice (Lave, 1988; Lave & Wenger, 1991). This is best explained by the way in which on-farm apprenticeships may present inequitable working conditions for apprentices, including low/no pay reported by apprentices. Although many farmers expressed a value in teaching their apprentices the craft of farming, both qualitative and quantitative strands show that the most common motivation for hosting apprentices was the need for "cheap labor," which, as one farmer described, positioned the learner as a "laborer" without "focusing on [the] teaching." Another farmer describes labor and learning on the farm:

And I think a lot of farmers do really want to work independently, but they know they need the labor, they know an apprentice is low cost… the living situation is just very bad for the intern, or the intern thinks it will be much more romantic than the actual grunt work.

While conditions of cheap or free labor are clearly concerning as an element of labor justice, these labor standards may also essentially exclude low-income groups from possible entry into the farming system scheme through the apprentice model, as those groups may lack financial and social capitals to accept low/no pay for the apprenticeship's duration. This class-based issue is further explained by one apprentice:

You actually end up losing a lot of money as an apprentice…It's also to me, a class issue, right? The people who can afford to take the financial risk of doing apprenticeships are people who have either done a great job at saving money, or have had the support of their families while they're in school, or while they're in the apprenticeship. And so that makes apprenticeships only accessible, usually, to people who come from well-off backgrounds.

Here we illuminate a critical social justice issue within on-farm apprenticeships. On-farm apprenticeships, as a community of practice, may limit access to low-income learners that is perhaps unintended or hidden from farmers/hosts due to the socioeconomic structuring of contemporary farming systems. And if we query and complicate on-farm apprenticeships further, we can begin to ask: if these barriers are prohibitive to apprentice participation, how does this affect AAMs' call for new farmer diversity and food system justice?

Implications for Adult Education Theory/Practice

This research illustrates how new farmer identities are negotiated within a community of practice, which is inherently embedded in the socially and culturally structured relationships of power between expert and novice farmers on-farm, the farmscape and the politics of farm labor, and the larger structuring of the alternative agrifood movement. Practically, considering the rise of on-farm apprenticeships, and the data presented here, we argue that adult educators have the opportunity to address the training of beginning farmers informed by situated learning. These opportunities center on the importance of emotionally mediated learning within the mentor-mentee relationship, fair treatment of apprentices, and greater inclusivity of farmers/learners.

Theoretically, this study also illuminates issues of power and social complexity in the discourse on situated learning, as applied to the promotion of emancipatory social conditions for adult learners. Particularly, we underscore a mechanism through which power differentials inform the farmer/host and apprentice/learner relationship, which could effectively perpetuate structural inequities through on-farm apprenticeships. We suggest that the low inclusivity of on-farm apprenticeships, and unfair labor practices, if left unexamined, could self-replicate through new farming and agrifood systems, informed by knowledge constructed within apprenticeship experiences. Thus, we demonstrate how the reproduction of power can be an important consideration within situated learning as a theoretical framework.

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"The best place we can learn from is ourselves": the Development, Implementation and Use of an Online Patient-based Community of Practice for People with Type 2 Diabetes

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Abstract: This paper reports on the development, implementation and use of a patient-centred online community of practice for people with type 2 diabetes mellitus. In this qualitative study, the theoretical framework of activity theory is adopted to describe the complexity of the use of the system and to frame the evaluation of the use of the learning environment.

Introduction

People who have been diagnosed with type 2 diabetes face particular emotional, psychological, medical and management-related issues as they go through a major transition in their lives (Lawton, Parry, Peel, & Douglas, 2005; Lawton, Peel, Parry, Araoz, & Douglas, 2005; Peel, Parry, Douglas, & Lawton, 2004). Although a vast array of studies have been conducted to examine how online technology can aid as a mode of the delivery of education for people with type 2 diabetes(Castelnuovo, Manzoni, Cuzziol, Cesa, Tuzzi et al., 2010; Dalton, 2008; Nuovo, Balsbaugh, Barton, Fong, Fox-Garcia et al., 2007; Wangberg, 2008) there are fewer studies that focus on social modes of online collaboration and learning (Greene, Choudhry, Kilabuk, & Shrank, 2011) for people with diabetes. This paper reports on a study that has developed and implemented an online community of practice for people with type 2 diabetes and is concerned with the question of whether participation in the community promotes transformative learning experiences.

Phase 1: Thematic development

A range of individual interviews and focus groups were conducted in order to elicit themes from participants related to education and diabetes, living with diabetes, self-management strategies and relationships with health professionals.

Methods. Individual interviews (n=4) were conducted using a semi-structured interview schedule based on the McGill Illness Narrative Interview (Groleau, Young, & Kirmayer, 2006). Following on from the individual interviews, two focus groups (n=11) were held using a semi-structured interview schedule that was designed using the dimensions that emerged from the individual interview stage.

Methodology. Thematic analysis was conducted on the interview and focus group data using a contextualist approach (Braun & Clarke, 2006). Three broad themes featured in the analysis of the individual interview data – *the lived experience of diabetes*, *support* and *knowledge and understanding of diabetes*. The analysis of the focus group data produced a range of themes and sub-themes. These themes informed the initial design of the online learning environment. The

most prevalent thematic patterns include the themes of *the lived illness*, *educational experiences* and *management experiences*.

Phase 2: Development of the learning environment

Thematic elements and tools. The online system was constructed using the thematic elements that emerged during the analysis of the data. Lifestyle practices, for example, were rich and varied and this theme provided an opportunity to design activities that could give participants an opportunity to share ideas about various aspects of lifestyle behaviour such as nutritional practice or barriers regarding physical activity. The intention was for Twitter to be used as a tool for daily communication and for the forums in Moodle to provide the platform for deeper levels of communication.

Methodology and theoretical assumptions. The patient as an active and reflective participant in the construction of his or her management (Heinrich, de Nooijer, Schaper, Schoonus-Spit, Janssen et al., 2012) underpinned the design of the learning environment. This correlates with a pedagogical approach that was broadly constructivist approach in nature and the characteristics of all tasks were described using various vectors based on a 'learning design toolkit' (Conole, Dyke, Oliver, & Seale, 2004). The popular and easily configurable learning management system of Moodle was chosen as the tool to implement the learning designs.

The theory that was adopted to provide an analytical lens through which to view the various stages of the learning environment from its initial design to its subsequent use was activity theory (Engestrom, 1987). The theory states that all activity takes place in a complex environment of interrelated layers through which activity is constituted and mediated. Activity systems consist of six conceptual layers: subject, object (and outcomes), tools & mediating artefacts, rules, community and division of labour. None of these layers can be analysed in isolation from one another. For example, the intention was for participants in the website to engage in the object of the co-construction of a learning environment. This object cannot be conceived of without the participation of subjects of the activity. Tools and mediating artefacts can either be physical or cultural. The online learning environment was the main tool under analysis and this represents a set of aggregated physical tools whose affordances had the potential to contribute to collaborative discourse.

The relationship between the subject and community (such as allied health, doctors, specialists and the role of family support) is mediated by rules (explicit or implicit norms and conventions). The implicit rule that the health professional is at the centre of educational provision was challenged in the design of the learning environment since expertise in the practice of daily management is considered to reside with the patients. Similarly, the responsibility for the creation and interpretation of educational content is traditionally weighted more heavily towards the health professional. The division of labour implied by the design of the learning environment challenged this assumption. The model of the design of the learning environment is captured in figure 1.

Phase 3: Use of the learning environment

Four groups (n=12) used the website (diabetesed.com.au) over a period of 12 months from March 2014 to March 2015. This paper focuses on the analysis of the first group to use the website from March to May 2014.

Methods. Participants to the study were required to have type 2 diabetes and be over 18 years of age. The first group, consisting of two males and two females, was formed in March 2014.

Sim-card based iPads were chosen as the technology of choice because the study is geographically located in an area of significant social and economic disadvantage and the iPad provided the opportunity for the project to be of interest to the largest number of people in the community. A common device also meant a potential reduction in the technical support burden since all participants would be using the online learning environment on one device. Recruits were provided with basic instructions in the use of the system, how to use Twitter and they were provided with a resource which they could refer to for basic tips on how to use the various features of the system. Participants were then required to use the online learning environment as individual users before being placed in a group. This is called the individual-use phase and group-based participation is called the group phase. Four semi-structured interviews were conducted before the individual-use phase and two semi-structured interviews were held after the individual-use phase and before the group phase. After an eight week period of participating and engaging with the online learning environment, a final group-based semi-structured interview was conducted. Two members of the group participated in this interview.
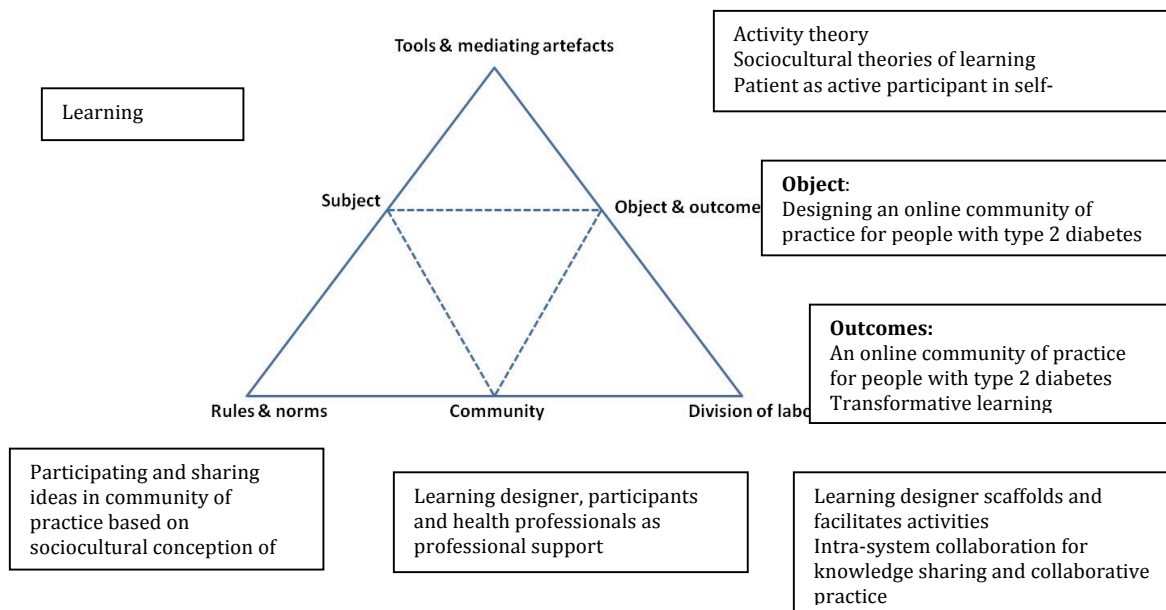
Figure 1. Design of the environment

Methodology and evaluation. The analysis of the interview data informed by activity theory revealed several tensions between dimensions represented in the model. These are graphically illustrated by the arrows in figure 2. Disembodied online experiences dampened the enthusiasm to participate and significantly contributed to the way in which the division of labour in the group was distributed. This had an impact on the intended outcomes envisaged in the design of the environment. Tensions at the level of the various dimensions of the model in figure 2 provide us with a plausible explanatory path.

Participants were unfamiliar with the educational and interactive norms associated with the learning tasks. There were varying degrees of competence with the adopted technologies which caused some confusion and the use of Twitter as a tool for communication was not taken up. Additionally, the tasks were not perceived as separate weekly tasks and this increased the level of navigational complexity. In terms of the division of labour there was too great a gap between the level of participation exhibited by the group members and the level of engagement required to meet the intended outcomes. Interestingly, however, an outcome related to the individual use of the learning environment did lead to increased awareness of the sub-optimal nature of her nutritional practices. The dimensions associated with instrumental knowledge (improving nutritional practices, for example) did not figure in any discussions and neither did any interaction that might be defined as characteristic of communicative learning and rational discourse (Mezirow, 1994). Even though all of the members shared what Mezirow would call a 'disorienting dilemma'(Kitchenham, 2008) in the form of type 2 diabetes this was not sufficient to establish a community of practice (Wenger, 1998) of shared experiences, ideas and management strategies through which participants might share instrumental and communicative dimensions of learning.
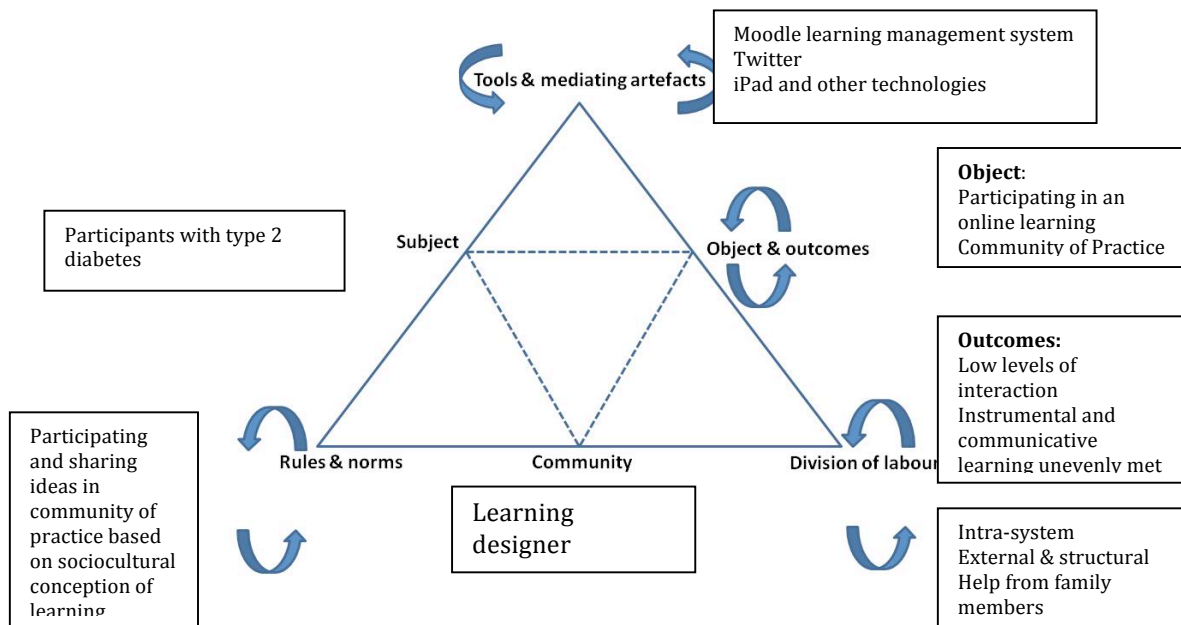
Figure 2. Use of the environment

The fact that a shared diagnosis did not contribute to high levels of 'social presence' and instant rapport with other participants in the network suggests that sharing common health experiences may be a necessary but not sufficient condition for interactive engagement in a shared interest online learning community. The problem that confronts health-based learning environments is that they are, to a certain extent, a reflection of the concept of the sick role. The sick role, however, only allows for the performance of the sick role at the expense of other rules that one may legitimately perform (Varul, 2010). To concentrate on the establishment of a 'shared domain of interest' that is based solely around the shared experiences and practices associated with being chronically ill may therefore be problematic. A domain that

is too narrowly defined may also have an impact on the conditions that Mezirow (Mezirow, 1994) indicates are necessary for participating in rational discourse.

Towards a conclusion

This paper reports on the development and evaluation of an online community of practice for people with type 2 diabetes. It is a qualitative study concerned with exploring the question of whether participation in an online community of practice for people with type 2 diabetes promotes transformative learning experiences. In order to investigate this question activity theory was used to articulate the initial design of the system and to frame the evaluation of the use of the system by one group.

Participants were fairly comfortable with the technology that they were required to use although there was a degree of confusion with the range of collaborative options that were available to them. The technical dimensions of the tools, in other words, did not function as significant barriers to engagement with others. What did present itself as a recurring theme was the experience of being a "one man band" and not feeling part of a learning community. The absence of social presence (Kehrwald, 2007; Rourke, Anderson, Garrison, & Archer, 2001), which is one of the elements of the Community of Inquiry Model (Rourke et al., 2001), was significantly felt and this contributed to what we have called the disembodied online experience. A narrow definition of a 'shared domain of interest' might also have contributed to the lack of interaction. In subsequent iterations of this design-based research study (Anderson & Shattuck, 2012; Design-Based Research Collective, 2003) participants were required to meet face-to-face and this reflected a change in the initial design.

Initial analysis suggests that this modification might not have resolved the tensions that have led to low levels of interaction. If division of labour is viewed both as a lens to explore intra-system interactions and as a way of understanding how time is consumed by quotidian and other tasks during people's lives this dual reading can contribute to a broader understanding of structural barriers to engagement and participation in learning activities in the present context. Ongoing analysis of the data will continue to explore this and other lines of enquiry.

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"For People Who Aren't Sure Who They Are, Theatre is a Great Place to Be: Narratives of Actors and their Sexual Identities

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Abstract: This narrative study of male actors who identify as other-than-heterosexual explores the participants' stories of sexual identity development and the relationship between acting and identity development. Framed in D'Augelli's (1994) lifespan developmental model, the study illustrates themes of acting as safe space, acting as an embodied experience, acting as an influence on relationships, and acting as a politic.

Introduction

While adult education literature documents the propensity for theatre to influence in overt or subtle ways, this discussion has historically focused on the experience of the audience as a consumer of the medium. There is a relative paucity in adult education for literature describing the experience of the actor, and how his or her art influences him or her. Few studies attempt to bridge the gap between identity development as a vehicle for adult education and literature from theatre and theatre education that describes the experiences of actors as artists creating identity.

My conversations with actors and performers, as well as my own experiences of theatre and performance art, suggest that the process of acting holds significant meaning-making power for the actor, particularly in understanding the actors' own belief sets and motivations. The purpose of this study was to examine the development of sexual identity in adult male actors in order to explore the relationship between acting and sexual identity, and the actors' processes of making meaning about that relationship. Through examining the narratives of actors to determine how their experiences have impacted their sexual identity, I shed light on how acting may initiate and perpetuate personal development and provide a space through which the actor may reflect on sexual identity.

Review of Relevant Literature

Adult Development

As this study is grounded in adult development, it is important to present an operational definition of adult development, and explore its implications. For this study, I follow Merriam and Clark's (2006) model of development as a change over time, in which the change is reflected in learning. As they delineate, development can be a biological process (aging), psychological process (cognition), or a sociocultural process (social role performance). In particular, this notion of development is appropriate for this study because Merriam and Clark focus on development as a learning process, whether that learning is oppressive or liberatory. Much of the sexual identity development presented in this study, as it is understood by the participants, speaks of coming to understand the self as a learning process.

In this study, I apply an integrated lens on sexual identity as both the product of psychological change and a response to social mores. From a liberatory perspective, sexual identity as a reflection of development represents the breaking away from preconceived notions and coming to understand new perspectives.

A Queer Politic

Queer theory is a philosophy rooted in the understanding that sexual identity is a political construct, and can therefore be understood as a position of power (Morris, 2005). The underlying tenet of queer theory suggests that sexual minorities have been oppressed by dominant narratives and the social structures that reinforce hegemony. One primary goal of those who embrace queer theory as a politic is to destabilize previously unquestioned positions of power and empower the oppressed. Queer theorists bring to light the external forces of oppression and encourage introspection as to one's own place in the world. In a sense, queer theory is a call to learning, suggesting that by examining one's situation within a context of power and positionality, an individual can derive meaning through understanding (and ultimately confronting) social structures. One of the significant social structures addressed within queer theory is heteronormativity, which is also an underlying assumption of the theoretical lens of this study.

Sexual Identity through Performance: Gender and Embodiment

In describing American musical theatre's influence on identity, Raymond Knapp (2006) asserts that live performance of a role can help to negotiate between the inner self and the outer persona of experience. Specifically, he points to the heightened emotions of public performance and the attention paid to the "performer behind the persona" (p.7) and a stronger connection to the content of the performance. He suggests that American musical theatre creates a space to explore alternate interpretations of social values and attitudes by paralleling social mores, advancing alternatives, or bringing subtle social messages to the forefront through persuasive performance. Gender roles and sexuality are, he states, "above all, *performed* attributes of personal identity and so constitute a central dimension of how people are defined, both onstage and off" (p. 205).

In adult education, this resonates with the work of Butterwick and Selman (2012) in their description of the performance of gender, and how gender performance can guide a meaning-making process around personal identity. Drawing from the work of Judith Butler (1993), Butterwick and Selman use the gendered performance of theatre to illustrate the social construction of gender and attitudes of positionality. As an embodied way of understanding gender, the performance of gender and sexuality in theatre relates as well to the work of Lawrence and Butterwick (2007) and their exploration of embodied oppression in theatre and acting as a way of liberating through the body.

Drawing on the model developed by Brooks and Edwards (1997), this exploration of personal and cultural values may mirror the process through which individuals construct sexual identities. Aaron, whose story opens this chapter, by his own admission, did not actively contemplate his sexual identity, and was nonplussed by his sexual identity before playing the role of Matt. Through experiencing Matt's homophobia and playing the role of an aggressor toward someone like himself, Aaron's sense of self was called into question; he was somewhat disoriented in his own self-image as a result of seeing the world through Matt's eyes. Through the language of acting, Aaron also internalized some of the social influences that Matt experienced, and transposed them onto his own sense of self. This experience in many ways laid the foundation for this study by leaving questions unanswered.

Theoretical Framework: Lifespan Developmental Model

Adult education literature has largely overlooked the unique developmental patterns of gay men and lesbian women, except in terms of sexual identity, reinforcing a notion of heteronormativity in adult development (Bettinger, 2007). This reflects the hegemonic notion of

compulsory heterosexuality that is cited throughout the adult education literature on sexual identity (Bettinger, 2007; Hill, 2004). Sexual identity represents one of many facets of identity development, and lies at an intersection of biology, psychology, and social influence (Edwards & Brooks, 1999).

I frame this study using D'Augelli's (1994) lifespan model of sexual identity development, as this model describes sexual identity as fluid and ever-changing, without an ideal outcome or terminus. In this model, identity is not an end-point but a lifelong process (Hill, 2008). As a psychologist, he focuses on psychological events as the determiners for movement between stages; however, the model itself describes peer interactions, biological influences, and the role of social institutions. Moreover, this model is preferential in its privilege of the individual as an active participant in identity development rather than as a passive recipient of biology and environmental influence.

D'Augelli (1994) describes six loosely-bound steps in his Lesbian, Gay, and Bisexual (LGB) Identity Development model: (a) exiting heterosexual identity; (b) developing a LGB personal identity status; (c) developing a LGB social identity; (d) becoming a LGB offspring; (e) developing a LGB intimacy status; and (f) entering a LGB community. Although D'Augelli describes the model in steps, progression through the model is not stagewise; this model is distinct from the psychological stagewise models, which require developmental tasks to move between stages (Edwards & Brooks, 1999; Hill, 2008). Rather than identity achievement, the outcome of this model is that the individual finds meaning and direction in his own life through his sexual identity.

Research Methodology

Theatre is enacted storytelling. It integrates character, plot, and setting and brings them to life on the performance stage. Actors are storytellers who embody and portray characters every day. It seems natural to study their experiences by creating a space in which actors can create and share their own stories. This study is informed by a narrative research methodology underscored by the analytic strategies defined by Chase (2005), Clandinin and Connelly (2000), and Clark and Rossiter (2007).

Data Collection

As the actor relies on his or her fellow performers to co-act and react with him or her on stage, the researcher and participant in this study worked together to negotiate their stories. In this study, I collected stories through in-depth, semi-structured interviews with each of the 9 participants, who I selected through a purposeful snowball sampling process. I recruited participants primarily through social media; each of the participants responded either to public postings in theatre message boards or responded to advertisements posted by my colleagues on their own social media pages.

Data Analysis

I reviewed verbatim transcripts of the interviews with the participants in a multi-stage narrative analysis process outlined by Clandinin and Connelly (2000). Through the analytic process, the participants and I collaborated to negotiate and re-story the narrative, highlighting themes that emerged in the interview process.

I began by organizing the text from the transcribed interviews into a continuous story. While the stories are largely sequential, I chose many times not to chronologically present the

stories of the participants' lifespan. Rather, I focused on interactional patterns and the way in which the participant prioritized the facets of his story. Next, I focused on areas of tension within the plotlines of the story to highlight the participants' experiences of coming out, as they illustrated them through their stories of acting. Throughout this phase, participants read their stories; many provided additions and clarifications, while some refocused their stories to highlight areas that I had missed, overlooked, or hadn't gleaned from my interviews. The final product emerged as a restoried narrative, written collaboratively with the participants, sometimes over several conversations, interviews, or email exchanges.

Participant Demographics

My participants were culturally heterogeneous, aged 25-49, and of diverse socioeconomic backgrounds. Of the 9 participants, 7 were white men, 1 was Latino, and 1 was African-American. Seven of the participants self-identified as gay, while 1 identified as bisexual and 1 as omnisexual.

Each had recently been actively engaged in acting, although their experiences range from community theatre through professional acting. All but one participant were college graduates, and 7 of the participants studied theatre in college. Three identified as activist actors, although none were engaged currently in explicit activism.

Findings and Discussion

Several major themes emerged consistently in the narratives of the 9 participants, with each theme being linked to a relevant discourse in adult education. In this section, I will present each theme with a brief illustration, and relate the participants' stories to the academic discourse in adult education.

Theatre Can Be a Safe Space

In each of the narratives, theatre emerged as a space in which participants believed that they were able to safely explore their sexual identities as each participant understood them, or as those identities emerged and shifted. Each participant, in his narrative, talked about the heterogeneity of the theatre community, suggesting that there's a place for everyone in the theatre. Participants also believed that theatre allowed them to discover their "otherness" and created a safe space for sexual identity exploration to occur, whether that was a physical process or a socio-emotional exploration through conversation and relationships. Participants stated that the process of acting also created a vulnerability in which they became more acutely aware of emotional experiences and reactions.

The Embodied Experience of Acting

Participants in this study described the role of the body in acting in several contexts. Many participants believed that acting helped them to understand their bodies and how their bodies move. This became relevant to sexual identity in understanding gendered movement and gendered stereotypes of body type, size, and shape. One participant similarly described the role of the voice in a similar way.

Embodied gender performance was perhaps the most pervasive theme of embodiment within the narratives. Participants described cross-gender exploration, the role of drag, and learning how to perform masculinity and femininity through character. As well, identity

misclassification, or the audience's perception of the actors' sexual identities based on character performance, was a common theme in several narratives.

Acting as a Relationship Influence

All of the participants described acting as an influence on their relationships. Many talked about positive relationships developing with mentors who were formative in their coming of age. Most participants described the community of actors in familial language, and stated that their primary support networks are found in acting. Others described the ways in which theatre informed their relationships with their families of origin. Participants spoke in both positive and negative ways about the role of theatre in their romantic and sexual relationships, particularly about the implication of "showmances" and dating other actors.

Acting as a Politic

Although only one third of the participants identified as activist in their practice, many of them described ways in which acting became a political expression. Three of the participants expressed a belief that acting facilitates social change and can be a means of communicating social messages. Others related ways in which acting helped them to understand both the overt and the subtle structures of power and oppression in mainstream culture through the performance of those power structures.

Conclusions and Implications

This study simultaneously supported earlier research in adult education, theatre and arts education, and the study of adult development, while supplementing those areas of study with new insights into the role of acting in understanding and making meaning of sexual identity.

Embodied Knowing and Performance of Gender

The themes of gender and embodiment are ubiquitous in the narratives of the participants. Each participant describes the role of the body in his art; in particular, the role of the body in the performance of gender. This provides support for the existing discussion of the role of the body as a way of knowing. In a sense, the actors' narratives echo Butterwick and Selman's (2012, p. 64) statement describing theatre in adult education: "Through participating in theatre experiences, the muted mind becomes embodied and sometimes the body finds voice, or perhaps the separate mind finally becomes the audience to embodied intelligence". This study helps to bridge the link between theatre in adult education with the experience of mainstream actors, while deepening the connection between the embodied knowing and the experiences of performance artists.

Adult Development

Considering the D'Augelli model as an illustration of development, this study provides a lens to understand sexual identity development within a broader context of adult education. To date, there are limited practical applications of sexual identity models within the discourse of adult education. This study provides a foundational perspective on the role of acting and participation in theatre as they may inform adult development. Within this study, the narratives illustrate transferrable themes that can enhance an understanding of adult development for actors.

Further, this study bridges several disparate areas of discussion and demonstrates their interconnectedness within a lens of adult development. From this study, further research can create foundations in understanding the role of embodiment, gender performance, and sexual

identity on the overall developmental process. These areas of discussion have not been linked in the context of adult development in earlier research; this study provides a foundational link between these areas of practice as they intersect within adult development.

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Interrogating What Remains: Inviting Learners to Explore Cultural Artifacts from the Past

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Abstract: This paper explores the theoretical basis for the practice of investigating cultural artifacts in order to gain deeper understanding about the values, meanings and contexts of other time periods and cultures. Adult learners are invited to view culture from the margins through an exploration of the lives of people whose race, class, and gender form the basis of oppression by the powerful. Texts and narratives that provide evidence of daily-ness and ordinary-ness will be featured and implications of this engagement for adult learners will be explored.

Introduction

Adult learners are gathered at a university archive to learn about historical primary source materials. Working in groups, they ponder disturbing connections between sets of photographs of the Fitter Family and Better Baby contests, which speak of the influence of eugenics in the U.S., and Nazism. They analyze a book published in the 19th century that promotes the view that women who pursue higher education will not be able to bear children. They consider the use of objects that were immediately recognizable within certain contexts and time periods but are now obscured by a 21st century point of view. What's happening here? Through engagement with cultural artifacts, adult learners are temporarily displaced from their everyday context. They are beginning the process of interrogating what remains through an exploration of uncommon narratives found in archives & historical societies.

For the past decade and in a variety of settings (university classrooms, archives, conference workshops and presentations), the authors have invited adult learners in explorations of cultural artifacts to encourage deeper and greater critical reflection about the values, meanings and contexts of other time periods and cultures. Rather than accepting texts/facts at face value, learners take on a questioning stance to focus on meaning (the story behind the story). Deciding, for example, against the narrative of the wealthy and powerful within local communities, this inquiry-based approach asks learners to view culture from the margins (Kemp & Parrish, 2010). We invite learners to move past repressive tolerance (Brookfield, 2005) and to begin the process of thinking and learning more critically and holistically.

All societies, institutions, and individuals generate cultural artifacts in physical and digital form. We define cultural artifacts as evidence left behind by individuals, communities, corporations, and governments. These artifacts may be books, periodicals, broadsides, letters, diaries, government publications, objects, photographs, works of art, blog posts, digital objects, or the built environment of a community (architecture, sculpture, memorials, etc.). Artifacts may be created intentionally by individuals or generated in the ongoing activity of a business or organization. Artifacts may speak about the silent and at times artifacts allow the silent to speak.

For example, a letter written by a Quaker woman captures the details (and her excitement) about hearing Frederick Douglass speak in Philadelphia just after the Civil War. An annotated photograph album provides glimpses of what the African American women who led a community organization during the middle of the 20th century valued. The built environment of a university campus demonstrates specific values through the naming of buildings after powerful white men. Early documentation of the slave trade provides grim detail about the number of slaves on specific ships, along with captain's names and countries of origin and destination. Each of these artifacts presents a unique perspective and each is created in a specific time period for an intended audience and purpose. Examining evidence relating to individuals, organizations, businesses, or governments helps learners to engage critically with their assumptions about the past and present (Rineer & Parrish, 2012). In this paper, we use the terms artifacts and texts interchangeably.

Drawing on the fields of literary theory and cultural studies, the purpose of this paper is to explore the use of cultural artifacts as an educational approach to engage adult learners with new perspectives. A review of the theoretical perspectives that contribute to our approach in using cultural artifacts for learning will be followed by a discussion of implications for the field of adult education.

The Theory Behind Our Practice

The authors begin with the assumption that inviting learners to engage with cultural artifacts opens new avenues for learning about the world and about themselves. Operating within a cultural and educational institution (the university archives) that collects a community's heritage and serves as a complex site of teaching and learning, the authors engage learners with cultural artifacts that offer contested views of a community's past. This work proceeds from a feminist and social constructivist philosophy of teaching and learning (Hayes & Flannery, 2000; Lerner, 1993; Rineer & Parrish, 2012). The theoretical perspectives examined here fall into three areas: sociocultural/historical context, unraveling power, and hearing from diverse voices.

Situating the Sociocultural/Historical Context

The process of engaging with cultural artifacts invites learners to uncover evidence of the perspectives that support and contest dominant/hegemonic narratives. An essential aspect of this exploration is the development of a deeper understanding of the cultural and historical context in which an artifact was created. This work is deeply informed by the contributions of the field of literary theory and the broader world of cultural studies. Literary theorist (and New Historicist) Stephen Greenblatt (1982) promotes the examination of literary texts through exploration of the specific cultures and contexts in which they were created. Learners are encouraged to engage with "the textuality of history" (individuals and groups creating texts/cultural artifacts within specific historical contexts) and "the historicity of texts" (texts/cultural artifacts understood within the context in which they are created) (Montrose, 1989, p. 20).

Learners explore artifacts through observation/description, questioning, and reflection. Beginning with basic description offers a common starting point for artifacts that may seem foreign to the learners' lived experiences. What elements describe the physical aspects of the artifact? Where and when was the artifact created? Who were the authors/publishers/creators? For what audience was the artifact created? What events are included and what is the basic story line?

As participants further interrogate artifacts, additional critical and reflective questions emerge that drive them to investigate the time period and culture, and to uncover or dismantle

previously held assumptions. What perspectives dominate and what stories are told? Whose voices are missing? What aspects are surprising or challenging? For example, when investigating Edward Clarke's (1873) *Sex in Education*, a text focused on the inappropriateness of women pursuing higher education for medical reasons, learners might consider the following questions: How did the author come to believe that women's ovaries would dry up if all of their blood went to their brains as a result of studying? How did the author build his case? What credentials did he have? How was his thesis received? Did women and men agree? When author Mrs. E.B. Duffey replied the following year with a book entitled *No Sex in Education* (1874), how were her perspectives received? What was the author's motivation for publishing her book in the same binding, size, and typeface as Clarke's? Most importantly, what class, race, and gender issues are evidenced in the authors' arguments? What additional source material will help learners understand the context in which the sources were created?

Beginning the process of investigation of artifacts that were created in a distant time and culture can be challenging for adult learners. Yet the invitation to begin this dialogue with voices and perspectives from the past opens up opportunities to examine learners' own assumptions and to understand the rich and tangled complexity of their community's shared past in a more holistic way (Rineer & Parrish, 2012).

Unraveling Power

Perhaps more than any other issue, we are drawn to the use of artifacts/texts because through them we can break the power structures of history and knowledge and give voice those who are often silenced. Althusser (1970) provided the theoretical basis to approach the texts/artifacts at all. Often students--and texts--offer some resistance to the honor we afford them. Students initially cannot imagine that texts produced by someone like them can be important, and the texts themselves frequently diminish their centrality with phrases like: I'm not important. I'm just a poor/black/female/uneducated person of small consequence and limited vision. Althusser recognizes such willing subjugation to ideological apparatus and its function as interpellation, and hence the control continues. Of course, merely upending the established paradigm is not enough since it leaves binary thinking in place and eventuates in the peripeteia (Girard, 1979). The trip of the wheel merely creates a new tyrant and feeds the constant need to sacrifice one victim or another to maintain control.

Foucault's (1994) ideas about power provide a remedy. His writings unite to whittle away at the notion of absolute Truth in knowledge and expose the construction of that truth by the powerful, who, since the 18th century, have categorized people into normal and abnormal. Foucault calls the term normal into question by showing that it is based on the abnormal. We know what is normal by seeing the abnormal. We extend Foucault's notion to the equivalent categories of the important and the unimportant, the special and the common, and the extraordinary and the ordinary. One defining characteristic of ordinary people is the assumption that they do not have knowledge and are therefore deleted from the intellectual record. The powerful always talk about and define the disempowered, but we seldom hear the disempowered speak of the powerful. We use Foucault's ideas to turn the tables and allow the usually silent disempowered to speak. For example, the Civil War soldier Joseph Mathews' (1864) questions "Old Abe" for not making peace with Jefferson Davis, providing a perspective from below.

Finally, Derrida's (1992) deconstruction provides an escape from the confines of the powerful/disempowered dichotomy. Derrida does not recognize a unified self but sees instead a limit between self and self as an other. In this way, the perception of an important person is

cracked. His ideas of deconstruction widen the fissure in two phases. Phase one, dissemination, destabilizes and reverses the hierarchy of the ideal and the material set up by Plato. The previously inferior term must be re-inscribed as the origin or resource of the opposition and hierarchy. This moment, phase two, calls for an attention to the temporal--a return to the history of the beginning of the term. However, Derrida sees time as undecidable; he asserts that it is impossible to decide whether we are experiencing the past, the present, or the future. Hence, the term is destabilized, and the binary gives way. All that remains is the glimmering bricolage.

Hearing Diverse Voices

     We join New Historicist theorists (Greenblatt, 1982; Montrose, 1989) in calling learners to find meaning and complexity in the cacophony of diverse voices, rather than viewing literary texts, in particular, as sets of fixed meanings with crises and ending resolutions. We do not privilege traditional literary texts above those viewed as somehow less important, such as street literature, ephemera, broadsides, pamphlets, chapbooks, and religious, legal, philosophical, scientific, and advice writings. Instead, affording these texts equal value allows learners to participate in a conversation between/among them. Historical texts, like literary texts, cry out for questioning and interpretation and should never be viewed as fixed facts. The intent is to focus on representations of marginalized groups and non-normative behaviors, a practice that leads to topics and texts that might be called odd, quirky, or even bizarre.

     In addition, drawing on the work of Spivak (2007), our approach utilizes a critical feminist lens to understand the world of subaltern studies—the view from the bottom level of society. As archives typically hold evidence created by a community's elite, the voices of the marginalized too often become lost in investigations of a community's past (Kemp & Parrish, 2010). Since language and narrative are dialogic, paying attention to a multiplicity of voices (Bakhtin, 1981) is essential to disrupt dominant hegemonic narratives. As we explore the temporally situated perspectives of an artifact's creator, new avenues for investigation about whose story is being told open, and we begin hearing directly from those whose lives are written about, those who do not get the chance to narrate their own stories. For example, when learners examine early 19th century crime documents, they are troubled by the inconsistencies between the convicted murderer's confession statements and the trial documents (Lechler, 1822). Why did John Lechler kill his wife Mary? Was it because of her supposed infidelity or was it due to the end of a dubious but lucrative scheme that he designed? Where is Mary's voice? How does this series of events compare to domestic violence today?

     The act of seeking out many voices is in and of itself a political and educational act. By imparting a deeper and more complete understanding of learning with artifacts, often a counter narrative to the dominant historical perspective emerges (Bakhtin, 1981; Borg & Mayo, 2010). The notion of intertextuality, which describes the interplay that occurs as texts/cultural artifacts interact with each other and with learners, (Kristiva, 1980; Barthes, 2010) can be explored with texts such as the Clarke and Duffey mentioned above. After seeing the dialogue of texts, learners become aware of their own positionality and contextually situated perspectives and bring their own texts (themselves) to the conversation. The multiplicity of voices situated within sets of related cultural artifacts create a briocolage to unravel (Derrida, 1992).

Informing Practice

     The theoretical perspectives discussed here drive our practice of welcoming learners into a world of wonder. Embarking on such inquiry-based, social constructivist explorations is often

disorienting or unsettling for learners. In our experience, learners are fascinated by the texts/artifacts that they interrogate and their disorientation becomes the basis for fruitful and creative work. As learners begin to step outside the strict outcome-based learning settings of K-12, higher education, and other learning environments, they develop the ability to become more comfortable with an open-ended journey in which the outcome is not predetermined. Their exploration of a world that is very different from their own propels them to question assumptions of the past and present.

In our work with adult learners, we highlight the many voices that offer insights about institutional and community history. All institutions have an official story to tell through dominant narratives and hegemonic structures. Our goal is for students to develop the patterns of mind that allow them to see and regularly challenge dominant narratives and to search after the non-dominant ones. We want adult learners to become comfortable with process of disorientation, develop curiosity and the ability to wonder, think critically and creatively, explore commonalities with people in the past, unravel power, seek out diverse perspectives, and reflect on assumptions about past and present.

Implications for the Field of Adult Education

Cultural institutions offer much to the field of adult education. Adult educators and adult learners benefit from practices such as learning with cultural artifacts that invite learners to explore the rich and contested histories of their communities and to celebrate the diverse perspectives present there. As all adult educators and adult learners are constructed and positioned by dominant ideologies, the approach described here offers an opportunity to read and deconstruct cultural artifacts politically, uncovering the complex suppressions and displacements extant in life and text. Learners are invited to a deeper journey of critical thinking and disruption of assumptions, past and present, societal and personal. The potential result is a more nuanced understanding of the situated and contested meanings that cultural artifacts hold, leading to deeper awareness of the complexities of the cultures and communities in which adults live and learn. This call to interrogate cultural artifacts within local, regional, national communities is a call to engage in critical reflection outside the classroom to challenge assumptions and to understand more completely the rich complexities of our communities' stories.

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Educational Technology: Bridging the Gap Between Youth and Adult Learners of the 21st Century

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Abstract: 21st Century learners require activities that move beyond the traditional teacher-centered transmission model of education. This speculative essay considers education through an emphasis on collaboration, cooperation, and communication. This focus holds the capacity to bridge K-12 learning theories with those of Adult Education through the effective integration of educational technology.

Cahill (2014) discusses the manner in which educational technology, in the form of electronic education, has improved both the access and quality of adult education. These attributes provide innovative avenues for the circumvention of established barriers associated with higher learning. Further, the integration of educational technologies present learners with the opportunity to develop essential skills for not only living, but also thriving in the 21st Century (Rosefsky Saavedra & Opfer 2012). These skills, which must be fostered and refined through purposeful design, include communication, collaboration, and cooperation. These are essential for youth and adult learners alike, as a means of autonomously transitioning from passive to active learners within the educational process. The current educational system has the potential to either foster individual creativity through the development of autonomy or reduces that very sense of individuality leading to conformity.

Raz (1986) advances the idea that the autonomous person will lead a more robust life, simply by exercising control over his or her destiny. This holds true for either the adult or the youth learner. Bruner (1996) describes the very purpose of education as enabling "individual human beings to operate at their fullest potential" (p. 67), through the equipment of both skills and the understanding of how best to apply those skills. Educational technology allows the learning process to unfold organically through the capacity to organize, synthesize, and demonstrate the acquisition of new knowledge. This self-authoring freedom to drive the learning endeavor allows the individual to critically reflect upon his or her positionality within the educational process resulting in a cognitive response requiring a change in action and self-perception. This approach is unique in that it elicits a strong emotional response that allows the learner to participate extensively through an understanding of the context of his or her values and beliefs within the academic setting (Mezirow, 1991).

Learning in the 21st Century

When discussing adult education in the 21st Century it may be better to consider it as an age of the "relationship revolution", as opposed to the widely held notion of the "information revolution" (Schrage, 2001, p. 1). By this, the strength of the learning activity is no longer simply limited to the access of basic units of information as in times past; but rather, learners are now provided with the opportunity to develop relationships, via technology, through the direct access to other individuals themselves (Brown & Adler, 2008). This form of active learning, as espoused by Strudler (2010), allows for engagement and must be championed by adult educators for "initiating and sustaining…efforts to integrate technology" (p. 226). Schrage advocates that the true transformative property of technology is centered on the ease at which individuals

communicate with one another, as well as with organizations found within society. Bonk (2009) furthers this sentiment by extolling the benefits of how individuals "can now communicate and learn from one another in a matter of seconds" (p. 7), as this period is perhaps the "most monumental…since [the age of] Plato" (p. 9). This new era of learning has opened the world to "quench our thirsts for knowledge" (p. 12), as the teacher is no longer the source of information and the world of education must come alongside this new frontier.

Through the advances in technology and with the understanding that humanity exists in a relationship rich society, adults of the 21st Century live in a participatory culture, where individuals actively they engage in the world around them with the intention of improving society (Jenkins, 2006). The active participation of all citizens has become a collective concern, and preparing students for this role, as future adult citizens, is of paramount importance. In order for individuals to truly engage, beyond their internal propensity to indulge in the pleasures of these technologies, it would behoove educators to align the educational enterprise in such a way that promotes autonomous and creative thought. Adult educators must seek to develop the digital and visual literacies inherent in the modern age or otherwise risk denying learners the "opportunity to become full participants in our society" (Mores, 2004, p. 267). In this there exists an educational obligation to prepare all learners to reach his or her fullest potential, as salient members of society capable of meeting the demands of both the individual and the community. Brown and Adler (2008) bolster this position in that "if populations are to thrive in the foreseeable future they will increasingly depend on the availability of robust local ecosystems of resources" (p. 17) that cherish creativity and innovation. This sentiment is directly related to the need for society to have authentic, creative, and innovative individuals who can both generate and provide for the distribution of such resources.

The Transformative Power of Educational Technology

According to Trilling and Fadel (2009) in 1991 an extraordinary event occurred in that the world witnessed the passing of the *Industrial Age* and the dawning of the *Knowledge Age*. It would appear that for the first time in human history, more resources were expended on the creation, organization, and transfer of information than applied to industrial goods. The transformation of the global economy rapidly increased, revealing a new need to educate all students, both children and adults, for the 21st Century (Rosefsky Saavedra & Opfer 2012). The traditional "transmission model of education" (p. 9), one of a teacher-centered approach although ubiquitous in the field of education, is simply unable to function in the new highly fluid and complex society of the 21st Century. The educational enterprise must once again focus on the process of learning with a renewed emphasis on collaboration, cooperation, and communication (Wolfe & Flewitt, 2010).

Whether it was the launch of Sputnik in 1957, the literacy crisis of the 1970's, or the economic struggles of the 1980's one thing is clear; technology has transformed the way society functions placing the ability to create and manipulate technologies as the ultimate prize. The symbiotic relationship between technology integration and society is also obvious, as one can no longer exist without the other. Lankshear and Knobel (2011) advance the idea that "If we are to *learn deeply*, we need access to the means, contexts, and tasks" (p. 212) that are innate to the very creation of knowledge. According to Jonassen, Carr, and Yueh (1998) educational technology provides that access through offering learners a near limitless potential as "knowledge construction tools" (p. 24), which emphasize the capacity to organize, synthesize, and demonstrate learning. Papert (1973) refines this idea in that simply providing access to a computer or computer software does not equate to meaningful instruction. Rather, instructors

must endeavor to "develop contexts in which the computer can be used by a…[learner] to serve real, personal purposes" (p. 8). In this, the significant contributions of a transformative experience with educational technology integration incorporate both the physical technology as well as the theoretical application for learning. It is in this vein where educators can transcend traditional aims of education and realize, as did Wenger (1998), that it is not "merely formative – it is transformative" (p. 263). Further, educational policy, such as discussed in the National Education Technology Plan 2010 (NETP), is an essential component to recognizing and implementing effective forms of educational technology that serve to enhance the learning process.

However, as a caution Strudler (2010) indicates while the potential exists for educational technology integration to positively influence both learning and instruction, it will remain under the auspice of teacher and administrative pedagogical approaches to ensure appropriate benefits are realized. This realization is the product of educators who understand the ever-present concerns of access, classroom implementation (Koehler & Mishra, 2008), and the evolving literacies of the 21st Century (Lankshear & Knobel, 2011). Only then, can instructors purposefully integrate educational technology that transforms education where students possess the confidence and capability to transfer their 21st Century skills to contexts beyond the classroom (Rosefsky Saavedra & Opfer 2012)

Mason (2006) discusses the strengths of educational technologies that are "appropriate for adult continuing education" (p. 121) as they embrace the flexibility and independence desired by lifelong learners. In recognition of the perpetual evolution of technology within society, developing the essential digital literacies to engage with one another is paramount. This mode of thinking embraces the participatory nature of social learning as offered by Wenger (1998). Students become active participants in learning, driving the experience beyond traditionally held conceptions of the teacher-centered approach. Learning is a holistic process (Jonassenm et al., 1994), and must be approached with the recognition that teaching is a craft where outcomes alone do not account for the human aspect. Candy (1991) supports this position in the development of learners who continue to learn beyond the context of the classroom.

Educational Technology

Educational technology, according to Mangal and Mangal (2009) begins by "identifying the most suitable, appropriate and developed technology (both hardware and software) for serving the educational needs and purposes of the students and the society at a particular time and place" (p. 1). Such an understanding incorporates basic designs in the form of audio or visual aides and culminates in advanced web 2.0 learning tools. This understanding emphasizes an evolving and expanding appreciation that as society develops, so too should the manner in which it educates the young.

Consider the 1920's when film was introduced as a new form of educational technology, only to slip into obscurity due to the expense and lack of teacher support (Cuban, 1986). What of the radio of the 1940's or the television of the 1950's, 1960's and 1970's? These forms of media were nothing more than signs of the time, passing away as another would come to take its place. In the 1980's the introduction of the personal computer opened the floodgate for computer-based learning (CBL) with its overly emphasized focus on drill and practice exercises. Even with the introduction of the hardware, Reiser (2001) indicates that it "was having little impact on instruction in the public schools" (p. 62) due to teacher preparedness and buy-in, but the excitement of personal desktop computing was having a noticeable effect in the private sector.

Pedagogy in Educational Technology

Access to educational technologies involve more than simply providing hardware and software products for the purpose of learning, although it is a significant step in the integration process. The reality is that every student must be provided access to technology through the schools in order to develop the necessary skills to live in a world where computer technology occupies nearly every aspect of society. The inability to meet these criteria is tantamount to denying students the ability to engage the world in which they live.

Access is more than physical proximity. It constitutes the capacity at which the instructor utilizes and implements the technology for meaningful instruction (Hall, 2010; Papert, 1973). Hall indicates that the teacher's level of competency and "interest in adopting a new approach" (p. 232) are the most powerful indicators of the successful technology integration. This aspect above all others dramatically influences the success of any new educational endeavor. While there continues to be a dramatic increase in funding that promotes both improved availability and broader exposure to new technologies, there are those who have criticized the investments and have called into question their affects on learning (Clark, 1983).

Critics such as Oppenheimer (2003) and Clark (1983) advance the notion of how each new technology is greeted with overwhelming initial enthusiasm only to be followed up quickly with unrealized potential and eventual dismissal. Clark speculates that this fervor is connected to the "advertising budgets of the multimillion dollar industry" (p. 456) with its conferred interest in selling the new technologies for instruction. This is not unlike the sentiments of Cohen (1987) who espouses the romanticism that existed throughout history between educators and such technological advancements as "books, radio, and film" (p. 153). Further, he extols the near frantic state at which those connected to education have championed each new exciting technology as the answer for the would-be ailing educational system, only to fall by the wayside as a new technology is introduced. Finally, Clark encourages educators and administrators to abandon their initial enthusiasm over such technologies as the assurance of improved learning, and instead focus on how media "offer alternative…[environmental] features" (p. 456) that extend beyond the traditional classroom environment.

The benefits are significant, as noted by Lessig (as cited in Lankshear & Knobel, 2011) as new technologies are literally "changing what it means to be literate". Educators must not neglect the idea that their students live in a digital and visual world. Burmark (2008) anchors this point by drawing attention to a recent Tribune Freedom Museum report wherein 22 percent of U.S. citizens can name each family member of *The Simpsons* and only 1 in 1,000 can recall the 5 freedoms listed in the First Amendment. Educators must avoid attempting to keep up with the rate at which technology evolves; instead, it would serve their purpose to develop an appreciation of the landscape created by these technologies (Koehler & Mishra, 2008a).

According to Wolfe and Flewitt (2010), students of the 21st Century benefit greatly from the inclusion of learning experiences that incorporate the creation and production of multimodal digital activities. This concept is based upon the understanding that literacy is "inherently social" (p. 387) and must be developed in order for individuals to express "everyday needs through words, gestures and action" (p. 387). These pursuits engage learners through familiar digital environments where students often spend time in leisure. Developing multimodal projects serve as educational platforms where students enhance necessary life skills that also perpetuate a society capable of deciphering and communicating via multiple methods. Simply stated, the "ability to read, write and otherwise deal with information using technologies…are [now] essential life skill[s]" and must not be neglected (Lankshear & Knobel, 2008, p. 18). The

ability to comprehend and analyze the nuance of values and beliefs found within the various forms of communication will inherently increase the ability to live and thrive in an ever-evolving community.

Discussion of the Applications of Educational Technology

Currently, 21st Century students are encouraged to continue using 19th Century platforms for organizing and demonstrating knowledge in the form of basic term paper, thus stifling the creativity of learners (Rosefsky Saavedra & Opfer 2012). Continually, students are given instruction on writing a research paper of which they will utilize word processing and possibly the Internet as the only forms of technology. Instead, students would benefit greatly from the use web 2.0 learning tools to both organize and demonstrate learning through the proper use of identifying and interpreting multiple modes of media (Reiser & Dempsey, 2011). Further, by providing students with the freedom to choose both the platform and the media, students will develop and foster critical independent skills of self-agency and self-regulation, which will serve to enhance skills for learning beyond the scope of the classroom (Candy, 1991).

I contend that effective instruction does not begin with technology, but rather with a clear understanding of best practices for using technology to achieve the desired outcomes and deliverables. It is accomplished through an extensive appreciation of K-12 learning underpinnings combined with adult theories of learning. Like Papert (1973), I acknowledge that instruction does not occur simply by providing access to either hardware or software. Rather, we must cultivate an atmosphere in which technology may be utilized to solve relevant problems. This level of integration occurs as we explore the resistance and unfamiliarity demonstrated by some faculty and staff through buy-in, training, and practice. Our active students demand that instruction maintain pace with these advancements, and I believe that it is our responsibility to introduce, implement, and evaluate educational technologies, rooted in pedagogical studies, that will serve the needs of all stakeholders.

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Using Communities of Practice to Enhance Diabetes Education

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Abstract: This session presents the results of a pilot study in Diabetes education using a model, SystemCHANGE™ within a Communities of Practice. Communities of Practice can be incorporated effectively in patient health education to produce sustainable behavioral changes to affect an individual's ability to manage a chronic disease in a positive manner.

Over 25 million individuals in the U.S. are diagnosed with Diabetes. This disease, especially if not managed properly can lead to serious complications. Blindness, renal failure, amputation, and stroke are just a few of the complications. Therefore, successful models to educate individuals with diabetes about the management of the many tasks and symptoms that are necessary to care for themselves are important.

Literature Review

This literature reviews outlines the current educational model in diabetes education, the SystemCHANGE™ model, and Communities of Practice as an educational strategy.

Current practice is to provide patients with a standard course of basic education about managing their diabetes (American Diabetes Association, 2013). During this course, at least six of the nine recommended topics are covered. These include such things, as monitoring of blood sugar levels, nutrition, exercise, cholesterol, blood pressure, and foot care, to name a few topics. However, successful long-term behavior changes require expensive ongoing self-management support to continue and improve the initial gains made in the basic education classes. Usually this ongoing self-management support is provided within the health care system. Peer-groups are viewed as one promising and inexpensive way to provide ongoing self-management support. Numerous research on these groups, primarily using cognitive/behavioral methods has shown limited and inconsistent success, with no single approach emerging as clearly effective (Dale, Williams, & Boyer, 2012).

SystemCHANGE™ is an innovative behavior change method based in social ecological theory. It focuses on redesigning individuals daily routines at the systems level. This is done by encouraging individuals, their families, or other support individuals in their lives to use multiple small experiments to make changes in their lifestyle. SystemCHANGE™ teaches individuals and their families how to use an iterative process with a progressive series of steps to change the everyday circumstances and environment of their lives in order to make a desired behavior the easiest, default behavior. Participants learn skills for building habitual lifestyle behaviors into their daily activities, promoting success even when motivation fluctuates. We combined the Communities of Practice model with a SystemCHANGE™ approach to behavior change to

create a new care model for ongoing self-management support, Diabetes SystemCHANGE™ (Moore & Charvat, 2002; Moore, Charvat, Andrisin, et al., 2009)

Communities of Practice are groups of individuals who operate around a common purpose for co-creating knowledge among the members. As outlined by Lave and Wenger (1991), the individuals range from novice to experts in the knowledge base that connects them. There are three main threads within a Community of Practice: meaning making and sense making around the common purpose along with identity formation of the members. For the purpose of this study identity formation was defined as "by creating their own discourses (i.e. language with specific symbols [story boards], rituals [interacting between the educational sessions], and codes) communities are able to operate as recognizable entities within a program of change" (Veenswijk & Chesalita, 2011, p. 71). Meaning refers to the how community members link the experience within the community of practice to their own experiences, so that in some respects they overlap, reinforce or lead to a reframing of previous experiences. Sense making refers to the assumptions that members will adapt the practices of the community of practice to their own situations. They will then test and perhaps revise their assumptions and even their practices because of the community of practice experience.

Research Design

The following section will provide information about the purpose, research questions, and significance of study and data collection.

The purpose of this research project was to determine the initial *efficacy, acceptability, and feasibility* of a community-based diabetes peer support program using SystemCHANGE™ strategies as compared to usual care (support groups led by professionals), and to calculate effect size for a future larger trial.

The study focused on the following aims or research goals:

Aim 1: Determine the effects of Diabetes SystemCHANGE™ peer support compared to usual care for support on three clinical risk factors for diabetes complications: A1c, blood pressure, and LDL cholesterol.

Aim 2: Determine the effects of Diabetes SystemCHANGE™ peer support compared to usual care for support on two psychobehavioral outcomes: diabetes self-care activities and diabetes self-efficacy.

Aim 3: Determine the effect size of Diabetes SystemCHANGE™ peer support on A1c, blood pressure, LDL cholesterol, diabetes self-care activities, and diabetes-related self-efficacy.

Aim 4: Evaluate the *acceptability* of Diabetes SystemCHANGE™ support groups to participants.

Aim 5: Evaluate the *feasibility* of a larger study of Diabetes SystemCHANGE™.

This paper addresses the primary question from Aim 4. What was the acceptability of the Diabetes SystemCHANGE™ support groups to participants? In response to these aims, this pilot study used a recently developed, behavior change model, SystemCHANGE™ (Moore, Charvat, & Andrisin, 2012) along with a Communities of Practice component (Lave & Wenger, 1991; Wenger-Trayner, Fenton-O'Creevy, Hutchinson, Kubiak, & Wenger-Trayner, 2015) to ascertain if a better ongoing diabetes education curriculum could be developed.

The significance of this study is that it has the potential for providing a mechanism for supporting long-term behavioral change, which has always been an important but elusive goal in

diabetes education. In addition, it contributes to the literature on communities of practice by extending the concept into the area of diabetes and community education.

Data Collection

The participants were adults with type 2 diabetes ranging in age from 30 – 74 years old. The second qualification was that the participants need to have engaged in a class in basic self-management diabetes education that covered at least six of the nine content areas listed in the National Standards for Diabetes Education and Support (Hass, et al, 2013) prior to the study. The sample size was 48 participants. We randomly assigned participants to the groups. There were two experimental groups and two comparison groups.

This pilot study had two types of educational interventions: SystemCHANGE™ with a Community of Practice component (experimental group) and the standard diabetes education model (comparison group). The participants attended 12 sessions that lasted 1.5 hours each over the course of six months. There were four groups with 10-15 participants each. A component of each session for both the experimental and comparison group sessions was a brief review of one of the six selected diabetes topics from the prior class in basic self-management diabetes education.

Two individuals who are diabetic, non-healthcare professionals and trained in the SystemCHANGE™ model and the concepts of Community of Practice led the experimental groups. Since we were incorporating the Community of Practice concept into the experimental group, we did not want trained diabetes educators to lead the groups. In addition, the SystemCHANGE™ model is so different from the current education model in diabetes education, that we felt that peer-trainers would be better able to engage the learners in this innovative form of behavioral change. The focus was on building small self-care behaviors into daily routines, so they become ordinary daily habits.

Communities of Practice were formed to provide additional educational and behavioral support on an on-going basis between sessions. The comparison groups, designated as Usual Care Groups, were led by a staff member of the Diabetes Partnership in the metropolitan area and included provision of information about the six selected topics, group discussions and the use of some problem solving and cognitive behavioral methods. This pilot study was conducted in an urban metropolitan setting.

For the participants, we reframed the concept of Community of Practice. We wanted the participants in the experimental group to focus on the process and not the terminology. In addition, we needed to be able to help the participants to understand the concept easily. It was imperative that it could be easy to explain in the short time that we had and to provide a metaphor that we hoped the participants could relate to in their experiences.

We began the first session where we introduced this concept by asking the participants in the experimental groups, where we were using this model, if they had previous experience being part of a group. For instance, book club, church group, support group. We spent some time talking about the types of groups that they had experienced. We then talked about the types of small groups that we hoped to form during our time together. The metaphor that we used was of mountain climbers. We choose this metaphor because having a chronic health problem such as diabetes and taking care of oneself can feel like you are trying to climb a mountain.

Within the mountain climber metaphor, we used the concept of base camps to represent a community of practice. When mountain climbers are trying to scale a large mountain, such as K2 or Mount Everest, they do not just keep moving up the mountain. They climb the mountain to a

certain point to begin to acclimate to the environment, including the altitude. Then they return to the previous base camp, so that their bodies can adjust. The base camp then moves up and then the climbers move up and then back again (Viesturs & Roberts, 2009).

The important point is that this is a slow process of change for their bodies. That is what we were asking them to do with the SystemCHANGE™ model. They were asked to determine very small changes that they could try out between the sessions. In addition, between the sessions we were asking them to engage with their small base communities to help them incorporate this change into their daily routines. Then after two weeks, they would get together or return to the base camp to discuss the results of the small experiments or changes and to think about what they could do next, so that they could climb their own mountain.

Data Analysis

All participants had pre and post-intervention measurements of A1c, blood pressure and LDL cholesterol. In addition, participants completed a Summary of Diabetes Self-Care Activities and the Diabetes Empowerment Scale – Short Form to provide information about psycho-behavioral variables. The variable Diabetes Self-Care Activities was chosen because diabetes behavior change is the unique focus of diabetes self-management education and support. The variable Diabetes Self-Efficacy was chosen because it is well established as an important cognitive mediator of effective diabetes self-management behavior change. Evidence confirms that interventions that enhance self-efficacy increase the effectiveness of diabetes self-management education and support (Hass et al., 2013).

Descriptive statistics for each support group consisting of the means and standard deviations for continuous variables and counts with associated proportions for categorical variables were calculated. Since sample size was fixed at 50 participants for this pilot project, no sample size calculations were conducted for this study. Statistical significance for all statistical tests performed on the data was set at $\alpha = 0.05$. All data that required satisfaction of the normality assumption was assessed using the Kolmogorov-Smirnov test. Complete cases only were used for analysis.

Finally, one of the researchers attended all the sessions for both experimental groups where the Communities of Practice model was used to collect qualitative observational data and to observe the "Base Communities" in action. The qualitative data was then coded and analyzed to ascertain the degree that the base communities were functioning as communities of practice by helping their members make sense of the educational information, and most importantly, ascertain whether their participation in the base communities affected their sense of identity. By sense of identity, we were looking to see if there was a change from thinking of themselves as Diabetics to someone who had diabetes. In the first instance, where someone views themselves as a Diabetic, there is a tendency to focus on that aspect of themselves to the exclusion of the sum total of who they are as a human being. People who view themselves as an individual who just happens to also have diabetes, appear to relate differently to the world and engage in their self-care and management of their health issues in a different manner.

Results

Across all of the physiological and psycho-behavioral variables, there were no significant changes in the two comparison groups and one of the experimental groups. However, one of the experimental groups using SystemCHANGE™ and Communities of Practice did show a statistical significant change in a positive direction for all of the variables. However, because of

the small size of this pilot study, it is not possible to generalize the results. This group was the only group that was successful in forming smaller Communities of Practice of two to three individuals across the members of the larger group. These smaller Communities of Practice consistently shared and co-created knowledge during the sessions while providing on-going support and education between the sessions in various forms of communications from phone calls to emails.

From the observational data about the small Communities of Practice, two important insights emerged. In the one experimental group, there was no formation of base communities. In this group, there was no communication between the group members between the educational sessions. In addition, during the educational sessions these group members tended to sit apart from one another. A primary reason for this was that with this group, the first two sessions were chaotic because of transportation and weather related issues. Therefore, of the 12 members in the group, some were able to attend the first session and some the second session, with only a few able to attend both sessions. This did not allow for the proper time for members to decide on a base community of their choice. However, the second experimental group, which showed significant changes in the physical and psychosocial variables, were able to form base communities during the first meeting that endured over the length of the study. One of the base communities even added another member in the 4th session successfully.

At the end of the study, the individuals in the experimental group were asked about their participation in the study. Participants in the experimental group, that did not form base communities tended to focus their remarks on the educational value of the material presented. For instance, one participant said, *"This group gave me the chance to learn about new things, it helped me with issues that were important to my health right now."* While the participants in the other experimental group did comment on the content learned, their focus tended to be on the relationships and the support of the base communities. A participant noted, *"While I received a lot of good information about how to care for myself, it was the use of making small changes little by little. and the support of my community that allowed me to make changes in my daily habits that have helped me feel healthier than I have in a long time. I know that I have a long way to go but this has been a great start."*

Discussion

As has been previously noted elsewhere (Monaghan & Columbaro, 2009), Communities of Practice created in an artificial atmosphere such as a learning environment face particular challenges that need to be addressed in order to ensure the success of the Community of Practice. In the experimental group that was successful in forming many smaller Communities of Practice, all members were present at the formation of the Community of Practice and were provided with enough time to bond while also being given the opportunity to self-select their Community of Practice. The other experimental group ran into unforeseen problems at the first session that prevented all of the members from attending. Then they encountered additional attendance challenges at the next session. As a result, they eventually morph into one Community of Practice, which was too large to provide the individual support that was important in the other group. Although they tried to form smaller Community of Practice, it did not happen.

While this is only a pilot study, it suggests that the concepts of Community of Practice has the potential to be incorporated effectively into patient health education to create sustainable changes in behavior that can affect an individual's ability to manage a chronic disease such as diabetes.

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Examining the Boundary-Spanning Behaviors of Community-Based Adult Educators: An Empirical Examination

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Keywords: boundary spanning, networked governance, community-based adult educators

Abstract: Community-based adult educators span multiple boundaries, balancing needs of learners, groups, organizations, and institutions. This study contributes not only to the theoretical framework of boundary spanning, but also supports the practice of these adult educators in negotiating a challenging environment.

The public sector's use of networked governance reflects a similar orientation of adult education organizations and institutions using partnerships, collaborations and community engagement to accomplish their missions (Cooper, 2003; Goldsmith & Eggers, 2004). Unique individuals at the nexus of these organizations and institutions serve as boundary spanners in these partnerships (Ring & Van De Ven, 1994).

The study's significance contributes to the theoretical understanding of boundary spanners within community engagement and networked governance. By advancing the scholarship of community-located adult educators, we will better comprehend the challenges these educators face. This includes a challenging environment while negotiating organizational policies and missions with demonstrated community needs in an ever increasingly networked world. Studying these phenomena will illuminate the specificity and complexity of these contemporary roles.

Relevant Literature

The theoretical framework builds on a model from Weerts and Sandmann (2010). In their framework, two axes create four quadrants of types of boundary spanners in higher education community engagement activities. The two axes, task orientation and social closeness, include four constructs of technical-practical, socio-emotional and community focused and institutionally focused. The Weerts and Sandmann model is based on interorganizational relationships based on open systems theory and the emerging trans-disciplinary literature of boundary spanning (Marchington & Vincent, 2004; Marchington, Vincent & Cooke, 2005; Williams, 2002, 2013).

Interorganizational Relationships

Before understanding boundary spanners, one must have a foundation in how these individuals complete their work through interorganizational relationships. The field of interorganizational relationships is broad and includes several disciplines. Adult education is often delivered through interorganizational relationships with multiple individuals, groups, and organizations collaborating to serve their appropriate audiences (Wise & Glowacki-Dudka, 2003). Individuals creating organizations give up some control in an effort to move towards collective action. When they do so, these institutions exert some power and control over those who created them and interact with them. In the past few decades, more organizations are

specializing in their roles and activities and partnering with other specialized organizations. This creates a form of networked governance.

Networked governance typically is applied to the movement of governments moving away from direct provision of services towards using multiple organizations to solve complex issues and challenges (Cooper, 2003; Goldsmith & Eggers, 2004). Networked governance assumes that one entity cannot solve all the complex issues of society. The growth of networked governance in the public sphere has spurred interest in relational contracting, or contracts based on reciprocity between organizations (Marchington & Vincent, 2004). Both public and private organizations use these relational contracts. The contracts may be implicit or explicit. When studying networked governance, scholars in public administration primarily focus on the network itself (Cooper, 2003; Goldsmith & Eggers, 2004). Research is limited on the individuals who grease the wheels of relational contracts. These individuals are boundary spanners.

Boundary Spanning

Boundary spanners are individuals that engage in important activities between, among, across, and within organizations and communities. Boundary spanning emerges from socio-technical theory and open systems theory (Jordan, Adams & Mull, 2013). Four themes of boundary-spanning activities include: communicator, protector, innovator and relationship managers.

As communicators, boundary spanners aid in knowledge diffusion (Tushman & Scanlan, 1981). Because boundary spanners often act at the periphery of an organization, they must not only absorb knowledge from the environment surrounding them, but also must transmit information to the environmental context. Tushman's (1977) three boundary communication roles are: gatekeepers, organizational liaisons, and laboratory liaisons. Each is a boundary spanner, but focuses on varied boundaries. Gatekeepers focus on external entities to the organization. Organizational liaisons engage with multiple sub-units within an organization. And laboratory liaisons communicate within an organizational sub-unit, primarily communicating task oriented activities.

As protectors, boundary spanning individuals buffer an organization from environmental uncertainty and influences. Two primary mechanisms exist to provide this protection. Organizations can augment or insert internal administration to protect the organization from the environment. The introduction of new data processing employees to manage healthcare environmental changes due to the Affordable Care Act brought Fennell and Alexander's (1987) example of internal administration to fruition. Organizations also can augment peripheral structures such as adding a dedicated sub-unit to engage with the environment, community engagement offices in higher education institutions for example.

Because boundary spanners constantly interact with external entities and information sources, they encourage risk taking, experimentation, and entrepreneurship to address complex problems (Williams, 2002). This bridging function equips boundary spanners to be innovators within their organizations, weaving new knowledge with existing information.

Finally, boundary spanners are power managers. These individuals often determine what information is shared, hidden, or forgotten. Thus, boundary spanners must build trust not only with their external exchange partners but also with their internal managers and peers. A strong understanding of the organization allows a boundary spanner to float between and among the power structures of external organizations and maintain flexibility and entrepreneurship within their own organization.

Boundary spanners have been studied in diverse fields. While a segment of boundary spanning research emerged from management and organizational theory (Marchington & Vincent, 2004; Noble & Jones, 2006), several recent scholars have introduced boundary spanning to the fields of public health (Waring, Currie, Crompton, & Bishop, 2013; Williams, 2011) and education (Miller, 2008; Tarant, 2004; Weerts & Sandmann, 2010). Weerts and Sandmann (2010) introduced task orientation and social closeness as the two constructs creating four types of boundary spanners within university community engagement. Their qualitative study offered a model needed for additional testing and measurement.

Purpose of the Study

The purpose of this study was to investigate these important boundary spanning behaviors of individuals serving as adult educators in a networked governance model. Specifically, this study examined the boundary spanning behaviors prevalent in the population of community located adult educators working between the higher education and military communities and the personal and work/organizational characteristics in the population that individually and jointly influence the boundary spanning activities. Three research questions guided the study:

1) What specific boundary-spanning behaviors are prevalent in a population of community-based adult educators?
2) To what extent are boundary-spanning behaviors explained *individually* by personal or work/organizational characteristics in a population of community-based adult educators?
3) To what extent are boundary-spanning behaviors explained *jointly* by personal or work/organizational characteristics in a population of community-based adult educators?

Research Design

A tertiary goal of the study included determining how the Weerts and Sandmann model could be applied to other contexts. Therefore, a selected-response questionnaire was created involving 32 boundary spanning behaviors segmented into four construct orientations. The process by which the boundary spanning constructs and subsequent items were created is detailed by Sandmann, Jordan, Mull and Valentine (2014). The four boundary spanning constructs are technical-practical orientation, socio-emotional orientation, community orientation, and organizational orientation.

Population

The study population included a specific group of community-located adult educators. Through several higher education partnerships with the U.S. Department of Defense, the military funds projects and activities, primarily through the Cooperative Extension System, intended to bring land-grant university resources in the areas of spousal employment, family and consumer sciences and youth development to military civilian staff members and military family members. The individuals assigned to these projects are community focused, often solely community located, faculty and staff members of numerous higher education institutions. This population provided a focused examination, but is also large enough to give a broad perspective for rigor, reliability, and validity.

Data Collection

The data collection strategy followed Dillman's (2009) tailored design method. Data collection occurred through an email request to publicly available listserves of community-located adult educators working with military audiences. These individuals encompassed the

initial pool and were contacted two additional times with reminders. They were also requested to forward the email request to others they knew in their network. This resulted in a modified snowball sample. This process resulted in 237 surveys from 149 unique links. Of the completed questionnaires, 178 were deemed usable.

Data Analysis

After preparing the data, which included standardizing responses and creating appropriate scales, the data was entered into SPSS. Each of the construct scales approximated a normal curve. The coefficient alpha for each construct scale was calculated for reliability. The means of analyses, by research question, included rank ordering the 32 boundary spanning behaviors and grouped by construct, a series of bivariate analyses to determine the separate predictive power, and a series of multivariate analyses to determine the combined predictive power.

Findings, Conclusions, and Discussion

The study found that the boundary spanning behaviors had high means and these community-based adult educators focused on technical-practical and socio-emotional items. Of the top nine highest ranked practices, technical-practical behaviors and socio-emotional behaviors were seven of the nine. Interestingly, no items from the community orientation were in the top nine. No items from the technical-practical orientation were in the lowest ranking ten behaviors. Second, only one personal characteristic, educational attainment, individually influenced the boundary spanning behaviors. There were, however, numerous work and organizational characteristics which individually influenced the boundary spanning behaviors. Third, the models that best jointly influenced boundary spanning behaviors included communication with the community and support for work with the community.

As a result of this research, several conclusions are offered. First, community-based adult educators use communications as the most important tool in their skillset and ability to bring multiple individuals, groups and organizations together. Some scholars define boundary spanning as communications (Tushman & Scanlan, 1981) while others see communications as a tool to accomplish boundary-spanning activities in a global, collaborative society (Ernst & Chrobat-Mason, 2011). This study offered that communications is a predictor of boundary spanning activities and also a tool.

Second, within this specific population, the work and organizational characteristics play a greater role in encouraging boundary-spanning behaviors than personal characteristics. This contradicts previous findings that community-based adult educators are successful because they come from the community (Miller 2008; Weerts, 2005). Armed with this information, adult educators within organizations can respond and create an environment to support better boundary spanning behaviors. Adult educators can also advocate within their respective organizations to create an environment which supports and nurtures boundary-spanning behaviors.

Third, these community-based adult educators focus on technical-practical tasks and were less likely to assume a community orientation. Logically, community-based adult educators would use many technical-practical tasks in accomplishing their work. But what makes this significant is what behaviors are not as fully used. Socio-emotional tasks were not among the most used behaviors and no community oriented behaviors were in the top nine behaviors. Additional information is needed regarding why these community-based adult educators do not utilize as many socio-emotional behaviors in completing their boundary spanning work. The socio-emotional behaviors include those related to conflict and power, a significant topic, particularly when planning programs for adults (Cervero & Wilson, 2005). A community-based

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adult educator cannot remove their connection from their employing organization, but a strength of being placed in the community is having a strong community connection that was not as evident in this research.

This research contributes to the call by Wise and Glowacki-Dudka (2003) in examining boundary spanners' roles in bringing learner-centered educational concepts of reflection, power, and improvement to diverse fields.   Boundary spanners and this research contribute in two ways to the field of adult education. Adult educators co-located and embedded within numerous community spheres accomplish the adult education work taking place. But embedding adult educators as subject matter experts in other disciplines, groups, and organizations can strengthen the field and profession of adult education. This intentional embedding will strengthen learning among individuals in knowledge diffusion as Wise and Glowacki-Dudka (2003) assert.

Social services continue to be privatized (Van Slyke, 2003). These social services include individuals serving as community-based adult educators. The delivery of adult education can become more fragmented without effective and efficient boundary spanners to deliver, connect, and serve information across numerous boundaries between and among our organizations and institutions. These boundary spanners are an ideal mechanism to bridge our institutions, our communities, our associations, and our people.

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The Games Men Play:
How Two-Year College Men Use Video Games to Construct Masculinity

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Abstract: Video games are cultural artifacts that promote learning and development. This study sought to examine how male students enrolled at two year institutions of higher education use video games to construct their masculinity. Additionally, it challenges the assumption that video games offer little to no educational benefits and it challenges the stereotypes associated with playing video games.

Problem Statement

The problem addressed through this study concerns the lack of understanding between the relationship between two-year college male college students' development of masculinity and their lived experiences playing video games. Currently, the notion is that video games hinder men and their development (Kimmel, 2008); however, there is a significant body of work analyzing learning that occurs within video game communities (Gee, 2004, Jenkins, 2008).

Purpose of Study

The purpose of this study is to research how two-year college men use video games to construct their masculinity. The study situated research at the intersection of college men and masculinity and video games to research and uncover gender constructions embedded in this overlooked aspect of popular culture. Better understanding the impact on learning and development was also a consideration. Thus, the study synthesized research from bodies of knowledge concerning hegemony, popular culture, and college men and masculinities to analyze how men at two-year institutions used video games to construct their masculinity.

Research Questions

This study used the following research questions to guide inquires:
1. What do men experience when they play video games?
2. What cultural myths and archetypes about men and masculinity are produced or reproduced by video games?
3. How is masculinity constructed through experiencing video games?
4. What impact on learning is produced by video games and occurs through this construction and development of masculinity?
5. What role, if any, do two-year institutions of higher education serve within this construction of masculinity with video games?

Conceptual Framework

This study uses a conceptual framework rooted in the notion that culture can be used either to promote or to subvert hegemony. Video games are part of students' lifeworld, and these games are used to construct students' epistemology regarding social categories and concepts (Habermas, 1985). This construction, in turn, affects their meaning-making structures and lens used to view the world. Thus, issues of hegemonic control are central to the warrant for the study and the framework used to conduct it.

Hence, certain habits are replicated and imitated to become part of the cultural norming process. They are internalized and repeated with no thought or critical reflection about their meaning or action; men fight because that is what men do. These traditional elements of masculinity become what Connell (2005) defines as hegemonic masculinity: they are the assumed traits and values of being a man that are neither questioned nor critically examined by society. Thus, this is why examination of representations of masculinity are necessary: they challenge the power and prestige established by the hegemonic masculinity that allows it to continually reproduce and colonize the lifeworld. In order for men to challenge hegemonic masculinity, they must encounter cultural artifacts that show hegemonic masculinity being challenged.

As such, gamers use information in the video games as cultural repositories to replicate habits and action encountered in the game. The games, as cultural artifices, function as referents to socially constructed definitions, many of which are based on myths and archetypes. Vygotsky (1978) theorizes that cultural texts allow for semiotic mediation as learners bring their cultural position to a text and are influenced by that text. Thus, according to this belief, gamers can bring their unique life experiences to these texts in which they interact with other cultural groups. This interaction allows for the deconstruction and reconstruction of cultural knowledge. Gamers both contribute to this body of knowledge and are changed by it.

Methodology

Design of Study

The design of this study was qualitative methodology, specifically critical discourse analysis, to capture data provided by the participants. This qualitative methodology was employed to gather thick data and rich descriptions to fully understand and conceptualize how social values, masculinity in particular, are constructed and developed in these communities. Through immersion via semi-structured interviews about the participants' lived experiences, a composite picture of their social positionality and viewpoint emerged through this methodology.

Population

For this study, I used a targeted population method to gather an initial list of participants. From this initial list, a snowball sampling method was employed to gather additional participants for the study. The targeted population was college men currently enrolled within a two-year institution who self-identify as playing video games. This population consisted of 13 participants who were enrolled at a two-year school. They were all white men, and 11 of the participants were between the ages of 21 and 26. The other remaining participants were over 30. One had children. 5 of the participants were returning students, having admitted to attending another institution prior to the current institution.

Data Collection

Interviews were conducted in public or in semi-public spaces. Questions were designed according to tools outlined in Gee's (2011) Critical Discourse Analysis. The intent was to establish the participant within the discourse and then illicit data about their experiences and connections made to other discourses. Oral interviews were approximately 60 minutes in length and tape recorded to ensure validity. Interviews were necessary in order to ask probing questions that elicited deeper information from participants. Interviews were tape recorded, and a transcriptionist was hired. Additionally, significant hand gestures or body movements were recorded and documented.

Transcripts were coded using a constant-comparative method to note particular themes and patterns emerging from the data. The data was then open, focused, and axial coded. Additionally, data was marked to indicate changes in tone or emphasis within the interview. Emphasized words were italicized, whereas deemphasized words were bolded. Significant gestures were also noted. After coding, member checks occurred to verify accuracy in the data and reduce any drift or misinformation occurring throughout the process.

Findings

The following themes emerged from the data. First, multiple forms of masculinity were developed and challenged through experiences within the video game discourse. No single construction of masculinity emerged as dominant in the discourse. These constructions of masculinity, however, impacted other discourse communities, particularly work and college. Second, a diverse array of skills and concepts were developed from playing video games. Along with cognitive development, participants noted metacognitive and affective skills developed via playing video games. Many participants noted learning through the strong social networks developed in these video games, and they connected this learning to the workplace and classroom settings. Data also challenged stereotypes about men and video games. Lastly, the data indicated that two-year institutions of higher education do not use video games to promote learning and development.

Implications

Participants rejected the notion that video games are a negative influence on their growth and development. Stereotypes about men and gamers were challenged, too. Many participants used the term 'responsibility' during the interviews, and this term connected to playing video games, too. There also are critical applications as well for this connection, because issues of responsibility could be subjected to hegemony, power, and control. Importantly, this concept of responsibility should be used to promote positive and healthy habits that are replicated within the discourse community. An avenue for future research would be to investigate how to transfer skills and knowledge from video games to other discourses associated with work and academics. The concept of 'responsibility' also crossed over to constructions of masculinity, too. Participant frequently explored how a concept of responsibility was central to their idea of masculinity. This concept and connection between responsibility and masculinity should be explored further.

This research pushes the boundaries of adult learning and video games. While much of research into video games and learning concerns formal learning environment (Barab, et al., 2010; Barab, et. al., 2009), studies should push into social and informal learning environments. Using Wright and Sandlin's (2009; 2008) and Gee and Hayes' (2010) work as a model, future studies can explore community-building aspects within the discourse, and how knowledge and habits are transferred out of it. Based upon the provided data, much of the learning occurs outside the boundaries of formal learning. More so, studies of popular culture and learning should also be expanded to include video games—they are a part of the popular culture semiosphere. They are participatory in nature (Jenkins, 2007) and should be treated as part of the public pedagogy, too.

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Validating Community of Inquiry Framework in Adult Learning: Findings from an Empirical Investigation in a University Organized Literacy Programme in Nigeria

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Abstract: Community of Inquiry (CoI) Framework is one of the leading models guiding online teaching and learning. There is the general consensus that the framework enhances learning outcomes and provides meaningful support among learners. This study was conducted to ascertain the validity of the CoI in adult literacy programme in Nigeria.

Introduction

In Nigeria, one of the major areas through which adult learning is concretized is in basic literacy delivery and implementation. Basic literacy delivery pattern, in the country, has persistently been attacked and criticized for relying heavily on the traditional pedagogical framework where the facilitator, most times, determine, design, and impose learning content on the literacy participants. The implication of this delivery pattern has often resulted in what has been termed "facilitators talking to the learners rather than facilitators talking with the learners". This content facilitating model, rather than the learners'-centred model, has accounted for the well-documented attrition rates, the difficulty in the production of sustainable neo-literates, and the verdict of "no progress" gave by the Multiple Indicator Cluster Survey data (MICS, 1999), on Nigeria's effort in reducing either male or female non-literate. The search for how knowledge ought to be constructed in basic literacy programme has continued to constitute a major discourse among literacy experts and practitioners in the country. Some have recommended the andragogical approach (Bello, 1998; Aderinoye, 2002; Biao, 2005; & Ojokheta, 2010) while others have suggested capacity building programmes for literacy facilitators (UNECSO/NMEC, 2014). Yet, the applicability of these recommendations in basic literacy programmes in Nigeria has not recorded an appreciable significant impact in knowledge creation and generation.

The need to find empirically backed evidence on how knowledge can be generated through creative construction in which the individual learner is an actor or active participant or subject rather than a passive object, on how Knowledge can be derived through individual's interaction with social processes and contexts, and on how learners can make or construe meaning on the basis of prevailing experiences in basic literacy programmes in Nigeria necessitated this study.

The study is based on the assumption that the basic support for construction, acquisition, and utilisation of knowledge in basic literacy (which is similar to the assumption of another variant of adult learning: online teaching and learning) can best be facilitated through the establishment of community of learning among the learners. To validate this assumption, it became imperative for the study to rely on an already established leading model that has guided research into online teaching and learning in higher education. The model is called Community of Inquiry (CoI) framework.

Purpose of the Study

The purpose of the study is aimed at investigating the appropriateness and applicability of the three principal elements of CoI Framework (often considered a social constructivist model grounded in John Dewey's notion of practical inquiry) in defining, describing, and measuring elements of success in knowledge construction in basic literacy programmes. The elements are: Social presence, Cognitive presence, and Teaching presence. Social presence is defined as the degree to which participants feel affectively connected to one another; cognitive presence is conceptualized as the extent to which learners are able to construct and confirm meaning through sustained reflection and discourse; and teaching presence as the design, facilitation, and direction of cognitive and social processes to support learning (Swan, Garrison, & Richardson, 2009).

Research Questions

The study was designed to answer the following questions:
1. Which of the two groups will manifest higher perpetual value in the three indicators of social presence (open communication, affective expression, and group cohesion)?
2. Will the application of the cognitive presence enhance learners' ability to engage in inquisitive construction of learning and knowledge?
3. Will the structure, organization, and leadership associated with teaching presence creates significant learners satisfaction, a sense of community among the learners, and an environment of effective learning.
4. Which of the two groups (experimental and control) will record higher and significant percentage scores on the following: learner satisfaction, increased interaction, engagement, reflective inquiry ability, structured thinking, incisive discourse, and transferability of skills?

Theoretical Framework

The CoI framework posits that knowledge construction in learning environments occurs through the development of a community of inquiry (Pierce, 1955; Lipman, 2003) characterized by optimal levels of teaching, social, and cognitive presence. The model assumes that learning participants must strive to recreate the social and knowledge building processes that occur through moment by moment negotiation of meaning found in the classroom typified by the concepts of presence. Palloff and Pratt (2007) believe that the single most important element of successful in learning is "the formation of a learning community through which knowledge is imparted and meaning is co-created". Garrison and Arbaugh (2007) contend that community is essential for the occurrence of higher order learning and that this kind of pursuit can be experienced most effectively within a community of inquiry where teachers and learners are engaged as real people who are thinking critically about intellectual issues. The theoretical framework of this study is based on the premise that CoI provides explicit strategies to use in the design, development, and assessment of online courses by ensuring the presence of three interdependent and overlapping elements - social, cognitive and teaching presences (Garrison & Arbaugh, 2007). It is also believed that this premise is applicable to literacy programme especially in the basic context.

Methodology

This study adopted a quasi-experimental design. It was considered appropriate in order to find out which of the randomized groups will exhibit the features associated with the criteria of CoI. Participants of a University organised Literacy programme in the Department of Adult Education, University of Ibadan, Nigeria were used. 22 participants were each assigned to

experimental and control group by simple random sampling technique. Two treatments were administered: the experimental group was taught through the criteria specified by CoI and the control group was taught through the direct instruction method. Four research questions were postulated to guide the study At the end of the experiment, a self-constructed questionnaire tagged Measuring Elements of Community of Inquiry (CoI) Framework Questionnaire r=81 was used to answer the research questions and ascertain which of the elements of CoI (Social presence, Cognitive presence, and Teaching presence) became predominant between the two groups. Data collection process was facilitated through statistical tool of simple percentage scores.

Social presence was established among the learners in the experimental group through the following: free and intermittently-mediated discussion among the learners, collaborative assignment writing and presentations, constant reward pattern, open communication, and positive feedback. Cognitive presence was established through the following: identification of the learning problem by the learners, exploration and discussion of the problem based on learners wealth of experience, initiation and development of related ideas, and role performances. The process was facilitated through activities and questions which provoked wisdom-based thinking, experience-based contributions, and skills transferability opportunities. Teaching presence was established through: guided discovery learning method, self evaluation and motivation before instructor's intervention, clear direction and guidance on discussion, activities, questions, and assignment completion.

The control group learners were taught through the traditional pedagogical approach where learners rely heavily on the instructor for knowledge creation, curriculum design and development of learning procedures, the means and methods through which the learners engage in interaction and discuss, learning motivation, and assessment and evaluation of learning.

Findings

Research Question 1: Research question one was designed to find out which of the two groups, (experimental and control) will manifest higher perpetual value in the three indicators of social presence (open communication, affective expression, and group cohesion). Result obtained showed that of the three domains of social presence among the experimental group, open communication recorded the highest value (+12) than affective expression (+7) and group cohesion (+3) while the three domains recorded negative values: open communication (-14), affective expression (-7), and group cohesion (+1). This simply shows that indicators of social presence are higher among the experimental group than the control group. However, the result revealed that social presence may not enhance group cohesion. The implication of this is that in an attempt to allow for open communication and affective expression among literacy participants, facilitators must think of the consequences on group cohesion as open communication may create factional groups rather than group cohesion.

Research Question 2: This research question was formulated to know if the application of cognitive presence will enhance learners' ability to engage in inquisitive construction of learning and knowledge. Result obtained showed that of the four domains of cognitive presence the exploration of the problem through reflection and discussion recorded the highest value (+13) followed by Integration (learners construction of meaning from the ideas developed through exploration, (+8) while Resolution (learners application of their new knowledge in other settings or contexts, (+1) recorded the lowest value. It is instructive to state that Triggering event

(Identification of learning problem) was not considered an important indicator of cognitive presence. In the control group, the four indicators recorded negative values of (-10 for exploration, (-6) for Integration, (-4) for Resolution, and (-2) for Triggering event. The result equally showed that cognitive presence was higher in the experimental group than the control group. The implication of the finding is the triggering event should not be exclusively left for participants to determine. Why it is agreed that facilitator should not impose the triggering event on the learners, it must, however, be jointly determined by both the facilitators and the learners.

Research Questions 3: The research question was structured to investigate if the structure, organization, and leadership associated with teaching presence will create significant learners satisfaction, a sense of community among the learners, and an environment of effective learning. Result showed that +11 participants among the experimental group agreed that the structure, organization, and leadership of instructors will lead to sense of community among the learners +8 agreed that these will lead to learners' satisfaction while +2 agreed that it may lead to environment of effective learning. The implication of this finding is that every facilitator must first seek to establish community among the learners which will eventually lead to learners' satisfaction. However, the applicability of the indicators of teaching presence cannot generally lead to effective learning environment. Therefore, teaching variable can probably serve as a mediating variable of effective learning environment.

Research Question 4: Which of the two groups (experimental and control) will record higher and significant values on the following: learner satisfaction, increased interaction, engagement, reflective inquiry ability, structured thinking, incisive discourse, and transferability of skills? From the analysis of findings presented above, it can easily been seen that learners in experimental group recorded significant values in learner satisfaction, increased interaction, engagement, reflective inquiry ability, structured thinking, incisive discourse, and transferability of skills than those in the control group. In this sense, therefore, the premise can be established that cognitive presence can be better enhanced through the teaching presence while social presence serves as a mediating variable in basic literacy programmes. Based on these findings, it is concluded that Community of Inquiry (CoI) Framework is applicable not only in online educational experience and environment but also in literacy education programme predominantly facilitated through the face-to-face method in Nigeria.

Recommendations

Arising from the findings of this study, the following recommendations are made:

1. Literacy providers, both government and non-governmental organizations, are advised to build their philosophy of literacy delivery on Community of Inquiry (CoI) Framework. This framework helps in building and promoting community of learners in basic literacy delivery. Therefore, knowledge construction in basic literacy programmes in Nigeria can be better facilitated through the development of a community of learners.

2. The capacity of literacy instructors or facilitators in the application of the three elements of CoI framework (Social presence, Cognitive presence, and Teaching presence) should be developed through constant and continuous capacity building programmes since instructor/facilitator plays a major role not only in the successful application of the framework but also in helping the learners to achieve positive learning outcomes.

3. The instructor/facilitator must also be trained in the cautious application of the framework because over-indulgence of learners in one element of the framework may serve as detriment to the other elements. For example, learners' excessive participation in social presence may not only negatively affect teaching presence and cognitive presence but may also affect group cohesion.

Conclusion and Implications for Adult Education theory and Practice

This study has been able add to the growing knowledge on Community of Inquiry Framework (CoI) as a viable means for experiencing meaningful learning and building community of learners not only in online learning but also in basic literacy programmes. Though the elements and indicators of Community of Inquiry (CoI) Framework have some similarities with the key assumptions and principles of andragogy, it is worthy to state that andragogy represents a generalised theory of adult learning while Community of Inquiry Framework represents a specific referenced and applicable model of adult learning. This is symbolized through the findings of this study.

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Learning Identity: A Sociocultural Perspective

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Keywords: identity construction, learning identity, sociocultural perspective

Abstract: This study examines the sociocultural perspective as the initial step to discovering an appropriate theoretical framework for describing how people learn identity. By illustrating the relation between the sociocultural perspective and identity, it suggests implications to overcome the limitations of existing adult learning studies to understand identity construction.

Problem and Purpose Statement

For individuals studying in the human and social science fields one of the most familiar concepts is identity. Identity is predominantly used and discussed in both scholarly and practical discourses. It is also a much-discussed topic in adult education (Axelsson, 2009; Crowther, Maclachlan, & Tett, 2010; Kim & Merriam, 2010; Nasir & Saxe, 2003; O'Donnell & Tobbell, 2007). The studies analyzing and interpreting the relation between identity and learning in adult education field are mainly based on individual and cognitive psychological models by regarding identity as a product such as a cause/mediator of learning or a learning result. Also, many of them focus on formal educational settings to see the factors that influence identity of adult learners. However, these studies miss the critical features of identity; identity is not static, but dynamic; it evolves and constantly develops in various social practices. Identity is not an objective feature of a person, but a discursive one constructed continually by social interactions in daily situations in which an individual lives (van Oers et al., 2008).

The dynamic and changing feature of identity can be elucidated by focusing on the historicity of identity, that is, the process of identity construction. Thus, to reflect the nature of identity in research, a new approach is necessary, one that describes how people construct identity within their daily life, considering the developing and changing aspects of identity. In this regard, this study begins to review the intrinsic features of identity. It then examines the sociocultural perspective as the initial step to discovering an appropriate theoretical framework for describing how people learn identity in everyday contexts. By illustrating the relation between the sociocultural perspective and identity, this paper suggests implications for developing adult education area to overcome the limitations of existing adult learning theories and studies and lead to a better understanding of the notion of identity.

The Intrinsic Features of Identity

While the concept of personality or nature has been occasionally considered as a natural given or determined biologically, identity is thought of as a man-made through a person's participation in social practices (Sfard & Prusak, 2005). By participating in social practice, people come to learn the norms, roles, and culture of the social context and it allows them to develop their identity from investing themselves with intrinsic self-meanings within daily activities in social situations (Lave & Wenger, 1991; Wenger, 1998). Since humans construct their identity by interacting with external circumstances (Holland & Cole, 1995; Stryker & Serpe, 1994; Tajfel & Turner, 1986), identity is subject to change according to social and cultural factors (Brandt, 2001; Hall, 1997). As the social context in which an individual involved

changes, identity is reconstructed and developed as well. Thus, identity is not static (Foucault, 1979; Hall, 1990), but continuously developing and changing under the influence of social contexts that involve individuals on a daily basis. The intrinsically social and cultural feature of identity can be traced back to early discussions about the notion of identity.

Erikson (1968) focused on the notion of identity being profoundly shaped by historical circumstances. The core questions of searching for a self-concept are a sense of continuity and sameness over time, such as "Who am I?" or "Where do I belong in today's society?" (Holland & Lachicotte, 2007). The primary concern in Erikson's definition of identity is the choices individuals make in response to sociocultural, historical, and institutional actualities. He defined identity as "a process 'located' in the core of the individual and yet also in the core of his communal culture" (p. 22). Also, he saw identity as the "conscious sense of individual uniqueness… and unconscious striving for a continuity of experience…solidarity with a groups ideals" (p. 208). He focused on the processes to achieve identity in social life and interaction between individuals and their social environment. To his notion, an individual, as a social and historical entity, is constructed in a social context and, in this regard, the identity of individuals is not a given "thing" or a "product." He emphasized the process of becoming and offers a more complete account of how individual functions develop from sociocultural processes, considering the transforming aspect of sociocultural processes and how these shape individual choices (Penuel & Wertsch, 1995).

Mead's notion of identity (1934) is grounded self-formation in social coordination of activity through symbolic communication and it is negotiated through daily social interaction (1934). People form their identities in relation to their linguistically recognized social positions and other roles in their ordinary living circumstances. Mead saw identity as essential to conducting social activities and relationships, because social reality is created and negotiated by people as they attach names and meanings to things as they communications with others. Mead's concept of identity focuses on the means by which individuals form in their relation to roles, statuses, and cultural persona, and how these identities organize affect, motivation, action, and agency. This concept has a meaningful implication for the link between self and society, using the notion of mediations such as the social roles and positions.

Vygotsky (1978) noted the social origins of mental functioning; all human mental functioning is socioculturally, historically and institutionally situated. As a higher-order psychological function, identity is formed in sociocultural practices. Like Mead, the concept of identity in Vygotsky is produced continually in individuals and by their interactions with others and social practices. However, while Mead focused on the outcomes of sociogenesis, the resulting linkages formed between self and society, Vygotsky emphasized mind development as sociogenetic products. Namely, identity is continually changing and developing. In addition, Vygotsky expanded the dimension of mediation, regarding both symbolic and material artifacts in social and cultural structures. The examples of Vygotsky's mediations are not only conventional technical and material tools but also "language; various systems of counting; mnemonic techniques; algebraic symbol systems; works of art; writing; schemes, diagrams, maps and mechanical drawings, all sorts of conventional signs and so on" (Vygotsky, 1981, p. 137).

The central focuses of each scholar's discussions about identity were different; Erikson highlighted the notion of identity constructed within sociocultural and historical circumstances; Mead emphasized the role of mediations such as social positions and roles in identity construction; Vygotsky concentrated on the aspect of continuous development and expanded the

dimension of the mediation in identity construction from symbolic to material artifacts. However, these original ideas about the identity had a common ground that the self cannot be context-free and is developing and changing under the influence of social context in which an individual involve.

Sociocultural Perspective of Learning on Identity Construction

According to Vygotsky (1978), to encompass the process of development fundamentally means to discover its nature. Thus, the dynamic and changing nature of identity in daily social situations can be explained by seeing the process of its construction. Perceiving identity as a product are limited in explaining the process of identity construction, because it is based on cognitive and psychological perspective to the development of human cognition that basically regard mind as being located in the head, apart from the world. Dualism that strictly demarcates individuals from the world is supported with a deficient explanation of the influence of social interactions on knowledge development. Dewey (1966) noted that "the identification of the mind with the self, and the setting up of the self as something independent and self-sufficient, created such a gulf between the knowing mind and the world that it became a question how knowledge was possible at all" (Dewey, 1966, pp. 293-97). The challenges that dualist ontology faces arose the sociocultural foundations of human consciousness that are situated in a broader cultural and historical social context.

Unlike the cognitive and psychological perspectives, the sociocultural perspective considers mind to be located in the individual-in-social-action, taking non-dualistic ontology. Reflecting the interactions between diverse social and cultural factors and individuals, the sociocultural perspective shows how human cognition develops. The basic concept of this perspective is to include the external conditions of life in which human beings live to explain the highly complex forms of human consciousness. Cognitive processes are subsumed in social and cultural processes and the person is constructed in a social context, formed through practical activity, and shaped in relationships of desire and recognition. The sociocultural perspective considers that self-consciousness arises not from the individual but from social relations with others and "the individual dimension of consciousness is derivative and secondary" (Vygotsky, 1979, p. 30). Thus, the perspective emphasizes social participation, the relationship and interaction with others, the settings of activity and historical change (Scribner, 1997).

The key aspects of human cognition identified in the sociocultural perspective are as follows: human cognition 1) is mediated by cultural artifacts such as tools and signs, 2) occurs in human purposive activity ("human action-in-the-world") and 3) develops historically as changes at the sociocultural level impact psychological function (Scribner, 1997). In other words, social interaction has primacy in human development. Social participation can activate diverse interactions between social practice and the self. Participation in a wide variety of activities becomes a significant social source of development. Cultural artifacts as "carriers of sociocultural patterns and knowledge" (Wertsch, 1994, p. 204) play a significant role in connecting human cognition and cultural and historical circumstances. Also, social conditions are constantly changing, and this gives rise to changed contexts and opportunities for the development of human cognition.

Learning, in the sociocultural perspective, is situated (Lave & Wenger, 1991) and occurs continuously through collaboration between the person and the social context through cultural mediations, and is transformed within sociocultural history. In particular, the sociocultural perspective of learning focuses on the interdependence of social and individual process in the co-construction of knowledge. The knowledge, however, includes not only intellectual aspects, but

knowing oneself, in a broader sense, knowing one's identity. In this sense, realizing oneself, that is, the process of constructing identity, is learning as a sociocultural phenomenon.

Since identity originates through daily activities and "experience of engagement" (Wenger, 1998, p.151) in social practices, reviewing lived experiences and activities within daily life plays a critical role in understanding the concept of identity and examining the process of identity construction. Therefore, the sociocultural perspective which focuses on social interactions at living situations and activities can suggest the initial step to discovering an appropriate theoretical framework for examining the process of constructing identity.

In particular, the concept of activity can be employed as the unit of analysis to describe how people construct their identity in daily life. In the sociocultural perspective, people learn within human actions-in-the world activities. Through dynamic and continual interactions in activities, people act in and on the world, learn, develop and become (Sawchuk, 2013). Namely, as socially constituted beings, humans develop their personalities, skills and consciousness by participating in activities. Thus, activity as the minimal meaningful context can provide directions for describing how people carry out their lives (Sannino, Daniels & Gutierrez, 2009; Sawchuk, 2013) and how they learn their identity in daily life.

Implications and Contributions to Adult Learning

Many researchers in adult learning studies have discussed the relation between learning and identity. However, many of these discussions are limited in how they understand and reflect the intrinsic nature of identity for adult learners. First of all, most of the approaches primarily see identity as a product, considering identity as an effective cause/mediator that improves learning performance (e.g., Axelsson, 2009) or an outcome to examine effectiveness of adult education programs (e.g., Crowther, Maclachlan, & Tett, 2010) or a learning result (e.g., Kim & Merriam, 2010). Even though these studies provide meaningful implications for understanding the role of identity in adult learning, they have scant understanding about the dynamic and changing nature of identity, based on adult learning theories emphasizing cognitive and psychological perspectives of learning and development.

Also, some studies in adult education discuss only the influence of formal education settings in identity construction, ignoring the diverse learning settings such as informal or non-formal learning circumstances (e.g., O'Donnell & Tobbell, 2007). Such studies fail to reflect the features of identity construction, especially of adults, that primarily occurs outside educational settings, that is, in everyday contexts (Wenger, 1998).

Several researchers have taken to examining diverse sociocultural influences on identity construction in informal or non-formal learning settings (e.g., Nasir & Saxe, 2003). These researchers have employed broader sociocultural approaches in analyzing the relations between sociocultural factors and identity construction. However, they have also shown the limitation of explaining the process of identity construction, because without an appropriate theoretical framework many studies predominantly explain "what" sociocultural elements affect identity construction, not "how" they work in the process of the identity construction.

Since identity is continually changing and developing according to the influence of everyday social contexts, to understand and reflect the features of identity requires a consideration of the process of how identity is constructed in sociocultural circumstances within daily life. The sociocultural perspective allows us to understand identity construction in social practices. In particular, from the concept of human actions in activities it provides an opportunity to discover an appropriate theoretical framework for describing how people learn identity. Given

a situation where many approaches to adult learning studies primarily focus on individuals' characteristics, cognitive change and development, or formalized educational settings, the sociocultural perspective is able to give new insight and theoretical framework into learning identity as a sociocultural phenomenon arising through dynamic and continual interactions between individuals and society in everyday contexts.

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Low Skilled Workforce in the U.S.:
Key findings from the Program for International Assessment of Adult Competencies (PIAAC)

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Keywords: adult literacy, adult skills, workforce, international comparison

Abstract: This paper provides an overview of the Program for International Assessment of Adult Competencies (PIAAC), a large-scale international assessment of adult skills. Results on the literacy, numeracy, and digital problem solving skills of the low-skilled U.S. workforce will also be presented.

Introduction

The Program for International Assessment of Adult Competencies (PIAAC) is a large-scale international assessment conducted in 24 countries in 2011-12 with a nationally representative sample of 5,000 adults aged 16 to 65 per country. PIAAC assesses basic skills and a broad range of adult competencies, especially cognitive and workplace skills needed for successful participation in the global economy. PIAAC improves and expands on the cognitive frameworks of previous U.S. adult literacy national and international assessments and also includes a new assessment of problem solving via computer. In addition, PIAAC is capitalizing on prior experiences with large-scale assessments in its approach to survey design and sampling, measurement, data collection procedures, data processing, and weighting and estimation. This includes administration of the entire assessment on laptop computers, which allowed conducting computer-adaptive assessment for the first time in the history of large scale assessments and led to more precise results than previous assessments (OECD Publishing, 2013).

Framework

PIAAC is designed to assess adults' skills on a broad range of abilities in four domains (subjects areas for assessment)—literacy, numeracy, problem solving in technology-rich environments, and reading components—and two modes of assessment—paper-and-pencil and computer-administered. Respondents who are not familiar with computers are given the paper-and-pencil version of the assessment.

PIAAC's definition of Literacy highlights the ranges of cognitive processes involved in "understanding, evaluating, using and engaging with written texts to participate in the society, to achieve one's goals and to develop one's knowledge and potential." This improves upon the definitions of prose and document literacy in IALS and ALL by (a) highlighting the full range of cognitive processes involved in literacy, (b) focusing on a more active role of individuals in society, and (c) includes various text types, both in print and electronic formats (PIAAC Literacy Expert Group, 2009). The primary goal of Reading Components domain is to provide information about the literacy skills of adults at the lower end of the literacy spectrum, focusing on foundational skills, including reading vocabulary, sentence comprehension, and basic passage comprehension skills (Sabatini & Bruce, 2009).

The definition of Numeracy highlights the cognitive processes involved in "accessing, using, interpreting, and communicating mathematical information and ideas, to engage in and manage mathematical demands of a range of situations in adult life". This improves and expands upon the definition of "quantitative" literacy in IALS and ALL by highlighting the full range of cognitive processes involved in numeracy and expanding the range of mathematical content assessed beyond basic mathematical skills to include tasks that involve objects or pictures,

graphs, and technology-based displays; and that require understanding measurement concepts and procedures, geometric displays, and working with formulas (PIAAC Numeracy Expert Group, 2009).

The Problem-Solving in TRE (PS-TRE) domain is an innovative addition to adult literacy and large-scale assessments with the goal of assessing the cognitive processes of problem solving – goal setting, planning, selecting, evaluating, organizing, and communicating – performed in simulated software applications PIAAC Expert Group in Problem Solving in Technology-Rich Environments. (2009).

Assessment Design

All participating countries were required to draw a sample of 5,000 individuals aged 16 to 65 that represent the entire population of adults living in households in the country. The assessment is administered to individuals in their homes and takes approximately one and a half hours to complete. The PIAAC assessment begins with a Background Questionnaire (BQ) which focuses on identifying skills not covered by direct assessment that are critical to functioning successfully in today's society. Specific areas of the BQ include education and training (past and present); work experience; skills used at work and outside of work; personal traits, and background information including gender, age, socioeconomic background, and migration status.

After the background questionnaire, respondents are asked to complete the direct assessment on computer. Respondents who have no computer experience, are unable to use computers, or refuse the computer-based assessment (CBA), are routed to the paper and pencil assessment. In both modes, respondents must complete a core set of literacy and numeracy items. Respondents unable to complete these core items are directed to the reading components domain. The CBA includes two modules that are randomly assigned to one of the three domains. The paper-based version includes one module of either literacy or numeracy items.

PIAAC results are reported as scale scores from 0–500 in all three domains or as percentages of adults reaching five established proficiency levels in literacy and numeracy (Below level 1 and Level 1 to Level 5) and four levels for problem solving in technology-rich environments (Below level 1 and Level 1 to Level 3).

The Changing Economy and Demographics of the U.S.

Since 1970, there has been a shift in the U.S. economy away from routine manual, non-routine manual, and routine cognitive tasks and a shift towards and towards more non-routine analytic and non-routine interpersonal tasks that require higher skills (Autor & Price, 2013). At this same time, there are also shifts in the racial-ethnic composition of the U.S. It is projected that the percentage of the U.S. population that is white will decline from 63% to 43% from 2012 to 2060 and that the percentage that is Hispanic will increase from 17% to 31%. (Frey, 2012)

Research Questions

The questions examined in this paper include: 1) What is the distribution of skills by employment status among U.S. adults? 2) What is the distribution of skills among employed U.S. adults by various characteristics, such as industry, occupation, race/ethnicity, and nativity status? 3) How does skill level relate to the use of skills at work? 4) What is the impact of skill level on income? 5) What is the relationship between skill level and participation in ongoing formal and non-formal education.

Results

Figure 1 shows the distribution of U.S. adults performing at low literacy proficiency levels at each category of self-reported employment status. A lower percentage of those who are employed full-time or part-time perform at the lowest literacy levels (below level 1 to level 2).

Figure 1: Percentage of U.S. Adults at Low Proficiency Literacy Proficiency Levels, by Subjective Employment Status

Employment Status	Below Level 1	Level 1	Level 2
All (100%)	4	14	33
Employed full-time (52%)	4	12	31
Employed part-time (12%)	4	15	36
Unemployed (8%)	5	24	41
In school (10%)	2	10	35
Retired (4%)	3	16	36
Permanently disabled (5%)	14	29	40
Looking after family (6%)	3	14	38
Other (3%)	5	12	35
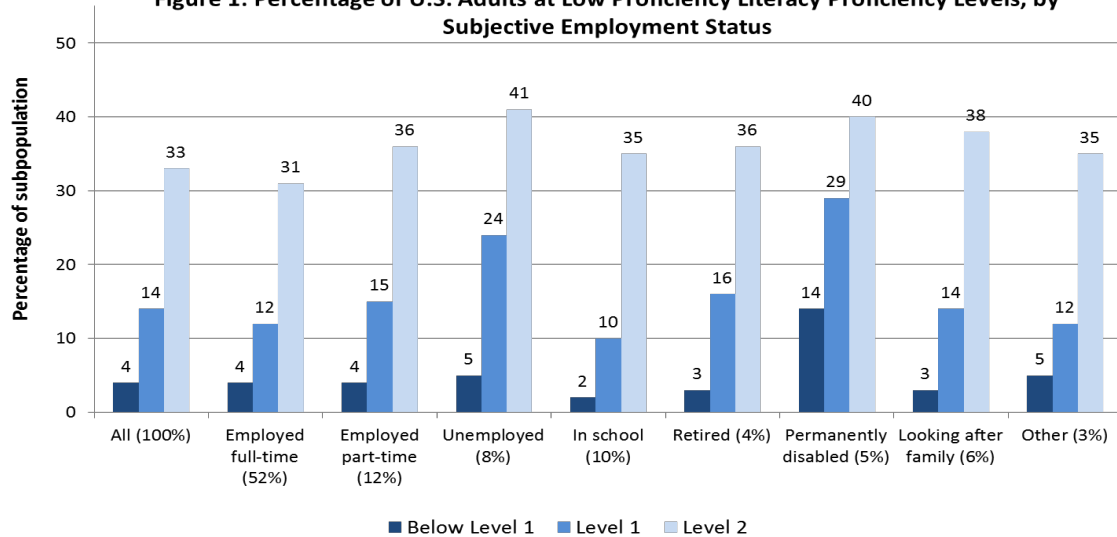
Figure 2 shows that a greater percentage of U.S. adults working in unskilled and semi-skilled occupations are low performers in literacy, compared with their peers across participating countries.

Figure 2: Percentage of Adults at Each Literacy Proficiency Level, by Occupational Skill Level

		Below level 1	Level 1	Level 2	Level 3	Level 4/5
United States	Skilled	1	6	25	46	21
	Semi-skilled white-collar	3	15	38	36	8
	Semi-skilled blue-collar	6	19	44	25	5
	Unskilled	11	28	37	21	3
International average	Skilled	1	5	25	48	21
	Semi-skilled white-collar	2	12	37	40	9
	Semi-skilled blue-collar	5	17	41	32	5
	Unskilled	8	22	38	27	5
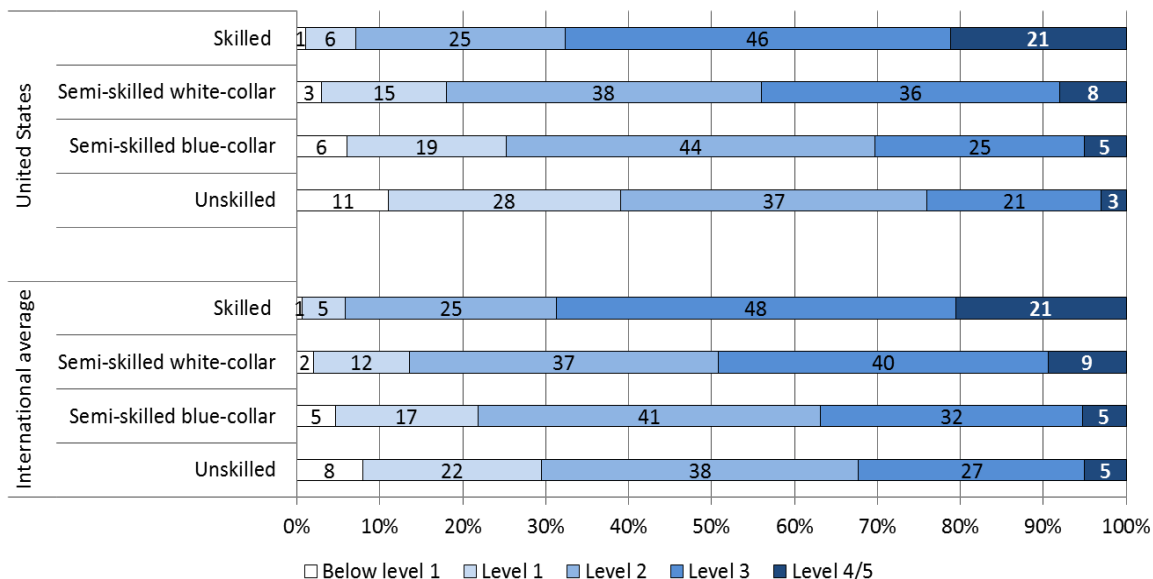
Figure 3 shows that among employed U.S. adults, those who are low skilled in **literacy** are more likely to be Black or Hispanic.

Figure 3. Race/ethnicity of employed U.S. adults, by literacy proficiency level
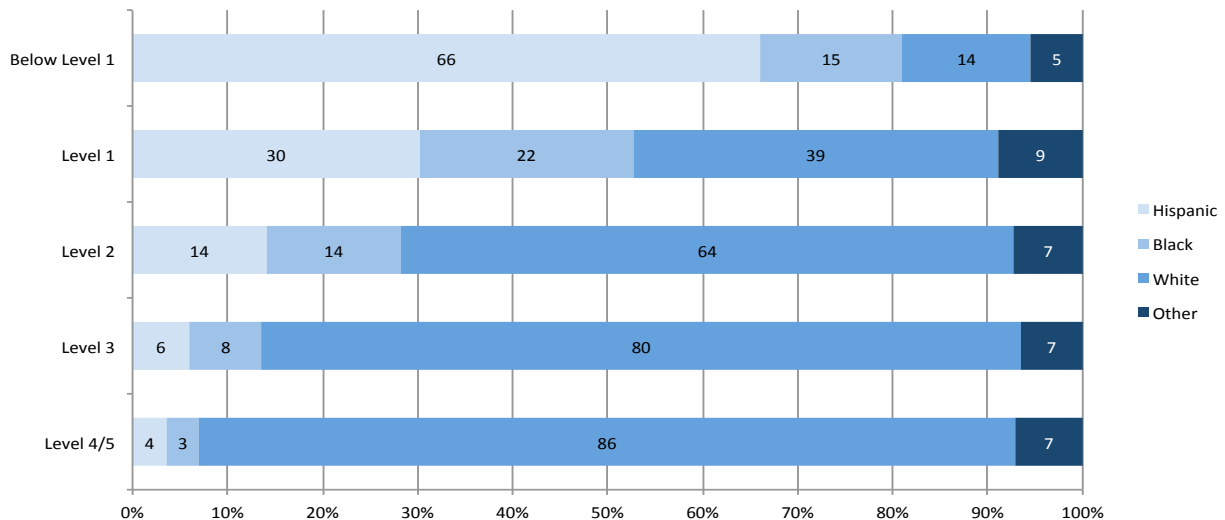
Other results include: 1) Greater percentages of adults with low levels of literacy and numeracy skills have earnings in the lower income quintiles than adults with high levels of skills. 2) Lower percentages of U.S. workers who participated in formal or non-formal education in the year preceding the survey were low skilled in numeracy than those who did not participate. 3) U.S. workers who are low skilled in literacy use their reading and writing skills at work less frequently than those with high literacy skills.

Implications

Data from previous adult assessments show that skills are a vital resource that enables individuals to progress in different spheres of life. At the core of these basic protective resources are foundation skills – literacy, numeracy, and problem solving – that are measured in PIAAC. As data shows, these foundation skills can be improved through education or training, and facilitate further learning and skill development. Direct measures of these skills in PIAAC provide an information base for better understanding of the complex processes involved in the development and maintenance of skills, and therefore provide guidance and a roadmap for policymakers and practitioners in developing effective policies and practices to enhance skill development and skill gains and diminish skill deficiencies and skill loss.

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"I was the 'Energizer Bunny' and now I'm the turtle': The effect of fatigue on the identity of people living with multiple sclerosis

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Keywords: Multiple Sclerosis; identity; fatigue

Abstract: Issues of identity among people with fatigue from multiple sclerosis were explored. Participants experienced changes in self-perception and struggled with not seeing themselves as busy and active as before MS. Some described a mourning process which led to resolution of a new identity. The findings have implications for health educators.

Multiple sclerosis (MS) is a chronic, progressive neurological disorder that affects approximately 2.3 million people worldwide (National Multiple Sclerosis Society, 2014) and 400,000 individuals in the United States (Trullman, 2013) Fatigue is one of the most common and most disabling symptoms of MS. Although researchers have investigated how MS, in general, affects individuals' spiritual lives (Irvine, Davidson, Hoy, & Lowe-Strong, 2009), masculine identity (Reissman, 2003) and sexual self-identity (Kralik, Koch, & Eastwood, 2003), the investigation of how the MS symptom of fatigue affects the identity of individuals living with MS has not been explored. Because disease management concerns the whole person, the investigation of how fatigue affects identity could broaden the identity development and chronic illness literature

Literature Review
Identity theory posits that a person's sense of self is comprised of many identities that make a stable self (Stryker & Burke, 2000)). Hence, a chronic illness can affect other identities. Illnesses such as multiple sclerosis can be highly disruptive and life altering. When people experience such illnesses, their attempts to reorient themselves can be viewed as an effort to reconstruct their life histories (Williams, 1984). Narratives help people with illnesses "repair the damage that illness has done to the ill person's sense of where she is in life, and where she may be going" (Frank, 1995, p. 53). Arthur Frank proposed three types of illness narratives. The first type is *restitution*, which involves the person wanting to be healthy again. The restitution narrative is common in people who are newly diagnosed with an illness but less common among people with chronic illnesses. The *chaos* narrative is the opposite of the restitution narrative. A person with a chaos narrative believes that their life will never get better. Finally, those with a *quest* narrative accept their illness and seek to use it to gain something out of their experience.

Articles that address the effect of multiple sclerosis on identity are few. (Reissman, 2003) re-analyzed the narratives of two men living with MS through the lens of masculinity and how each man portrayed masculinity in light of illness. Other researchers conducted a focus group and discovered that many participants discontinued paid employment, were more dependent on caregivers, valued life more, and reported increased spirituality which was a resolution to the

identity crisis (Irvine et al., 2009). A third study examined the sexual self-identity of women living with MS (Kralik et al., 2003).

Purpose and Methods

The purpose of this study was to explore how fatigue affected identity from the perspectives of people with MS. A qualitative case study (Yin, 2009) was used because it provided a "richly descriptive" (Merriam, 2009, p. 16) understanding of how one group of individuals undergoing a six week fatigue management program interpreted and understood their experiences. Potential participants were recruited through MS support groups and flyers. Criterion sampling was used to select participants. Participants had to: (1) be diagnosed with MS; (2) be age 18 or older; (3) reside in Illinois where the group leader was licensed as an occupational therapists; (4) participate in a program and interviews that were conducted in English; (5) attend at least five of six sessions of the fatigue management program; (6) have MS fatigue that was severe enough to be appropriate for the program as judged by a score of four on the *Fatigue Severity Scale* (Krupp, LaRocca, Muir-Nash, & Steinberg, 1989); and (7) score 12 or higher on the *Blessed Orientation, Memory, and Concentration Test* (Katzman et al., 1983), to rule out more than mild cognitive impairment.

Seven respondents participated in this study. Individuals participated in in-depth pre-and post- group interviews conducted by the first author and at least 5 of 6 teleconference group sessions led by an occupational therapist, all of which were recorded and transcribed. Participants ranged in age from 27 to 64 years with five of the seven participants being 50 years old or older. All participants were White females with the exception of one African American male. All of the participants were unemployed or retired when interviewed.

The qualitative management software, NVivo 9 was used to manage the data. The constant comparative method was used to derive themes including using open and axial coding. (Glaser & Strauss, 1967). Methods of trustworthiness used included peer review, triangulation through multiple methods of data collection, adequate engagement in data collection, an audit trail, and thick, rich description for transferability.

Findings

Participants changed how they performed daily activities, which changed self-perception. They struggled with not seeing themselves as busy and active as they had been prior to diagnosis. Some participants described a mourning process which led to a resolution of a new identity. Discussion in the fatigue management group helped individuals re-conceptualize their situations.

Identity and Activity Performance

The participants' views of fatigue and its impact on their lives had an influence on their identities. Most often, they described how fatigue caused them to change the way they went about some of the daily activities that made up their life roles and sense of identity. For example, Debra, who taught adults, discussed her identity by describing activities that she needed to change as a result of MS fatigue:

> Back then, I was a multi-tasker, you know, Type A personality. I just went – didn't stop. So I know even now with my teaching, I did teach three classes pretty much straight in a row, but you will see me sitting now, and I never used to sit.

In this quote, Debra describes a modification to an activity due to fatigue, specifically a change in her physical position when teaching, from standing to sitting. This change, which she perceived as a slowing down of the way she use to go about teaching, is in contrast to her sense that she used to be a person who "didn't stop," a "multi-tasker" and a "Type A personality." These kinds of modifications to everyday activities were very frustrating to Debra:

> [The most frustrating part of living with fatigue is] being a Type A personality who multi-tasked, who always had everything done, whose desk never had anything on it. Things were like a hot potato for me, to get things done. Even when I was teaching – I teach college now but I taught high school, middle school, elementary up until 12 years ago. I would be teaching all day, taking one or two classes at the same time in the evenings or weekends, and I would be exercising anywhere between three to four hours…I had the nickname of "the Energizer Bunny." And so now I'm the turtle.

In this quote, Debra talks about giving up part of her identity – that of being a person who was always busy and accomplished many things. Her change in identity was related to the speed in which she was able to move. Before MS, she was able to move quickly, like an Energizer Bunny, and accomplish many things. With MS, Debra was slowed down, like a turtle, and accomplished less.

Balance between sameness and difference. Participants discussed how they struggled with issues of being the same or different. Linda discussed her guilt about asking for help from her children. She said, "I just want to be the same person they [Linda's daughters] remember me as six years ago instead of five." Group participants challenged Linda's desire to be the same person that she was five years ago. , Barbara said:

> You're trying to show them that you are the same mom, but really you're not the same mom. And by not sharing your issues with them, how are they to understand you are fatigued? You're not sharing that with them. All they see is Mom is up there at the stove, doing her thing, just like she always has. You're not communicating.

By the end of her participation in the fatigue management program, Linda reported feeling differently about her identity as a mother, and felt less guilty about receiving assistance from her children. She credited the other group participants who challenged her for this change in thinking.

Mourning loss of active self. Many of the participants struggled with the conflict between perceptions of past and current self. Some seemed to have undergone a mourning of their past identity which led to a resolution of a new identity.Karen explained:

> I mourn those things. I mourn it like a death, you know. I mourn
> that part of me that could finish that project, but I can't right

now...It's hard to do, but I just try to embrace the person that I am
now.

Occurrence of Chaos and Restitution Narratives

 The restitution narrative did not emerge as a guiding narrative for the participants, which is consistent with Frank's (1995) finding that the restitution narrative is not often the dominating narrative of people with chronic illness. There were some suggestions of the chaos narrative, a narrative which is characterized by hopelessness, loss of control, vulnerability, and futility (Frank, 1995). For example, Debra stated that fatigue disrupted her life. She said:

> I have all these things that I want to get done that day. But then
> they don't happen. And you would see lots of stuff started and I
> have these piles of things to do. And so I feel very scattered.

Though the participants shared their challenges with MS, the majority appeared to have a quest narrative. Quest narratives "meet suffering head on" (Frank, 1995, p. 115) and people with quest narratives accept their illnesses and see something to be gained from the experience. Although they may have wished that they were not ill, these participants accepted that they had MS and tried to make the best of their situations. Respondents' participation in the fatigue management program itself suggests that they were "searching for alternative ways of being ill" (p. 117), which is a feature of the quest narrative. They frequently talked about wanting to gain new knowledge and skills related to MS. For example, Karen said about managing fatigue, "I'm always a person who believes there is more to learn and more to know…always a way to tweak something and make it just better, even if you are doing the right thing."

 The framework of restitution, chaos, and quest narratives is important when considering learning with a chronic illness. People with a restitution narrative seek to be healthy again. The desire is for the illness to go away, so there is not an impetus for learning to live well in the presence of an illness. People with a chaos narrative lack optimism that things will get better, so they may not seek out illness-related learning opportunities because they may not anticipate any benefit. The quest narrative, however, is the ideal foundation for learning when living with a chronic illness. People with quest narratives have accepted their illness and they want to gain something from the experience; that is, they want to use their illness as an opportunity to learn and develop.

Conclusions and Implications

 Perceptions of multiple sclerosis, fatigue, fatigue management and identity are closely connected. MS fatigue affected participants' activity performance part of themselves in a three step process: (1) Fatigue caused changes in everyday activities; (2) This change affected individuals' efficacy with their life roles and (3) Alteration in a sense of achievement affected one's overall sense of self. While this research confirms other studies that explored the effect of MS on identity in that change occurs (e.g. Irvine et al., 2009), this study contributes to the literature because it examined how one symptom – fatigue -- affected the "activity" identity, and it confirmed Frank's (1998) conceptualization of narratives for individuals living with chronic illness.

 Findings have implications for health educators working with people with MS. First, recognizing MS clients' different identities (e.g. grandmother, volunteer) may help MS educators strategize as to how clients should spend their energy. Second, recognizing that grief is an important part of coming to terms with a chronic illness is also important for health educators to

address. Third, encouraging interaction between MS education group members is important as this social interaction helps individuals grapple with new identities.

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How is U.S. Adults' Health Related to Literacy, Numeracy, Technological Problem-Solving Skills, and Adult Education? A PIAAC Analysis

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Abstract: This paper uses U.S. data from the Program for the International Assessment of Adult Competencies (PIAAC) to analyze the relationship between self-reported health and (a) literacy, numeracy, and technological problem-solving skills, and (b) involvement in adult education, and to determine whether those relationships vary by race/ethnicity and educational attainment.

Higher educational attainment is strongly related to better health, but we know far less about how other social determinants—namely, literacy and numeracy proficiency, technological problem-solving skills, and continuing participation in formal and non-formal education—shape health outcomes. This paper uses U.S. respondent data from the Program for the International Assessment of Adult Competencies (PIAAC) to analyze the relationship between self-reported health and (a) literacy, numeracy, and ICT scores, and (b) participation in adult education, and to determine whether those relationships vary by race/ethnicity and levels of educational attainment. Our findings contribute to the burgeoning interest in health and adult education (e.g., Collins et al., 2014; English, 2012; Hill, 2011; Papen, 2009; Prins & Mooney, 2014).

Theoretical Framework

This paper is situated in the social determinants of health literature, which posits that economic and social opportunities and resources such as educational attainment are a fundamental cause of health and health disparities (e.g., Braveman et al., 2011; Hayward et al., 2014). Accordingly, we view capabilities in literacy, numeracy, and technological problem solving and participation in adult education as tools that can help adults access the economic and social opportunities and resources that are needed to maintain and improve health. These skills accumulate over time, and people who struggle with basic skills are also excluded from the very resources and opportunities that enable people to flourish.

Fifty percent of U.S. PIAAC respondents scored in the bottom two literacy levels, compared to 60% for numeracy (OECD, 2013). Adults who struggle with literacy, numeracy, and poor health are disproportionately people of color, the elderly, and those with limited education, income, and English proficiency (Kutner et al., 2006). Our paper integrates research on the influence of *literacy* (Berkman et al., 2011; Nielsen-Bohlman et al., 2004; Ronson & Rootman, 2009), *numeracy* (Lipkus & Peters, 2009; Rothman et al., 2008), and *technological problem-solving skills* (Baur, 2008; Norman & Skinner, 2006) on adult health. Previous studies indicate that even at the same education levels, literacy shapes health outcomes. However, the research on numeracy or technological problem-solving is less conclusive. Also, there is some evidence that adult education participation enhances health (Feinstein & Hammond, 2004).

The aforementioned proficiencies and adult learning activities may matter more or less depending on one's formal educational attainment or race/ethnicity. For instance, formal

education is strongly associated with better health, even after controlling for income (Hayward et al., 2014), and because of entrenched racial disparities, whites accrue more health advantages than blacks from higher levels of formal education, a pattern known as the "diminishing returns hypothesis" (Farmer & Ferraro, 2005; Monnat, 2014). Our study extends this research by examining whether people across different racial/ethnic groups and levels of formal schooling gain similar health benefits from developing basic skills and participating in adult education.

Method and Data Sources

The PIAAC is an international survey of adults (16-65) in 24 countries. This paper uses U.S. PIAAC data to answer the following questions: (1a) Are literacy, numeracy, and technological problem-solving skills associated with self-rated health (SRH), after controlling for race/ethnicity, socioeconomic status (SES), and other respondent characteristics? (1b) Does the relationship between skills in these areas and SRH vary across racial/ethnic groups? (1c) Does the relationship between skills in these areas and SRH vary across levels of formal educational attainment? (2a) Which types of adult education activities are most strongly associated with SRH? (2b) Which types of adult education matter most for the health statuses of different racial/ethnic groups? (2c) Which types of adult education matter most for the health statuses of people at different levels of formal educational attainment?

The dependent variable is self-rated health. The independent variables are literacy, numeracy, and PS-TRE scores and five dummy variable indicators of adult education during the previous 12 months: open/distance learning courses, workplace training, seminars/workshops, courses/private lessons, and formal education (beyond highest level of schooling). Five dummy variables were created to examine race/ethnicity: non-Hispanic white, non-Hispanic black, Hispanic/Latino, Asian, and other (American Indian/Alaska Native, Native Hawaiian/Pacific Islander). There were six educational attainment levels: less than high school diploma, high school graduate, certificate from trade school or other, associate degree, bachelor's degree, and master's degree or higher. Control variables included sex; age; employment status; household size; lived with a spouse or a partner; had children aged 12 or younger; nativity; mother's and father's educational attainment; vision problems, hearing problems, or a learning disability; health insurance status; and English proficiency.

After deletion of cases with missing information, our sample sizes ranged from 4,647 to 3,664 depending upon the outcome. T-tests were used to conduct descriptive analyses. Ordinal logistic regression was used to answer the research questions. For each independent variable we first present a model that includes only that variable, without controlling for anything else. This enables us to determine whether there is an association between that independent variable (e.g., literacy) and SRH before accounting for other respondent characteristics that may affect both that independent variable and their health. We then integrate all control variables into the second model. Finally, we separately examine interactions between each independent variable and race/ethnicity and educational attainment, again controlling for characteristics that may influence health. We weighted all analyses with the final sample weight provided with the data.

Results

Literacy, Numeracy, and Technological Problem-Solving Skills

Descriptive statistics show that literacy scores ranged from 103 to 424 (average = 272), and numeracy ranged from 45 to 427 (average = 255), which corresponds with Level 2 out of five levels. The PS-TRE score ranged from 114 to 425 (average = 278), or Level 1. Over half of

respondents (58%) rated their health as very good or excellent. The majority of the sample was non-Hispanic white, 11% were non-Hispanic black, 14% were Hispanic, 5% were Asian, and the remaining respondents were "other race." The majority of the sample had at least a high school diploma, but less than half participated in formal education post-high school. Most respondents were employed (65%) and were living with a spouse or partner (71%). About half of the sample was female, less than a quarter had a child aged 12 or younger, and about 15% was foreign-born. The majority of respondents' parents had obtained a high school diploma or better. Almost a quarter of respondents reported having vision or hearing problems or a diagnosed learning disability, and nearly 80% had health insurance. Less than 5% were unable to work due to a disability. Finally, respondents had an average English proficiency score of 4.87, indicating overall strong proficiency in the sample.

In unadjusted models, literacy, numeracy, and PS-TRE scores are positively associated with SRH. Ten-point increases on these scales are associated with 10.5%, 8.5%, and 7.6% greater odds, respectively, of being in a better health category. However, after controlling for respondent characteristics, numeracy and PS-TRE were no longer significant. The effect size for literacy was reduced, but it remained significant: a 10-point increase on the literacy scale was associated with 2.6% greater odds of being in a better health category. This suggests that U.S. adults may accrue greater health benefits from developing literacy than numeracy or technological problem-solving abilities, after accounting for other individual characteristics.

Regression analyses also showed that literacy is significant, yet it is not one of the strongest predictors of SRH. Several control variables had a much larger effect size, including inability to work due to disability (96% lower odds of being in a better health category), bachelor's or graduate degree (92% and 212% greater odds, respectively), foreign-born (48% greater odds), vision/hearing problems or learning disability (42% lower odds), college-educated father (36% greater odds) or high school-educated mother (23% greater odds), better English proficiency (8% greater odds), and health insurance (5% greater odds). This suggests that to improve U.S. residents' health, literacy instruction needs to be accompanied by efforts to increase college attainment, English proficiency, and access to health insurance.

Second, the relationships between SRH and literacy, numeracy, and PS-TRE scores did not differ across racial/ethnic groups. In other words, people of color and whites gain equal health advantages from strengthening their literacy proficiency (neither numeracy nor PS-TRE scores were significantly related to SRH after controlling for demographic variables). This indicates that the diminishing returns hypothesis, whereby racial/ethnic minorities accumulate fewer health rewards than whites from increasing levels of educational attainment, does not apply to literacy, numeracy, and technological problem-solving skills.

Third, of the three PIAAC scales, only the relationship between PS-TRE and self-rated health differed by formal educational attainment. Respondents who had at least a master's degree gained more health benefits from technological problem-solving proficiency than people who had not completed high school. Thus, only the most highly educated U.S. adults experience improved health (although very modest) with better PS-TRE skills.

Adult Education

Descriptive statistics show that participation in workplace training was most common at 41%, followed by seminars/workshops (31%), formal education (21%), distance education (17%), and courses/private lessons (9%). For all types of adult education, a lower percentage of non-Hispanic whites participated compared to at least one of the other racial/ethnic groups.

Participation in courses/private lessons, workplace training, and seminars/workshops all increase with higher levels of formal educational attainment. Participation in distance education shows a similar pattern, but a slightly lower percentage of respondents with a bachelor's degree participate in distance education compared to those with an associate degree. Participating in formal education is most common among those with a high school diploma/some college and least common among those with a trade or other certificate.

In unadjusted models, respondents who participated in four types of adult education had greater odds of being in a better health category, compared to those who did not participate: workplace training (38% greater odds), formal education (46% greater odds), seminars/workshops (50% greater odds), and courses/private lessons (84% greater odds). Participation in open or distance education was not significantly associated with SRH. However, after accounting for sociodemographic characteristics, only courses/private lessons remained significantly associated with improved SRH (59% greater odds of better SRH).

Second, ordinal logistic regression results showed that the relationship between SRH and adult education did not differ across racial/ethnic groups. This means that no racial/ethnic group experiences greater health rewards than others from pursuing adult education. Specifically, participation in courses/private lessons is the only type of adult education activity to remain positively related to SRH, and the results indicate has the same positive association with SRH across all racial/ethnic groups.

Finally, we found no significant interactions between educational attainment and any of the adult education activities, except participation in formal education. In this model, the association between participating in formal education in the past 12 months was weaker for respondents with a high school diploma than for those with less than high school. This means that compared to high school graduates, people with less than a high school education derive more health rewards from pursuing formal education. We did not find significant interactions for any of the other models, which indicates that the associations between SRH and distance education, workplace training, seminars or workshops, and courses or private lessons were the same across all levels of educational attainment. In other words, respondents experience similar health benefits from these activities, regardless of how much or little prior schooling they have.

Discussion

Our study is the first to use PIAAC data to identify how literacy, numeracy, technological problem solving, and adult education are associated with health, and how those relationships vary (or do not) across racial/ethnic and educational attainment groups. The results show that literacy, numeracy, and PS-TRE scores are positively related to SRH, but only literacy is significant after controlling for sociodemographic variables. These relationships were driven almost entirely by differences in human capital resources, namely, education, employment, parents' education, and English proficiency. That is, the socioeconomic resources that can "buy" us good health are the same ones that help us gain better skills. Our findings suggests that people may experience greater health benefits from developing literacy than numeracy or technological problem-solving abilities. Further research is needed to determine precisely how literacy enhances health and why numeracy and PS-TRE are more weakly related to health.

A possible reason for the non-significant relationship between PS-TRE and health (net of control variables) is that we had to exclude respondents who did not answer the PS-TRE items. Also, the PS-TRE scale may not capture the technological problem-solving skills that people use to analyze Internet health information and navigate other technologically complex health tasks.

The findings show that literacy matters for health, yet its effect size (3%) is much smaller than that of several control variables. This finding may surprise readers who expected a stronger relationship between literacy and SRH. Unlike many previous studies, our analysis accounts for background characteristics, which allowed us to disentangle literacy from other characteristics that influence both literacy and health, especially educational attainment. Thus, our study elucidates whether higher literacy scores are related to better health *among adults with identical attributes*. Some of the attributes that significantly influence the odds of better health, such as age and disability, are beyond one's control, but others are promising areas for policy intervention. Specifically, literacy instruction should be coupled with policies to increase college completion, English proficiency, and access to health insurance, especially for low-SES groups.

Respondents who had at least a master's degree gained more health benefits (although very modest) from technological problem-solving proficiency than those who did not complete high school. Given their advantaged socioeconomic position, highly educated people have greater access to computers and the Internet, are more likely to use the Internet for health matters, and may be better positioned to act on digitally acquired information and resources, thus creating a "vicious cycle of digital exclusion" (Baum et al., 2014, p. 355).

Regarding the second set of research questions, only participation in courses/private lessons was related to better SRH, beyond health benefits derived from employment, educational attainment, or other control variables. More research is needed to understand what these activities entail and how they enhance health (e.g., through access to psychosocial or material resources). Since blacks and people with less schooling were the least likely to participate in these activities, increasing their involvement could yield health benefits for these groups.

We found no variation in the relationship between SRH and literacy, numeracy, and PS-TRE scores by race/ethnicity and little variation across educational attainment categories; the same held true for the relationship between SRH and adult education. This finding suggests that the racialized pattern of diminishing returns does not apply to basic skills or adult education; rather, racial/ethnic groups gain similar benefits from literacy capabilities and participating in courses/private lessons, the learning activity that most strongly predicted health. Comparing these results with other PIAAC countries could reveal whether our findings apply elsewhere.

Our findings should be considered in light of some limitations. The cross-sectional data cannot determine causality, we could not control for respondent income (this item was excluded for several reasons), some of the PIAAC items are subject to recall bias, and standardized tests do not capture the myriad ways people use literacy and numeracy in their daily lives.

In sum, our study highlights the need to couple literacy and ESL instruction with other policy interventions and to understand precisely how and why courses/private lessons contribute to health. In contrast to research on the racialized health returns of formal educational attainment, we found that all racial/ethnic groups can benefit equally from these skills and activities.

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Culturally Responsive Teaching with Adult Language Learners (Empirical Research Paper)

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Abstract: This study examined how frequently adult education English for Speakers of Other Languages (ESOL) and English for Academic Purposes (EAP) teachers in Florida used specific culturally responsive teaching practices and how important they believed those practices were to their teaching. Using Ginsberg and Wlodkowski's Motivational Framework for Culturally Responsive Teaching, an online survey of 17 teaching practices was developed, validated, and administered to 143 adult ESOL and EAP teachers in Florida. This article describes the findings of this study, examining which practices were used with the highest and least frequency, as well as the practices described as most and least important to their teaching.

Introduction

The adult English for Speakers of Other Languages (ESOL) and English for Academic Purposes (EAP) classrooms are culturally and linguistically diverse learning environments. Amidst this diversity, ESOL and EAP teachers face challenges in the creation of a learning environment that addresses the needs and learning styles of individuals from such disparate backgrounds (Villegas & Lucas, 2002). According to multicultural education scholars, the most effective learning environment is one which most closely reflects the students' learning preferences and ways of knowing (Collard & Stalker, 1991; Gay, 2000; Guy, 2009, 1999; Ladson-Billings, 1995). However, as the ethnic and racial backgrounds of these students often differ from the background of the teacher, it can be challenging for ESOL and EAP teachers to incorporate the learners' native cultures into the classroom environment (Collard & Stalker, 1991; Ladson-Billings, 1995).

The influence of culture on the classroom is a foundation of multicultural education (Banks, 2006; Bennett, 2001) and is exemplified by the assumption that both students and teachers bring their cultural identities into the classroom. As described by Guy (2009):

> Adult learners bring to the learning environment a range of experiences grounded in communicative and interaction strategies. Given the cultural basis of these strategies, they may or may not serve learners well depending on the way in which the educational activity itself is framed. (p. 10)

In *Culturally Responsive Teaching,* Gay (2000) elaborates on this tenet and asserts that culture is "at the heart of all we do in the name of education, whether that is curriculum, instruction, administration, or performance assessment" (p. 8).

While a growing body of literature has focused on the culturally responsive teaching practices which are effective with specific cultural groups, such as African-Americans (Archie-

Booker, Cervero, & Langone, 1999; Johnson-Bailey & Cervero, 1996; Sealey-Ruiz, 2007; Sheared, 1999) or Latinos (Gault, 2003; Heaney, Sanabria, & Tisdell, 2001), there have been limited studies of the teaching practices used to create a culturally responsive environment for students of multiple and varied cultures. This void has presented a challenge to various stakeholders who want to assess and guide programs and practitioners toward the use of a culturally responsive approach in adult ESOL and EAP classrooms. It was the purpose of this study to add to this growing body of knowledge by describing the culturally responsive teaching practices of adult education ESOL and EAP teachers in the state of Florida.

Theoretical Framework=

Culturally responsive teaching is an equity pedagogy (Banks, 2006) that encompasses a variety of approaches such as culturally relevant, culturally sensitive, culturally congruent, and culturally contextualized pedagogies (Gay, 2000). Culturally responsive teaching places student culture at the center of the learning process in order to eradicate the differences, known as cultural mismatches, between the students' home cultures and the culture of the school (Lee & Sheared, 2002). This approach is based on the four pillars of "teacher attitude and expectations, cultural communication in the classroom, culturally diverse context in the curriculum, and culturally congruent instructional strategies" (Gay, 2000, p. 44).

The Motivational Framework for Culturally Responsive Teaching (Ginsberg & Wlodkowski, 2009; Wlodkowski, 2004) is a model of culturally responsive teaching that was designed for the higher education classroom and does not specify practices specifically designed for the ethnic and linguistic diversity of the adult education ESOL and EAP classrooms. It describes norms and practices appropriate to an adult learning environment in which "inquiry, respect, and the opportunity for full participation by diverse adults is the norm" (Wlodkowski, 2004, p. 161) and is grounded in the assumption that culturally responsive teaching enhances the motivation of students from minority cultures. The model's norms and practices are categorized by four elements: *establishing inclusion, developing attitude, enhancing meaning,* and *engendering competence* (Ginsberg & Wlodkowski, 2009; Wlodkowski, 2004). This four-element model served as the theoretical foundation for culturally responsive teaching practices applicable to the adult education ESOL and EAP classrooms.

Methods

The purpose of this study was to describe the culturally responsive teaching practices of adult education ESOL and EAP teachers in the state of Florida. This study was guided by the following research questions:

1. To what extent do adult education ESOL and EAP teachers use specific culturally responsive teaching practices?
2. How do adult education ESOL and EAP teachers rank the importance of using specific culturally responsive teaching practices?

The first stage of this study was the development of an online survey of culturally responsive teaching practices relevant to the adult education ESOL and EAP classroom based on the Motivational Framework of Culturally Responsive Teaching (Ginsberg & Wlodkowski, 2009). The development, modification, and validation of the survey consisted of two phases: the generation and validation of an item pool and the validation of the draft survey. The second stage of this study was the administration of the survey of culturally responsive teaching practices.

Data Collection and Analysis

The survey included 34 items of culturally responsive teaching practices and was administered to 143 teachers over a four-week period in 2012. Participants were presented with 17 items which they assessed by *how frequently* they used each teaching practice and *how important* they believed each practice was to their teaching. Frequency of use was assessed through a 5-point frequency scale with levels of: *never, rarely, sometimes, usually,* and *always,* while perception of importance was assessed through a 5-point frequency scale with levels of: *not at all, somewhat, moderately, very,* and *extremely.*

To establish the reliability of the scores, the Cronbach Alpha Coefficient of the two sub-groups of items related to *frequency of use* and *perception of importance* were calculated and high levels of internal reliability of .781 and .848, respectively, while their construct validity was analyzed through the use of exploratory factor analysis, which yielded inconclusive levels of factorability. Various descriptive analyses were utilized to examine the primary research questions based on mean item scores.

Findings

RQ 1. To what extent do adult education ESOL and EAP teachers use specific culturally responsive teaching practices?

The first section of the survey contained 17 items requiring respondents to indicate how frequently they used each practice. Item means ranged from 2.51 to 4.26 with nine items falling in the moderate range of 3.02 to 3.91 corresponding to the frequency category of *sometimes.* There were four items with high mean scores between 4.0 and 4.5, as well as four items with mean scores ranging from 2.5 to 3.0 corresponding to the frequency level between *rarely* and *sometimes.* Results indicated that the most frequently used practice was *"provide rubrics and progress reports to students"* ($M = 4.26$), followed closely by *"elicit students' experiences in pre-reading and pre-listening activities"* ($M = 4.24$). The least frequently used practice was *"include lessons about anti-immigrant discrimination or bias"* ($M = 2.51$), followed by *"students work independently, selecting their own learning activities"* ($M = 2.76$).

RQ 2. How do adult education ESOL and EAP teachers rank the importance of using specific culturally responsive teaching practices?

The second section of the survey contained the same 17 items requiring respondents to indicate how important they perceived each practice was to their teaching. Item means ranged from 2.58 to 4.13 with 10 items falling in the moderate range of 3.21 to 3.76 corresponding to the frequency category of *moderately* important. Results also indicated that the two most important practices were *"provide rubrics and progress reports to students"* ($M = 4.13$) and *"elicit students' experiences in pre-reading and pre-listening activities"* ($M = 4.13$). Five culturally responsive teaching practices were perceived to be the least important. They were *"include lessons about anti-immigrant discrimination or bias"* ($M = 2.58$), *"learn words in students' native languages"* ($M = 2.89$), *"ask for student input when planning lessons and activities"* ($M = 2.90$), *"students work independently, selecting their own learning activities"* ($M = 2.91$), and *"encourage students to speak their native language with their children"* ($M = 2.96$).

Discussion

There is limited discussion in adult education of culturally responsive teaching in ethnically and linguistically diverse classrooms. The findings of this study add to the body of knowledge of culturally responsive teaching by describing the practices of teachers in these

environments. By measuring the frequency and perceived importance of these practices, this study offers a limited, yet foundational depiction of a unique learning environment.

       This study revealed a trend of adult education ESOL and EAP teachers' use of a variety of practices to respond to the ethnically and linguistically heterogeneous learning environment by reaching out and incorporating students' learning styles and ways of knowing into their teaching (Villegas & Lucas, 2002), instead of establishing classrooms which represent only mainstream American culture.

       However, this study also found that some culturally responsive teaching practices are not regularly used, nor are perceived to be important, and thus, provide an area of potential growth for the field. Three of the four least frequently used practices related to the teacher's use of student input into the learning process. These practices "*students work independently, selecting their own learning activities*", "*ask for student input when planning lessons and activities*," and "*use student surveys to learn about students' classroom preferences*" share an emphasis on the individual and learner autonomy and self-directedness. Significantly, promoting critical inquiry and addressing real-world issues are tenets of culturally responsive teaching. However, this study found that adult education ESOL and EAP teachers did not support or include lessons about anti-immigrant discrimination or bias on a regular basis. Better understanding of why ESOL and EAP teachers do not engage in lessons that examine bias and discrimination toward immigrants is necessary to improve or change this practice.

Implications

       The survey used in this study provides an easy-to-use tool for practitioners to assess the cultural responsiveness of their teaching. However, it is still in the early stages of development and should not be used prescriptively. In addition, this 17-item online survey is also a tool for researchers to establish patterns of self-reported behavior among adult educators in English language classrooms.

In conclusion, the purpose of this study was to add to the body of knowledge of culturally responsive teaching by describing the practices of teachers in linguistically and ethnically heterogeneous environments of adult ESOL and EAP classrooms. By measuring the frequency and perceived importance of these practices, this study offers a limited, yet foundational depiction of a unique learning environment. However, there remains much left to explore in order to expand our understanding and practice of culturally responsive teaching.

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Faculty in Adult Degree Programs
As Teachers of Adults and as Adult Learners

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Abstract: In this study we sought to discover how faculty working in the context of adult degree programs make sense of teaching adult learners. Research questions focused on how they perceived adult learners as well as how teaching in an adult-oriented degree program has influenced their teaching beliefs and practices.

Introduction and Purpose

Adult learners currently comprise a relatively large proportion of the population of college students, with students 24 and older constituting 40% of the undergraduate student population in 2007 (Snyder & Dillow, 2011, p. 341). Moreover, enrollments by students age 25 and over are expected to rise at 2.5 times the rate of students younger than 25 between 2010 and 2019 (Snyder & Dillow, 2011, p. 281). A large body of literature has evolved focusing on adult students, including research on their varying characteristics, their motivations for enrolling, multiple role stresses, academic engagement and achievement, and the various types of academic program formats and delivery models aimed at meeting their needs (Giancola, Grawitch & Borchert, 2009; Kasworm, Polson & Fishback, 2002; Klein-Collins, 2011; Mancuso, 2001; Sandman, 2011; Wyatt, 2011). Yet, there is very little literature that focuses on faculty perceptions of adult students or how these students impact their teaching beliefs and practices (Bishop-Clark & Lynch, 1998; Brinthaupt & Eady, 2014; Woodson, Day, Lovato, Tull, & Ross-Gordon, 2011).

The purpose of this study was to gain a better understanding of faculty perceptions of these students and the impact of this student population on their teaching beliefs and practices. Faculty in what have been termed "adult degree programs" were selected as the focus of this study, given they are more likely to have extensive interaction with adult learners and many of these programs have a long tradition of serving adult students (Maehl, 2000). Such research is seen as having the potential to inform practice for faculty in the growing number of programs oriented toward adult learners, as well as possibly for faculty in mixed-age environments.

Theoretical Framework

For the purpose of this study, faculty working in adult degree programs were viewed both as teachers of adults and as adult learners. Thus, the interest of the project was a dual one, aimed first at understanding the perceptions held by these faculty of the adult students they teach and the degrees to which these understandings align with the literature on adult learners with higher education, and secondarily at discovering how these faculty have acquired their knowledge about teaching adult learners. Two bodies of literature were reviewed in relation to research questions one and two, one focusing on adult learners in higher education, the other focusing on teaching of adults in higher education (selected citations for each listed above). Given the second component of this study focused on faculty participants *as* adult learners, literature relating to

experiential adult learning, tacit knowledge, and situated learning was also reviewed (Fenwick, 2001; Lave & Wegner, 1991; Polanyi, 1967/2009).

Research Design

The study was conducted within an interpretivist framework, drawing on a constructionist epistemology. (Crotty, 1998). Because the perspectives and voices of faculty have rarely been represented in the literature on adult college students, we sought to discover how faculty working in adult degree programs make meaning of teaching adult learners. Several research questions guided the study: 1) How do faculty working in adult degree programs perceive teaching adult learners? 2) How has teaching adult students in an adult-oriented degree program influenced their teaching beliefs and practices? and 3) How have they come to know what they know about teaching adult students? The first research question included two sub-questions: (a) How do they describe adult students in comparison to "traditional" age students? and (b) What do they see as the rewards and challenges of teaching adult students?

Faculty employed full-time in three long-standing adult degree programs cited by Maehl in *Lifelong Learning At Its Best: Innovative Programs In Adult Credit Programs* were invited to participate, based on the assumption that faculty in such programs would serve as information-rich cases for understanding faculty learning about adults. One program served adult students beginning in the early 1960s, the other two originated during the 1970s; each operates as a college within a larger university. Participants included five males and five females. Of the ten participants, three were from Program A, housed in a private non-profit institution of about 10,000 students; five were from Program B, housed in a private non-profit liberal arts institution of about 5,000 students; and two were from Program C, housed in a public research university of about 30,000 students.

 Criteria for participant selection included (a) three years of teaching experience in the undergraduate adult degree program context in formats including face-to-face, (b) experience teaching "traditional" aged or mixed-age students, and (c) academic degrees in fields other than adult education. With maximum variation sampling as a goal, faculty representing a diverse array of academic backgrounds and teaching fields participated in the study. Participants' teaching fields included business, communications, criminology, English, history, philosophy, and psychology. Semi-structured interviews constituted the primary data source, along with descriptions of artifacts faculty identified as representing their teaching of adult learners.

In order to increase the trustworthiness of the study data were coded collaboratively, through alternating periods of separate and joint coding. Data were analyzed using the five step process described by Taylor-Powell and Renner (2003), including: (a) getting to know your data, (b) focusing the analysis, (c) categorizing information into themes or patterns, (d) identifying patterns and connections within and between categories, and (e) interpreting the data to attach meaning and significance to the analysis.

Findings

Several key themes emerged relating to the study's research questions. Each is presented here along with selected sub-themes.

Adult Learners Bring Many Assets--Although The Picture is Not Entirely Rosy

Adult Degree Program (ADP) faculty noted that adult students bring rich *experience* to the classroom, and value opportunities to share that experience. Their *maturity* is evidenced by clear goals and strong motivation—in part attached to their financial stake in their education. They

come to class ready to learn and expecting to actively participate, and they are sometimes amazingly *resilien*t in the face of obstacles. *Like younger students* they are excited about learning, prefer clear expectations, and bring some insecurities to the classroom.

> • It's a *maturity* that comes with being out in the working world and having responsibilities, so in many ways they're much easier to deal with in just the basic teaching, and you're not trying to jump through a number of hoops just to get them to do their assignments. (Patrick—Criminology—Program A)

In agreement with the literature, participants saw adult learners as bringing a number of challenges, including *multiple roles* and the associated *time demands*, sometimes creating high levels of *stre*ss (et al., 2009). Like younger students, some lack adequate academic preparation. Not commonly reflected in the literature are perceptions that adult students are sometimes *not open to other viewpoints*, don't care to repeat what they feel they already know, and are *focused on receiving good grades*—deserved or not.

> • ….so this is what they call the sandwich generation. They have young children at home and at the same time they have aging parents. So, I think family obligations are typically one, you know that could be children, spouses, they get married, they get divorced, they get pregnant, they join the army, they get new jobs, and you know they're trying to balance all of these at once and I think that's really the big challenge for adult students. (Rebecca—Philosophy—Program C)

> • I have students come to me more often in this population…they just expect that if they do all of the work they're going to get an A, and it's not always the case. So, I have students come up to me, or email me, or call me on the phone and say I need to get an A in this class…it's just a different mindset. (Rosalind—Philosophy—Program A)

Teaching Adult Students Brings Many Rewards and a Few Headaches
ADP faculty found teaching adults to be very stimulating as they contribute to a *dynamic classroom*. Participants also greatly valued *seeing student growth* and being a part of their journey. The teaching challenges mentioned mirrored the negative perceptions of adult learners—dealing with students who are offended when challenged, dealing with grade appeals, and avoiding redundancy with prior knowledge. Some teaching headaches, however, appear to be a function of teaching formats (accelerated and online), or interactions of learner characteristics with these formats (e.g. teaching very busy adults in an accelerated format).

> • The most rewarding part of it is the interaction in the classroom. You don't have to be as focused on motivational tactics. They come ready to participate, and willing to participate, and that is different measurably from what I've experienced with traditional students who you have to think motivationally about how to teach. (Thomas—English—Program B)

> • …I'm very happy to be able to be a part of that journey. It makes me very happy when they show up to graduation with their babies, and their spouses, and their parents. It makes me want to cry. I haven't gotten used to it. (Rebecca—Philosophy—Program C)

•…changing how I teach has been challenging because I don't see these students. I don't know how they work, I don't know what they're thinking, I don't see their facial expressions. That's definitely a challenge. (Rebecca—Philosophy—Program B)

• I myself have taught 8-day courses which is just absurd, but it's a bigger problem for the adult learners because they aren't doing this full-time. This is one of many hats they put on during the day and because of this they don't have time to sit and think about what they're learning, what it actually means, and I think that's a major problem. (Patrick—Criminology—Program C)

Teaching Adults Requires Flexibility and Stretches One's Teaching Repertoire
Changes in beliefs about teaching included becoming more aware of individual student needs, and becoming more adaptable to student challenges. Some participants also described changing their model of the "good teacher" from the "sage on the stage" to one of a facilitator fostering active learning and welcoming students as co-contributors. Changes were attributed to learner's expectations and critical moments when teaching. A few did not feel their teaching had changed much in response to adult learners, given they already fostered active learning.

• I think the only thing is adaptability to your student challenges. I think the only thing is like we got to be…a part of our job is really to kind of be nurturing and understanding of what's going on in these students lives (Rebecca--Philosophy—Program A)

• … they're not into memorizing because they are more critically thinking about what they're doing, and what they're saying, and then they take a part in the teaching process, the teaching dynamics, they're involved in teaching. So it just isn't up to me to fill their heads and hope that they remember it. …(David—Criminology—Program A)

• I have seen myself more and more as a facilitator of adult students. …You know it took a while, but just to learn to rely on them….to allow the group itself to respond and to move forward from that rather than feeling that I as a teacher need to address this; which way should I address this x, y, or z? (Patricia—History—Program B)

• I don't know why we have to act like they are different. I think good teaching is good teaching. (Heather—Business—Program B)

Teaching Adults Comes Easily for Some—or You Learn Along the Way
Only one participant had ever taken a course on adult learning and teaching. One held a secondary teaching certificate. Others had no formal study of teaching. A few benefitted from TA or faculty development programs focused on active learning, or even including a session on adult learning. A couple felt that teaching adults came naturally to them. But most learning about teaching adults was informal in nature, via direct experience, relying on student feedback, reading, observation of colleagues, or participation in a community of practice.

• Trial and error. I usually take some time during week four and I say okay this is your class, what's going right, what's going wrong? What do I need to be doing to improve your experience? Less lectures, more activities? (George—Business—Program A)

• I'm a theory kinda person, so most of the reading I did, at least early on, was more, I guess, theoretical in nature, not so much how-to kinds of courses, but it bore itself out in the classroom enough. And someone like Stephen Brookfield I think was probably the greatest influence on me, because he very nicely, I thought, was able to combine a nice, theoretical approach with a nice, practical approach (Donald—Philosophy—Program B)

• The fact that all of the adult teachers, for the adults, we had the same school, we had a dean that was focused on that; we met; we did things together. It gave me a community of learning that I would not have gotten at a traditional place, even if I was teaching in the evening with adults, I would not have that kind of exposure. I feel that it was because of my colleagues that I became a good teacher. (Virginia—Communications—Program B)

• Engaging in workshops where we sort of trouble shoot it you know different scenarios…what would you do if this happened, and then trying that out and coming back and getting feedback, so that kind of iterative process. (Rosalind—Psychology-Program A)

Conclusions and Implications

The study findings suggest that faculty immersed in an environment where they and colleagues recognize many positive characteristics of adult learners that have been reported in the literature (Kasworm, Polson, & Fishback, 2002), generally find it very rewarding to teach adult learners, who also help them become more flexible and creative teachers. At the same time they also recognize many of the challenges faced by adult learners that are reported in the literature (Giancola et al. 2009; Kazis et al, 2007), and identify some negative characteristics of adult learners not typically discussed in the literature. Some negative aspects of teaching adults mentioned seem more a function of delivery systems selected by programs to appeal to or accommodate adult students—including online and accelerated formats (Singh & Martin, 2004).

Findings also indicate that although a few faculty had participated in professional development programs related to teaching adult learners or college students more generally, their learning was primarily of an experiential and informal nature (Fenwick, 2001). The degree to which that learning was tacit in nature (Polanyi, 2009) may be indicated by the fact that some faculty replied they did not think adult students require distinct teaching strategies when asked to speak specifically about how they thought their instructional practices differed with adults, although they described making adaptations in teaching adults in other portions of the interview. A few, all from the same institution, described their learning as linked to a community of practice (CoP) (Lave & Wenger, 1991; Wenger, 1998). But participant learning about adults was more often described as occurring individually, as an outgrowth of interactions with adult learners. An implication of the study is that faculty development programs that also take into account the needs of faculty as adult learners could potentially expedite this learning.

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Faculty Perception of "Presence" in the Online Environment

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Abstract: Like students, faculty also experience isolation in the online learning environment. This session presents the findings of a pilot study into faculty sense of alienation and the strategies that faculty have employed to "be there" and "be together" with their students in the online environment.

Introduction

Online learning is gaining popularity with adult learners who appreciate the flexibility of this learning modality. These online learning courses are characterized by separated learning groups that utilize interactive technology to connect "learners, resources, and instructors" (Schlosser & Simonson, 2009, p.1). This separation creates a transactional distance (Moore, 1993) of space and time, as well as psychological and communication spaces between learners and the instructors. Transactional distance is experienced by all the participants in the online environment – instructors and learners.

Improvements in technology have made it possible for participants to step beyond the virtual separated aspect of the online environment and feel connected to each other. Lehman and Conceição (2010) describe this sense of connection between participants as a sense of "being there" and "being together" or experiencing a "sense of presence". The sense of presence helps alleviate participants' feeling of isolation and is an important factor in student success within the online learning environment.

Faculty in the online learning environment

The popularity of the online learning environment has placed new demands on traditional higher education faculty. Most faculty who are now being asked to teach in the online environment lack experience in this learning environment and it is a new paradigm for them. As Prensky (2001) notes, "our Digital Immigrant instructors, who speak an outdated language (that of the pre-digital age), are struggling to teach a population that speaks an entirely new language" (p. 2). Faculty are called on to master new technological skills, learn new pedagogical strategies, and work in an environment that does not provide the forms of interactions they are used to. As Treacy and Director (2007) note, the online environment is devoid of face-to-face interactions and physical and verbal cues. This creates an unfamiliar teaching environment for most higher education faculty.

Teaching online therefore requires faculty to engage within an environment that predominantly lacks physical and verbal cues resulting in a sense of alienation and isolation. Among various factors that dissuade faculty from teaching online, a recurring theme is the lack of physical interaction with students (Schultze, 2010). Communicating and interacting with students and providing and receiving feedback from students is realized primarily through text-based exchanges within the online environment. This poses a challenge for online faculty as it distances them from their students (Sammons & Ruth, 2010). This sense of isolation is concerning as it frustrates faculty (Wasilik & Bolliger, 2009), and has the potential to affect

faculty satisfaction and motivation to teach in the online environment (Childers & Berner, 2000; Henning, 2012).

One strategy to address the feelings of alienation in the online environment is to create a sense of presence (Joyce & Brown, 2009). Boettcher and Conrad (2010) identify presence as the most important practice in online education. At many universities, faculty are tasked with creating their own online courses. They are often the designers, implementers, and assessors of online courses (Schultze, 2010; Seaman, 2009) making them responsible for appropriate instructional design and interaction procedures that can overcome transactional distance (Moore & Kearsley, 2011, p. 200). It therefore falls on faculty to create a sense of presence for their students. However, if faculty themselves feel isolated and do not feel presence in the online environment, how can they create presence for their students?

Creating a sense of presence in the learner requires the instructor to create opportunities and environments that will enhance the sense of presence. Faculty perception of presence informs their choice of pedagogical strategies to create presence. Only by considering how faculty understand the concept of "presence" can we comprehend the strategies they employ to create a sense of presence within their courses. A qualitative study was therefore designed to research the following questions –

1. How do online faculty perceive a sense of "presence" in the online environment?
2. How do online faculty incorporate a sense of presence into their courses?
3.

Theoretical framework

Shin (2002) postulates that perceptions of presence should not be limited to a sense of presence through time and place but should also reflect a "connection with learning resources and sources of support" (p. 123). It is these elements of "learning resources and sources of support" in combination with time and place, that are brought together into one comprehensive construct in the Lehman and Conceição (2010) Framework for Designing Online Courses with a Sense of Presence. The Framework of designing with a Sense of Presence (Lehman & Conceição, 2010) identifies six determinants of presence - Content, Format, Strategies, Instructor Role, Technology, and Support. Lehman and Conceição (2010) present these determinants of presence as a guide for instructors when they design their online courses. In this study, the determinants of presence were used as a comprehensive framework to analyze how faculty experienced presence in the online environment.

Research Design

Faculty members who were teaching or had taught more than one online course in the past were contacted to participate in the study. They were sampled from the online course-offering schedule of a four-year university in the Midwest. Four faculty members consented to participate in the study. These faculty had all designed their own courses for delivery in the university's learning management system. They had autonomous control over the activities they selected for their courses and the pedagogical strategies they employed within their courses. This autonomy in course design made them best suited for this study as their course creation strategies could be analyzed in depth. Table 1 provides an overview of the participant demographics.

Table1: Participant Demographics

		Gender	Race	Adjunct/ Full-time	Training received	Subject
1	Blake	M	Caucasian	Adjunct	On-going	Education
2	Jane	F	Hispanic	Adjunct	Minimal	Education
3	Charlie	M	Caucasian	Full-time	Minimal	English
4	Nancy	F	Caucasian	Adjunct	Extensive	Education

This study was conducted solely through face-to-face semi-structured interviews which were conducted at locations that were most convenient for the participants. Each interview lasted between 60-90 minutes. The interviews were transcribed verbatim and yielded 75 pages of text in four primary documents. Identifying information was removed from the transcripts and they were then open coded. The theoretical framework of the determinants of presence (Lehman & Conceição, 2010) – Content, Format, Strategies, Instructor Role, Technology, and Support - broadly informed the analysis of the data. In addition, other major themes were developed from the various codes. Faculty perception of the online environment for education and faculty engagement with the online environment emerged as two other major themes.

Findings and conclusions

First, faculty defined presence and engagement in terms of physical interaction. Second, the various strategies that the participants utilized to create presence, largely involved trying to include elements of physical interaction within their courses. Finally, the dimension of physical interaction also deeply affected faculty's personal sense of presence in the online environment.

Physical interaction emerged as a major theme in relation to presence. All the faculty participants strongly felt that presence, which they also interpreted as engagement, could only be established with physical interaction. They perceived "presence" to be a result of face-to-face interaction. The lack of physical interaction in the online environment translated to a perception that students were unable to interact freely online and that they were less engaged in this environment.

Because it [online environment] can be the best that it can be and still feel not like a classroom and they [students] still would like the interaction. It [online environment] still isn't quite replacing that[traditional classrooms] no matter how you do it. (Blake)

Charlie viewed the online environment as a "box" and felt that he was communicating with a box rather than real people. For three of the faculty, this lack of physical interaction made it almost impossible for the online learning environment to be truly engaging for students. In an effort to bridge the distance, they all tried to incorporate face-to-face interaction in their courses to create a sense of presence. Their perception of presence clearly informed their choice of pedagogical strategies.

Creating engagement

Participants incorporated face-to-face interaction in some form within the six determinants of presence – content, strategies, instructor role, technology, support, and format. Videos and voice over powerpoints were used in courses to convey content in a more interactive manner. Assignments included interviews that students conducted, which was another way to create face-to-face interaction for students. As Blake said, "They [students] have to interview, they have to collaborate, they have to get out and make face-to-face contact. So that's part that's

built into it. So all the assignments have that element." The faculty participants also resorted to phone calls and face-to-face meetings in order to "be there" for their students and to create an engaging and responsive environment.

Flexibility, responding to student needs, being available and approachable to students were important factors for all four faculty participants. In addition, they felt that students needed support and each participant provided support in various ways – through tutorials, links to content resources and support services, as well as directly answering student queries. All these activities were seen as being a part of being a good instructor and this, in their opinion, created a sense of presence for themselves and their students.

Personal response

Just as the faculty felt that the lack of interaction affected student learning, they also felt that the lack of interaction distanced them from their learners and affected their ability to teach. The faculty participants felt disengaged due to the lack of immediate feedback from their students. The lack of physical cues was a big drawback and this affected their emotional connection with their classes. Blake commented that, "This is the first time I've really kind of taught completely online and it feels kind of funny. It's really kind of odd. I think that that's the reality." Charlie was forthright, as he noted, "I just don't like the lack of interaction. I think it's difficult...I don't think it's as rewarding for me and I think it's difficult to make it as rewarding for the student."

The notable exception to this was Nancy. Nancy not only taught online courses but she had also taken classes in the online learning environment. She was familiar with both sides – that of being a student and an instructor. In addition, she trained other faculty on how to use the online environment and had more experience within the online learning environment than the other participants. She was the one participant in this study who did not experience distance or alienation. She was confident in the strategies she used to connect to her students and though communication was primarily asynchronous and text-based, she felt that she had a deep understanding of her students.

The majority of participants in this study were, however, trying to recreate the physical classroom within the online environment. They were assessing their performance online in comparison to their performance within the traditional classroom and in this comparison they found the online environment lacking. While they articulated the advantages of the online environment, including increased participation by all students, they were primarily perceiving and defining presence and engagement in terms of physical interaction.

Implications for adult education

Adult education, in settings such as institutions of higher education and in workplace training, is moving to the online environment. As online learning gains popularity, faculty find themselves under increasing pressure to offer their courses in the online medium (Sammons & Ruth, 2007) and teaching online requires a different pedagogy from traditional teaching in order to account for the transactional distance. The curriculum needs to be reorganized and presented in a format that is easily accessible to online learners; assessments need to be modified or re-created to best suit the online environment; and, online faculty need to leverage web technologies in order to create successful courses.

While increasing numbers of students are enrolling for these courses, faculty remain reluctant to teach online courses and interaction is a significant predictor of faculty satisfaction in the online environment (Shea, Li, Swan & Pickett, 2005). When faculty perceive that the online

environment lacks interaction, they are more reluctant to teach online. The participants in this study acknowledged the lack of interaction and perceived a lack of total engagement. While they attempted to step beyond this limitation and create presence using technologies that were available to them, they still felt that they were not performing at their best. They felt that they were not being their "best" selves and Charlie admitted that he felt he was a better teacher in a face-to-face class.

Just as students feel disengaged in the online environment, the participants also experienced this. Students look for feedback from the instructor to feel connected and acknowledged and instructors also sought feedback. Within the online environment, they found this feedback lacking and this affected their sense of connection with their classes. They lacked a sense of presence and did not feel that they were "being there" and "being together" with their students. Only the more experienced participant did not share this feeling.

This study only had four participants which was a very small sample. These findings need to be tested with a larger participant base. Further research also needs to consider the idea of how faculty experience engagement within the online environment and how this affects their teaching and interaction with their students. Studies with larger samples could also highlight strategies that practicing faculty use to engage with their students that can inform the practice of novice and reluctant online faculty.

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Resolana: Paving Paths Toward Transformation with Incarcerated Women

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Abstract: The purpose of this study was to elicit the experiences of women who participated in a gender-responsive program in jail. Results indicate the holistic programming and learning environment was an emancipatory container where transformation could occur through interpersonal and intrapersonal engagement. Findings have implications for the education of incarcerated women.

In the past three decades the number of women who are incarcerated in the U.S. has increased dramatically. The rates of incarcerated women continue to climb at a steady pace and have been increasing at a rate 50 percent higher than men since 1980 (The Sentencing Project, 2013). Researchers note that women's pathways to prison often include histories of victimization including incest, rape, intimate partner abuse, and drug abuse and/or addiction (Bloom, 2003; McDaniels-Wilson & Belknap 2008). Poor women of color who are mothers of minor children face greater risk of incarceration due to the interlocking oppressive forces of racism, classism, and sexism (Chesney-Lind & Pasko, 2004; Crenshaw, 2012).

Given the historical focus on male offenders in criminology, there are limited offerings of gender-responsive educational programming (GRP) for women inmates and this lack of appropriate intervention may negatively impact women's recovery from histories of mental and physical abuse and addiction, which oftentimes leads to recidivism (Belknap, 2007; Wright, Van Voorhis, Salisbury, & Bauman, 2012). The few studies concerning gender responsive programming for incarcerated women have shown that women who participate are less likely to be incarcerated after being released and GRPs significantly helped women reduce their drug use over time (Messina, Grella, Cartier & Torres, 2010; White, 2012). Resolana is one of the few programs for women that offered holistic, gender-responsive programming to women in a county jail.

Gender responsive programming has the potential to foster transformative learning. Transformative learning occurs when individuals experience a "disorienting dilemma" (Mezirow & Associates, 2000, p. 22) that ultimately causes a change in worldview, which is a common experience for many women inmates. There are few researchers who have evaluated gender-responsive programming for incarcerated women and the women's experiences have not been explored. Transformative learning has been analyzed in other contexts such as support groups (Hoagland, 2000); however, the fostering of transformative learning in a jail context has received little attention. An investigation into how transformative learning is cultivated in this context could expand the extant literature on this topic.

Given the lack of analysis of women's experiences with gender-responsive programming in jails, the purpose of this study was to explore the experiences of women who attended Resolana. Specifically we wanted to know: (1) How does the program foster transformative learning? (2) What effect does the program have on participants' thinking, feeling, and behavior?

Literature Review

Gender-responsive programming recognizes women's common pathways to incarceration, including the influences of systemic race, class, and gender oppression on their

lives and within the legal system (Covington & Bloom, 2006). To address the unique needs of incarcerated women, researchers recommend programming that incorporates cognitive behavioral, as well as relational techniques (Wright et al., 2012). While there is greater awareness of the need for gender-responsive programming, there is little empirical evidence of the effectiveness of this type of programming. However, existing studies suggest that these types of programs reduce recidivism and drug use (Messina, Grella, Cartier & Torres, 2010).

It appears that GRP has the potential to foster transformative learning and life-altering changes in thinking and behavior. Transformative learning is learning that fundamentally changes individuals' worldviews (Mezirow & Associates, 2000). Regarding the fostering of transformative learning, research has concerned the role of arts-based activities in various settings (e.g. Lawrence, 2008). Authenticity, a quality that includes self-understanding, a sensitivity to recognizing students and colleagues as part of the teaching/learning transaction, and teachers' engagement in critical self-reflection has also been included in the literature (Cranton & Carusetta, 2004). A last area of research concerns how transformative learning is nurtured in various settings including classrooms. In a program for abused women, Hoagland (2000) found that creating a safe space to talk, encouraging critical reflection and using expressive intuitive ways of knowing supported transformative learning. Taylor (2000) reviewed 23 empirical studies that examined fostering transformative learning in educational settings using Mezirow's transformative learning framework and uncovered six themes:

(a) fostering group ownership and individual agency, (b) providing intense shared experiential activities (c) developing an awareness of personal and social contextual influences, (d) promoting value laden course content, recognizing the interrelationship of critical reflection and affective learning and (f) the need for time (para 20).

Taylor (2000) stated that a group setting was an ideal place to foster transformative learning, intense shared experiential activities triggered transformative learning, and value-laden course content in certain subject areas was more likely to cause critical reflection. Additionally, emotions often provided the fodder for deep reflection. Finally, learners' previous experiences combined with a conducive classroom environment fostered transformative learning.

Methodology

Semi-structured life history interviews were conducted with 13 women ranging in age from 19-46. The first author did field observations when she volunteered for each Resolana class for one week to more deeply understand the program. These women were currently incarcerated in a jail in a metropolitan area in the southern United States, in a drug and alcohol rehabilitation center, or were formerly incarcerated. They represented a cross section of race and ethnicity. Their education levels ranged from the completion of 9th grade through a bachelor's degree.

Atlas.ti was used to create and apply codes using grounded theory guidelines (Charmaz, 2005; Glaser & Strauss, 1967). The analysis focused on themes of meaning making and change. Trustworthiness and consistency of the data were ensured through use of an audit trail and the triangulation of data included class observations, and interviews with volunteers and staff.

Findings

Several common elements fostered transformative learning in Resolana. In addition, there were several changes in thoughts, feelings, and behaviors for the women as the result of participating in the program.

Programmatic Elements that Fostered Transformative Learning

The first element that fostered transformative learning was a learning environment that was safe, nurturing, non-judgmental, and fun. Women felt valued, safe, and respected in the learning environment. This safe space provided the foundation for critical reflection and learning. Also, volunteers' care and respect for participants were common themes. Taylor's comment was representative of others:

> Every time we had a Resolana meeting, all these women, complete strangers, 'We love you. We're here because we love you. We're here because we want to support you.' And they would just treat us like humans. They were the only people in the jail that treat us like humans.

Second, the program promoted critical reflection on self and connection with others through activities that engaged the mind, body, and spirit (holistic programming). Creativity classes including music, dance, visual arts, and creative writing helped the women get in touch with themselves and express emotions related to their traumatic pasts. Discussion-based groups encouraged women to open up with others, learn from each other, recognize their similarities, and empathize. Additionally, interpersonal interactions such as difficult discussions with others, provided an opportunity for women to practice the skills they learned in groups such as anger management. Women also learned the importance setting boundaries and recognized that caring for the self is an important first step in healing relationships with others. Through Seeking Safety, one of the discussion-based psycho-educational courses, five women recognized they had Post-Traumatic Stress Disorder (PTSD) related to sexual abuse and violence. Most of the women also came to understand how their addictions and other self-harming behaviors were connected to these traumatic experiences.

Examples of the results of critical reflection include Alma recognizing that she has a problem with anger; Carla realizing that she is a "control freak" which contributed to the bad decisions she made; and Karen understanding she has "worn that jacket of incest for a long, long time…and it's just, it's really done a number on me, ya know, and um…it's just really broken me down." While all the women shared painful memories of past trauma, the opportunity to critically reflect on and make meaning of their circumstances and choices seemed to contribute to a sense of relief, the ability to imagine new possibilities for their lives, and in many cases their will and ability to make positive changes.

Changes in Thoughts, Feelings, and Behaviors

Critical reflection helped the women make changes in their feelings, thoughts, and behaviors including self-expression, self-care, empathizing, and giving back. Changes in themselves led to changes in behavior with others.

Examples of significant changes in behavior were participants' ability to express themselves through the creativity classes including art class. Paula shared the benefits of self-expression through art where there was little verbal processing but women made meaning of their experiences at a deeper level:

> Look, more art classes, because seriously, we need more. The more ways to express, like, there's so many [women] in here, that are to themselves. They don't know how to express themselves. . . . If you open this room and say, "Okay, get your pencils and erasers and q-tips," and say, 'Go.' …To focus in on that one thing takes you away from here for that one minute, and you don't have to think about that.

Women also learned to express themselves using words. Twelve of the 13 women stated that Resolana encouraged them to open up. Lynn's remark was representative of others:

And it helped me to open up, 'bout me being molested, 'bout me being raped, 'bout me going through domestic violence, and helped me identify—I really truly feel the information I have now, that I won't be repeating this vicious cycle of doin' drugs, goin' back to prison.

A third change in participants' thoughts, feelings and behaviors included women's newly discovered attention to self-care. Carla stated, "I know it sounds selfish, but now it's like I have the attitude, well it's about me and what I need to do." The ability to empathize was also a change in behavior for many of the respondents. Being able to see themselves in the other women was both empowering and humbling. Taylor's addiction to money and spending helped her connect with women who suffered from other addictions. She explained:

You know, that's one of the reasons I never judge the prostitute, the drug addict. You know, and it could be because also 'cause I had to deal with these women so many months, but at the same time I understand. And they 'How could they smoke crack and be pregnant?' You know what I'm saying? You don't…with an addict, you don't think about *anybody* but yourself.

Nine of 13 women wanted to give back to society by returning to the jail as a Resolana volunteer or helping formerly incarcerated women outside of jail. Hearing other women's stories while in jail inspired Carla to become a Resolana volunteer and work toward a degree in criminology so she could help incarcerated women. She explained:

I still had stuff to go back to, but there's people when they get out they literally have nothing. They have just the clothes on their back. . .they get back into like whether it's prostitution or this and that, it's so easy. . .to make that money. . .Because if you try to get a regular job or something. . .You have to wait a couple weeks to get your first paycheck. You need clothes so I think a lot of people fall back into that routine so fast.

Giving back seems to serve as a redemption function that allows the women to see their incarceration as having a positive purpose.

Discussion, Conclusions and Implications

The results of this study suggest that the Resolana program fostered transformative learning in a variety of ways. The findings confirm the value of expressive ways of knowing in fostering transformative learning (Yorks & Kasl, 2006). Expressive ways of knowing help learners open themselves to learning by bridging the outside world with learners' internal mental and emotional states (Yorks & Kasl). Resolana's holistic orientation and opportunities to engage both affective and cognitive domains of learning contributed to transformative learning through art, dance, and yoga, which exemplifies the use of "symbol, image, and emotional expression" to make meaning (Lawrence, 2012, p. 472) of their experiences. Resolana's programming also confirmed the findings of Taylor's (2000) literature review regarding how educational programming fostered transformative learning. Namely, Resolana provided "intense shared experiential activities" (para 20) through their creativity classes and psychoeducational groups. Through these experiences, the women were able to "develop an awareness of personal and social contextual influences," (para 20) in their lives. Additionally, Resolana provided "value laden course content" with ample opportunity for critical reflection and affective learning within a group setting (Taylor, 2000, (para 20). Last, Taylor (2000) suggests the need for time to foster transformative learning and this was also the case with individuals in the Resolana program. Longer program participation resulted in greater changes in thoughts, feelings and behaviors.

The findings suggest that participants experienced transformative learning and the

changes were largely incremental as opposed to epochal (Mezirow & Associates, 2000). Specifically, this study is an example of Cranton's (2006) emancipatory transformative learning where the teaching/learning transaction is done in "an atmosphere of mutual trust and respect, authenticity and a sense of enthusiasm and interest in others as well as challenge of others' points of view" (p. 107).

This study contributes to the literature on transformative learning of women in jail. Gender is often overlooked positionality in much research in adult education (English & Irving, 2012). Also overlooked are women's experiences in the penal system and it is clear that these women's experiences in the Resolana program benefited them in many ways. Emancipatory transformative learning can, and did, occur behind bars. To foster transformative learning in a jail context requires an understanding of the ways in which women's paths to incarceration are unique. It is imperative that adult educators working in this context understand the common histories of trauma, abuse, and addiction among many women who are incarcerated as well as how these histories can affect their transformation in jail or prison. For many of these women, incarceration is often a re-traumatizing event, which can impact their interest and/or ability to learn in this context. Without this knowledge, some of their behaviors that served as a means of self-protection and self-preservation on the streets might be misunderstood and used against them in jail. For example, an attitude of hostility in class might impede participation in learning in GRP classes. With patience, care, and compassion, and an understanding acceptance of those initial attitudes by staff, volunteers, and other women in the program, many of the women changed.

The findings from this study have implications for jail and prison programming. First, providing women enough time to participate in GRP is imperative to their success. Regarding the intensity of GRPs such as Resolana, researchers who evaluate such programs in a prison setting recommend that the program occupy 40-70% of the offenders' time in prison (Gendreau & Ross, 1987) and that the participants remain in the program for 5-7 months (Lipton, Pearson, Cleland, & Yee, 2003). While this time span is generally not possible in a jail setting, the recommendation for intense and longer treatment should be noted.

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What is the Transformational Learning Experience of Secondary Teachers Who Have Dealt with Burnout?

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Abstract: Burnout is a syndrome consisting of emotional exhaustion (EE) and depersonalization (DPZ) (Yong & Yue, 2007). Educators who fall victims to burnout are likely to be less sympathetic toward learners, have a lower tolerance for disruptions within the learning process, be less apt to prepare adequately for content delivery and student interaction, and feel less committed and dedicated to their work (Fisher, 2011). A phenomenological study explored the burnout experiences among eight secondary teachers and their strategies for coping. Using in-depth interviews, the researcher was able to understand the personal meanings, expressed opinions, feelings, and other detailed descriptions of the participants' burnout experiences. Administration issues, administrative workload, negative teacher/student relationships, and lack of student effort were resulting themes associated with EE and DPZ effecting teaching performance. In contrast, mental efficiencies, interpersonal relationships, and outside resources were themes associated with the coping activities/strategies of participants. Consequently, learning and employing affective strategies that cope with burnout can help educators become more effective in their professional field (Maslach, 2003; Zonlnierczyk-Zreda, 2005). This study seeks to add to the adult education research in further understanding the transformational learning process of adults; and the social or environmental context that influences the learning that adults encounter.

Introduction and Background

The field of teaching requires educators to be equipped mentally, professionally, and socially to face the responsibilities and demands of the vocation. However, the job demands, daily stress, and responsibilities of today's teachers exceed the expectations and demands of educational pioneers and teachers of yesterday. The potential increase in student population through 2015 could affect the number of new teachers needed within the field of teaching in the future (The Bureau of Labor Statistics, 2006). A teacher learning to secure their well-being is monument. Burnout continues to be a pressing issue among teachers (Maslach, 2003; Mee, 2011). Teachers who fall victim to burnout are likely to be less sympathetic toward students, have a lower tolerance for classroom disruption, be less apt to prepare adequately for class, and feel less committed and dedicated to their work (Fisher, 2011). The best-skilled teachers can feel overwhelmed, highly pressured by the job, professionally frustrated, and emotionally stressed. The term burnout refers to the conditions of physical and emotional exhaustion (EE) and negative attitudes stemming from callousness, detachment, or depersonalization (DPZ). Consequently, such adverse conditions tend to emerge from intense interactions while working within human service occupations like the teaching field (Maslach, 2003; Skvoholt & Trotter-Mathison, 2010).

The overwhelming job responsibilities of teachers, increasing academic demands regarding all students, and the accountability factors facing teachers have caused new pressures

upon those in the teaching vocation (Evers, Brouwers, & Tomic, 2002). Additional pressures from federal and state mandates along with societal expectations have resulted in levels of emotional/physical breakdowns and indifferences within teachers (Ravitch & Chubb, 2009). However, quality teaching, professional care, and self-motivation of teachers have become an increasing challenging job for all in the professional teaching field. A combination of various on-going stress factors or intense engagements in any work environment can possibly trigger the effects of burnout (Gavish & Friedman, 2010; Rimm-Kaufman, 2011). It is essential that educators at all levels constantly maintain a quality degree of self-motivation, determination, resiliency, empathy, unwavering care, and passion about the interactive learning process of all learners.

For teachers to adapt or cope and productively progress while dealing with mental or emotional exhaustion may require meaningful transformations. Such transformations may help teachers preserve good qualities of teaching. The stressful job of teaching may require teachers to learn or self-educate themselves in how to preserve the quality of their well-being and, subsequently, services to their students/learners. According to Adams (2003), work-related stress, high-stimulating job environments, or occupational burnout can be a disorienting dilemma or personal crisis due to the adverse effects it can have upon the mental well-being of individuals. Transformational learning suggests that adults can psychologically change their specific beliefs, attitudes, and emotional reactions due to a personal crisis or difficult events they daily encountered. The following sections will briefly discuss the research problem, teacher burnout and coping, transformational learning, and selected methodology. It will conclude with implications, recommendations, and references.

The Research

For this study, the researcher took a qualitative approach to explore and understand the burnout phenomenon of high school teachers that experienced EE and DPZ and their coping strategies. This selected approach addressed the question: What is the transformational learning experience of secondary teachers who have dealt with burnout? This study gained an understanding of the coping strategies employed by secondary teachers who experienced burnout and their transformational learning experiences because of burnout. The following questions were used to guide the study: (a) What were the factors that lead to teacher burnout?; and, (b) How did teachers cope with handling their professional duties while dealing with burnout?

Considerable research has been devoted to studying teacher stress and burnout at all levels of teaching. Burnout is a known phenomenon within human-service occupations such as teaching, social work, health care, law enforcement, and mental health services. According to Black (2003), when burnout conditions negatively affect the mental and emotional state of teachers, the teacher/student relationship becomes toxic having negative results. There is a gap in the education literature regarding the importance of preserving quality classroom instruction along with the effectiveness of employing coping strategies or protective measures for handling teacher burnout. The transformational learning needs of adults often grow out of their larger life issues stemming from life-change events or pressing conditions of the workforce (Taylor et al., 2000). Teachers can experience personal and professional development while they continue to execute their demanding duties within the job. Just as the poor response to distress is a learned behavior in the teaching field, so is learning or relearning skills for coping with stress. Teachers, like many adult learners, can develop and learn to protect themselves from the pressures of overload and the perceptions of failure.

Teacher Burnout

The vast literature on teacher burnout suggests that there are a number of problematic factors affecting psychological outcomes and teaching performance. These factors include social support, locus of control, negative affectivity, professional efficacy, and coping behaviors. These factors may affect outcomes independently of, or in interaction with, work stressors (Schonfeld, 2001). Nevertheless, due to the emotional and mental nature of their work teachers have become prone to work-related issues such as anxiety, depression, stress, exhaustion, callousness, and anger. The problems and impact of burnout has affected the performance abilities, or the lack thereof in many teachers along with other employees and administrators in the field of human-service occupations (O'Reilley, 2005). Some of the job-related frustrations of teachers are due to the negative or unhealthy teacher/student relationships they deal with daily (Benner, 2000; Brewster & Railsback, 2001). The neglect to employ strategies for coping or other preventive measures or if such strategies and measures have become ineffectual, burnout may become a severe issue.

Coping

The psychological development and quality performances of individuals are contingent upon their abilities to form protective measures or strategies for coping with difficult conditions. Some researchers suggest that with some strategic training, mental development, and advanced learning, most educators can still perform adequately while dealing with demanding, stressful, or explosive job situations (Van Dierendonck et al., 2005). Some of the most effective means of preventing the effects of occupational stress and burnout among teachers has been the employment of coping strategies/activities. Coping seems to be the mental and/or physical ability of individuals to adapt, adjust, manage, or develop an emotional balance while facing challenging periods of life, challenging conditions, and/or high-stress environments.

However, coping is a learned behavior. Coping is associated to the idea of developing behaviors, mental activities, or methods that help sustain one's resiliency and protect quality performance. Biglan (2008) suggests that the personal expressions or any formulated activities for coping is a learned behavior. Unsuccessful strategies for coping or the absence of any such measures to adapt at all can affect the well-being of teachers and quality of teaching (i.e., success) in the classroom. Recognizing particular events or situations/conditions within the job setting that could act as a trigger that causes stress is paramount.

Transformational Learning

Teachers in general want to resolve the problems of declining self-efficacy created by stress and burnout. Thus, teachers are becoming open to develop or redevelop and learn their own solutions for self-efficacy coupled with developing new perspectives about themselves and their work environment (Betoret, 2006). The learning requirements throughout the many aspects of adulthood are not limited to the periods of vocational training needed, or the desire to progress through an educational system for an academic goal. The prevailing challenges adults face within certain work environments or conditions in life will require the kinds of personal learning that will transform the mental perspectives of adults (Mezirow & Taylor, 2009). Transformational learning is an endeavor undertaken by adults to possibly build self-worth, redevelop personality, or develop one's belief system. Transformational learning involves acquiring a new perspective about an individual's worldview or personal viewpoint (Clark, 1993).

In short, transformational learning occurs because of a myriad of personal experiences, daunting work environments, or challenges that threaten the well-being of adults. This form of learning can lead to attitude change, personal growth, and ultimately succeed in adapting new skills and strategies that will allow teachers to remain as productive educators for the students they serve (Dana, 2007). A disorienting dilemma can be a large event or a series of smaller events that causes the need for change, usually experienced as an intense personal crisis or dilemma (Cranton, 2006).

Methodology and Findings

The purpose of this study was to gain an understanding of the coping strategies employed by secondary teachers who experienced burnout and understand their transformational learning experiences. The following questions guided the study: (a) What were the factors that lead to teacher burnout?; (b) How did teachers cope with handling their professional duties while dealing with burnout? One-on-one interviews collected data regarding EE and DPZ of teachers and their strategies for coping. Using a qualitative approach to understand the opinions, ideas, concepts, feelings, and perceptions of participants were important. A phenomenological methodology for a research design strategy was appropriate to study things as they appeared to the participants (Smith, 2011). My active role as a qualitative researcher in this study, according to Patton (2002), was to position myself "on the inside of the phenomenon being observed" (p. 51). As an investigator, I would hear and understand how the burnout phenomenon affected my participants and their well-being. Eight high school teachers provided comprehensive and complete descriptions of their burnout experiences and coping strategies through one-on-one interviews. Participants in this study became co-researchers or co-investigators with the researcher (Patton). I used a purposeful sampling procedure (Creswell, 2013) to identify participants in order to conduct my phenomenological study (Creswell & Plano-Clark, 2011; Patton, 2002).

Administration issues, administrative workload, negative teacher/student relationships, and lack of student effort were resulting themes associated with EE and DPZ effecting teaching performance. In contrast, mental efficiencies, interpersonal relationships, and outside resources were themes associated with the coping activities/strategies of participants.

Implementations for Action and Recommendations

The benefits of relieving teacher burnout by learning and employing strategies for coping, before negative consequences or poor job performance start, would be of immense value to all student-teacher programs, novice teachers in the field, tenured teachers, school administrators and district officials, educational policy-makers, educational specialists, and all educational institutions that serve students (Yavuz, 2009). Using this research may help create some needed understanding of the relationship between high school teacher burnout and constant change or revising of school policies regarding discipline and organizational factors related to burnout (i.e., lack of affective interventions and faculty support systems). For teachers preparing for the field, teacher education programs should foster collaborative efforts involving educational policy-makers, school administration, and presently employed teachers from all grade levels in pursuing initiatives/training programs that would assist teacher education programs in developing emotional regulations skills (i.e., skills for coping) for those adults advancing towards field that they then might use when addressing the various stressors of their work environments.

Further research is required regarding the effects of burnout and its relationship with: teachers' daily workload, ethnicity of teachers, teachers enforcing school rules, and overly populated classrooms of a teacher's daily class schedule.

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Adults' Readiness to Learn and Skill Acquisition and Use: An Analysis of PIAAC

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Abstract: This study examined the relationship between adults' readiness to learn (RtL) and skill acquisition and use in the US sample of the PIAAC. RtL showed significant effects on each of the observed skill use outcomes. It was the strongest predictor of reading and writing skill use at home.

Studies of the cognitive and social correlates of learning skills--particularly skills such as reading and problem solving–are voluminous in the educational and psychological literature (Ackerman & Lohman, 2006; Stanovich, 1986). Thus, it would seem that there are few correlates that have not been extensively examined within various populations. However, data from a recent international assessment of adults' skills make possible new investigations into the relationship of variables that previously have not been studied to skill acquisition among adults. One such variable is readiness to learn.

Do adults typically enter into learning situations prepared to learn? That is, do adults possess sufficient motivation for the learning task, have the cognitive skills and learning strategies necessary to aid their learning and understanding, feel curious and interested in learning, and believe that they can solve problems that they encounter when attempting to learn something? Such characteristics would seem to be important in most situations in which adults are learning skills or acquiring knowledge to fulfill a variety of purposes and needs in life--for work, family, and social interactions with others and so on. The significance of adults' readiness to learn is at the heart of our investigation. The purpose of our study, therefore, was to analyze data from the U.S. sample of the Program for the International Assessment of Adult Competencies (PIAAC), with the aim of examining the importance of readiness to learn in adults' literacy skills as well as their uses of these and other important skills in different contexts.

Our study analyzed whether Readiness to Learn (RtL), a composite variable found in the Background Questionnaire of the PIAAC, predicted (a) the three PIAAC-developed skill outcome measures (i.e., Literacy, Numeracy, and Problem-Solving in Technology-rich Environments [PS-TRE]), and (b) PIAAC-derived indices of skill use at home and at work (e.g., use of reading skills at home and at work, use of numeracy skills at home and at work).

Review of Literature

The PIAAC Survey of Adult Skills is one in a series of large-scale surveys that have attempted to depict the state of adult literacy internationally and the ramifications this may have for adults' competitiveness in the labor market and participation in the workplace. Results from this survey corroborate other studies that have found that the United States is falling behind in terms of the skills needed for the workplace (U.S. Congress Joint Economic Committee, 2012).

But PIAAC goes beyond this, to ask what skills are used in the workplace and at home, and it investigates levels of these skills employed in these settings. Recent studies of the PIAAC data have looked at these skills in terms of human capital dimensions such as relationships to earnings (Hanushek et al., 2013), educational level (Soares & Perna, 2014), and the mismatch between skill acquisition and use (Allen, Levels, & van der Velden, 2013), but they have not examined how non-cognitive factors might relate to these skills. A possibility for exploring the role of these factors is available, however, in that the PIAAC Background Questionnaire assesses a non-cognitive construct, which PIAAC calls "readiness to learn".

The Background Questionnaire of the 2013 PIAAC Survey of Adult Skills contains a measure of readiness to learn (RtL) that is intended to assess adults' readiness to engage in learning activities in diverse settings (e.g., at home, at work). The RtL construct is operationally defined by the PIAAC using six indicators. These indicators address issues of cognitive scaffolding (i.e., how new material is integrated into existing knowledge), curiosity or enjoyment of learning new things, approaches to overcoming difficulty in one's learning, and problem solving or looking for connections among ideas. The designers of the Background Questionnaire note that the rationale for the inclusion of the readiness to learn items is "[t]here is good empirical evidence that learning strategies affect the acquisition of skills and educational attainment" (OECD, 2011, p. 53). It is important to note that readiness to learn does not appear to be synonymous with knowledge of learning strategies including what, when, and how to use such strategic skills to improve one's learning (i.e., metacognition).

The conceptual framework that guided PIAAC's development of the RtL scale is not altogether clear; however, it appears to be a composite variable derived from a variety of areas of the adult education and educational psychology literatures. These areas include cognitive processing, metacognition and learning strategies, students' study behaviors, self-regulation, and critical thinking -- several of which have been listed as "21st Century Skills" by Allen and van der Velden (2014), the chief architects of the PIAAC Background Questionnaire. In a report titled *Skills for the 21st century: Implications for education*, Allen and van der Velden (2012) make the point that while basic skills, specific skills, and *21st century skills* (Trilling & Fadel, 2009) are all essential to learning: "[t]here is a large gap in our knowledge in terms of most 21st century skills themselves, such as creativity, critical thinking, learning skills, socio-communicative skills and self-management skills" (Allen & van der Velden, 2012, p. 5). The document that details the conceptual framework of the Background Questionnaire (OECD, 2011) indicates that, while the questionnaire contains no direct indicators of innate learning abilities, "learning strategies may affect individuals' ability to learn" (p. 5), and also that "[a]lthough it is not practicable to describe the educational environments respondents have been exposed to, it does make sense to include indicators of respondents' learning strategies, which may in part be a result of such exposure" (p. 5). Referenced in the same discussion of learning strategies are concepts such as self-regulation, metacognitive abilities (that "structure the learning process and affect the efficiency with which new information is being processed" (OECD, 2009, p. 52), and information processing strategies.

Given the exploratory nature of our investigation into the relationship of adults' readiness to learn in their skills and skill uses within different social contexts, we posed the two research questions that follow. First, how does U.S. adults' readiness to learn predict their skill levels in literacy, numeracy, and problem solving in technology-rich environments (PS-TRE)? Second, how does readiness to learn predict the extent to which specified literacy skills (i.e., reading

writing, numeracy, and information and computer technology [ICT] skills) are used by U.S. adults at work and at home?

Method

Data for this study came from the PIAAC Survey of Adult Skills (OECD, 2013a). The Survey of Adults Skills was administered to adults from ages 16 to 65 years in 24 countries as a part of the Program for the International Assessment of Adult Competencies (PIAAC) (OECD, 2013b). The Survey of Adult Skills assesses key skills that are used in the workplace, at home, and in the community, along with other related variables. The full Survey of Adult Skills consists of three elements: (a) a Direct Assessment that measures skill competencies in three domains—literacy, numeracy, and problem solving in technology-rich environments (e.g. locating information on the Internet); (b) a Module on Skills Use that assesses skill use both in the workplace and at home or in the community; and, (c) a Background Questionnaire that solicits information on a variety of personal background variables that could potentially influence skill development, maintenance, or use (e.g., education; work experience).

For the present study, responses from the U.S. sample only were examined because particular effects of interest may occur uniquely within the U.S. population and may, in fact, be disguised by aggregating the sample across countries (Hanushek et al., 2013). The data consisted of responses from $N = 5,010$ U.S. respondents between the ages of 16 and 65 years. The dependent variables of interest included (a) the three PIAAC-developed skill outcome measures (Literacy, Numeracy, and Problem-Solving in Technology-rich Environments [PS-TRE]), and (b) the PIAAC-derived indices of information processing skill use at home and at work (e.g., use of reading skills at home, use of numeracy skills at work). The primary predictor variable of interest was the composite Readiness to Learn (RtL) score, a derived variable created by the PIAAC survey developers and based on six indicators. Additional variables from the Background Questionnaire also were used as predictors, including age (coded in 5-year intervals), number of years of formal education, gender, and employment status (i.e., whether the respondent had worked for pay in the week prior to completing the survey).

Findings

The results pertaining to our first research question, where literacy, numeracy, and PS-TRE scores were regressed onto the five predictors (RtL, age, education, gender, and work experience), showed that the combined set of predictors accounted for 34%, 38%, and 23% of the variability in literacy, numeracy, and PS-TRE, respectively. When the predictors were considered individually, each predictor significantly predicted literacy, numeracy, and PS-TRE scores (each $p < .05$) except for gender, which did not significantly predict literacy scores ($p = .56$). Specifically, increased RtL, increased years of education, and increased work experience were associated with higher levels of each of the skills outcomes (literacy, numeracy, and PS-TRE), while increased age was associated with lower scores on each of the three skills outcomes. Men scored significantly higher than women in numeracy and PS-TRE skills. The relative importance of the predictors was evaluated by computing the Pratt (1987) index for each. These indices indicated that RtL was a relatively weak predictor of each of the skills outcomes, while education was the strongest predictor. Interestingly, a follow-up analysis showed that RtL significantly ($p < .05$) moderated the relationship between education and both literacy and numeracy skills, with increased RtL lessening the deleterious effect of lower education on these outcomes. Finally, although age was a relatively weak predictor of literacy and numeracy skills,

it was the second-strongest predictor of PS-TRE skill, and this effect was in a negative direction. Specifically, older adults showed lower levels of PS-TRE skill than younger adults.

When results pertaining to our second research question were examined, RtL showed significant ($p < .001$) effects on each of the observed skill use outcomes. Moreover, examination of Pratt indices indicated that RtL had moderate-to-strong predictive power, as compared to the other predictors. In fact, for writing and reading skill uses at home, readiness to learn was the strongest of the five included predictors. The effect for the latter outcome, in particular, was very strong. Additionally, for five of the outcomes (information and communication technology skill use at home and at work, numeracy skill use at home and work, and reading skill use at work), RtL was the second strongest predictor.

Discussion and Conclusion

Our investigation was designed to examine the association of U.S. adults' readiness to learn (RtL) with both (a) their literacy, numeracy, and problem solving in technology-rich environments (PS-TRE) skills and (b) their literacy, numeracy, and PS-TRE skill uses in different contexts (i.e., at home and at work).

Analyses of data on more than 5,000 U.S. participants in the 2013 PIAAC Survey of Adult Skills determined that readiness to learn significantly predicts literacy, numeracy, and PS-TRE skill levels--albeit rather weakly, as compared to educational attainment or age. While readiness to learn is a part of the overall picture of adults' literacy skills, schooling is much more important, as previous studies have convincingly shown (e.g., Reder, 1998). However, as confirmed by the moderating effect of RtL on the relationship between education and both literacy and numeracy skills, increased levels of RtL served to decrease the marked skill level differences between those with low versus high levels of education. This suggests that readiness to learn, as a non-cognitive construct, is particularly important for those at lower educational levels. If increased readiness to learn can buffer the deleterious effects of lower educational levels on skill level, then perhaps mechanisms that serve to increase readiness to learn might enhance the potential for career advancement of these individuals.

Our finding that readiness to learn was associated with adult skills supports the recent emphasis given to the effects of non-cognitive/affective attributes on learning (Duckworth & Seligman, 2006; Farrington et al., 2012; Nagaoka et al., 2013). These efforts suggest that educators and policy makers might do well to recognize and consider these non-cognitive factors; in the same way, employers might benefit from strategies or interventions aimed at increasing employees' readiness to learn, thus enhancing skill use and skill levels in the workplace. Similarly, our finding that increased age was associated with lower scores on each of the three skills outcomes, and in particular that age was the second-strongest predictor of PS-TRE skill--an effect manifest in a negative direction--suggests that educators and employers may want to devote attention to promoting readiness to learn among older learners, particularly for skills related to problem solving in technology-rich environments. Volkom, Stapley, and Amatuo (2014) make a similar recommendation for employers who wish to attract or retain older workers, based both on their own study findings and a review of the literature pointing to less comfort with the use of various forms of technology among older adults, as compared to younger age groups. For the most part their findings are not in alignment with ours regarding gender differences in technology use, although they found women exhibited less comfort and greater frustration with technology use than men. With regard to age-related differences in literacy and numeracy skills observed in the current study, older adults also are likely to have had lower

levels of formal education, with educational attainment being the strongest predictor for all skill levels measured.

In contrast to its effects on skill levels, readiness to learn appears to be more meaningful to the extent to which adults *use* information processing skills. In fact, for a number of such skill uses, the effects of readiness to learn were equal to or exceeded the effects of education. Readiness to learn is a particularly strong predictor of the use of various skills at home.

Thus, our findings suggest that readiness to learn is more related to skill use at home than at work. This may be due to the types of conditions and demands that employees encounter in the workplace, possibly including limited opportunities to apply certain skills at work relative to the potentially greater latitude in use of skills at home. That is, the use of workplace skills may be more constrained than home skill use, due to the particular roles and responsibilities aligned with specific occupations and, thus, workers must use these skills regardless of their own levels of curiosity, interest, or ability to relate ideas or concepts to each other or their own lives (i.e., their readiness to learn).

Our findings also suggest that, if readiness to learn predicts skill use better at home than in the workplace, the workplace may not be maximally utilizing the human capital that is present. If adults are using skills at home that relate to their learning readiness, then they clearly have these skills. But, perhaps these skills are not recognized as valuable, useful, or transferable to the workplace. It is likely that many workers (and their skills) are being underutilized in the workplace. While these data do not show that this is the case, the fact that readiness to learn emerges as a key factor in skill use merits further investigation. An important point to consider in these findings is that, although Readiness to Learn emerged as a key predictor of adults' skill use among the predictors considered, the set of predictor variables taken together still account for less than one-quarter of the variability in skill use (as reflected by the R^2 values). The predictors account for somewhat more variability in skill levels, but there are clearly other unexplored variables that may be affecting both skill level and skill use.

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Critical Educational Gerogogy: Towards Enlightenment and Emancipation

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Keywords: gerogogy, gerontology, older adults, andragogy, adult education

Abstract: This paper examines how critical educational gerogogy (CEG) can be used to expose ageism and relationships of power and inequality in the lives of older adults. The current literature in CEG is reviewed. The authors conclude by advancing a counterhegemonic approach which embraces transformative and emancipative education for older adults.

Introduction

This paper examines how a critical practice in educational gerogogy can enlighten and empower older adults by exposing ageism, relations of power and inequality in the lives of older adults. The current literature in critical educational gerogogy will be reviewed. The authors will conclude this paper by advancing a counterhegemonic rationale for transformative education in later life.

Critical Educational Gerogogy Literature

Educational Gerogogy refers to the strategies involved in teaching and facilitating learning among older adults. The assumption here is that andragogy and its resulting literature base targets the teaching of those in early to middle adulthood and that the strategies employed for this population are different from those necessary to facilitate learning in older adulthood. For the purposes of this paper, older adulthood starts around age 65 (Riley, Kahn & Foner, 1994). This population faces unique challenges that make their learning needs sufficiently different from their younger counterpart. Among these challenges are biological issues, psychological issues, and sociological issues (biopsychosocial issues).

Biological issues include the prevalence of physical disabilities, frailty, comorbidities. These biological challenges sometime intersect and co-occur within the older adult population. This causal intersectionality makes diagnosis and intervention of each ailment that is present essential to improving overall health outcomes for older adults (Fried, Ferrucci, Darer, Williamson, & Anderson, 2004). Physical disabilities are impairments that affect the activities of daily living (ADLs) and instrumental activities of daily living (IADLs), such as bathing, cooking, or walking. Frailty has been considered one and the same with disability, comorbidity, and other features, but it is documented that it may have a biologic base and be a separate medical condition. A homogeneous meaning has yet to be established (Fried et al., 2001). Lastly, The American Medical Association (1990) estimated that 40% of older adults age 80 years and older were frail.

Comorbidities are the presence of two chronic conditions in one patient. With aging, the presence of comorbidity becomes more prevalent, in large part because the occurrence of individual chronic illnesses rises with age. For example, after age 65, 48% of community-dwelling older adults in the U.S. report arthritis, 36% hypertension, 27% heart disease, 10% diabetes, and 6% a history of stroke (Fried et al., 2001).

Psychological issues include increased vulnerability to depression, anxiety, and cognitive impairments as a result of Alzheimer and Dementia. Older adults exhibit higher rates of depression than those in the middle years of adulthood (Kessler, Mickelson, & Walters, 2004). More accurately, older adults exhibit more depressive symptoms than any other age group (as opposed to major depression). Depressive symptoms include indicators that are related to chronic health problems or the death of friends and relatives both of which are common in later life.

Anxiety disorders are the leading type of mental health disorders for adults in the United States. Anxiety disorders include feelings of fear, threat, and dread when there is no obvious danger present. The most common types of anxiety disorders are phobias which are defined as fears and avoidance that is not proportioned to the danger presented (Kessler, Chiu, Demler, & Walters, 2005). The most common types of anxiety disorders are the fears of isolation and loneliness and death (Baumeister & Leary, 1995; Brewer & Caporael, 1990; Templer, 1970).

Alzeheimer's disease is the fifth leading cause of death for adults age 65 and older. Alzheimer's disease is the most prevalent form of dementia. Dementia is a classification of cognitive conditions that involve the global deterioration in intellectual abilities and physical function. Dementia related diseases result in a significant impairment of memory, judgment, social functioning, and emotional control. Alzeheimer's was once considered a rare disease; however, with the increasing life expectancy in the United States, it is now considered relatively common in later life. Alzheimer's disease afflicts 1 out of 10 Americans over the age of 65 and one third of those over the age of 80. Ninety percent of Alzeheimer's cases develop after the age of 65 (Schmiedeskamp, 2004).

One of the main sociological challenges for older adults is isolation. Isolation poses increased health risks that lead to increased mortality. As the degree of social isolation increases for older adults, the more likely he/she is to commit suicide. In epidemiologic studies, age-adjusted mortality rates from all causes of death are constantly higher among the socially isolated; social isolation may be the result of being divorced, widowed, or unmarried (House, Landis, & Umberson, 2003).

The Need for Critical Educational Gerogogy

Given the unique health and social needs of older adults as is outlined above, it can be surmised that their educational needs are significantly different from those in early and middle adulthood. These educational needs include access to the necessary medical information in order to make informed decisions about the health related issues that they confront as a result of being older Americans. The need for information on the prevention of diseases and the management of illnesses related to their age group. The need for access to information, (including online access) regarding social services that will address their psycho-social needs. Most importantly, we argue that older adults should be empowered through education to affect changes in policies regarding their age cohort. Such policies include social security law administration and retirement age policies, insurance coverage policies including Medicare and Medicaid policies, and laws regarding advanced directives which include wills and living wills. We maintain that frequently these laws and policies which impact older Americans are changed in ways that benefit the White middle aged power elite in our society. For example, the recent changes in social security law increases the age of "full retirement" and thus access to full benefits to the advantage of middle aged Whites whose life expectancies are increasing while in fact older Americans must deal with a life expectancy that has already been determined.

Further, we argue that pharmaceutical laws and policies benefit primarily corporate America to the detriment of older adults. For example, in some cases, pharmaceutical companies focus on the manufacture of drugs designed to manage disease. Instead, policies should be developed which are designed to prevent the development of diseases such as high blood pressure and cardiovascular disease. These diseases can be prevented through educational intervention which addresses diet and nutrition and the necessity of exercise as a part of a healthy lifestyle. Rather than investing significant financial resources in the research and development of new drugs designed to manage and maintain illnesses, why not invest similarly in programs designed to provide the necessary educational intervention that would prevent the onset of many of the illnesses now considered inevitable in late life and to increase the quality of life. This speaks to the necessity for a different approach in addressing the educational needs of older adults. This approach should be transformative and emancipatory in its perspective.

Towards a Transformative and Emancipatory Approach

A transformative educational approach would encourage older adults to critically examine their assumptions and the social issues with which they are confronted and to move toward social action (Myers, 2008). Transformative learning takes place when there is a transformation in one of our beliefs or attitudes (a meaning scheme), or a transformation of our entire perspective (habit of mind) (Mezirow, 2000). Mezirow (2000) asserts that transformative learning is "the process by which we transform our taken-for-granted frames of reference (meaning schemes, habits of mind, mindsets) to make them more inclusive, discriminating, open, emotionally capable of change, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action" (p. 8). Thus, transformative learning would free older adults from an uncritical acceptance of others' purposes, values and beliefs in the development of policies and the promulgation of laws that impact them. The end result would be the empowerment of older adults and a strengthening of their internal locus of control so that they would understand and accept the reality that they can impact the psycho-social environment in which they live and become agents for the change necessary to improve their lives. This is the approach embodied in critical educational gerogogy (CEG).

Critical educational gerogogy or critical educational gerontology is defined as that educational practice which aims to lead older adults to higher levels of empowerment and emancipation (Glendenning & Battersby, 1990). The aim is to "trouble the waters" for older adults and "unsettle "older people's complacency about their social conditions and their powerlessness to transform society (Glendenning & Battersby, 1990).

We embrace the four major principles advanced by Battersby and Glendenning (1992) in their groundbreaking work as key to affecting an approach to CEG that will empower older adults and implement the changes needed to improve their lives:

- There is a need for a socio-political framework that will examine society's treatment of older adults within the context of the economy and the state. In so doing, we believe that it will become apparent that the interest of business and the state are advanced over the interest and needs of older adults;
- There is a need to acknowledge that CEG is founded in educational gerontology within the traditions, the literature, the experience and the debates present in critical social theory. In so doing, we believe the voice of older adults will be given a platform and the

necessary validity to be heard and subsequently included in the ongoing discourse in the academy.

- There is a need to establish a new discourse that includes such concepts as emancipation, empowerment, transformation, and social and hegemonical control. We believe this new discourse is necessary in conversations about older adults if the true issues impacting their lives are to be addressed and if lasting changed is to be brought about.
- There is a need to predicate CEG on the notion of praxis as the dialectical practice between theory and practice. We hypothesize that CEG is the key to bridging the current divide between the theory in educational gerontology and practice for those adult educators who work with older adults.

CEG configures gerogogy in a critical epistemology where older adults are viewed as being in control of their thinking and their learning and have the possibility for further development, thinking, questioning, and reflecting on what they know or on new areas of learning that should be of interest to them. CEG rejects the notion that older adults have entered a "second childhood" and as such need to be led by the hand and told what to do. CEG rejects the current "banking" approach to education among older adults and restores and reinforces their humanity and dignity. CEG insists that older adults be treated the same as those in early and middle adulthood with the understanding that they have unique challenges as are outlined above. These challenges do not make older adults less human or render them a "disabled" population with special needs. They simply unveil the characteristics of them as a learning cohort with a unique set of needs similar to any other learning cohort.

Conclusion

We posit that adult educators must move towards an emancipatory and transformative educational approach in interacting with older adults. In so doing, older adults will be made aware of the hegemonic forces at work in our society which serves to advance a false narrative of older adults as helpless and powerless individuals who cannot change their social reality. CEG as a tool can be used to make older adults aware of the social and political capital that they have in our society. This capital can be used to improve their lives. Such a transformative and emancipative approach would empower older adults so that they could reject the dominant narrative which fosters a reality that silences their voices.

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A New Culture Embracing Sustainability for Apparel and Textiles Educational Programs

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Keywords: social change, consumer education, apparel and textiles, behavior change, sustainability education

Abstract: This paper examines an interdisciplinary body of literature to highlight social change theory and its significance to apparel and textiles educational programs in promoting change in behavior towards a sustainable future. This research concludes consumer education is needed and that education can create social change.

Introduction

Adult educators in today's diverse world face many challenges. There are numerous theories and philosophies to consider for the development of personal vision statements and practices. Bierema (2010) explains, that social justice has long been claimed as a key value of adult education, making education an important variable in correcting social ills, such as poverty and inequity through an analysis of power and privilege. The purpose of this paper is to examine social justice theory and its significance to apparel and textiles educational programs that promote change in behavior towards a sustainable future. This paper analyzes how education can be utilized to change society and to provide suggestions for implementation through curricula design. An interdisciplinary body of literature is examined within the context of how the apparel and textile industry's controversial use of manufactured fibers and toxic synthetic dyes impacts the environment and workers to exemplify the need for consumer education and social change. The study focuses on these primary objectives (1) to provide a review of adult education's social reform perspective, methodology and theory, (2) to identify variables influencing consumer's purchasing behavior, and (3) to suggest adult education strategies for apparel and textiles programs to improve current curricula.

Curriculum and Social Change for Apparel and Textiles Students

Significance for Apparel and Textile Industry

The textile industry holds a powerful position in today's world economy. It provides more employment opportunities for people than any other business segment (Kunz & Garner, 2007). In the past, corporation's decision making process was influenced by economic, business, government, and political perspectives. In recent years corporations have increasingly been held accountable to include social and labor perspectives. Some concerned consumers are politically active, hoping to create awareness to improve conditions (Kunz & Garner, 2007). Greenpeace International (2012) asserts consumers have an opportunity to "detox" the textile industry through the influence of people power. If consumers and future professionals reject products that contain hazardous chemicals, they can influence large retail and textile corporations to end unhealthy practices.

Textile manufacturing processes are often criticized for their negative impact on the environment and human rights. Even though many textile manufacturing processes have been improved, more proactive measures are needed. In order to find a long-term solution, corporations need to be held accountable for their actions. Educational institutions have the

opportunity to reach consumers and future professionals so as to educate and promote sustainability awareness and social justice to initiate change in behavior by empowering individuals through knowledge and education.

Today's trends in active wear support the use of manufactured fibers with special performance features, and a selection of bright colors. Manufactured fibers are "any fiber derived by a process of manufacture from a substance that at any point in the process is not a fiber" (Kadolph, 2011, p. 23). Production of manufactured fibers and synthetic dyes results in extremely large water usage and contamination. Employees handling dyes during the dyeing process often have skin irritations, chemical burns, and can develop lung disease and cancer (Niyogi & Strother, 2011). Often times these workers live in the surrounding areas, where the only water source available is the contaminated river or stream. The textile industry has one of the largest carbon footprints due to the use of synthetic dyes and production of manufactured fibers (Stone & Carson, 2010). Synthetic dyes are cost efficient, colorfast, and produce a wide variety of colors, but chemicals used for their production are often highly toxic. Researchers demand action from the textile industry. The textile industry must take immediate action and change their ways, because they have "been condemned to be the world's worst environment polluters" (Kant, 2012, p. 24).

Connell and Kozar (2012) indicate that the textile industry has responded to the United Nations call for the development of increased sustainability awareness. Extensive research centers on the removal of pollutants. Kant (2012) endorses the use of activated carbon for the removal of effluent, but concludes that combining different removal methods can yield better results. Ratnamala et al. (2012) recommend the use of red mud, a by-product in the production of alumina. Their research centers on utilizing and enhancing the absorption process of the readily available red mud to remove toxic "Remazol Brilliant Blue dye from aqueous solutions" (Ratnamala, et al., p. 6197). Mojsov (2013) explains that through the implementation of biotechnology, the use of enzymes can aid the decomposition process of dyes. While these proposals are valuable, they do not offer a solution to the problem, they only address repercussions. The main problem is the use of toxic synthetic dyes.

Sustainability is defined as "a form of development that offers basic environmental, social, and economic services to all members of the community without endangering the viability of the natural, built and social systems on which the provision of such services depends" (Villar, 2008, p. 136). Promoting such sustainability means current growth patterns must be changed and adapted to new models (Villar, 2008). Stone and Patasalides (2010) proclaim this is a worldwide problem, which can only be solved by a worldwide effort.

Research aiming to find a plausible substitute for synthetic dyes is sparse. There are five classic natural dyes, indigo, madder, cochineal, weld, and cutch. A spectrum of colors can be achieved by combining these natural dyes, but they are not as colorfast or bright as their synthetic counterparts. They are essentially carbon neutral and can be grown by organic methods to further increase benefits for the environment (Natural Dyes, n.d.). Substituting with natural dyes and fibers could considerably improve current concerns. Even though there is still a dependency on chemicals, the negative impact on the environment would be mitigated.

Adult Education in Tradition of Social Justice

A diverse body of adult education literature addresses social justice. Elias (2004) proclaims radical or critical adult education remains outside the mainstream of educational philosophies, even though according to Johnson-Bailey, Baumgartner, and Bowles (2010) the

embodiment of social justice in the field of adult education seems implicit. Kasworm, Rose, and Ross-Gordon (2010) define social justice as the belief in equity and equality of educational access, support, and impact upon adults and their communities. They further state that this belief is at the heart of adult education practice and ethics.

The definition of social justice takes on a different meaning for each adult educator. Social justice is reflected on how adult educators write, research, and educate, therefore much depends on the educator's view of themselves in their cultural and societal setting (Johnson-Bailey et al., 2010). Smith (2010) proclaims that adult educators who teach for social justice admit that teaching and learning are always political, social, psychological, and economical acts and that one has to address each of these aspects to provide a systematic way to facilitate change.

Elias (2004) states there is enough truth in the radical's contention for education to act as a creator rather than simply being a creature of the social order. Johnson-Bailey et al. (2010) explain that adult educators may invoke concepts of social justice or reference a wide variety of social justice issues, but have varying understandings and several different points of departure. They clarify, there are two main social justice perspectives; one declares that society should be guided by a right and moral position and adult education exist within such framework, while the other emphasizes actively working towards equality through elimination of power relationships striving to change society. Their view of social justice is based on the assumption that learners, policy experts, and adult educators understand society's inequities, and use their personal and collective agency to eliminate wrongs. They do not elaborate on how learners come to the realization and understanding of inequities and injustices.

Newman (2014) adopts Freire's belief and views consciousness as a constant expression of will and meaning-making, and explains that acting on new understandings generates learning, concluding that action and learning is inseparable. Mezirow (1978) uses the term transformational learning and explains incremental transformation is the result of small shifts of meaning-making occurrences causing a shift in meaning perspectives over time. Independent from the descriptive word, the core value in transformational learning theory is that people question their assumptions and existing knowledge bases, and cognitively reevaluate and assign new meaning schemes to adjust or correct existing schemes (Williams, 2002).

Consumer Education

An important area of emphasis in consumer education over the past several decades has been the issue of sustainability. Lange (2010) states, adult education is both a long-term solution and primary lever that can link existing way of living to a new ecological sustainable and socially just future. Sustainability, encompassing environmental, social, and economical aspects, needs to be an integral part of today's educational system.

"True change is never sudden; it is slow" (Dass, 2007, p. 5). Dass (2007) explains today's society links happiness to possession by measuring happiness with the ability to buy. Consumers demand things and industries provide them at the lowest possible cost, but humankind has responsibilities and obligations to the world it lives in. There cannot be gain without payment and reparation of injustice. He believes politicians and industrialists are no more responsible for creating the ecological and social disasters as is each person inhabiting this world. We must look at long-term solutions to achieve ecological justice, so that social justice can be gained.

Redman (2013) suggests that schools can lead the way towards sustainability by providing a supportive atmosphere for sustainable behaviors and create social change. According to Sandeen (2009) current sustainability efforts by educational institutions encompass

three main areas: (1) academic programs, (2) campus organizations, and (3) communication and marketing. Many institutions incorporate sustainability topics, but few integrate sustainability throughout the curriculum by asking faculty to address sustainability within all classes (Sandeen, 2009). She further proclaims adult educators need to adopt an assertive and proactive position on sustainability.

The importance of integrating sustainability into apparel and textiles curricula has long been recognized. Studies show that even though students gain knowledge and become aware of sustainability issues, they seldom change their purchasing decision or practice (Connell & Kozar, 2012). Redman (2013) confirms that traditional education efforts have been inadequate in fostering transformative change. She clarifies; the traditional approach is teacher-centered and emphasizing individual achievement at the cost of positive societal outcomes.

Adult Education and Behavior Change

Cultural differences play an important role in today's global society and consequently to adult education. In order to gain an understanding for other cultural perspectives, one must first understand his or her own culture and adopt a critical stance towards values, goals, and practices (Merriam, 2010). Educator's views of themselves in their cultural and societal setting influence their professional identity development. Educating for sustainability requires learners to develop skills to become change agents with real-world challenges through explorations that engage multiple ways of knowing and investigate beyond plain knowledge (Redman, 2013). Brown (2004) suggests building students' confidence and ability to work for collective change, by increasing their tactical awareness and acknowledgement of what "is" and what "ought to be."

Redman (2013) and Freire (1990) agree that the teacher-student relationship is very important, and that a student-centered approach incorporating dialog and self-reflection are crucial in creating a lasting change in behavior. Freire (1990) explains that teachers are co-investigators in the student-teacher relationship. His praxis includes helping learners investigate their own thinking about reality and their reaction upon reality. Freire (1990) proclaims true investigative thinking can only occur when learners collaborate and seek out reality together as a community.

Social action occurs when people come together and act collectively to bring about action resulting in social change (Kasworm, et. al., 2010). "Thematic investigation is expressed as an educational pursuit, as cultural action." (Freire, 2005, p. 110). Environmental justice is an important part of social justice. It encompasses environmental hazards for all races, ethnic groups, socioeconomic groups, and the preservation of natural resources (Lange, 2010). Large-scale problems, such as the controversial use of synthetic dyes can better be addressed and solved when organizations combine their efforts. Apparel and textiles programs should form inter-organizational relationships with the textile industry to occupy a new social space defined by the commonalities of the partnering bodies.

Conclusion and Future Research

Educators as role models need to promote and demonstrate sustainable behavior. Modeling desired behaviors such as wearing clothing made of natural fibers, dyed through non-toxic processes, and produced by companies known to apply socially just practices demonstrate commitment. In order to create change, students have to realize and comprehend the consequences of their own actions, and actively participate in the process. Problem-posing methods and collaboration help students understand and analyze existing power relations of internal and external stakeholders and the overall complexity and interconnectedness of the

fashion business. There is an obligation to make a difference and rethinking and reorganizing higher education curricula is a major factor in becoming a social change agent. Every educator has the opportunity to plant a sustainability seed into student's minds, which in the long-run can result in social change.

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Luis Emilio Recabarren: Educator of the Chilean Working Class

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Key words: working-class education, Chile, history of adult education, social movement learning

Abstract: This paper is based on a philosophical and historical inquiry into the educational vision of Luis Emilio Recabarren, a working-class leader and organizer of the early 20th century in Chile.

Luis Emilio Recabarren (1876-1924) lived in Chile during a historical period that was marked by political and social activism, of which he was a well-known participant. His active political life began shortly after the death of President Balmaceda (1891) and the start of the "Nitrate Era" (1880-1930), and ended in 1924, when the exploitation of nitrates in Chile was coming to an end. Although not an educator in a formal sense of the word, his image as the educator of the working class he came from and helped organize has remained in time (Alegría, 1968; Furci, 1984; Lafertte, 1971; Loyola Tapia, 2000; Massardo, 2008).

The "Nitrate Era" (Artaza Barrios, 2006; Monteón, 1982; Pinto Vallejos, 1998) created an industrial proletariat in the north of the country that would often confront the Chilean state and the foreign companies involved in the exploitation of nitrates. Similar struggles went on in other parts of the country and in the urban areas, where a new working class[2] was filling the cities in search of the new manufacturing jobs (Ortiz Letelier, 2005). Recabarren became a leader who systematically gave direction to the organizing of these workers in parties, federations, and cooperatives (Ramírez Necochea, 2007a, 2007b). As a typographer, Recabarren came in contact with newspaper activity from a very early age (Alegría, 1968). This trade would turn out to be fundamental for his political education, as well as for his vocation as educator of the working class. Recabarren (1965/1921) thought that the working class should be educated to fulfill its role in society and conceived of the press as an educational tool. He also envisioned the organizations he founded and led as schools for the working class.

For this purpose, Recabarren founded, and helped found a great number of working-class newspapers and he organized and led a number of political parties and workers' federations. The workers themselves would know him as *El Maestro*, The Teacher.[3] Massardo (2008) pointed out that Recabarren, like Gramsci according to Roland, became "the teacher of the proletarian revolution"[4] (p. 20). Furthermore, Massardo (2008) argued, basing this idea on Salvador Ocampo's *Recabarren, el Maestro*: "[I]t is this nickname [*el Maestro*], the one with which the workers' tradition has identified Recabarren and, eventually, the image with which this workers' tradition recognizes itself in relation to him" (p. 20). Recabarren played the role of a

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[2] According to Ortiz Letelier (2005), the industrial working-class sector in Chile grew from 150,000 in 1890, to 250,000 in 1900. By 1920, the numbers surpassed the 350,000 people. Although modernization created unprecedented industrial work in the cities (the urban population had doubled between 1875 and 1920), the largest sector of workers remained in the mining of saltpeter, copper, and coal.

[3] All translations in this paper are mine.

[4] "Il se fait le maître enseignant de la révolution, prolétarien." (p. 20)

"foundational myth"[5] Massardo (2008) says, quoting Loyola Tapia (2000), and insisted that it is the "pedagogical dimension of his cultural work where one needs to submerge oneself to find the genesis of the myth" (p. 20). It is, therefore, Recabarren as an educator of the proletariat in Chile that is at the center of my research.

Methodology

The original questions my research attempted to answer had to do with the reputation Luis Emilio Recabarren had in the history of Chile as the educator of the working class, the educator of the proletarian revolution, the father of the workers' movement. For this purpose, I conducted a historical and philosophical inquiry to determine the nature of Recabarren's educational vision. Accomplishing this required answering two primary questions related to Recabarren's philosophical and pedagogical outlook. First, what was the nature of his educational outlook? In other words, what was it that he meant by education and what were the philosophical underpinnings of his understandings of education? Second, what practical expressions did his philosophical and educational outlook take and how were those expressions informed?

I identified and acquired all the materials Recabarren authored, which are available today in compilations (the originals are archived in the National Library of Chile). I read all of the journal articles (630 articles), originally published in a great number of newspapers, and that were compiled by Devés and Cruzat in four volumes. I identified every quote that related to education and, or, was of a philosophical nature. I translated every quote that I identified and I looked for the main themes and subthemes that connected them. I also read all of Recabarren's essays that were published in other compilations, which allowed for a more in-depth thematic analysis of Recabarren's major ideas. I summarized them in English and I identified and translated the quotes that were relevant in those texts. I organized the data chronologically because it allows the reader to follow more closely the progression in Recabarren's ideas; it also provides a step-by-step historical overview of the working-class movement.

This research discovered a civilizing aspect in Recabarren's educational vision and identified the working-class organization and the working-class press as the major areas that Recabarren entrusted with the civilizing and educational role.

The Civilizing Aspect in Recabarren's Educational and Political Vision

Recabarren (1985/1904), by his own admission, was a *revolutionary* and it was the idea of revolution that motivated and dominated his writings. The main objective of his revolutionary activities and, among them, the work of agitation and propaganda that he conducted through his writings, was the *civilizing* of society. In this context he saw education as the vehicle to civilize the working class, who, in turn, would play a civilizing role in the society at large.

For Recabarren, a *civilized society* would be one in which complete equality reigned, allowing for humankind to fulfill its role as species without fetters. Recabarren considered *that*

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[5] Founding myth, or foundational story: Loyola Tapia claimed that Recabarren has become a mythical figure in the history of the CPCh and in the working class' lore. Massardo used the expression in the sense of a foundational story. In other words, the working class in Chile has traditionally identified the figure of Recabarren both as a "father" of their struggles (founding myth) and as the leader that taught them how to struggle (foundational story).

last class of society,[6] the working class, to be the one called on to play the civilizing role. Therefore, he emphasized its education for that role as fundamental.

The civilizing aspect appeared in Recabarren's works, first as an inheritance from the Enlightenment with its emphasis on reason and manifested in the republican ideals of the bourgeois revolutions. The civilizing aspect was made evident in Recabarren's emphasis on habits and morals, as well as on cultivation and culture. The *regeneration* and the *emancipation* of the working class were at that point the main objectives of the education of workers. Although Recabarren was a socialist, his militancy in the Democratic Party with its republican ideology, limited what he considered achievable in revolutionary terms. With his break from that party and the founding of a Socialist Party in 1912, he was freed to pose socialism as the civilizing alternative to the failed bourgeois civilization. With a socialist theory to ground his writings and a socialist agenda and party program, he proposed new educational alternatives for the socialist cadre, for the working class, and for the society at large.

In 1917, with the triumph of the Russian Revolution, the certainty of revolutionary success, as well as a new world view, influenced his positions and writings. The direct contact with the Bolshevik Revolution in 1922 allowed him to reinforce his positive opinions of it and consider a revolution of similar characteristics feasible for Chile. Recabarren (1987/1923) believed the Russian Revolution had achieved the first steps towards a new civilization and was itself a civilizing force, thus ushering in a new age for humanity.

The civilizing nature of education was combined in Recabarren's writings with an initial advocating for schooling to complete the main republican objectives, and with new forms of self-education by the workers through their own press, their own schools and organizations, and their own experiences as workers. At the same time, the "civilized" nature of bourgeois society was made suspect as Recabarren perceived that bourgeois society had failed to deliver on its promises. Part of the self-education of workers, in Recabarren's views, should be directed to *redeem* and *regenerate* the society that had failed them.

Keeping some of the legacy of the Enlightenment, Recabarrens's theory of socialism then moved away from education for citizenship under republican constitutions to propose a system change led by socialism as a civilizing force. In this context, socialist education and the influence of socialists on the political arena, as well as socialist organizations and their educational activities, were proposed as civilizing both for those involved in them (workers) and for the society at large.

The Educational Role of the Working-Class Organization

I examined: Recabarren's educational project in the Mancomunal Combination of Tocopilla of 1903-1905; Recabarren's views on the labor unions of Argentina in 1906; the founding of the Socialist Democratic Party by Recabarren; the Socialist Workers Party (POS) founded by Recabarren in 1912, its educational activities and leadership; the cooperatives and the role Recabarren believed they played; the unions and union action; the Federation of Chilean Workers (FOCH); and the Communist Party of Chile (CPCh) in 1922.

Initially, Recabarren saw great potential in the mancomunales combined with the municipalities. After travelling to Argentina and Europe, the combination of unions and cooperatives seemed to Recabarren to be more appropriate for their then present struggle and for training for the future

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[6] Recabarren used this expression in two ways: as the class at the bottom of society, an oppressed class; and as the one remaining class that would eliminate all classes and make a classless society possible.

society. As the Federation of Chilean Workers (FOCh) gained numbers and gathered strength, Recabarren saw the advantage of such an entity organizing all of the workers in the country, regardless of their party and political affiliations. From his militancy in the Democratic Party to his founding of the POS and then the CPCh, Recabarren always considered the political party to be essential. He understood that not all workers would join the party, but considered it a necessity that the party would provide leadership to the organized workers. It is in this context that one must understand why Recabarren considered the working-class press to be essential to the organization of the working class.

The Educational Role of the Working-Class Press

Initially, Recabarren thought of the press as a way to civilize the workers. The working-class press could offer culture and cultivation as support for the educational efforts of the state. Recabarren soon thought of the press as a means to organize the workers and as a way to propagate the ideas of the working class; in other words, as a means to establish the hegemony of the working class. It was in the building of proletarian hegemony that the revolutionary role of the working-class press finally expressed itself.

Recabarren believed that it was only by establishing their own body of thought through the press that the workers could start organizing and that the working-class organizations could take shape. In a retrospective account of the role of the press in the awakening of the working class, Recabarren (1965/1921) declared:

> While the press was not in our hands, we were invisible, we lived in darkness, ignored; we could not develop our thinking. But the creation of the press reveals a genius in the thought of the workers. When they have said: "Let us have a press, then we will be able to perfect our intelligences," then and only then have things started to change. (p. 52)

Like other intellectuals of the working class of the same period,[7] Recabarren (1965/1921) believed in a counter hegemonic role of the press: to oppose the hegemony of the bourgeoisie through its media, the working class would build its own proletarian hegemony through its press. For this purpose, it was necessary to have a press that would first help educate workers and develop their thinking and, once the workers had begun organizing, they could direct their own processes from the press. Part of the effort to give body to a new (social, political) consciousness was to develop a proletarian culture and proletarian ethics. To the dominant culture of the bourgeoisie, with its history, its values, its institutions, its religion, the working class would counter with its own history, ethics, organizations, and beliefs. Through the press, Recabarren launched an educational drive towards a working-class culture that would ideally be internationalist and antimilitaristic, anticlerical, and, above all, egalitarian. The emphasis was on education itself as a means to accomplish organization and solidarity among all workers.

Recabarren viewed the role of the working-class press consecutively as civilizer, social emancipator, defender, guide, educator, tribune, and organizer of the working class. These categories roughly corresponded to the roles that Recabarren assigned to the organizations. Both the roles assigned to the organizations and to the working-class press reflected Recabarren's different stages in his educational and philosophical outlook.

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[7] The concept of working-class "hegemony" is associated to Antonio Gramsci.

Implications for Adult Education

This research places Recabarren within the field of adult education and it contributes new perspectives to the field. The study of Recabarren's works brings to light the emphasis that the socialist organizers of the first decades of the 20th century placed on the education of adult workers. As the elites started offering formal adult education programs to counteract the socialist organizing of workers, the working-class organizations countered with their own independent efforts to educate their members towards their own goals. Recabarren's views and efforts were not different from other such efforts in Europe and in the U.S. in the same period.

In the broadest terms, this research falls within and contributes to the tradition of Radical Adult Education (Foley, 1999; Lovett, 1988), most particularly in the area of Independent Working Class Education (Altenbaugh, 1990; Schied, 1993; Sharp, Hartwig, & O'Leary, 1989; Simon, 1965). It is also a contribution to historical (see for example, Boughton, 2013; Gettleman, 1993; Hammond, 1998) and contemporary (see for example, Ruiz 2006) case study and philosophical (Allman, 1999) approaches to revolutionary adult education. Recabarren can be considered one of the forerunners of workers' education as (radical) adult education in Latin America. He changed the prevailing discourse on the education of workers and created the conditions (parties, federations, cooperatives, newspapers, night schools, and a body of thought) for the workers to take control of their own education as a class.

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Promoting Adult Student Success at Four-year Higher Education Institutions

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Abstract: This study surveyed four-year institutions to examine the extent to which different categories of four-year institutions are meeting adult students' needs and thereby promoting their success.

Introduction

The purpose of this study was to examine the extent to which four-year institutions meet the needs of non-traditional adult students by meeting motivators, removing barriers, and implement interventions suggested by the literature. This study sought to collect information to create a picture of how adult students were being served in 2012.

Review of Literature

This literature review identified the characteristics of non-traditional adult students as understood at this time. It made a case using the literature for the importance of creating awareness of non-traditional adult students' needs. Further, it highlighted how non-traditional adult students' needs differ from those of traditional students, and why it is important to enroll non-traditional students in the university. The literature discussed the importance of offsetting barriers and fostering motivators at points of access and persistence, affirming that by so doing a more even playing field for this segment of students could be created. The literature specifically highlighted the factors that create motivators and barriers together with the interventions that can be undertaken by leadership and legislature to overcome them.

The literature in this area focuses on institutions that have studied the demographics of their adult students. The studies reviewed asked adult students about the motivators for and barriers to studying at the particular institution. Some institutions/authors surveyed their non-traditional adult population, whereas others interviewed a sample of their population in order to obtain the needed data. The data collected were then to be used by university leaders in order to establish institutional policies and supports designed to encourage non-traditional adult students to matriculate, to continue pursuing their course of study, and ultimately to complete their programs.

This study uses these motivators/barriers and interventions to determine whether the extent to which four-year institutions offer services, policies, and programs to adults that are adult-friendly affects their enrollment thereby promoting their success.

Methodology

This study is a performance benchmarking study that included a quantitative survey of four-year institutions in the United States. The data were drawn from 2,923 institutions: 693 public institutions (24%), 1,652 private non-profit institutions (56%), and 578 private for-profit institutions (20%). The sample comprised the total population. The institutions in the responding sample were identified using a convenience sampling method.

The study used its own researcher-designed web-based survey as its primary research tool. This web-based survey invited the staff member, faculty member, or administrator most involved

with adult students to answer basic informational questions about programs, services, materials, and policies that are or are not currently in place for adult students. Survey responses were scored to create a scored data set that was examined to determine a benchmark of how institutional sector, institutional size, geographic region, and time of interaction with the institution, i.e. access, persistence, and completion/success, related to the level of coordinated effort overall.

For the purposes of this study, the researcher used a benchmark of 50% or higher of institutions offering a motivator or intervention or overcoming a barrier as indicating whether an institution was meeting the needs necessary to promote the success of adult students. In examining the results of the data collected, the researcher found that the institutions performed well in regard to offering certain services and overcoming certain factors whereas this was not the case for other factors. The researcher used a benchmark of 25–50% and less than 25% of institutions offering/supporting a motivator as a measure for judging whether the institutions had smaller or larger gaps on which to improve. The percentages were based on those institutions offering a motivator, offering an intervention, or overcoming a barrier in the somewhat or to a great extent categories as examined in Chapter 4.

An exhaustive search of the literature found no precedent for establishing the benchmarks described above. Therefore, the researcher designed this study's benchmarking methodology to identify and describe these factors as "best practices" and thus as a model for higher education. The researcher selected above or below 50% as the benchmark because if 50% or more of the institutions are offering a motivator or an intervention or overcoming a barrier, then non-traditional adult students would have a greater chance of getting their needs met. In some areas of the country where adults can choose from among multiple educational institutions for their education, they are likely to find it easier to have their needs met than in areas where the choices for higher education are significantly fewer. If more than 50% of the institutions accommodated a factor, it is more likely that this factor either is or will become a standard best practice in the industry.

Findings and Implications

This study found that or institutions to promote adult students' success they must provide comprehensive counseling, academic and student services that meet the motivators, remove the barriers, and implement the interventions suggested by adult students. The literature review presented in this study identified the motivators, barriers, and interventions. The researcher used these to create questions for this study and thereby benchmark institutional performance.

When deciding how to compare institutions the researcher used a model highlighted by Choy (2002) in which the non-traditional student is understood as having degrees of nontraditional characteristics. In her paper, the degree of interrelationships among non-traditional characteristics defined a scale: traditional student, minimally nontraditional, moderately nontraditional, and highly nontraditional. The researcher of this dissertation built a similar model in order to consider degrees of coordinated effort for institutions.

Each question answered by the respondents resulted in a score that accumulated into an overall score of coordinated effort provided to the adult students at each institution. The score was based on the data analysis for questions 7–33. The method for calculating the overall coordinated effort scoring is available in Appendix C: Scoring Matrix for the Instrument. This appendix explains how extent, yes/no, and percentage questions were valued and scored. The total number of points possible for an institution was 355. If an institution scored between 0 and 88 they were considered to be providing a low coordinated effort. If an institution scored

between 89 and 176 they were considered to be providing a little coordinated effort. If an institution scored between 177 and 264 they were considered to be providing some effort. If an institution scored between 265–355, it was considered to have provided a high coordinated effort. The researcher selected this range to reflect the model established by Choy (2002) and to best show the cluster of institutions within the range.

Based on the respondents' scored answers, the mean was 211, the median was 244, and the mode was 1. The range was 320. The institutions clustered around scores of 200–250. This showed that some of the respondent institutions reported offering high levels of coordinated effort for adult students.

To determine whether an institution's score for a coordinated effort had an effect on their institutional enrollment of adult students, the researcher collected the enrollment data for three years for each institution that provided its IPEDS number. This enrollment data was for the years 2003, 2005, and 2009. The total enrollment of adult students over the three years was averaged. These data were compared to the coordinated effort score. The part-time enrollment of adult students over the three years was also averaged. These data were compared to the coordinated effort score. The study found there was no relationship between level of coordinated effort and total enrollment. Neither was a relationship found between level of coordinated effort and part-time enrollment.

Discussion and Interpretations

These findings for the institutions overall highlight the importance of the message that though institutions reported they are trying to meet motivators, overcome barriers, and implement interventions in the interest of promoting adult students' success, there are a great many more things institutions could do to meet motivators, remove barriers, and implement interventions in general and across time and location. This message was consistent with the literature on the topic.

The researcher had hoped to find improvement since the publication of "Improving Lives through Higher Education Campus Program and Policies for Low Income Adults Study" was completed by Cook and King (2005). According to Cook and King's analysis, institutions that perform well in terms of recruiting and retaining adult students acknowledge the centrality of adults in their mission statements and/or strategic plans by offering special academic programs, implementing early-warning systems to recognize struggling students, setting up full-service satellite campuses, making themselves available on public transportation routes, and finally welcoming adult students in orientation programs. Cook and King observed that institutions had the most room to improve in the following areas: recognizing the low-income adults within their populations, providing appropriate financial aid, identifying and educating faculty who can teach adults, and offering child care.

In comparison to Cook and King's (2005) results, this study found that institutions did well in terms of serving non-traditional adult students by offering financial aid, providing access to faculty, making their admission application easy to access, offering adult-specific orientation, and accepting transferred credits. This study showed that institutions had the most room to improve in articulating a commitment to serving adult students, tracking their admissions, assisting students with counseling and academic advising, and offering alternative program types, like night and weekend programs.

In the 1999 paper, "Serving Adult Learners in Higher Education: Findings from CAEL's Benchmarking Study," the Council for Adult and Experiential Learning (CAEL) recorded best practices for serving adults. The paper advocates that institutions with a focus on adults should

articulate a mission that is adult-focused, share its decision-making process with adult students and the community, use an open admissions process that works to create the best educational matches for adults, assist students with making informed educational planning decisions, offer pre-enrollment and ongoing counseling, provide prior learning assessment, and work to make programs affordable, accessible, and high quality. CAEL created a set of "Principles of Effectiveness for Serving Adult Students." In a follow-up study Flint's 2005 report, "How Well Are We Serving Our Adult Learners? Investigating the Impact of Institutions on Success and Retention" further explored the recommendations and principles set out by CAEL and looked specifically at how institutions following these principles affect adult student retention and success. The paper asked institutions that had used these tools to determine whether changes they had made had led to adult student re-enrollment. According to the study, institutions that were following the recommendations and so meeting the needs of their adult student populations saw a higher level of re-enrollment and ultimate success rates versus those that were not doing so.

In comparison to the results reported by CAEL and Flint, most of the institutions in the present study fall far short of the "Principles of Effectiveness for Serving Adults." Even for those institutions that did show a high level of coordinated effort, their enrollment (not re-enrollment) did not reflect this effort as having an impact. This is evidenced by the lack of a relationship between level of coordinated effort and enrollment of full- and part-time non-traditional adult students as found in research questions 3 and 4 of the study.

In his article "Reform Higher Education with Capitalism?" (2005), Berg clearly stated how for-profit institutions of higher education could better meet the needs of non-traditional students. In his view, a "for profit solution to the access problem is accomplished through an organizational model that concentrates on meeting the needs of ethnic minority, adult, and first generation college students through a focus on customer service and by filling gaps in the higher education system" (p. 30). Feldman (2004) corroborated this view, claiming that for-profit institutions are in direct competition with traditional higher education institutions. In his account, Berg focused on how for-profits provide better service and better faculty training than do their not–for-profit counterparts. The article considered for-profit higher education institutions as superior in regard to the following factors: (a) awareness of federal financial aid programs, (b) provision of counseling during convenient evening hours, (c) convenient campus locations, (d) use of a learner-centered pedagogical approach, (e) vocational and professionally oriented curricula.

This study found that private for-profit institutions do well at marketing to adults, encouraging students to set up a family and social network, offering extended online student services, offering alternative program types, and offering flexibility with requirements. However this study did not find that overall private for-profits were doing any better than public or private non-profits were, both of which met more motivators, barriers and interventions overall. On many factors, private for-profits did worse. This finding is counter to that found in the literature (Berg, 2005).

In Adult Learners in Higher Education: Barriers to Success and Strategies to Improve Results, Chao et al. (2007) examined the difficulties adult students experience in trying to earn credentials that will benefit them in the labor market. The authors examined innovative practices and modification policies for adult students that foster ultimate success. The paper divided the barriers into five categories: (a) supply and demand dynamics, (b) accessibility, (c) affordability, (d) accountability, and (e) recommendations. The study recommended that future research could explore the approach of increasing the capacity of higher education and thereby its ability to

serve more adult learners and the approach of improving faculty quality and preparation in programs and fields where adult students are concentrated. A further recommendation was that researchers should consider the implications of encouraging employers to provide input into curriculum design. Chao's paper, thus highlighted the idea that institutions need to meet societal educational needs and thereby remove the stated barriers. As noted in the present study's literature review, there is a need to meet students' demand for knowledge and skills that fulfill global needs.

This study showed that institutions do not place a high priority on providing services to adult students and any proposal to create greater capacity to serve them is at this time unlikely to be pursued. For the institutions in this study, less than half were likely to even consider experience working with adults as a factor when hiring faculty. The institution's involvement with employers was also not seen as important, with 55% of institutions offering no contract programs with employers.

In Nontraditional Undergraduates: Findings from the Condition of Education, Choy (2002) defined the non-traditional adult student as the new traditional. Choy argued that reducing time to completion would significantly impact the risk factors for adult students. Choy also pointed to the enrollment of moderately and highly non-traditional students in distance education programs, rather than in face-to-face environments as a trend that will continue. In Choy's view, participating in distance education may allow nontraditional students to overcome some of the difficulties they encounter in coordinating their work and school schedules or in obtaining the classes they want. Institutions offering distance education expect enrollments to continue to grow. Aslanian (2008) cited a Sloan study that cautions that future growth at current rates in distance education is not sustainable; they contend that start-ups are over. There will be few new institutions entering the market—"that is, every institution planning to offer online education is already doing so" (p. 7).

Are adult-friendly institutions "primarily online"? In this study, only 24.7% of institutions offered distance or online education programs. However, 7% of the institutional respondents suggested that this is something they would like their institution to offer, and 10% considered this alternative delivery method as innovative.

Findings in this study were consistent with the literature and found that institutions have a long way to go in offering all the needed services to make their institutions adult-friendly. Some strides have been made since these other benchmarks were set, but more can be done.

Conclusion

This study asked questions about institutions on a national scale and how they promote adult student success. It sought to understand the motives, backgrounds, and achievements of non-traditional adult students attending institutions as reported by the literature. This study offered conclusions about best practices, services, and policies at four-year institutions that promote or hinder the success of non-traditional adult students. This study also made recommendations about how adult students, institutional leaders, and legislators can better serve this audience by promoting success through adult-friendly programs, services, materials, and policies. This study's results can be used by institutions, adult students, and legislators to compare their regions, sectors, or sizes, and to more appropriately design their programs in order to promote the success of adult students and prepare them for the future in the global market place.

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Engaging Community College Faculty: The Benefit of Learning Communities

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Keywords: community college faculty engagement, community college faculty involvement, community college faculty satisfaction, learning communities, faculty professional development.

Abstract: Community college faculty engagement encouraged by the creation and support of learning communities will be explored. The focus will be on current literature outlining the unique challenges facing community college faculty and the creation and application of learning communities in the community college setting.

Definitions

For the purpose of this paper, Lightner and Sipple's (2013) definition of learning community will be employed: "voluntary formal groups of interdisciplinary faculty who meet regularly to work on scholarly projects about the profession of learning" (p. 455). Troy (2013) expands on this definition, including member engagement with a curriculum about enhancing teaching and learning supported by activities that provide development and community building.

Two year colleges, offering technical degrees, applied science and associate degrees are included as community colleges; exclusive vocational schools and adult education centers are not included.

Faculty is considered engaged when they are involved beyond minimal responsibilities, demonstrate an understanding of the mission of the organization and state a feeling of well-being and work satisfaction (Troy, 2013). Engagement of full-time and part-time or adjunct faculty is considered.

Introduction

Community college faculty work in a complex environment; limited resources, open access enrollment and a heavy workload are common occurrences (Dickinson, 1999). Additionally, community college faculty frequently feel marginalized and held in low regard by not only the four year academics, but frequently by the community they serve (Townsend & LaPaglia, 2000). Time and resources can be scarce. Teaching is the main focus and responsibility leaving little time for professional development and community building (Lightner & Sipple, 2013; Townsend & LaPaglia, 2000). Overscheduled, isolated faculty members often have little energy or desire to increase involvement in the college.

Available literature suggest learning communities can help lessen the challenges community college faculty experience through the sharing of responsibilities, collaboration, feedback and support with other faculty members (Daly, 2011; Jackson, Stebleton, & Frankie, 2013; Outcalt, 2000). However, learning communities in a community college setting are not always embraced by administration and faculty; increased demand on limited time, little reward for professional development, and fear of losing autonomy are areas of concern (Dickinson, 1999; Lightner & Sipple, 2013).

The benefits of creating and participating in faculty learning communities impact the community college as a whole. Faculty members who feel encouraged and supported are more

likely to be motivated to become involved in other areas in the institution (Jackson et al., 2013) and reinvigorated in the classroom. Support of learning communities by administration and building a climate based on openness and trust may increase the benefits of participation in learning communities.

Challenges Facing Community College Faculty

Historically the mission of community colleges has been to provide all students an opportunity to receive a college education (Gabbard & Mupinga, 2013). Meeting this mission requires community college faculty to spend the majority of their time teaching and attending to the needs of a student body that often lack the basic skills needed to succeed in college level courses. In addition to a challenging schedule and students, community college faculty often feel they are held in low regard by the higher education academic community (Townsend & LaPaglia, 2000). These challenges may lead to feelings of isolation which in turn result in reduced participation in the campus community.

Workload

Available research suggests the heavy teaching load and limited time available for scholarship and community lead to feelings of isolation. Community college faculty focus primarily on teaching and spend the a higher percentage of their time in the classroom teaching and attending to student needs during office hours then faculty at a traditional four year university (Fugate & Amey, 2000; Payne, Herndon, McWaine, & Major, 2002). Direct student contact is valued by community college faculty, but they are concerned with limited time and encouragement provided by administration to pursue professional development and interaction with other faculty members (Payne et al., 2002; Townsend & Rosser, 2009). Attempting to meet the responsibilities of teaching in a community college, with limited time and heavy teaching load, may cause faculty to become overwhelmed and isolated.

Isolated, overscheduled, and overwhelmed community college faculty have little time or energy to be fully engaged in the mission of their college. However, the mission of the college often dictates the role and behavior of faculty and unwittingly limit additional involvement in the college community (Townsend & Rosser, 2009). Troy (2013) suggests "faculty engagement can have a tremendous impact not only on student's future but the future of the college as well" (p. 52). Isolation and heavy workloads are workplace stressors that may lead to decreased job satisfaction and faculty disengagement adversely effecting colleagues, the college and students.

Open Enrollment

Community college open enrollment is another challenge to already overscheduled faculty. The colleges are tasked with offering access to higher learning to a diverse group of students, with different levels of ability, preparation, and a wide range of academic objectives (Cejda, 2010). Overall educational attainment for a variety of students not customarily served by traditional four year colleges and universities is provided by community colleges (Kane & Rouse, 1999). Open door enrollment results in many developmental students; those lacking the basic skills required of college classes. Developmental students require a heavy investment of the community college's time, money and faculty involvement (Outcalt, 2000). To properly meet the needs of developmental students, while maintaining academic standards, faculty must respond with innovative instructional methods (Gabbard & Mupinga, 2013). The instructors are expected to adjust schedules and teaching methods to meet the needs of all students (Kim, Twombly, &

Wolf-Wendel, 2008). Community college faculty devote a great deal of time in and out of the classroom to meet the needs of students lacking basic skills and students underprepared for class.

Students come to class unprepared for a variety of reasons: demands of children, family, and work, simple lack of motivation, or not having full understanding of academic demands (Freeman, 2007). Student disinterest and lack of preparation disrupts the classroom and adds to workload (Cejda, 2010). The extra work required to tend to the needs of underprepared, unmotivated students is suggested to contribute to faculty reporting decreased job satisfaction (Murray & Cunningham, 2004). Though the focus of community college faculty is on teaching, they also report less satisfaction with students then four year faculty (Fugate & Amey, 2000; Kim et al., 2008). Dissatisfaction with student preparation and motivation can effect faculty engagement due to inordinate time and energy demands.

Marginalization

Community colleges are adept at offering access to higher education and vocational training to a broad student population (Topper & Powers, 2013), but need to improve the public's perception of the value and impact of the services provided (Dougherty & Townsend, 2006). Many students considering enrollment in a community college express concern over the relative small proportion of students who complete degrees, and fear the quality and depth of classes will not be sufficient to prepare them for a four year institution (Kane & Rouse, 1999). Community college is often considered a poor relative to research universities by prospective students, the community, and fellow academics (Dougherty & Townsend, 2006; Fugate & Amey, 2000). The lack of prestige afforded to community college education and by association community college faculty contributes to the perception of marginalization. Community college faculty are committed trained professionals and many do not believe they are provided deserved respect and acknowledgement (Fugate & Amey, 2000). The perception of marginalization further contributes to decreased engagement in the college community.

Faculty Engagement

Being fully engrossed and involved in one's work, reaching beyond basic responsibilities, and a sense of well-being are the characteristics of employee engagement (Troy, 2013). Current literature suggests three factors that may adversely affect community college faculty job satisfaction and engagement: heavy workload, lack of student preparation, and perception of marginalization. A work environment containing conflicting demands and limited time contributes to, depression, isolation, and retreat from activities and commitments outside the classroom (Malm et al., 2013). The actions and behaviors of disengaged faculty are reflected in student outcomes, interpersonal relationships, and personal and institutional reputation (Outcalt, 2000).

Administrative support and a college culture that encourages professional development and interdepartmental collaboration promote faculty engagement. The creation and support of development opportunities for faculty have shown to have many benefits (Malm et al., 2013). Release time, administrative support, interacting with colleagues outside their area of expertise, and participating in professional development increase faculty job satisfaction and fosters involvement beyond ones job description (Jackson, Stebleton, & Laanan, 2013; Lightner & Sipple, 2013).

Learning Communities

Lightner and Sipple (2013) define learning communities involving faculty as "voluntary formal groups of interdisciplinary faculty who meet regularly to work on scholarly projects about the profession of learning" (p. 455). Troy (2013) expands this definition, to include member engagement organized around a curriculum concerned with enhancing teaching and learning, supported by activities that provide development and community building. Community college administrative support of learning communities can mitigate faculty feelings of isolation and encourage greater faculty engagement.

Learning communities, supported professional development and increased scholarship benefit the faculty member, college, and students (Jackson et al., 2013). Community college administration can encourage engagement and enhanced motivation in both adjunct and full time faculty by creating and supporting learning communities (Lightner & Sipple, 2013; Malm et al., 2013). Faculty members who feel accepted and supported may be motivated to become more involved in other areas in the institution (Jackson et al., 2013) and reinvigorated in the classroom (Lightner & Sipple, 2013).

Benefits of Learning Community Participation

Learning communities may reduce feelings of isolation and encourage a higher level of faculty involvement; they have been shown to build trust and establish a sense of relatedness and commitment (Daly, 2011; Lightner & Sipple, 2013). Interaction with faculty from different areas of the college through learning communities can lessen the challenges brought about by isolation. Such interdisciplinary interaction through sharing of responsibilities, collaboration, feedback and support with other faculty members creates a sense of community, belonging and support (Daly, 2011; Jackson et al., 2013; Outcalt, 2000). Faculty job satisfaction and engagement increases in a welcoming, connected, and supportive environment.

Barriers to Learning Community Participation

Learning communities in a community college setting are not always embraced by faculty. Increased demand on limited time, little reward for professional development, and fear of losing autonomy are a few areas of concern (Dickinson, 1999; Lightner & Sipple, 2013). Community college faculty believe they have high autonomy because they control their classroom but express concern that this will be lessened by participation in learning communities (Kim et al., 2008). Building a climate based on openness and trust may increase the benefits of participation in learning communities and address concerns of both faculty and administration.

Conclusion

Community college faculty work in an environment with a focus on teaching a diverse and often unprepared student population, resulting in heavy workloads and resultant isolation and the perception of less respect than afforded their colleagues at four year colleges. These stressors often lead to decreased job satisfaction and disengagement. Relationships and information sharing cultivated through faculty learning communities provide support overscheduled and overwhelmed community college faculty.

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Disappointment for Kansas GED® Students Transitioning to Postsecondary: The Black Hole of Developmental Education (Empirical Research)

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Abstract: This research uses national and state studies to inform quantitative analysis of adult education students who successfully transition into a postsecondary program. The complexity of this issue precludes making simple causal relations between GEDs enrolling in developmental education courses and successfully earning a certificate and degree.

Introduction

The general definition of a black hole is "an object whose gravitational pull is so intense that nothing, not even light, can escape it once inside" (NASA, 2003, ¶ 1). Several studies have found that nearly 60% of students entering community colleges take at least one development course, and only about 25% of these students received a degree or certificate in 8 years (Bailey, Jeong & Cho, 2008; Bailey 2009). In comparison, the National Education Longitudinal Study reported about 40% of student who did not enroll in any developmental courses completed a degree or certificate (Attewell, Lavin, Donima, & Levey, 2006). For students who have transitioned from an adult education program and earned a GED® the percentage who are referred to developmental education courses is very close to same as traditional students (Guison-Dowdy & Patterson, 2011).

The definition of *developmental education* is a postsecondary system of remedial, noncredit classes courses designed to prepare high school graduates and GEDs to succeed in credit bearing classes. Though students enrolling in a postsecondary school may have earned a high school diploma or passed the GED®, most take a college placement test, such as ACCUPLACER™ or COMPASS™, to assess their reading, writing, math, and computer skills. Based on these tests many students entering postsecondary schools are placed in remedial developmental education, and they will complete a postsecondary degree or certificate at a lower rate than their fellow students who are not placed in these programs. These unfortunate students experience the black hole of developmental education.

Purpose

This research uses national and state studies to inform quantitative analysis of Kansas adult education students who successfully transition into a postsecondary program. The complexity of this issue precludes making simple causal relations between GEDs enrolling in developmental education courses and successfully earning a certificate and degree. For example, many GEDs at one time or another struggled with formal education, and many are from low-income families and neighborhoods, all of which are mitigating factors impacting postsecondary success. The purpose of this paper is to add insight to the systematic failure of developmental education as a strategy for postsecondary success.

Perspective

Students who drop out of high school and decide later to earn a diploma or a postsecondary degree often enter an adult education program to prepare for the GED® or some other high school equivalency test. The GED® was initially developed for returning World War II veterans to earn a high school equivalency or certificate in order to enroll in college or gain employment (Rose, 1995). Today most high school dropouts wanting to enter the labor market pursue the GED®. Yet the GED® is not enough in today's economy, which demands higher skilled workers. Nationally, there is interest in identifying pathways adults and nontraditional students follow when transitioning from secondary to postsecondary education. Both public and private-funded research projects are currently examining this issue. One such investment is a two-year project conducted by the National Center for Higher Education Management Systems (NCHEMS) with funding from the Bill and Melinda Gates Foundation, that examined state policies that foster student progression and success in the 'adult re-entry pipeline' (Boeke, Zis, & Ewell, 2011). In 2007, the U.S. Department of Education Office of Vocational and Adult Education (OVAE) also signaled its continued commitment to address this issue by awarding four grants through the *Ready for College: Adult Transitions Programs* to implement projects focused on improving the quality of adult secondary education, so that out-of-school youth can successfully transition to postsecondary education (U.S. Department of Education, 2009).

Research Design

This research uses recent research in Kansas that analyzed the pathways of 532 adult education students who and successfully transitioned into a postsecondary program (Zacharakis & Wang, 2014), and several state and national studies that analyze the impact of developmental education on successfully completing a postsecondary program (Bailey, Jeong & Cho, 2008; Guison-Dowdy & Patterson, 2011; Jenkins & Weiss, 2011; Patterson et al., 2010; Reder, 2007; and Taylor, 2014). The Kansas demographic analysis of adult education students explores two and three-way interactions of demographic and educational achievement variables, while the other studies analyze completion rates for students who first enrolled in developmental education. This research looks for common themes and contradictions between these studies.

Findings

Though developmental education is intended to prepare students to succeed in postsecondary courses and programs, research finds that students who take developmental education are either less likely to succeed or that these remedial programs do not make a difference in student success. Yet, community colleges continue to use placement tests to refer more than half their students to at least one developmental education course. Moreover enrolling in developmental courses is not without costs, as they still require tuition payments, extend the time to completion, and do not count toward degree or certificate completion.

A comprehensive Texas study found that 41% of all high school students entering postsecondary require some developmental education and 80% attend community colleges. Only 28.2% of this group completes the developmental education coursework, and only 14.2% complete college level courses (Taylor, 2014, p. 6). In Kansas 42% of those students enrolling in community colleges and 16% enrolling in four-year colleges or universities are place in one or more remedial courses. Approximately 64% complete the remedial coursework in Kansas' community colleges, and only 17% of these students completed the remediation and college level

coursework within two years (Kansas Board of Regents, 2014, p. 4). Bailey (2009) used several national studies to reveal that approximately 60% of all students entering community colleges take at least one developmental education or remedial course, but that this percentage underrepresents the problem because some state do not require remedial coursework even though a student's placement test indicates that they should enroll in these courses. The National Education Longitudinal Study (Attewell, Lavin, Domina & Levey, 2006) showed that while two thirds of students pass their reading and writing developmental education courses, less than one third complete their developmental education courses.

The limitation of these types of studies is that they compare developmental education students to all students without considering mitigating or causal factors that can account for successful completion. To fully understand the impact and/or importance of developmental education, academically similar student need to be compared. Several studies have shown that developmental education does have a positive impact when students at academically similar levels who take this coursework and those who don't take this coursework are compared, or when students just below the placement test cutoff are compared to those students just above the placement test cutoff (Boatman & Long, 2010). Another study of 100,000 community college students in Florida found that those students in development education had increased rates entering the second year and achieved higher total number of completed credits but there was no increase in degree completion (Calcagno & Long, 2008). Boatman and Long's (2010) analysis of a Tennessee longitudinal dataset showed that results vary between levels of remediation, where students at the upper margin needing little remediation experience a negative effect and for those students who are less prepared at the lower margin are more likely to have a positive effect.

Zacharakis and Wang's (2014) research analyzed a relatively small sample size (n=532 students) with 42 factors. All students in the dataset were first enrolled in Kansas' public schools, then enrolled in a Kansas adult learning center, and then successfully transitioned into a Kansas postsecondary program from 2007 through 2012. They analyzed single factor, two-way and three-way interactions of all the factors, yielding 26,534 potential predictors. Since the sample size is much smaller than the degrees of freedom or potential predicators, classical regression cannot be used. Zacharakis and Wang used statistical methods developed for genomic and cancer research with high dimensional data where the number of predictors is much higher than the sample size, including the Nearest Shrunken Centroid classifier (Tibshriani et al., 2002); more commonly known as the Prediction Analysis of Microarrays (PAM). In this study there were two classes, one for failing to complete a postsecondary program and the other for successfully completing a program.

Zacharakis and Wang (2014) used two types of analyses. They first used a 10-fold cross validation, there are 10 model fittings and 10 predictions. This validation is an iterative process in which a subset is used to build the model and then the remaining subsets are used to test the predictions of the model. The process continues until every subset has been used as the test data. In the end, the predicted classifications from all subsets are compared to the observed classifications to assess the proportion of correctly classified students by their program completion status.

Even though classification accuracy is reported using this analysis, the accuracy is not generalizable to future datasets since all subjects have been used in the model fitting and feature selection. Of the features analyzed five describe students who have a higher likelihood to successfully complete a program.

- Declared major in a stand alone program (a short term certificate): pass rate (where students completed more than 50% of their courses)
- No developmental education: declared major in stand alone program: pass rate
- Declared major in stand alone program: pass rate: no developmental math
- Declared major in stand alone program: entered postsecondary program in 2011: pass rate
- Declared major in stand alone program: female: pass rate

Zacharakis and Wang (2014) looked specifically at relatively young students, those who left a public high school, entered an adult education program, and successfully transitioned into a postsecondary program from 2007 through 2012. Of the 532 students in this study, 70 successfully completed a postsecondary program, 144 took at least one development education class, 283 were enrolled in a postsecondary in 2011, 361 had two years or less hiatus between leaving the adult education program and entering a postsecondary program, and 496 were 17 to 23 years old. These students as a group indicate a certain level of persistence in that almost all did not take more than a year or two off between earning their GED® and entering postsecondary, and they experienced success as indicated by their pass rate, suggesting that they fit Boatman and Long's (2010) group of students who needed little remediation. In the Kansas study only two of the seventy students who completed a postsecondary program enrolled in one or more developmental education courses (this number probably under reports the actual number of completers who take developmental education courses and will ultimately complete a program because many were still enrolled at the end of 2012).

Implications for Adult Education Practice

The complexity of why adult education students succeed or fail in postsecondary programs is not as simple as academic performance on the GED®, the college placement tests, or in the classroom. If the student's goal is to succeed in a postsecondary program, adult education and the GED® preparation programs need to do better at aligning their curriculum with postsecondary programs. But this is not enough. We need to better understand why some students succeed and others fail to make the transition from adult education to postsecondary. Kansas's adult educators are working to strengthen support structures adult students need to successfully transition into a postsecondary program. Recent research shows that counseling and school support systems improve retention and therefore student success (Comings, 2007; Lau, 2003). One solution some Kansas adult learning centers are pursuing is to allow GED® passers and high school graduates who do poorly on the college placement exam to re-enter the adult learning center and strengthen their academic skills—this is a no cost alternative to enrolling in developmental education courses. As a group these studies suggest that better curriculum alignment is needed between ABE/GED®, developmental education, and postsecondary programs, as well as a seamless advising and counseling support structure. These changes are necessary if adult educators want to eliminate the black hole of developmental education courses that results in an invisible student. The analysis of adult learner data in Kansas adult learning centers suggests that though enrolling in developmental education is a factor, it is only significant in conjunction with other factors.

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Insights on Conducting International Fieldwork in Developing Regions

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Keywords: international, auto-ethnography, methodology

Abstract: While issues of globalization deserve our attention, barriers to conducting international research may seem insurmountable. Having recently completed fieldwork in a developing region abroad, the purpose of this auto-ethnographic analysis was to examine the experience of conducting unfunded international field research as a means to support and encourage other scholars.

In view of globalization's increasing impact on the field of adult education, engagement in international and cross-cultural research continues to grow as a topic requiring our attention; however, Alfred and Guo (2007) assert North American adult educators neglect to sufficiently engage with issues of globalization and social justice. Merriam, Courtney, and Cervero (2006) challenge adult educators to critically address the consequences of globalization and reclaim those consequences as a means to advance equity and social justice. While, as these scholars suggest, issues of globalization and social justice deserve our attention and arguably require investigation abroad, I suspect the barriers to conducting international research seem insurmountable for some academics.

Having recently completed fieldwork in a developing region abroad, the purpose of this study was to examine the experience of conducting unfunded international field research. I first provide a brief description of the context, background, and tasks necessary for organizing and facilitating the research experience, and then present an auto-ethnographic account of the major elements of adult learning derived from engaging in the fieldwork, with a view to support and encourage other researchers to work abroad.

Conceptual Framework

The study's conceptual framework draws from global feminist theory and Kolb's model of experiential learning, together forming the lens through which I perceived and analyzed the research experience. Global feminist theory highlights how actions in developed, Western nations can disempower and marginalize women in developing, non-Western nations (Tong, 2009). Mies (1993) argues that Western-based international initiatives, like the programs of the non-governmental organization (NGO) with which I worked, cannot produce real change because of inherent prejudice and conflicts of interest. As a white, well-educated, middle class American woman working in a predominantly Black, impoverished nation in West Africa, I specifically wanted to monitor and maintain awareness of my own privileges and biases.

The global feminist theory lens and its hyperawareness of global differences and interconnectivities accurately represent my mindset and research motivation. Kolb's (1984) four-stage experiential learning cycle forms a scaffold upon which I hung the international research process and activities, primarily in terms of reflection upon and analysis of the experiences. As part of the present paper's findings, I present the outcomes of the last part of Kolb's cycle, new information gained from the experience.

Background and Methodology

The present study is an auto-ethnographic investigation of my experience conducting fieldwork in West Africa for five weeks to collect data for my doctoral dissertation, a case study of one NGO's educational programs for women in West Africa. The NGO was established and continues to be directed by Westerners but based is in a West African country. During the data collection phase, I was located primarily in one small city approximately 90 miles from the capitol of the nation in which the NGO is primarily active. As part of the process, I planned and organized my own experience, including travel plans and the initial contact and negotiations with the NGO.

I had no relationship with the NGO prior to the research project and agreed to volunteer as part of my field experience. As the initial contact, I called the volunteer coordinator with my proposal (and qualifications) and she passed my interest along to the executive director. Volunteering served three purposes: (i) it facilitated my project's approval by the NGO administration and ensured support at the field site, (ii) it offset my own concerns about the intrusiveness of my research by making a contribution to the NGO's operations, and (iii) was a useful means to build rapport with potential study participants and earn some degree of insider status. The volunteer rapport was valuable for recruiting NGO employees and volunteers but negligible for recruiting the West African program participants.

In general, the NGO was open to and supportive of my work. The NGO had never before had a professional educator interested in their programs and were consequently very welcoming. Although some of the original study's findings were not flattering to the NGO and leadership subsequently requested that I not identify the organization in publications, I was permitted virtually unrestricted access and supported generously during data collection and my fieldwork.

As aligned with principles of qualitative research, reflection on the research experience, including an assessment of the researcher's biases and worldviews (Lincoln & Guba, 1985), is important to the research process. In consideration of the researcher as the research instrument, and in alignment with the philosophical foundations of qualitative research, researchers must cultivate their cultural and interpersonal awareness. In this study, I extend the researcher's reflective process a step further by engaging in an autoethnographic analysis to share my experiences with other researchers and inform my own future work.

Auto-ethnography can be described as "research, writing, and method that connect the autobiographical and personal to the cultural and social" (Ellis, 2004, p. xix). In constructing an argument in favor of biography and autobiography to understand educators' experiences, Dhunpath (2009) suggests such an approach "is probably the only authentic means of understanding how motives and practices reflect the intimate intersection of institutional and individual experience in the postmodern world" (p. 544). Therefore, extending the method to investigate educational researchers as well as educators seems natural.

Four research questions guided the study:

- What activities or actions made the research project possible?
- What were the motivations, hopes, and aspirations of the researcher during fieldwork?
- How did the hopes and aspirations for the research experience differ from the actual experience?
- What issues during fieldwork aided or hindered project success?

Data collection included my field notes, observations, and research and reflective journals, all developed while working on site at the NGO's West African location. I used a

thematic analysis of the qualitative data set as aligned with my various perceived and lived roles to develop findings.

Findings

This study's findings can be grouped according to the various roles I experienced while planning and executing my fieldwork. While I describe some facets of my personal experience elsewhere (Zarestky, In Press), what remains for me to describe and analyze is the intersection of my roles as traveler, volunteer, teacher, and adult learner, and academic researcher. While my perception of filling any one role varied in a given moment, the complexity of decision-making about my positioning as one or another during fieldwork was a constant destabilizing force. Ronai (1998) describes this experience as "having ambiguous role identities" (p. 405). She elaborates, "the researcher role becomes a wild card, a joker, a destabilizer, a dancer, with any identity I might reflect on. When we take on the deconstructed researcher identity, we are transformed into tricksters who dandle about, questioning, playing, toying with any formulation of reality that stands as the paramount reality" (p. 419). And so I experienced my various roles independently of and inextricably connected to one another but always in connection to my primary purpose of researcher. In the following sections, I present select findings pertaining to each role, insomuch as each can be addressed separately from the others.

Traveler

Regardless of one's purpose, travel to foreign lands can be intimidating. Although I consider myself an experienced and adventurous traveler, the fear of the unknown crept in during the planning stages. Visiting places like West Africa, so different than the US, introduces an additional layer of complexity and anxiety. Challenging issues included health and safety, hygiene, privacy, food, sleep, finances, communication, and transportation. But, like traveling anywhere, patience, resourcefulness, and the willingness to ask questions, repeatedly, can solve most problems.

My connection to the NGO was crucial to my successful experience as a traveler. The staff and other volunteers regularly helped me and other new arrivals negotiate the complexities of transportation, shopping, and inter-cultural communication. Examples from my own observations include the local tendency towards expressing preferences subtly, which is often lost on direct Westerners, and a local frankness about money that causes awkwardness for Westerners reluctant to discuss personal finance. Often miscommunication was a very small incident. For example, to get someone's attention in this region, one hisses. One of the other Western volunteers was under the impression for quite some time that a hiss was like a catcall, disrespectful and sexualized. She hated to walk through town, subjected to the vendors hissing, until someone explained what it really meant. After that, she began hissing herself! Small interactions, like this example, seem so trivial when examined individually but in sum, over time, they have the potential to impact the travel experience and subsequent efficacy in other roles.

Volunteer

My global feminist perspective most substantially impacted the volunteer role; I was hyperaware of my privilege with respect to economic status, educational background, and race. However, in trying to be nonjudgmental and open-minded with locals, I became very judgmental of other Westerners. Because I had spent so much time thinking about appropriate behaviors and attitudes, I was frustrated when I saw other volunteers or NGO employees not thinking about

those ideas. I became aware of my double standards through reflection and the present autoethnographic analysis. My personal strategy for addressing this double standard remains an open question.

Similarly, the true value of my volunteer contribution is another lingering concern. I sincerely wished to engage in meaningful work, but ultimately I believe I had very little impact. Primarily volunteers with little or no instructional expertise led the NGO's educational programs. I developed some materials to guide volunteers through entry-level instructional design strategies and facilitation skills. I also led a workshop on basic mathematics skills at the request of the local women (Zarestky, In Press). I strongly suspect these initiatives were discarded or abandoned after my departure.

Teacher

As a university faculty member (in addition to being a doctoral student), I was challenged to separate out my mentoring and instructional experience during my interactions with other volunteers, primarily traditional undergraduate students from a variety of American and European universities working with the NGO as part of an internship program. With only one exception, my volunteer colleagues were women in their early twenties completing design, marketing, or business degrees, and were not so different from my own undergraduate students at Texas A&M University. I had to constantly resist the urge to advise and educate, and instead focus on being a supportive and respectful peer. While my educational expertise was crucial to my volunteer and research work, it was a hindrance to building relationships with other volunteers.

Researcher

Connecting with the NGO and gaining their support was relatively straightforward, as previously described, but working with participants in the field was a challenge. For example, although my institutions' Institutional Review Board (IRB) waived the documentation of consent, my research documents were still problematic; participants found the study information sheet intimidating because it was quite technical. Finding a balance between qualified professional researcher and relatable, trustworthy human being was a continuous balancing act.

Another challenge was the precedent set by other researchers the NGO had previously permitted to access their participants. Many local women felt burnt out on interviews, which was counterproductive to my own work. One woman stated, "they ask us, they come here, they ask, ask so many questions and [we] don't see anything coming out of it." At other times, women would agree to an interview but then behave in a resistant manner. For example, Edith (a pseudonym) agreed to participate in my study on the condition that I interview her immediately in the NGO's office lobby. Although she gave her consent, Edith's responses were terse and she avoided eye contact with me. My understanding of her from my conversations with NGO staff indicated that she was a very positive and upbeat person, but I got only short answers from her, and sensed her reluctance to elaborate when I would ask follow-up questions. At a loss to understand the situation, I terminated the interview early and gave her a pen (my usual gift to participants), which she seemed pleased to receive. She then used it to take notes in a subsequent training event where she actively voiced her opinions and asked good questions. I believe she spoke more during that event than during my whole interview with her! The interview with Edith was a low point in my data collection because clearly the experience was directly related to me but I could not explain what had gone wrong. Nevertheless, I needed to continue recruiting

participants and conducting interviews. I took a day off to collect my thoughts and regroup and the next interview I conducted was one of the best.

As a second example, my laptop computer died during my second week in West Africa. Certainly there was no Apple store in the area for repairs or replacement. I had redundant copies of all my files stored on an external hard drive and an online file storage website so nothing was lost, but I was technologically crippled until I could restore an old, formerly decommissioned, laptop on loan from the NGO. Switching my notes to pen and paper for a while was an inconvenient but necessary adaptation. Ultimately, my data collection success depended on my persistence and resilience in response to setbacks.

Adult Learner

Lastly, as a learner, I was uncomfortable with the difference between my hopes for the experience and the actual experience. Based on the website and publicity materials, I had high expectations of the NGO's work and anticipated engaging with a robust educational program. I was disappointed that only two educational events occurred during my five weeks of fieldwork. I expected to learn about an NGO's successful educational programs but instead learned how difficult international and cross-cultural collaborations are to run and maintain. I struggled, and still continue to struggle, to accept the NGO's actual contribution to the local context, as opposed to the contribution I had anticipated.

Discussion

From the findings related to the various roles I experienced while planning and executing my fieldwork, the activities and actions that made the research possible were largely based on my willingness to ask questions (beginning with the initial request to the NGO through to participant recruitment), reflect on the appropriateness of my behavior in any given context, and adapt to changing circumstances. No single role guaranteed my success but my movement among roles and ability to draw from or suppress them as the situation required contributed to the necessary resilience for completing the original study.

I had hoped to find an NGO with educational programs that might serve as a positive example for others, staffed by employees and volunteers with a clear vision for their work and an ability to engage with sensitivity in a cross-cultural collaboration. I aspired to effective volunteerism and a data collection process that was respectful of my participants and the organization. In actuality, the NGO's educational programs were struggling from a lack of resources and overreliance on inexperienced student interns and my volunteer work with the educational programs was likely a fleeting contribution. I believe I collected my data with as much sensitivity as a novice researcher can, and the original research will inform my future work, but ultimately the original study had little or no impact for the NGO upon which I focused. Coming to terms with the difference between my hopes and aspirations and the actual experience and outcomes remains a topic for reflection as I continue to develop my research agenda.

During fieldwork, relationships with NGO employees and volunteers were key to successful data collection and navigating a foreign environment. Support from these colleagues enabled me to rebound from setbacks and prevent some common foreigner missteps. Barriers to research were the same as those the NGO itself faced, including business practices grounded in the local West African culture, negotiating the complexities of everyday life (e.g. transportation between sites), and limited resources including both time and money.

Conclusions and Implications

As a result of the present study, I wish to highlight the feasibility of international adult education research while providing some practical insight into the challenges researchers may encounter. International research can be a very isolating and personally disruptive experience in addition to the practical and logistical challenges of working abroad. The present study's findings can inform the strategies and agendas of others who wish to engage in international adult education research. Such research could then be used to expand our field's contribution to the theory and practice of international adult education and engage with issues of globalization and social justice.

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Infusing Adult Learning Theory in a Traditional University Classroom: An Alternate Approach to Freshman Orientation

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Abstract: The purpose of this study was to measure differences in freshmen expectations between the first and last days of a required 8-week orientation course. The course was taught using adult learning theory as a framework, incorporating adult learning principles as instructional strategies for a traditional population of learners.

Introduction

University freshmen are in a unique stage of life that embodies the definition of transition. Stuck in a period of time where they are considered adults who are just beginning to provide for themselves, new freshmen are thrust into a world that demands they make important life decisions with little room for poor choices. This is complicated by the fact that new freshmen are typically living away from home for the first time. Time management, study skills, and developing independence and autonomy are all skills new freshmen must acquire to enjoy success throughout their undergraduate careers. Universities play a role in helping them develop these skills and manage their expectations of their first year.

Previous research shows that there is a disconnect between first-year university students' perceived expectations and their actual experiences. This is due, in part, to inflated attitudes toward how they will adjust to the academic and social rigors of university life. But, universities also play a role in this by expecting new students to be independent learners, while stunting their ability by providing a rigid curriculum that may not encourage independent learning. Unrealistic expectations of both students and the university may impact the confidence of learners and therefore their ability to engage in independent learning. The university (administration, faculty, and staff) must work with them to identify and support realistic expectations, and create an academic environment that nurtures autonomy and encourages independent learning.

Background

Results from a university-wide survey conducted by Crisp et al. (2009) suggest there is "sometimes a significant difference between the students' expectations and the experiences institutions are prepared to offer" (p. 13). Pithers and Holland (2006) found that universities typically dictate information to students based on the university's expectations, not the expectations of the students. Smith and Werlieb (2005) found similar results in a study of first-year pre-business students by "showing a disconnect in students' prematriculation expectations and their actual first-year experiences" (p. 166). They found that students with academic or social expectations that were too high had lower first-year GPAs than those with just average expectations. Their findings also illustrate this disconnect by highlighting that college professors *expect* new freshmen to be able to engage in independent learning (emphasis added). In a study conducted at a mid-sized Midwestern university, Krallman and Holcomb (1997) found that differences in new students' expectations varied greatly between a pre- and post-orientation

experience. Their pre-orientation results showed that students "appear to be very confident in their preparation to perform college-level work and to participate actively in taking responsibility for their own learning. Post-orientation figures show a dramatic change in the students' emotional reactions to whether or not they are prepared to do college-level work" (p.118).

Methods

Instructional strategies typically found in adult learning settings were employed while teaching this course. Specifically, the students were exposed to shared-authority by working collaboratively with the instructor to design the content and delivery methods for the course. Other examples include being asked to draw from their own experiences in high school and make conclusions about how their experiences would be different at the university, and experiencing self-directed learning by teaching themselves a portion of the content, and then teaching that content to the class.

Roundtable Discussion

Findings from this study highlight some important trends and reveal opportunities for future research. For example, expectations regarding mastering course material, effective management of time, ability to balance academic and other aspects of life, and living away from home changed throughout the 8-week course, as did their interest to engage in independent learning. During this roundtable discussion, participants will be asked to engage in a discussion regarding these findings and the implications for instruction in higher education.

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Living and Learning with Chronic Disease: Toward Better Methods of Education

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Keywords: chronic disease, learning, education, identity

Abstract: Learning to live with a chronic disease is a lifelong endeavor. Literature concerning learning, identity, and education as it relates to chronic illness are reviewed. Session participants will discuss best practices regarding learning and health education for the chronically ill.

Chronic diseases affect nearly half of the non-institutionalized civilian population of the United States and 25% of the population has more than one chronic condition (Ward, Shiller & Goodman, 2014). Roughly 48% of all deaths in the US can be attributed to cancer or cardiovascular disease (Centers for Disease Control and Prevention, 2014). A chronic disease is a disease that cannot be cured that lasts more than three months such as diabetes (MedicineNet.com, 2014).

Learning to live with a chronic illness is a lifetime endeavor. Often, individuals with chronic disease experience psychological and physical changes as they learn to live with their disease(s). Individuals have addressed the types of learning regarding chronic illness including self-directed learning (Rager, 2004) and transformative learning (Merriam, Courtenay & Reeves, 2000), Likewise, concerns regarding chronic illness and identity issues have been addressed (e.g. Thornhill, Lyons, Nouwen & Lip, 2008) as well as the effect of race on living with chronic illness (e.g.Rao, Pryor, Gaddist & Mayer, 2008).

Like learning and identity development, learning and education are similarly intertwined. Peer or professionally-led support/education groups are a topic of interest. Researchers have discussed the effectiveness of chronic disease self-management programs (e.g. Lorig, Ritter & Pifer, 2014). In a literature review of individuals living with cancer, self-management groups decreased "symptom distress, uncertainty" and positively affected "communication" and quality of life (McCorkle, et al., 2011, p. 56). Group-based patient education groups improve individuals' coping skills (Håkanson, et al., 2011), self-efficacy (Farrell, Wicks & Martin, 2004), and improve health (Chodosh et. al, 2005). Yet, income, education and racial minority status often affects access to correct health information (Kim, Moran, Wilkin & Ball-Rokeach, 2011). In in many studies concerning health education, group participants did not appear to have input regarding program content, raising the question about the importance of stakeholders' voices in program planning (Cervero & Wilson, 1994).

Purpose of Roundtable

The purpose of this roundtable is two-fold: (1) To briefly review literature concerning chronic illness as it relates to learning, identity, and education and (2) to brainstorm adult

education methods or strategies that can be used to improve health education especially as it regards marginalized populations.

Roundtable Activities

Roundtable attendees and the facilitators will be invited to provide examples of challenges they have faced regarding learning about and/or teaching about chronic diseases. It is hoped that this discussion will help those struggling with issues related to chronic illness learning and education as well as provide a forum for potential "best practices" regarding learning about and teaching about chronic diseases. Given the holistic nature of treating a chronic illness it is possible that issues of discussing how best to address aspects of individuals' experiences such as spirituality, sexuality, and work in a group setting will also be topics of discussion.

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The Matter of Morality: Examining Moral-Ethics as a Tenet of Transformative Learning

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Abstract: Experience, a common denominator for all adults, is one of the core elements in teaching transformative learning and making meaning (Cranton, 2006). Key in building the educational foundation of transformation, "the way in which individuals make meaning of their experience facilitates growth and learning (Merriam & Brockett, 2007, p. 141). Transformative learning, as an educational theory, calls for the adult learner to re-examine long held beliefs that are built upon personal experiences. Assessing those individual experiences while considering the shared experiences of others may result in a converted frame of reference.

A frame of reference is our mindset that filters how we engage with the world and make meaning. Mezirow (2009) defines frames of reference as, "structures of assumptions and expectations on which our thoughts, feelings, and habits are based" (p. 22). Comprised of our habit of mind and point of view, our frame of reference reflects the very core of who we are: our culture, language, values, and personal preferences all encompass our frame of reference. Theoretically, in order for learning to take place, transformation of one's frame of reference— specifically habit of mind is necessary.

Habits of mind consist of the broad assumptions from which we see the world. "A habit of mind is a way of seeing the world based on our background, experience, culture, and personality" (Cranton, 2006, p. 25); because the dimensions that comprise a habit of mind are socially constructed they can be deconstructed—thus paving the way for a possible transformation in how one makes meaning. There are six habits of mind noted by Mezirow (2000): (a) epistemic habits of mind which consists of the ways we understand and use knowledge as well as how we learn, (b) sociolinguistic habits of mind are grounded in social norms, cultural interpretations of signs, symbols, and use of language, (c) psychological habits of mind speaks to personality types or traits, individual needs, perceptions, and examinations and expectations of self, (d) philosophical habits of mind are based on personal philosophies, religious beliefs and transcendental worldviews, (e) aesthetic habits of minds are our values, attitudes, personal tastes, and standards of beauty, and (f) moral-ethical habits of mind refer to our conscience and moral norms (Cranton, 2006). An understanding of the function of habit of mind is essential in fostering transformation on both an individual and a collective level.

There has been much discussion about the first five types of habit of mind and their contribution and function within the transformative learning process (Cranton, 2006; Mezirow & Taylor, et. al, 2009). But probably the most under researched habit of mind mentioned by Mezirow is morality and ethics and its role in transformative learning. There has been some discussion about the role of morality and ethics in organizational transformation as an ideological critique (Mezirow, 2000) and social evolution (Brookfield, 1998) but there is a lack of scholarship around this particular tenant of transformative learning; be it on the individual or organizational level.

The six platforms for habit of mind are not independent of each other but rather influence and interrelate with each other (Cranton, 2006). If this is the intent in ascribing to multiple ways of understanding habit of mind then one cannot fully understand all states of habit of mind until the issue of morality and ethics is better developed within the theory of transformative learning. This roundtable will serve as a line of inquiry concerning morality and ethics as it relates to transformative learning.

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Readability of Instructional Materials and Usability of Online Learning Environment: Their Relations to the Development of Authentic and Contingent Knowledge

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Keywords: online learning environment, usability, readability, integral theory

Abstract: This research project correlates authentic knowledge with the readability of instructional materials and contingent knowledge with usability of the online learning environment. Based on thematic analyses in above two areas, we propose a model that governs how adult learners develop authentic and contingent knowledge in an intertwined manner.

Context and the Research Problem

In online environment, adult learners often learn by reading in twofold. First, they read content materials to develop skills for the intended learning outcomes, and second, they read to following directions and navigate the learning environment. While reading content constitutes genuine skills and authentic knowledge transferable across contexts, reading for navigation and direction constitutes contingent knowledge, specific to the learning environment. To this end, learners often focus on learning behaviors toward contingent knowledge as opposed to authentic knowledge. This research study juxtaposes the accessibilities of authentic knowledge and contingent knowledge by examining readability of content materials and usability of the learning environment respectively. Using Edwards' integral learning as the theoretical underpinning, the research questions are: (1) How does readability of math texts influence student development of a math concept? (2) How does readability influence usability of course materials and/or environment? (3) How does usability benefit contingent knowledge and help learner navigate the learning environment? (4) And how do both readability of materials and usability of environment foster authentic over contingent learning in adults?

Readability in Learning Authentic Knowledge

This study defines authentic knowledge as content knowledge that can be transferred from one learning environment and another. A remedial (developmental) math topic will be chosen and several math text passages will be reviewed from various sources to assess the readability of these texts and from the learners' perspectives. The criterion of readability reviewed includes several established readability formulas and measures. The goal of this phase of the study is provide a content analysis of sample texts of a math topic and explore the impact of readability on learning engagement.

Usability in the Learning Contingent Knowledge

As Goto and Cotler (2002) and Nielson (1995) state, the usability of learning environment is defined as the way a user actually navigates, finds information, and interacts with the learning materials. Two simulated courses will be used to survey learners to examine how usability may affect them navigating the learning environments. Usability is important as it lessens the

'cognitive load' of the student learner, minimizing frustration and to encourage students to participate in the course (Rubin, 1994). Thus, learners spend less time finding what they need in the mere operation of the LMS (contingent knowledge). The preliminary research regarding prior online course experience indicates less 'usable' courses demand more cognitive load and contingent knowledge. A more highly usable course allows a learner to move more quickly to more enduring, authentic learning.

Uniting Authentic and Contingent knowledge

The two portions of this study provide data and results to inform theoretical models. Adapting from Wilber's Integral Model (Wilber, 2000; Esbjörn-Hargens, 2006, 2009; Martin, 2008), Edwards (2005) proposed an integral learning model that cycles in four stages: (1) *Agentic* Learning, (2) *Abstract* Learning, (3) *Communal* Learning, and (4) *Concrete* Learning, with these stages corresponds to:

- What is happening? (From *agentic* to *abstract* through reflection)
- What does it mean? (From *abstract* to *communal* through interpreting/meaning)
- What have we learned? (From *communal* to *concrete* through testing)
- What do we do? (From *concrete* to *agentic* through acting)

In this case, Edwards' (2005) model characterizes the intertwining properties where readability for authentic knowledge development takes place in *acting* and *agentic* learning, and the usability, and the usability for contingent knowledge development takes place in *communal* and *concrete* learning. Learners need to activate not only metacognitive strategies (i.e. Cognitive load) for reading texts, but also for the self-regulation of using online instructional design, especially in their understanding of the macrostructure of the text and the content it presents (Lee & Wu, 2013). While this is a mid-term report, the study continues to undergo data collection and analyses, and a future report on the research could provide insights to practitioners on how to address those pre-conceived adult learner's assumptions, as well as better design learning activities for acquiring authentic knowledge. The Roundtable Session participants will be engaged in an interactive discussion of this topic.

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Photolanguage as a Research Tool in Adult and Community Education

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Keywords: photolanguage, reflection, environmental justice, community sustainability

Abstract: Photolanguage facilitates reflection and discussion in small group settings. It is useful as a research tool as it elicits rich data for analysis. Used in an environmental justice community, the use of Photolanguage provided insight into participants' motives, involvement in, and vision for a redevelopment project.

Overview of Photolanguage

Photolanguage is the use of photographs to engage participants in reflective discussion, uncover implicit assumptions and facilitate personal expression in small groups (Better Evaluation, 2014). As a tool to aid in communication eliciting verbal data, it is also a research tool. Photolanguage is a simple technique in which a collection of photographs is compiled. Photos are displayed and participants select one image that resonates with them. Participants then share their reactions to the photograph, in relation to focus questions provided by a facilitator.

Photolanguage and Community Sustainability

Photolanguage's application as a research tool is exemplified by reviewing the results of a session conducted in an environmental justice community. This community (rural, African American, southern) was engaged in redeveloping an abandoned school into a facility to serve community-identified needs. Photolanguage was utilized to research community sentiment and gather input on the redevelopment project. Data collected were responses to the following prompts: reason for choosing image or recollection about the image, vision for reuse of the school, and their potential role in the redevelopment process. A content analysis was conducted on the qualitative data using grounded theory method to discover the patterns, themes and categories of the participants' reactions to their chosen photo.

The main themes were motivation, involvement, and use/activity. Motivations are the reasons for image selection. Involvement is participants' self-identified roles in redevelopment efforts, and use/ activity is participants' ideas of the potential reuse options for the school.

Motivation

Participants' reasons for their image selections were related to past experiences at the school and future possibilities for redevelopment and reuse. Participants who cited past experiences were typically alumni and comments were related to activities in which they participated. Participants also connected images of the school to their relationships with others. As one participant shared, "this room was the cafeteria. This room holds many special memories from my childhood. Love-laughter-support! I hear it crying for HELP!" (Alumna, 2014).

Future possibilities were also reasons for choosing images. Several participants noted aesthetic reasons for their choices, citing their attraction to cleanliness, furnishings or landscaping. These aesthetic reasons were sometimes paired with hopeful sentiments, such as one comment about the example of another school, "I like this picture because its reveals the hope for the future - education" (Alum, 2014). This vision of the future is further explored by

another participant. "I would love to see it (the cafeteria) restored as a new and improved cafeteria for meetings, family gatherings and community type fellowships" (Alumna, 2014).

Participants' motivations for image selection were related to their past experiences with the school and the future possibilities for its reuse. Analysis of these motivations revealed that overall adult participants had cherished memories of a vibrant and active setting which provided them with a support network. Participants who made image selections based on the future possibilities reveal hopeful desires for a redeveloped school that can provide the family and community connections lost when the school fell into disuse.

Involvement

Some participants' reactions contained indications of their willingness to be involved in redeveloping the school. These reactions fell into two categories: support provided during the redevelopment effort and supporting programming after redevelopment.

Involvement during the redevelopment effort was mentioned by both adult and youth participants. Adult involvement was discussed in terms of helping with fundraising and garnering additional support for the redevelopment effort. Youth involvement focused on the physical aspects of redeveloping the building. The youth expressed intentions to help clean, paint, and decorate the building. Statements about programming support for the school were solely discussed by youth participants. Their perceived roles ranged from maintaining the building, being involved with music and arts and craft to initiating an obesity program.

Participants' statements related to involvement express a desire to be involved in restoring a community asset, as well as identifying roles that indicate willingness to take ownership of the process and the asset.

Use or Activity

Participants' reactions to images contained insight into the uses a redeveloped school could provide. These comments can be divided into two categories, immediate gains and broader impacts. Immediate gains include providing activities for local and regional residents such as sports, plays, job training programs, and space for meetings and family and community events. It would also restore a valued piece of history and community connection.

A useable community center will have an economic impact. One participant supports the redevelopment "so we can have [city] activities in [our city] and not [a neighboring city]. Bring the money home" (Alum, 2014). It is also viewed as a way to address the needs of area youth. Programming provided by the community members would restore an important benefit lost when the school closed. "It would be wonderful if we could get teachers of our own peers to teach our children" (Alumna, 2014). A redeveloped school repurposed into a multiuse facility focused on community needs would provide immediate gains to users from the local and regional community, as well facilitate impacts that address larger, systemic issues.

Conclusion

The use of Photolanguage provided a mechanism for a community engaged in a redevelopment process to develop a shared understanding of their motivations for redeveloping a blighted property, their visions for its reuse, and their roles in bringing their vision into being. Such shared understanding emerge through parallel processes: participation in a reflective process and through documentation and analysis of that process.

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Faculty Development: Measuring Unintended Consequences of Individual Participation in a Community of Practice

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Abstract: The purpose of this study is to explore the impact of outcomes associated with self-directed learners' participation in a Community of Practice (CoP) for faculty teaching in an online environment. The research examines how faculty members perceive their involvement impacts their teaching.

Introduction

A Community of Practice (CoP) is formed when a group of people share an interest related to work, leisure, or the business of life, and they increase their knowledge through the process of sharing information and serving as resources for one another. Learning may be the impetus for coming together, or it may be a chance outcome. The group is distinguished from other types of groups by its member's commitment to a shared topic or endeavor and the knowledge-building that comes from regular interaction (Wenger, 1998). Members of a CoP share their expertise, solve problems, and discuss and develop innovative practices. Often they co-construct tools and a common language to help them do their jobs better, and their collective knowledge sets them apart from others (Wenger, McDermott, & Snyder, 2002).

CoP's are characterized by the domain, the community, and the practice. The domain is the area of interest or inquiry, and the shared practice that distinguishes members of the group from others groups. The community refers to the relationships that are formed that facilitate and promote collaborative learning, and the sharing of information and knowledge. The practice refers to collections of resources, knowledge, and ways of doing things and solving problems. It is the shared repertoire that advances practice.

Faculty Development

Faculty development programs should address technology, content, and pedagogy while providing a community of support for faculty who teach online (Baran & Correia, 2014). Faculty members teaching online courses are looking for informal experiences that cover more than technical use of the course management system (Taylor & McQuiggan, 2008). Teaching online can be an isolating experience and often results in an increased workload. Communities of practice that include faculty, instructional designers, librarians, and other academic support staff create opportunities for social learning, working collaboratively, and sharing best practices (Howell, et al., 2004).

Methods

A design-based research approach was used in this study. Design-based research brings researchers and practitioners together in the design of educational interventions used to generate theory and improve practice (Plomp & Nieveen, 2007; Wang & Hannafin, 2005). It is an iterative process that includes at least three phases: research, prototyping, and assessment (Plomp, 2007). This study is based on guidelines developed using the ADDIE model (analyze,

design, develop, implement, and evaluate) as a framework for the design-based research process (Bond & Lockee, 2014).

During the analysis phase of the study, a survey was administered to the University of Arkansas faculty who teach online. Results of the survey were used, along with institutional goals and an evaluation of current offerings, to conduct a gap analysis. In the second phase of the study, online faculty will be asked to participate in a community of practice designed to share knowledge and report best practices related to online pedagogical challenges. Data collection methods will include observational field notes taken during community of practice meetings and virtual communication, face-to-face interviews with participants, and an online focus group. The results will be documented throughout the process and used in refining the design of the community of practice to mitigate risks to the success of the community.

Roundtable Discussion

The purpose of this roundtable discussion will be to describe the study and share findings from the first phase of research with the group. Participants will be asked to engage in scholarly debate about issues surrounding communities of practice and their design, including how these communities might be structured (formally? informally?) to enhance participation and quality, and how best to measure unintended consequences of involvement. This is exploratory research, so participants will be encouraged to consider how findings might inform adult educators and those who work with faculty development initiatives.

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The Influence of Embodied Cultural Capital on the Retention and Matriculation Adults Entering College

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Keywords: embodied cultural capital, cultural capital, non-traditional students

Abstract: The purpose of this paper is to highlight the challenges of non-traditional students entering college and to offer suggestions on research that addresses these challenges. Embodied cultural capital is the core of who we are and how we define ourselves. It is through this capital that an individual identifies their authentic self. Embodied cultural capital is derived from one's life-long investment in education from all sources including community, family and schooling.

Introduction

Embodied cultural capital is the process and construct that determines and strongly influences our personal choices, as it is what we observe, mock, value and 'embody'. Pierre Bourdieu (1984) introduced Embodied Cultural Capital as a construct that influences the success of students. Embodied capital is argued to be the most significant influence; however unlike other forms of capital (social, economic, etc.) obtaining embodied capital is largely out of the individuals' control as it is developed from birth. Bourdieu (1986) defined embodied capital as consisting of both the consciously acquired and the passively inherited attributes of one's self usually from the family through socialization of culture and traditions. Embodied cultural capital is not transferrable as an inheritance; it is acquired over time as it influences character and way of thinking, which in turn becomes more attentive to or primed to receive similar influences. The embodied state is what the individual [is] as identified by the self. Embodied capital can be increased by investing time into self-improvement in the form of learning. However, the individual must believe that the action or improvement is natural and right in order for it to become embodied (Bourdieu, 1991). "It is critical to fully comprehend the fact that the very attitudes, beliefs, and dispositions that become embodied cannot be transmitted instantaneously; they come with time, engagement, practice and want" (Hampton-Garland, 2009).

Background

Adult college students who begin college after the age of twenty-five face challenges beyond that of succeeding in the classroom. Unlike traditional students their responsibilities are great often including home, work and children. These responsibilities inherently come with challenges that overwhelm most, but to add to it the desire to obtain an education is laudable and yet often overwhelming. Embodied cultural capital becomes priceless once completed, but the journey is less than a smooth ride, but more like the potholes found on a city street after a winter of ice and snow followed by the harsh salt that quickly melts the menacing weather while leaving a destructive path. The review of this qualitative study offered insight into the thoughts, mindsets and actions of six diverse students and their schooling experiences. This qualitative study analyzed an interview protocol that included what I perceived as the three primary areas of life where embodied cultural capital would most likely be displayed including within the community,

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family and schooling environments. Participants were interviewed multiple times using a cross-section of questions regarding common experiences in each of the areas. Questions such as: What do people who live here believe about education? Religion? Politics? When did you first start thinking about going to college? How did thinking about going to college make you feel? Each of these and other questions helps ensure that a meaningful understanding would explain the influence that our early messages and environment have on our future success. This is certainly understood and revealed throughout life, but the perception that the most important requirement for success in schooling was intelligence if not debunked should be an area for long and serious debate and inquiry.

Application to Adult Education

Application to adult education and further conversation based on reviewed literature and insights gained through completing the research project, the ability to engage in focused adult education research requires time, professional identity and skills, sensitivity and respect, and negotiation. Adult educators, politicians, funders and others interested in providing opportunities for adults to successfully complete their educational pursuits have ignored the capital garnered by individuals throughout their lives. One primary question that arises is how can embodied values, beliefs, observations and experiences ingrained in the very fabric of an individual diminish their perseverance and how can educators' aware of learning styles, methods and adult development teach using a model of instruction that also diminishes negative beliefs and empower adult learners? Considering the multiple layers of challenges faced by adult learners and their pursuit of opportunity through the acquisition of education requires that research must be conducted on how to help learners and educators recognize the oftentimes unknown barriers to education such as those presented when embodied cultural capital is studied. Additionally, embarking on interdisciplinary research (psychology, sociology and education) that poses such questions as "how are adult educators and those working in higher education working through the challenges of embodied cultural capital and preparing students and faculty successfully complete their educational pursuits", must be studied. Adult education has become traditional education and just as we continue to revisit our understanding and approaches to compulsory education and traditional higher education it is imperative that our largest body of learners become a primary focus in research arenas.

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Microaggressions Among Online Graduate Students

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Abstract: Microaggressions are brief, everyday exchanges that send denigrating messages to a target group. This study analyzes empirical data taken from a graduate multicultural course taught online. The study explores the various ways interactions between adult students demonstrate forms of microaggressions.

Introduction

The demand for higher education institutions to offer online courses competitive, flexible, and equivalent to traditional students attending the brick and mortar institution is still growing. This demand is forcing institutions to look at delivering degrees completely online. Along with all of the courses being offered online, this phenomenon permits to anyone anywhere in the world being able to complete a class or an entire degree. Any student with the means and desire can enroll in these online courses. This occurrence greatly impacts the diversity in the online classroom. Faculty and students must be aware of the growing diversity which, is not without challenges for faculty and students as they never meet face-to-face. This relationship has a tendency to not allow knowing the traits of classmates and faculty member, such as: age, race, gender, ethnicity, disabilities, or religious affiliation along with many other personality traits. The distance as well as varied learning activities for the course may lead to miscommunications and misinterpretation of written text. In this study, microaggressions of under-represented groups are being studied to help create awareness for both students and faculty and enrichment of the classroom experience of the online learner.

Background

Microaggressions are "brief, everyday exchanges that send denigrating messages" to a target group like multicultural and multiracial persons, religious and ethnic minorities, women, persons with disabilities, and LGBT individuals (Sue & Sue, 2008) along with other under-represented socio-cultural groups. They are subtle in nature and can be manifested as verbal or nonverbal, visual, written, or behavioral actions. Microaggressions can be enacted automatically and unconsciously (Solorzano, Ceja, & Yosso, 2000). Microaggressive exchanges are so pervasive and automatic in daily conversations and interactions that they are often dismissed and glossed over as being innocent and innocuous (Sue & Constantine, 2007). They are extremely damaging because they impair classroom performance and workplace productivity by creating emotional turmoil and depleting psychological resources (Sue, 2010) for all under-represented groups. While significant research that has been conducted on microaggressions are generally discussed from the perspective of race and racism (Solorzano, Ceja, & Yosso, 2000; Sue et al., 2007), this study will utilize discourse analysis to look at written text in message boards to find patterns of microaggressions and will take into consideration any marginalized group in our

society who may become targets: people of color, women, lesbian/gay/bisexual/transgendered people (LGBTs), those with disabilities, religious minorities, and so on" (Sue, 2010, p. 3). "Many adult online students have responsibilities in their life that needs to take into account simultaneously as they participate in their online courses (Hrastinski & Jaldemark, 2012, p.255). "Complexity reaches a new level in online education while the facilitation of such participation comprises both offline and online aspects (Hrastinski & Jaldemark, 2012, p.255).

Implications for Adult Educators

       With recent events in Ferguson, Missouri with riots erupting involving protests about racial profiling and the local police and a social media video going viral from a fraternity on the campus of the University of Oklahoma, it becomes apparent that racism and prejudices still surround us in society today. This research builds on the foundational work by Derald Wing Sue to open the communication lines about verbal slights to marginalized groups. Without hardly trying, just about every person can give an example of a comment that was taken personally and resulted in hurt feelings. In the book *The Handbook of Race and Adult Education,* the authors stated "we think that engaging in discourse about race and racism may lead to changing structures and systems of oppression and marginalization"(2010, p.4) and this study will build on that thinking but go deeper than just race, but all types of marginalized groups. With access to education through the utilization of technology, educators cannot leave out the online classroom. Most of the engagement in the course is with the discussion boards. Educators need to be aware and recognize these slights so that all students enrolled in the course feel they are in a safe learning environment. Now is the time to begin the discussions in order to affect change and create a safe learning environment both in the classroom and online for all marginalized groups.

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Addressing Issues for Graduate Students who are Single Parents with Dependent Children: What is the Role of Adult Education?

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Abstract: The purpose of this roundtable is to begin unveiling the experience of the graduate student who is also a single parent, while also suggesting supportive programs to improve their recruitment and success. This adult student population is underserved. Understanding their challenges is necessary to improve resources and student success.

Single parents face many unique obstacles, many of them related to the delicate balancing act of childcare and professional or educational obligations. Much has been discovered about the single parent family (McCreary & Dancy, 2004; Usdansky, 2009), especially single mothers in poverty (i.e., Adair, 2010; Cerven, 2013). Some research addresses single parents in adult basic education (Stanfel, 1996) and community college certification programs (Carroll, Kersh, Sullivan, & Fincher, 2012; Gault, Reichlin, & Roman, 2014; Miller, Gault, & Thorman, 2011). Increasingly, research investigates single parents pursuing their first two or four year degree (Cerven, 2013; Lovell, 2014; Nelson, Froehner, & Gault, 2013). Little, however, defines the challenges and significance of single parents in graduate school (Adair, 2010; Springer, Parker, & Leviten-Reid, 2008).

The benefits of higher education completion for the student in terms economic and social mobility (Cerven, 2013) or the intergenerational educational and social benefits to the student's child (or children) (de Lange, Dronkers, & Wolbers, 2014) are no less than any other student or student family. However, tools designed for traditional students (without dependents) or adapted for two parent families are less effective for single parents (Schumacher, 2013). In a continuing education landscape where nearly one quarter of undergraduates have dependent children and one half of these parent students are single parents (Miller et al., 2011), three-quarters of single parent students are low-income (Schumacher, 2013), low-income student enrollment rise, and family support programs for students decline (Adair, 2010), addressing the issues of the least of these, the low-income single parent student, is critical to educational access and social mobility of families.

Graduate students who are single parents and low-income have similar needs as undergraduates, but not all of the same resources. Both juggle multiple roles as student, professional, and sole care-giver. However, the majority of research, data, and policy provide insights to adult education and community college single parent student populations with a growing amount of understanding and innovation concerning undergraduate single parent students. The single parent graduate student does not have the student support programs of undergraduates, the counseling resources of community college programs, nor do they qualify for the same need based grant programs. This student population is practically invisible and

accommodations generally made on a student by student basis without planning or policy (Springer et al., 2008). The economic overreach, the stress of a graduate program, and the ongoing responsibility of single parenting is generally unexplored. The care-giving responsibilities of low-income parent graduate students, especially single parents, has to be addressed or other efforts to improve access will fall short (Nelson et al., 2013).

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Failure was not an Option: The Lived Experiences of African Ameripean Male Graduates in Doctoral Programs at Historical Black Universities and Predominantly White Universities

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Abstract: The purpose of this qualitative case study was to compare the lived experiences of African Ameripean male doctoral graduates from historical Black universities (HBCUs) and predominately White institutions (PWIs), their encounters with racism, and factors that contributed to the overall success for their attainment of a doctoral degree.

Statement of the Problem

Various forms of racism are among the most pressing and complex issues faced by African Ameripean males in American higher education (Harper, 2012). The impact of intellectual, institutional, and individual racism experienced by African Ameripean males on a daily basis are sometimes overlooked. The motivation for this study came from my own personal experience of being an African Ameripean male doctoral student, and being a product of predominately White academic institutions after my third grade elementary school integration; an experience that has become a politically and socially systemic engaging life-journey, and speaks to the factors that contributed to my overall educational success. The "life-journey" I speak about has also heightened my awareness and concern about the minimal amount of research conducted by past scholars regarding the African Ameripean students' doctoral experiences, in particular the African Ameripean male who attended a historically Black university (HBCU) or a predominately White institution (PWI).

Theoretical Framework

The theoretical frameworks of Africentrism: coping mechanisms, selfethnic identity, and the theory of selfethnic reflectors (Colin, 1989), and the tenets of Critical Race Theory: marginalization-isolation, racial oppression, and microaggressions (Delgado & Stefancic, 2012, pg. 167) informed this study and were used to analyze the data obtained from the interviews. The participants in this study were asked questions about their experiences with racism, and the factors that contributed to their overall success for earning a doctoral degree.

Research Design

In that this qualitative study focuses on gaining an understanding of how African Ameripean males made meaning of their actual lived experiences and encounters with racism while pursuing a doctoral degree, and identifies and analyzes the factors that promoted their success at both historical Black universities and predominately White universities, an interpretive research design was chosen for this study (Denzin & Lincoln, 2011, p. 582; Henderson, 2001, p. 67). The four research questions that guided this study were:

- What were the key factors that contributed to the academic success of African Ameripean male doctoral students at two different types of institutions?

- What racist encounters did African Ameripean males experience while in pursuit of their doctoral degree?

- What culturally grounded coping mechanisms did African Ameripean male doctoral graduates use to deal with the challenge of racism?

- How and in what ways did racism play a role with the development of intraracial or interracial relationships at historical Black universities and predominately White universities?

Findings

The major findings derived from the data were that: (1) some forms of covert and overt racism continue to be evident at PWIs, and not as much at HBCUs for the participants interviewed; (2) effective coping strategies were developed over time, as it is critical to maintain a positive mental psyche and remain focused; and (3) failure was never an option from the very beginning of the participants academic journey, which is a standard of excellence and a key aspect of an African-centered paradigm.

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The Cross-Cultural Conditions of Trust

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Abstract: An important aspect of being an effective educator is gaining the trust of one's students. Nowhere is this more critical, and more challenging, than for our military leaders whose jobs require them to teach and train the service members of our allies and coalition partners. Participants in this roundtable will be invited to share their experiences of building cross-cultural trust in their classrooms, and to engage in a learning activity that explores how they view the behaviors that lead to trust.

In his book, The Skillful Teacher, Stephen Brookfield (1990, p.163) said, "Underlying all significant learning is the element of trust. Trust between teachers and students is the affective glue binding educational relationships together". Gary R. Howard (2007) asserts that the first step schools should take to ensure effective learning, especially when experiencing rapid shifts in the demographics of their student population, is to build trust between students and the staff and faculty. Although it is widely agreed that to be effective, educators must gain and maintain the trust of their students, they often find that it is difficult to do, especially in situations when their students come from different cultures. Nowhere is this more critical, and challenging, than for our military leaders who are assigned the duties of teaching and training the service members of our allies and strategic partners.

In his book, *The Speed of Trust*, Stephen M. R. Covey (2006) lists thirteen personal behaviors that will lead to trust relationships. Examples of these trust behaviors include:

- Right wrongs; be quick to admit mistakes and apologize. Make restitution when possible. Demonstrate personal humility and don't cover things up.

- Clarify expectations; disclose and reveal your expectations. Don't assume that your expectations are shared by others. Renegotiate them if required.

- Listen first; listen before you speak, and listen to understand. Don't assume that you know how others feel or see the world.

In an effort to increase intra-team trust among our deployed military units, we developed a learning activity in which the students would be placed into small groups to discuss these thirteen trust behaviors. They would then, in their small groups, select the three behaviors that they collectively felt were the most important for team members to demonstrate for their team to be successful when deployed to a combat zone (as they each would be upon graduation from the program). In accordance with transformative learning theory (Mezirow, 1997), we sought to have the learners engage in discourse about Covey's trust behaviors using their own personal experiences as analytical frameworks. The assignment to prioritize the behaviors was initially purely a mechanism to encourage deeper thought, consideration, and discourse.

However, over time, after conducting this activity with multiple classes, we noticed that a distinct pattern had emerged in which the student groups' prioritization of the trust behaviors appeared to correlate very strongly with the positions that they would subsequently be holding on their teams in combat. When viewed by team position, there was very little within group variance, but significant between group variance. These differences in priorities led to very rich

and interesting group discussions when the small groups each briefed the class on their selections.

The patterns that emerged over time led the leadership to seek explanation and greater understanding regarding how experience, culture and organizational responsibilities shape the way people develop trust relationships. When we subsequently conducted this learning activity with the graduate students of a business school in a large university located in the American northeast, 60% of the student groups independently selected the exact same three behaviors as the most important out of thirteen possible behaviors. Additionally, 100% of them selected two of the same behaviors. It is of interest that their selections differed significantly from all of the groups of the students in the military training program.

As we continued to investigate the cross-cultural conditions of trust, we initiated a study with the culturally-diverse faculty at a large military language school. In this study, we are exploring the degree to which culture impacted how they evaluate the other person's ability, benevolence, and integrity when making their decisions to trust or distrust (Dietz, 2011; Mayer, Davis, & Schoorman, 1995). In this study we are using the Critical Incident Technique (Butler, 1991; Scott, 1980) as the method to explore their trust decisions. Preliminary results have continued to indicate that culture and experiences significantly impact the behaviors that people look for and the ways that they make decisions to trust or distrust another. In light of the importance of trust between student and teacher, the impact culture, experience, and organizational role appear to have upon how we assess behaviors when determining whether or not to trust, and the trend of increasing cultural diversity in our classrooms, it appears essential that educators understand how trust can be developed and maintained across cultures. People attending this roundtable will be invited to participate in the trust behavior learning activity, and to share their own thoughts and experiences at building cross-cultural trust in their classrooms.

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Collective Impact in/for Adult Education: A Framework for Collective Action to Address Community Complexity and Resilience

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Abstract: We explore how adult educators may (re)position their praxis to focus on the social action goals of adult education by envisioning the possibilities of Collective Impact (CI) and evaluation capacity building. Implications emphasize the potential of achieving collective impact outcomes to address community complexity, resiliency, and systems-level change.

Introduction

Adult education has historically focused on catalyzing groups for collective learning and social action as a central mission (e.g., Brookfield & Holst, 2011; Cunningham, 1992; Foley, 1999). The scale and complexity of today's social and environmental problems demands lifelong, relational, and integrated learning processes and frameworks to engender aims of social justice and community resilience. Drawing upon the theoretical underpinnings of situated, network, and activity perspectives of learning (e.g., Edwards, Biesta, & Thorpe, 2009; Sawchuk, Duarte, & Elhammoumi, 2006), we can begin to more fully see the complexity that frames systems-based and networked approaches to social action in adult education. One such framework is Collective Impact (CI), an emerging theory of social change put forth by Kania and Kramer (2011, 2013). In practice, CI illustrates a commitment of a group of actors from different social sectors to a common agenda for solving a complex issue. CI is well suited for issues that are systemic rather than linear or technical in nature. CI initiatives are currently being used to address a wide variety of societal issues that fall within the purview of adult education, including healthcare, poverty, food security, and environmental sustainability.

Collective Impact Possibilities

The approach of CI is placed in contrast to "isolated impact," where groups primarily work alone to solve social problems. According to Kania and Kramer (2011, 2013), there are five conditions that, together, lead to meaningful results from CI. First, the group requires a "common agenda" where cross-sector participants have a shared vision for change including a collective understanding of the problem and a united approach to solving it through educational and organizational actions. Second, CI requires "shared measures" for collecting data and evaluating results consistently in the collaborative, ensuring that efforts remain aligned and participants hold each other accountable for the action. Third, CI requires mutually reinforcing activities where differentiated participant efforts are coordinated through a reciprocal action plan for learning. Fourth, "continuous communication" is required to build trust and reassure mutual objectives among stakeholders. Lastly, a "backbone organization" must support and coordinate the entire initiative.

We suggest that the theory base of CI can be used to explore the potential of achieving collective impact outcomes in adult education. Specially, we suggest that there are linkages with action research (Greenwood & Levin, 2007) and participatory and evaluation capacity building

(ECB) frameworks (Bourgeois & Cousins, 2013; Preskill & Boyle, 2008). Both action research and ECB approaches attempt to democratize and share knowledge generation processes. In these approaches, the expert researcher and/or evaluator are no longer uniquely at the helm (though she does still play an important role). The explicit emphasis of CI on collective learning and shared measures is another manifestation of this tendency. The field of evaluation has long struggled with the apparent tension between measurement options that are both standardized across a whole system (so as to allow for aggregation of data on common indicators and outcomes among multiple sites), and also contextualized (so as to address local realities and nuances) (Perrin, 1998). CI, augmented by approaches from action research and ECB, has the potential to work productively with this tension, while also offering new ways to conceptualize a praxis of community education for social change.

Implications for Praxis

Adult and community educators are often embedded in conditions of complexity. We suggest exploring the possibilities of CI to help us "see" within this complexity to enact new and creative spaces of action for resilient outcomes. This relies on our ability to embrace the power of evaluative thinking and critical intentionality, with the unpredictability of emergence in a way that enables communities to create new realities for themselves. Thus, we offer a number of questions to begin this dialogue in adult education, including: *what do CI initiatives look like? How are educators facilitating these systems-level learning experiences? How can participatory and evaluation capacity building inform CI?* It is this intersection of collective impact and collective action that we aim to address as critical, adult education praxis.

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Grit and the Adult Learner: Should We Be Thinking about Work Ethic?

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Keywords: adult learner, work ethic, grit, perseverance

Abstract: Research related to work ethic appears most frequently in psychology and business-related venues, with few publications in education. This roundtable encourages participants to explore whether thinking in terms of a learners' work ethic is an appropriate or potentially beneficial concept for adult educators.

Recent conversations and research streams have connected the concepts of grit, tenacity, and perseverance (Duckworth, 2013; Shechtman, DeBarger, Dornsife, Rosier, & Yarnall, 2013) to the persistence and academic success of younger learners. Duckworth, Peterson, Matthews, and Kelly (2007) defined grit "perseverance and passion for long-term goals … working strenuously toward challenges, maintaining effort and interest over years despite failure, adversity, and plateaus in progress" (p. 1087), and research demonstrates that those who demonstrate higher levels of grit also persevere longer when working on challenging tasks (e.g., Duckworth et al., 2007). While the idea of grit is emerging as a "red-hot word" (Hoover, 2012) for those interested in the persistence and retention of traditional-aged college students, it is not a term currently connected with the literature in adult education. Therefore, the first question on the table is whether adult educators who are seeking ways to better encourage students might benefit from considering the "gritty-ness" of their learners.

In talking with recent college graduates about their workplace learning, Olson (2010) found that participants referred to their own "good work ethic" as a key motivator when they were first on the job. These participants attributed their ability to endure frustrating work settings and insufficient training to the work ethic they had learned as children, but that they were also learning to value as adults. Several scales for measuring work ethic have been developed. Parkhurst, Fleisher, Skinner, Woehr, and Hawthorn-Embree (2011) used the Multidimensional Work Ethic Profile (MWEP), which defines work ethic in terms of attitudes toward: centrality of work, self reliance, hard work (belief in the virtues of hard work), pro-leisure attitudes, morality/ethics, delay of gratification, and wasted time. Parkhurst et al. found that participants who valued leisure more highly were more likely to choose lower-effort tasks, while those with higher "hard work" scores were more likely to choose higher-effort tasks, suggesting that there may be a connection between work ethic and the aspect of grit that promotes "working strenuously toward challenges" (Duckworth et al., 2007, p. 1087). This raises the second question: Are "work ethic" and "grit" complementary—or perhaps even synonymous—concepts?

A review of the literature reveals that research related to work ethic appears most frequently in psychology- and business-related venues (e.g., Kuhn, 2006; Parkhurst et al., 2011), with very few publications in education journals. Why is this? Are educators not interested in the effort put forth by learners? Of course we are. Embedded deep within the ethos of adult education is the drive to accompany adult learners as they pursue the learning that they have identified as important, for whatever reason. If work ethic promotes the achievement of these goals, then

work ethic is important. At the same time, work ethic—or perhaps more precisely "good" work ethic—hints at a normativity that many within adult education resist. "Good" compared to what? "Good" as defined by whom? "Good" as serving whose interests? In exploring these ideas, the third question emerges: Is it even appropriate for an adult educator to think in terms of a learner's work ethic?

The fourth potential question on the table—how can we help learners develop stronger work ethic—ultimately depends on how the earlier questions of "Is it beneficial?" "How do we define it?" and "Should we pay attention to it?" are addressed. If this is a helpful and appropriate concept, what strategies might allow learners to recognize the impact of work ethic on their own learner and how might the adult educator nurture and develop that work ethic? Considering these four questions will provide a base from which to evaluate the "fit-ness" of these two concepts—grit and work ethic—to the work and research we do as adult educators. This roundtable is presented as a forum to begin this conversation.

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Adult Learning and the Shrinking Globe

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Keywords: adult education, andragogy, vocational education, Western Europe, globalization.

Abstract: The purpose of this roundtable is to explore the evolution of Adult Education in several European nations relative to the United States and the advantages of the broadened European vision of adult learning as lifelong-lifewide. Through examining these practices we may discover options for inclusion in the United States.

The Evolution of Adult Education in Western Europe

To gain an understanding of the evolution of Adult Education in Western Europe one must first understand the social/political landscape of Western Europe and how it differs from our common frame of reference, the United States. The 18th and 19th centuries saw the emergence of the institutional basis for Adult Education in Europe; Mechanics Institutes and worker's colleges in Britain, and in Germany and Austria the Arbeiterbildung & Erwachsenenbildung evolve out of the Workers Education Movement (Savicevic, 1991). Adult educational offerings and practices have developed in response to local social, cultural and educational traditions, as well as to unique regional needs. Policies and legislation related to Adult Education vary by region and nation, and depend on national and local governmental structure. Common throughout the Western world is that both private and public funds and interests are focused on Adult Education; however the offices, agencies, organizations and their specific foci are greatly varied.

Andragogy, a Theory, a Model, or a Science?

Lifelong or 'Lifewide,' Learning (Reischmann, 2004) and Adult Education have their roots in Greek and Roman philosophy and thought (Savicevic, 1991). There has been much discussion in the literature about Adult Education, as well as the term "Andragogy" since its first noted used by Alexander Kapp in Germany in the 1800's (Reischmann, 2004; Savicevic, 1991). This discussion increased significantly in the last 40 years since Malcolm Knowles proposed his "Andragogical Model." Unlike in the United States, where Knowles' model predominates and Andragogy remains relatively confined to specific methods and application, much of Europe has adopted a wider view. In Europe, Andragogy has been seen as a moniker or name-space for an emerging science or discipline, as well as to describe a specific practice, or implementation of theories and practices within other disciplines (Poggeler, 1994). Understanding the origin and use of the word Andragogy, and what this may imply in different regions, is essential.

Global Economic Change and the World of Work

Free-market economics, the globalization of production and technological advancements in production have caused a shift of large-scale industrial and technological manufacturing to less expensive production centers in other countries such as: China, India, Asia and South and Central America. The result of this is the downsizing or complete cessation of production of many products in both the United States and in Europe, and thereby a shift of jobs to others divisions and sectors (Cheney, 2009; Singh, 1998). These displaced workers must enhance their skill-set or completely retrain for new areas of production and/or entry into new fields; without this re/training and effort they will remain unemployed. Given these conditions the demand in/for Adult Education has risen, and to meet this need, new programs and funds are being developed and devoted to this purpose. Vocational education, workplace skills, retraining and

continued professional education are the focus of many programs in European nations (Mulenga, 2006).

The Potential Promises of Distance and E-Learning

Technological advances have increased efficiency and broadened the reach of human communications, and these technologies are being adapted to the educational environment to help meet the increased demand in Adult Education. In the view of Singh (1998, p. 15) flexible learning systems are required to support horizontal and vertical occupational change; he also states that increased modularization of curricula will be required to achieve this. The use of videoconferencing, learning management systems (LMS), digital presentation programs, electronic documents and texts, and other e-learning technologies enables educators to transmit coursework and interact with learners and educators around the globe synchronously or asynchronously. Perraton suggests that this one-to-many approach allows content/subject matter experts, educators, to reach a much wider audience, students, at a significantly reduced cost (as cited in Simonson, Smaldino, Albright, & Zvacek, 2003, p.45). Even with the benefits of E-learning, significant investment in programs, educational centers and an increase in the number of educators and training on technology use for educators will be required to meet expected demands.

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To Engage or Not Engage?
Looking at the Barriers Behind Low Retention Rates of Racial/Ethnic Online Adult Learners

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Abstract: Distance education leadership must be central to influencing organizational change due to the societal needs for educated adults that can contribute and thrive in a complex, technologically driven, pluralistic, team oriented global workforce society. This roundtable will examine the relationship between distance learning leadership and culturally relevant educational experiences in order to understand how leadership effectiveness and organizational change can be innovative in improving persistence of racial/ethnic adult online learners.

Distance Education Leadership and Culturally Relevant Online Education

Even though higher education has invested substantial resources in online learning, major problems are associated with cultural and organizational changes while implementing teaching and learning for adult distance learners (Barak, 2012). Distance education leadership must be central to influencing organizational change due to the societal needs for educated adults that can contribute and thrive in a complex, technologically driven, pluralistic, team oriented workforce global society (Dowd, 2011). The research in this area, taken as a whole, reveals that issues of attrition rates of adult learners in online learning needs to be identified to determine what services and delivery methods higher education needs to provide for adult learners (Angelino, 2007). In Changing *Course: Ten Years of Tracking Online Education in the United States,* the results of the 2013 report reveals that approximately three quarters of academic leaders rate lower retention rates for online courses as an important or very important barrier to adult online learners (Allen, 2013). Dr. Vincent Tinto and Dr. Sylvia Hurtado tell us "that new conceptualizations should aim to gauge a student's "sense of belonging" (Dowd, 2011, p. 18).

Online Learning Environment and Racial/Ethnic Adult Learners

As reflected in the research on the importance of values and traditions outside of the dominant Eurocentric norm, values and traditions of racial/ethnic learners and educators are important in creating a learning environment that is shaped by the values and traditions of their cultural influences (Colin, 1998). This Afrocentric cultural value of collective formulation of work and responsibility will engage students as they develop and learn as online adults. A case in point is how these African centered values infused in the adult education process can allow adult learners to engage in the socio-cultural, cognitive and self-directed learning needed to persist in

their education. If we consider the points raised about cultural relevance with regard to adult learners (Colin, 1998; Guy, 1998, Hunn, 2004; Ross-Gordon, 1990), and we focus on the context of online learning experiences, then interest and identity are important factors for adult educator to consider.

Given the evidence that factors of engagement and cultural relevancy are not addressed in most research and studies of retention, it is important to discuss and delve into the questions of:

- How can distance education leadership promote a culturally relevant online learning environment for racial/ethnic adult learners?
- What are creative ideas for developing an online learning environment for engaging racial/ethnic adult learners?
- What adaptations can be made to structure an improved online learning environment for adults?

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Bringing Awareness to the Barriers Causing the Lack of Parent Involvement in the Public Schools

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Abstract: The primary purpose of this study was to bring awareness to barriers that are causing the lack of parent involvement in public schools. Data were collected from parents, teachers, principal, one focus group, field notes and observations, which revealed four concepts: work, communication, student's academics and strategies promoting parent involvement.

Parental involvement is an essential commitment on the part of the parent to the child and to the school. Parents face many barriers that impede involvement in their children's education. For instance, the school system's inability to deal with the non-traditional families, i.e., families with divorced parents, single parents, grandparents taking care of their grandchildren and blended families are some examples of a nontraditional family. Moreover, parents are not embraced in the schools, they are present but yet overlooked as insignificant. Some parents lack the knowledge of their children's academics.   Some parents lack the knowledge and understanding of how the Local School Council and Parent Action Council committees are conducted and what is expected of them.   For example, some parents, who participate on these committees, use the opportunity as an opening to become closer to the principal, thus losing focus of their initial responsibilities, the academic success of the children.

Purpose

The primary purpose of this study is to shine light on the voices of the parents, teachers and principals, individually and then collectively in hopes to bring awareness to the barriers causing the lack of parent involvement in the public schools; ultimately, increasing parent involvement through a more collaborative approach, involving all key stakeholders.

Theoretical Framework

Through knowledge and understanding, critical theory encourages freedom and hope for a better world and inspires courage to challenge injustices. In addition, to effectively and authentically write about the phenomena, it was imperative that a better understanding as to why certain behaviors of resistance and the mind-set of inferiority appear to be demonstrated in the schools, in the communities, and in the homes. "Brookfield's (2005) critical theory tradition draws on Marxist scholarship to illuminate the ways in which people accept as normal a world characterized by massive inequities and the systemic exploitation of the many by the few." Critical theory exposes the ideology manipulations of the status quo.

Case Design

A qualitative case study was the design used to assist in shedding light on the barriers that are affecting parent involvement, in the public schools. The design allowed me to go into the trenches of the school, parent's homes and the community to interview, observe and analyze participants in their own environment, adding an authentic value to the research.   Face-to-face interactions with the participants, in their habitation, provided a richer and authentic dialogue.

Guiding Questions

Three research questions were developed to assist in guiding the study.
1. What are the barriers causing the lack of parent involvement, in the public schools?
2. Why do some parents resist participation in the public schools?
3. How can ptinvipal, teachers and parents collectively and innovatively increase parent involvement in the public schools?

Findings

The research findings revealed several barriers for the lack of parent involvement in the public schools. However, four core concepts were used in this study: 1. balancing time between work, chores and school; 2. lack of communication; 3. academic challenges; 4. strategies promoting parent involvement.

Recommendations

Parent commonality workshops should be developed. All parents do not have the same issues and concerns. However, parents have different concerns; some have financial, homelessness, educational and student academic concerns. "It is unrealistic to treat parents as one group. The needs and issues are very different," (Payne, 2005, p.2).

Another recommendation is to develop workshops for parents that provide details on the specific functions of the school committees. For instance, the Local School Council (LSC) and Parent Action Council (PAC) can educate the parents concerning what these particular committees entail and the parent's role in it. Arming parents with the information of these committees, I believe, could develop into well-informed parents, as well as increased parent involvement.

Implications for Adult Education Theory and Practice

As adult educators and adult learners, I believe that learning to critically reflect is vital to educational attainment. Developing a rationale and acquiring an understanding of the knowledge that is delivered and received, and recapping the educational experience provides a greater appreciation of the learning process. in addition, critical reflection, hypothetically speaking, teaches us to not be easily conformed, but allowing our minds to be renewed and transformed to thinking outside the box, gathering the perspectives of others and making change.

Conclusion

In conducting this study, four concepts were employed. Noting that one concept does not negate the other of its importance, out of the four conceptions, the one that stood out the most was communication. In my opinion, communication sets the tone and the Obie once of the school; effective communication is the beginning of healing miss-communications and obtaining understanding, which in fact could lead to positive collaborations of the triads, parents, teachers and the principal.

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Consolidating the Profession? The Professoriate in the 1950s and 1960s

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Keywords: history, adult education, professoriate

Abstract: This paper explores the development and growth of an adult education professoriate and adult education programs in higher education from 1945 until 1964. It examines specifically the factors that caused the growth of programs; decisions about curriculum; and the principal sources of funding. Additionally it explores the varying discussions and debates about the nature of the field.

It is almost a truism that adult education is a field under constant and continual development that has been ongoing since the 1920s. This constant and continual development has led to many programs opening and closing over the past century. Although there were several graduate programs in adult education before World War II, the real growth in the academic field occurred in the postwar era. This time of quiet unexplosive growth for graduate adult education was in response to concerns about the need for more professional and scientific approaches to research, resulting in an expansion of programs and an attempt to clarify the meaning of graduate study, which was reified in the so-called "black book" (1964). This period also included several critical developments for the field of adult education, namely: the Kellogg Centers for Continuing Education; funding for the founding of State Boards of Adult Education and the Center for the Study of Liberal Adult Education; and Human Relations training. All of these were funded by external and private foundations**.**

The purpose of this paper is to begin an analysis of the development and growth of an adult education professoriate and adult education programs in higher education from 1945 until 1964. A secondary purpose is to examine this growth and the concomitant development of the professoriate.

Adult Education and the Post-War Period

Academic graduate courses became prevalent starting in the 1930s. The first and most well-known program offering something called a degree in adult education was Teachers College at Columbia University. By 1948, Teachers College was still the only institution listed as offering a degree, although many other institutions offered a course or several courses that allowed students to specialize in adult education (Ely, 1948). Looked at in alternate fashion however, Houle (1961) indicates that by 1945 several other universities had awarded their first doctorates in adult education. These included: Ohio State University, University of Chicago, and the University of Pittsburgh. During the late 1940s, UCLA, the University of Illinois, and the University of Michigan also awarded doctorates.

Mezirow and Berry (1960) laid out the post-World War II growth of the field up to 1957 by enumerating the following: (1) The establishment of UNESCO and its "contribution to adult

education through field work, publications and the sponsorship of three international conferences" (p. vii); the founding of the National Training Laboratory for Group Development in 1947; the creation of three organizations, the Adult Education Association of the U. S. A., the Fund for Adult Education, and the Center for the Study of Liberal Education for Adults. They go on to claim that these three organizations "sparked the most intensive professional activity ever experience in American adult education with publications, conferences, research, program experimentation and training programs" (pp. vii-viii).

Grace (2000) saw the movement of adult education into academe as the triumph of a particular ideology or paradigm that privileged what he terms "instrumentalism" instead of the traditional backbone of the field, social education. However, this is a bit too simplistic because it ignores the continuously marginalized trajectory of academic adult education. And also, because it does not take into account the diverse forces that led to the development of a field. We agree with Grace, however, that this process was not inevitable, and we see the decisions made at particular junctures as privileging and focusing on particular aspects at the expense of others.

During the period under discussion we see a rapid expansion of programs due to a growth of research and an upsurge in funding. Although the largest spurt occurred outside of our focus for this study (after 1966), federal money for job training and basic education led to a demand for more trained professionals. What is interesting, however, is that these two trends were somewhat antithetical. The first focused on broad educational issues and liberal adult education while the second focused on basic skills and job preparation. This tension has followed the field ever since. Finally, we end this paper in 1964 because this was the time of the publication of the so-called Black Book that laid out a framework for adult education (Jensen, Liveright and Hallenbeck, 1964). The authors write, "This book had to be written not because the world needed it but because the university professors of adult education needed to write it" (p.xiii).

In 1956, Houle contended "as the professors of adult education undertake their work on campus after campus, they are discovering independently the fundamental shape of the field they have entered and the emerging profession they are helping to create. As yet, however, both the field and the nature of the profession are only imperfectly understood by the multitudes who identify as educators of adults" (p. 132). We argue that programs and the professoriate who serve them still struggle with these same issues, shaping the way current and future adult education graduate programs develop.

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Giving Voice to African American Women's Authentic Lived Experiences with Public Assistance

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Keywords: African Americans, women, public assistance, womanist perspective

Abstract: African American women, welfare, and education and training are the focus of this research. Narrative Inquiry methodology was used to explore this qualitative study and it is grounded in the Africentric paradigm (Colin, III, 2010) utilizing the Womanist Epistemological Perspective (Sheared, 1994, 2010) for the unit of analysis. This study "gives voice" (Sheared 1994) to African American women *authentic* lived experiences (Colin, III, 2007) who have used the Temporary Assistance for Needy Families (TANF) program. Their stories highlight marginalization and oppression in access and utilization of the education and training activities in the temporary assistance program, capturing the women's experiences from a polyrhythmic standpoint. In order for social welfare programs to be effective, women need personal development and quality adult education and training programs.

Research Findings

The "Call and Response" discourse method is embedded within the Womanist Epistemological Perspective as articulated by Sheared. The "call" is asking the research questions that guided this study and the "responses" are the results from my analysis of the data.

Call

What are the *authentic* lived experiences of African American women in the Temporary Assistance of Needy Families (TANF) Program?

Response

The data supported that these women remain in poverty for the lack of employment and educational opportunities. Therefore, it seems they remain on public assistance until they have either completed school or obtained employment to supplement the low cash payment. These women experienced multiple margins and multiple centers, which demonstrated the polyrhythmic realities of the women experiences as mothers, students, workers, job seekers, members of the community, and TANF recipients.

Call

How do labels influence how African American women begin to think and understand their worth?

Response

Many of the women made the statement, "They not talking about me" and it is implied they are determined not to allow any stereotypes to negatively influence how they perceive themselves. Furthermore, the data results reflected that many of the women appeared to have good self-esteem, positive self-worth, and high self-confidence being enrolled in school has influenced them greatly and they see themselves on the pathway to success.

Call

What kind of choices do these women have with regard to whether or not they are to seek employment or education and training programs?

Response

The data revealed that all of the women are forced to participate in program activities in order to keep their cash benefits and are not given the opportunity to choose the type of work, education or training programs they would like to participate in because the choice has been made for them. The women are being referred to inadequate training programs regardless of skill set and goals and referred to employment partners who never hire many of the women permanently. The results of the data supports that the policy is good on paper but not in practice for example, the TANF program incentivizes the recipients when they participate in the work activities or find a job on their own. Unfortunately, the Gatekeepers are not sharing the information with the women in order for them to access the additional financial resources.

Call

How are the women being informed about the access to education and training programs and especially its utilization?

Response

Many of the women cited they are not being informed on how to access or utilize the postsecondary education or vocational training that counts as participation activity. Some women revealed there are very few caseworkers who provide information for the woman to gain access to education and training. The data suggests that the women are constantly being marginalized and subjected to oppressive behaviors of the Gatekeepers and the result is they remain in the loop of welfare by limiting there opportunities with lack of information and sharing of resources.

The findings were about the giving voice to the *authentic* lived experiences of the women, however, after completion of the data analysis my study goes beyond the experiences and seven themes emerged of what matters to them: Woman Matter, Choices Matter, Hope Matters, Education and Training Matters, Labels Matter, and Gatekeepers Matter. The focus of this AERC roundtable is to discuss the main themes and findings of the research, which will be demonstrated through a group activity where each participant can select and discuss the themes, and findings that are most significant and meaningful to them.

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The Exploration of a Multi-Theoretical Framework for Holistic and Democratic Adult ESL Instruction

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Key Words: adult ESL, multi-theoretical, prior experience, democratic instruction

Abstract: This paper explores a multi-theoretical framework that capitalizes on the use of students' prior experiences in practicing culturally responsive education among adult English as a Second Language (ESL) learners, with an aim to promote language proficiency, socio-cultural competence, and personal growth, and therefore to facilitate holistic and democratic instruction.

The Exploration of a Multi-Theoretical Framework for Holistic and Democratic Adult ESL Instruction

Using students' prior experience has been regarded as an effective way to accommodate adult learning (Dewey, 1938; Lindeman, 1926; Mezirow, 1991; Wlodkowski, 1999) and practice culturally responsive education (Banks, 2001). Moreover, using students' prior experiences aids in facilitating English as a Second Language (ESL) learning (Diaz-Rico, 2012). While the use of prior experience in culturally responsive teaching has gained attention from educators at various levels, its integrative theoretical basis is unlikely to exist in the context of adult ESL instruction. Based on the nature and situational identity of adult ESL learners, who are often adults learning English as a second language in a new culture, it is important to construct a theoretical framework characterizing who they are (adult learning theory), how language and culture shapes their identities (socio-cultural theory), and how they acquire a second language (second language theory). These relationships do not work in a vacuum, but rather in the embodiment of adult ESL learners' prior experiences.

Lindeman (1926), Dewey (1938), and Merizow (1991) all emphasized the importance of personal development in education for adult learners. The goal of adult ESL education is not only language improvement. Personal growth should be a final educational goal for adult ESL learners. Capitalizing on students' prior experience and providing opportunities for learners to reflect on their experience is an effective way to achieve this goal.

In light of the cognitive theory of Connectionism, which has been psychologically applied to second language acquisition, the use of students' prior experience is assumed to activate the language elements in linguistic contexts so the overarching process of language learning is more meaningful and feasible. Also, involvement of students' prior experience helps with comprehending input and lowering learner anxiety in the process of second language learning (Krashen, 1982). In all, connecting with adult ESL learners' prior experience helps adult ESL learners improve their second language acquisition.

A view of education from a socio-cultural perspective emphasizes an understanding of the cultural world where students grow and develop (Alfred, 2003; Perez, 1998). For adult ESL learners, considering learning in socio-cultural contexts is especially significant, mainly because they are from diverse backgrounds with rich cultures and experiences.

While prior experience is important in developing holistic instruction in which students improve second language acquisition, social cultural competence, and personal growth, a sense of democratic and critical multiculturalism in adult ESL classrooms is important in promoting social activism and awareness (Smoke, 1998). Dewey (1966) has also postulated, such a sense of democratic and critical multiculturalism shedding light on the dialectical relationship between individuals and society that is inseparable. Thus, the purpose of education is intimately connected with the active role of the citizen in a democracy. In this regard, use of prior experiences directs educators to avoid the pitfall of "oppression" in education, as noted by Freire (1972). When respecting and appreciating students' prior experiences, the power relationship between educators and students is likely to evaporate, creating space for dialogue, human dignity, freedom, and critical thinking in the teaching and learning process.

Although the literature suggests the logical interconnection of adult learning theory, socio-cultural theory, and second language theory in effective adult ESL education, further research is warranted and being developed to directly expose this relationship and the effects of exploiting it.

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Can I Do Both? Be Employed and Graduate?
Adult Non-Traditional Learners Who Combine Employment and Higher Education Enrollment-A Look at Persistence and Best Practices to Overcoming Barriers to Improve Success and Retention

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Keywords: non-traditional, persistence, retention, employment, higher education

Abstract: The roundtable discussion critically analyzes two significant research studies on barriers to persistence of non-traditional adult learners who combine employment and higher education enrollment. These studies were conducted by the U.S. Department of Education in partnership with the NCES. Implications for best practices to overcome barriers, improve retention and academic success will be covered.

Employment and Higher Education Enrollment among Non-traditional Adult Learners

The roundtable proposal critically analyzes two significant research studies conducted by the U.S. Department of Education in partnership with the National Center for Education Statistics and the advocacy study in partnership with Eduventures and FutureWorks respectively. Both studies examines the characteristics and educational experiences of 43% of working adult undergraduates over 24 engaged in postsecondary education during the academic years of 1999-2000 (Berker, Carroll & Horn, 2003). Berker et.al, (2003) study focused on adult beginning students, and analyzed the differences in 6 year rates of persistence between two distinct categories: employees who study- (EWW) and students who work-(SWW).

These authors examined the research questions: (1) How do the demographic characteristics of students who identify themselves as employees who study difference from those who identify themselves as students who work? (2) How do the employment and attendance patterns of these two groups of students differ? (3) How do employees who study and students who work differ in where they enroll and what they study? (4) How successful are the two groups in completing their postsecondary programs of study? (Berker, Carroll & Horn, 2003, p. 3). The participants of this study comprised of a longitudinal cohort of all students who originated postsecondary education in the year 1995-1996, surveyed in 2001, about 6 years after their initial enrollment (BPS:96/01).

The purpose of Kazis et al.'s (2007) study was to provide a comprehensive overview of the challenges encountered by non-traditional adult learners in higher education. The population sample represented the perspectives of the seven million adults over the age of 25 enrolled in two and four year higher education institutions. The paradigm shift from traditional learners to the emergence of non-traditional learners were discussed and its irrelevance and inadequacy to meet the needs of today's adult non-traditional learners. Adult learners over the age of 24 in higher education compose about 44% of U.S postsecondary student (Kazis et al., 2007). However, current public policies target the needs of the traditional student instead of the non-traditional learner in terms of financial aid policies, accessibility and matriculation mandates. Given this significant change in the economic landscape and its impact on the workplace, non-traditional

adult learners must seek additional training and academic degrees to remain marketable and maintain their competitive advantage (Kazis et al., 2007).

Overcoming Barriers to improve Persistence and Retention

Barriers for non-traditional adult learners according to Kazis et al., (2007) consists of : (1) competing responsibilities often including children, spouses, full-time or part-time jobs, late return to school (2) lower postsecondary persistence and completion rates than traditional students"(Kazis et al., p. 2) (3) Increased college costs and lack of financial aid opportunities that support their half-time status (4) Program structure and duration of degree matriculation is incongruent with adult learners needs (5) Pedagogy vs. Andragogy - curriculum, experiential practice and integration of background to meet the needs of adult learners are incongruent institutional academic credit systems that impede transfer credits for adult learners (Kazis et al., 2007). Solutions to overcoming these barriers include: (a)Higher education institutions that offer flexible, accelerated degree programs (b)technical degrees and industry certifications often cater to the non-traditional adult learner (c)community colleges and for-profit institutions have increased in offerings such as evening courses, available after-hours staff and distance learning initiatives (Kazis et al., 2007).

Lastly, implications for best practices include expanding student services that are all-inclusive. Student services must be adaptable and meet the needs of non-traditional adult learners. These support programs include flexible hours for financial aid offices and other programs services, distant learning modalities, dedicated academic advisors and recognition of adult learners' background and experiences to incorporate them not only into the classroom but possible transfer credit opportunities. If non-traditional students' needs are not addressed the economic consequences are detrimental to the success, persistence and retention of this population.

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Incarcerated Women as Facilitators: A Preliminary Review of Motivations and Skill Development in Group Leadership Settings

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The United States has the highest incarceration rate in the world with about 500 prisoners per 100,000 residents (Tsai & Scommegna, 2012). There are currently about 7 million offenders under the supervision of the adult correctional systems in the U.S. There are numerous statistics demonstrating the growth and scope of women in prison. The rate of increase has been about twice that of their male counterparts. The number of incarcerated woman has jumped a shocking 757 percent since 1977 (Talvi, 2007, p.3). As a result of these growing inmate populations there has been an increased focus on the topic of rehabilitative programming and impacting recidivism rates. Violence, violence prevention and conflict resolution skills in correctional facilities should be of concern considering prisons are simply microcosms concentrated with the troubles of society. Alternatives to Violence Project (AVP) has been working to reduce violence in prisons since 1975 and has now spread to over 50 countries in prisons, schools, communities and business settings (avpusa.org). One aspect which makes AVP distinctive from other conflict resolution and anger programs is that is facilitated by non-professionals, trained inmates and community volunteers. Conflict resolution training, while limited, serves as a topic of great value in the process of developing skills that incarcerated individuals can use upon release.

The purpose of this round table is to discuss the reported motivations and skill development of 22 incarcerated women who serve as inside facilitators for AVP in a South Florida prison. This preliminary data will contribute to a phenomenological study which will examine the lived experiences of incarcerated facilitators of AVP and explore their experiences, feelings and beliefs of their roles, as well as views on their impact on those they train.

Method

Participants

The context of this investigation is the AVP conflict resolution training program which is offered at a women's correctional facility in South Florida. There are about 25-30 inside facilitators at the women's correctional facility where this information was gathered. There were 22 facilitators present at the training where the data was gathered. They serve on teams of 4-6 facilitators to conduct workshops in English and some in Spanish. Each year there are at least 3 AVP weekends at the facility, with 60- 100 participants each weekend. This conflict resolution training program has a positive reputation in the correctional facilities and as result it experiences long waiting list of people who have indicated a desire to participate in workshops. Much of the research on AVP has been concerned with the outcome of the participants and not the benefits, impact or effect the program has on the incarcerated facilitators who administer the program. In an effort to address this deficit of information, this study seeks to explore the experiences of the incarcerated facilitators.

The facilitators participating in this study were mostly between ages 35-54 (35- 44 years, $n = 10$, 45-54 years, $n = 6$). Violent offenses were the cause of incarceration for 17 participants. The race/ethnicity of the participants was as follows: Black, $n =11$, Hispanic, $n =2$, White, $n =7$, Other $n=2$. The majority of the participants had some college of above (n= 17) listed as the highest level of education. Six of the participant have been AVP facilitators for more than 10 years.

Procedures

The inside facilitators at the women's correctional facility had a scheduled facilitator training during which they were administered a questionnaire, with 20 items for them to answer. The questionnaire contained standard demographic questions. The program specific questions included: how many AVP workshops did you attend before becoming a facilitator, how many betterment programs have you participated in, what was your motivation for becoming an AVP facilitator, how many years have you been an AVP facilitator and list skills you have developed from being a facilitator. The participants were also asked for feedback on the clarity and types of the questions. The answers were entered into a database and some of the more prominent findings were noted.

Discussion

The limited information from this initial survey provided some valuable insight. When asked "Why did you want to become a facilitator" the primary motivation listed was "Desire to help others" ($n = 19$). Also listed by a high number of participants was "Encouragement/ suggestion of friends or other incarcerated individuals" ($n = 16$). In the open answer question related to motivation for becoming a facilitator some of the responses were:

"Allow me to use my past experiences to help someone heal."
"Desire to grow and learn different tools to deal with my anger issues."
"I wanted to step out and help others and just to better myself."
"Wanted to show others how I learned to let go."

This information on the facilitator's motivations can be used in the future for recruitment of new facilitators, retention and recognition of the assets they bring to the program. It is interesting to note that the prominent motivational factors are more intrinsic or often at the suggestion of a friend versus some type of perceived external privilege or notoriety. Leadership, speaking in front of groups, teamwork, and communication are some of the primary skills participants indicate developing as a result of being a facilitator.

Conclusion

This roundtable dialogue will specifically highlight the facilitator's motivations and inspirations to train and serve as facilitators for the conflict resolution training program and how they have developed over the course of their time as facilitators. Discussion of the factors gleaned from the preliminary research can spotlight the role of facilitator motivations to participate in trainings and the development of skills which can subsequently result from leading in group setting. This information is shared in order to impact correctional education betterment program development and to promote the improvement of future research. Future research can include a comparisons between the two facilities, in order to determine if there are differences in the men's and women's response to the questions related to motivation and intentions. This research can also benefit from additional analysis with points of cross-tabulation, age & race, education & age, charge type & age, etc.

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