College of Education and Behavioral Sciences Publications

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UA64 Negotiating Cultural Values in a Learning Environment

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WKU College of Education & Behavioral Sciences

27th Annual Midwest Research-to-Practice Conference in
Adult, Continuing, Community, and Extension Education

October 2-4, 2008
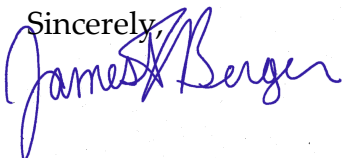
Western Kentucky University
Bowling Green, Kentucky

Dear Conference Participants:

This year, Western Kentucky University, the College of Education and Behavioral Sciences, and the Department of Special Instructional Programs is proud to host the **27th Annual Midwest Research to Practice Conference for Adult, Continuing, Community, and Extension Education**. We welcome participants and presenters as we focus on this year's theme, *"Negotiating Cultural Values in a Learning Environment."* Visiting with us this year are faculty, graduate students, and practitioners from the Midwest and beyond.

One of the unique aspects of the conference is its ability to bring together emerging and experienced researchers and practitioners for a warm and inviting time as we share what we have learned and develop new knowledge.   While I have been coming to the conference for only a short time, I have found that we are different from other conferences because we develop an atmosphere that is welcoming and encourages exploration without the need for titles or rank. While at this conference, we are able to explore the cutting edge research and practices taking place within our communities and across the world. Coming to this conference always opens my eyes to new ways of thinking and better classroom practices. .

I want to thank the many people who helped put this together, including my graduate students and colleagues here at WKU, Randee Lawrence for heading up the Graduate Preconference, Michael Rowland for editing the proceedings, and all of the other individuals who provided advice and support.

We welcome you and appreciate the time you took out of your busy schedule to visit us in Bowling Green. Take the time to meet new people and make new connections. The conference papers can be found online at http://www.wku.edu/aded/MWR2P/ and will be archived after the conference http://digitalcommons.wku.edu/.

Sincerely

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Midwest Research-to-Practice Conference
Adult, Continuing, Community and Extension Education

Mission Statement

This conference provides a forum for practitioners and researchers to discuss practices, concepts, evaluation, and research studies in order to improve practice in Adult Education. It facilitates dialogue and the initiation and pursuit of projects among individuals and groups working in various fields of Adult Education. Through such discussion and collaboration, participants contribute toward the realization of a more humane and just society through lifelong learning.

Prepared on behalf of the Midwest Research-to-Practice Conference Steering Committee
by Boyd Rossing, May 28, 1991.

2008 Midwest Research-to-Practice Conference
Adult, Continuing, Community and Extension Education

"Negotiating Cultural Values in a Learning Environment"

Proceedings of the 27th Annual Conference

October 2-4, 2008

Western Kentucky University
Bowling Green, Kentucky

Edited by,

Michael L. Rowland

Conference Hosts

US Bank

Dean William Tallon
Gordon Ford College of Business

**27th Annual Midwest Research-to-Practice
Conference in Adult, Continuing, Community &
Extension Education**

**Western Kentucky University
Downing Center**

October 2-4, 2008

CONFERENCE SCHEDULE

<u>**THURSDAY, OCTOBER 2**</u>

Noon - 5:00 p.m.   Graduate Student Pre-Conference Registration
                                        (Downing University Center (DUC)

1:00 p.m. - 5:00 p. m.   Graduate Student Preconference
                                        Graduate Studies in Adult Education: Skills for Surviving
                                        the Journey with *Dr. Randee Lipson Lawrence*

6:00 - 8:00 p.m.   **Welcoming Reception**

<u>**FRIDAY, OCTOBER 3, 2008**</u>

8:00 a.m. – 12:00 p.m. Registration

8:30 a.m. – 10:00 a.m. **Opening Session & Keynote Address**
Guest Speaker - *Dr. Juanita Johnson-Bailey*

10:15 -11:00 a.m. **Concurrent Session 1**

Capstone Portfolio Assessment in an Online Masters Degree: Henry Merrill,
Reporting on Four Years of Experience Frank DiSilvestro
Janet Johnson

Welcome to Cynefin: A Framework for Learning and Action Yvette Dotson
in the Face of Complexity and Chaos Daniel V. Folkman
Devarati Syam

From Teacher to Administrator: The Need for Transitional Anthony Omerika
Learning for Kenyan Higher Education Administrators

Participant Leadership in Adult Basic Education: Negotiating Brendaly Drayton
Academic Progress, Aspirations, and Relationships Esther Prins

Factors Involved in Higher Education Web Promotion to David S. Stein
Prospective Adult Learners Constance E. Wanstreet
Michelle L. Lutz
Charles T. Saunders, Jr.

Examining the Hidden Curriculum in Water Safety Education Gail H. Ito
for African Americans

11:00 to 11:15 a.m. **Break**

11:15 – 12:00 p.m. **Concurrent Session 2**

Adding 'Masala' to Community: Complicating Interactional Edith Gnanadass
Theory with Culture

Multicultural Adult Education: Importance of Gandhian Meena Razvi
Philosophy in Empowering Female Grassroots Leaders in
India

Am I In or Am I Out: Researching the Realities of Correctional   Alberta Morgan
Education for an Adult Educator

Exploring Definitional Aspects of Office Politics through a   Daniela Truty
Comparison of Popular Press Books   Sarah Purlee

The Effects and Perceptions of Coaching Interventions in   David S. Stein
Online Chat Discussions   Constance E. Wanstreet

Connection to the Academic Community: Perceptions of   Hilda R. Glazer
Students in On-line Learning

12:00 to 1:15 p.m.   **Lunch**

1:15 to 2:00 p.m.   **Poster Session and Networking**

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Method for Developing IT Skills   Elisabeth Hayes
      Barbara Z. Johnson
Perceptions of Peer Mentoring of Graduate Students in a   Angela Titi Amayah;
Workforce Education and Development Program   V. Marie Vicher

2:00 - 2:45 p.m.   **Concurrent Session 3**

Artful Inquiry: Reclaiming Indigenous Knowledge   Randee Lipson Lawrence

e-Mentoring for Online Doctoral Degrees: Norina L. Columbaro
A Literature Review

Working Through 'the Willies': How a Novice Adult Online   David S. Stein
Learner Experiences Transactional Distance   Constance E. Wanstreet
      Jennifer Calvin

The Adult Education Social Missions in Venezuela: An   Jacqueline Hanoman
Instrument for Participatory Democracy   Lisa Merriweather Hunn

Professional Development and the Parachurch Professional: A needs assessment

Joann S. Olson

Remaking a Life: The Experiences of Dislocated Workers in a Cohort-based Developmental Education Program

John M. Dirkx
Ngoc Lan Thi Dang

Out-of-School Literacies in Adult Basic Education Classes

Patsy Medina

2:45 - 3:00 p.m.   **Break**

3:00 - 3:45 p.m.   **Concurrent Session 4**

LAYERED UNDERSTANDING: Introduction of the Lotus-Layered Triangulation Model ® for Validating Qualitative Research Combined with an Arts-based Method of Understanding

Soni Simpson

Developing a Learning Organization in South Korea:
The Importance of Cultural Values

Hea Jun Yoon
Chang-Wook Jeung

The Impact of Demographic Characteristics, Motivational Factors, and Employer Support on Adults' Persistence in Formal Non-Degree Courses

Allan S. Gyorke
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Non-formal Adult Education for Empowerment: The Effects of the Educational Programs of Grassroots Organizations on Rural Women in Africa: The Case of Mali

Maïmouna Konaté

The Improvisational Theater Art Form in Theory and Practice: Cognitive and Affective Learning in Multigenerational Classrooms

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Rey Ty
Meena Razvi

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Lorenzo Bowman
Tonette S. Rocco
Willene Adker

Deconstructing the Meaning of Women in Leadership.

Valerie Esiso

A Textual Design for Reconstructing Non-traditional Learner Identities

Ruth Ann Harris

Can English Language and Job Training Services Impact Labor Market Success of Immigrant Workers? The Effect of Language Acquisition, Workplace Literacy and Educational Attainment on Employment Outcomes

Maria Mercedes Moore

Presence in Distance: The Lived Experience of Adult Faith Formation in an Online Learning Community.

Marianne Evans Mount

Where Moses, Jesus, Marx, and Freire Share Rice and Fish at the Table: Post-Colonial Christians, Theology of Struggle, and National Liberation in the Philippines

Rey Ty

6:00 - 8:00 p.m.   *Reception – Kentucky Museum*
Provided by Dean William Tallon
Gordon Ford College of Business

7:15 - 8:15 a.m.	**Steering Committee**
8:00 - 10:00 a.m.	**Registration**
8:45 - 10:15 a.m.	**Plenary Session and Panel Discussion**
10:15 - 10:30 a.m.	**Break**
10:30 – 11:15 a.m.	**Concurrent Session 6**

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Joining the Journey: Cross-Cultural Classroom Engagement between Native American Adult Learners and the Non-Native Teacher."	Tom Buckmiller
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11:30 - 12:15 p.m.	**Concurrent Session 7**

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Am I A Feminist?: Using Poetry for an Oral History in Women's Studies 210	Courtney J. Jarrett Patricia J. Brainard

White Lies: Stories of Power and Privilege

Positionality, Group Identity and Worldview: Examining   Tracy N. Anderson
Cultural Influences on the Teaching Practices of African
American Facilitators
                    GRADUATE STUDENT PAPER AWARD WINNER – TBA
12:30 – 2:00 p.m.   Lunch and Closing Session

Proceedings for the 2008 Midwest Research-to-Practice
27th Annual Conference in Adult, Continuing, Community & Extension Education

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Teaching with Love and Commitment: The Instructional Practices of African American Facilitators Engaged in Prevention Science Programs

Tracy N. Anderson

Abstract

The purpose of the current qualitative study was to examine the relationship and cultural commitments of African American facilitators to their African American learners. The study focused specifically on issues of group identity, positionality and worldview. The sample included twenty-four facilitators assigned to one of two specific prevention programs. Each facilitator participated in a semi-structured interview and observation. The three major conclusions from this study were: (1) the facilitators considered their involvement in implementing the preventive intervention programs as another way to demonstrate their commitment to serving and improving their communities; (2) the facilitators have a sense of resiliency born of their lived experiences as African Americans raised in insulated and protected environments; and (3) the facilitators used their cultural identities to adapt their assigned curricula so that the programs would be more relevant to their African American participants.

Introduction

Americans are facing disturbing social issues such as increased crime, violence in schools and institutions of higher learning, poverty, drug abuse, gang activity, teenage pregnancy, and illiteracy. On the health front, obesity is becoming increasingly problematic, which in turn contributes to other chronic diseases such as cardiovascular disease, diabetes, stroke and hypertension (Ogden, Carroll, McDowell & Flegal, 2007). Rates of HIV and AIDS continue to be high; over a million individuals are infected with HIV (as of 2003) and nearly 37,000 individuals with full-blown AIDS (as of 2006) (McQuillan & Kruszon-Moran, 2008). While some of these areas of crises involve national (i.e., governmental) intervention, the social and health issues are beginning to be addressed through the growing arena of prevention science. These issues are address through educational programs that are developed and tested through prevention science research. This paper reports the conclusions drawn from a study examining how the instructional practices of facilitators of prevention science programs are impacted by cultural factors.

Literature Review

Prevention science is a field of study devoted to developing and testing preventive intervention programs designed to address a variety of health, behavioral and social issues. The increase in empirically tested preventive intervention programs has led scholars to begin identifying characteristics of model programs. One of these characteristics is striving for effective implementation and ease of use. Effective implementation includes the selection and training of program facilitators. The value of prevention science is summarized in the work of Kumpfer and Alvarado (2003) who posit that prevention science research and the resulting programs can be powerful and cost-effective tools for reducing social and behavioral problems when implemented properly with the right populations.

Although the "right" population may depend on the issue at hand, African Americans in general are an ideal population to target in prevention science research efforts. The history of African Americans in the United States has been riddled with violence, oppression, discrimination and inequality at all levels which has contributed to the well-documented disparities between African Americans and other ethnic groups, particularly Whites. These racial disparities are widely publicized in a variety of areas, including health, crime/punishment, economics, and education.

While these health and social disparities may make African Americans an ideal population to target for prevention science research, researchers know that African Americans are less likely to participate in research than their White counterparts (Murry et al., 2004; Washington, 2006). African Americans may be reluctant to participate in research because of an overall distrust of the research process, structural and contextual factors, and a lack of understanding of the cultural relevance of the research and potential benefits for their community (Murry et al., 2004). Despite these barriers, researchers are finding ways to successfully implement prevention research in African American communities. This success is dependent upon involvement from the target population and community stakeholders, as well as collaboration with community agencies and institutions throughout the research (Dittus, Miller, Kotchick & Forehand, 2004; Hicks, Alleh, & Wright, 2005; Keyserling et al., 2002; Murry et al., 2004). One strategy for incorporating community stakeholders in prevention science efforts with African Americans is recruiting stakeholders to serve as program facilitators. These individuals can be instrumental in determining any adaptations needed to ensure sustainability in their communities.

Facilitators are particularly important to prevention science research studies because effective implementation of the program is crucial to the overall research, the "test" of the curriculum. The prevention science literature has not thoroughly addressed issues related to how the similarities or differences of the facilitators as compared to the program participants influence the facilitator's teaching practice or the facilitator/participant relationship. The education literature contains significantly more research on the impact of professional educators' positionality on their practices and classroom dynamics. Tisdell (2000) asserts that the positionality of teachers and students always affect how classroom dynamics unfold. She goes on to intimate the importance of group identity and worldview, explaining that when teachers enter the classroom, they bring their personality, thought patterns, knowledge, feelings and an entire set of values formed by the communities in which they grew up, including religion, social status and ethnic background. An individual's worldview is influenced by both their positionality and their group identity and is manifested through expressions of their personality and thought patterns (Shkedi & Nisan, 2006). Because all of these variables influence the teaching process, it is important to consider how group identity, positionality, and worldview of the facilitator affect program success.

Background and Methods

The purpose of the present study was to examine the relationship and cultural commitments of African American facilitators of prevention science programs to their African American participants. The research questions that guided this study were: (1) What is the impact of the facilitator's group identity on their teaching? (2) What is the impact of the facilitator's positionality on their teaching? And (3) What is the impact of the facilitator's worldview on their teaching? The sample included 24 African American facilitators who taught

one of two preventive intervention programs. Four facilitators taught an HIV risk prevention program that targeted sexually active African American girls and young women, aged 14-21, who sought care at one of three urban sexual health clinics. The facilitators from this program were all female, aged 28 – 35, with master's level education, degrees and working in professional positions earning $40 - $69,999 annually. The other 20 facilitators taught a program that targeted African American families with a child in the 11th or 12th grade, living in one of eight specific rural counties. The program primarily addressed the future orientation of teens, familial relations and how families and communities can work together to prepare this older teen for the transition into adulthood. This group of facilitators was more diverse: 15 females and 5 males; age range of 26 – 67; educational attainment with ranges from high school graduate to doctorate; and income ranges from less than $20 - $49,999.

The primary method of data collection involved face to face interviews using a standard semi-structured interview approach. The interview questions addressed topics such as the facilitators' background (education, occupation, community involvement) and their experiences with implementing their assigned preventive intervention program. The secondary method of data collection was an observation of each facilitator teaching a session of their assigned program. Data organization and analysis was based on Lecompte's (2000) five-step plan: tidying up, finding items, creating stable sets of items, creating patterns and assembling structures. These steps included reviewing the data to identify items that were relevant to the research questions; organizing the items into groups or categories; combining the categories into related patterns; and assembling the patterns to build an overall description of the data.

Findings

The research questions center on three specific types of influence: group identity, positionality and worldview. The data show that these three influences are interwoven in the ways in which they influence the facilitators' instructional practices. The influence of group identity and worldview are bolstered by positionality. The study showed that the various group identities increased the facilitators' ability to build and maintain rapport with participants who were members of their racial group, but who also shared membership in other groups (gender, familial role, religion). These shared identities allowed facilitators and participants to relate more easily because there were associated shared understandings about events, words, symbols, and experiences (e.g., local politics and church). Furthermore, the facilitators assessed their participants' understanding and made necessary adaptations by using culturally grounded communication. These communication patterns include call-response, story telling and group sharing. The use of these methods allowed for active participation by the participants and aided in the creation of community among participants and between facilitator and participant.

In reference to positionality, the study showed that the shared experience of being African American was a powerful influence on how the facilitators approached the teaching context. The facilitators entered their classrooms armed with high racial regard which was manifested in their teaching through confidence and self-awareness. They realized that they embodied these traits because of the care and love of other African Americans and saw it as their responsibility to continue this tradition to their participants. The way in which they taught their classes was a reflection of this value. As the facilitators taught their respective curricula, they did so in a way that edified and celebrated the participants. The facilitators worked towards creating a protected and insulated community in their classrooms – a place where the participants

could be honest, share their experiences, questions and frustrations without the fear of judgment, condemnation, or ridicule.

Although the classroom was an insulated and relatively "safe" community, the facilitators and the participants entered with experiences associated with being Black in America. The shared history of discrimination and oppression that has been, and continues to be experienced by African Americans, served as another point of unity for the facilitators and their participants. Specific experiences might have differed, but the ability to relate and understand the anger, fear, pain and humiliation was universal. The facilitators and participants were able to share these experiences and in turn receive validation and support to move forward with hope. Finally, with regard to worldview, the study showed that the facilitators entered their teaching contexts with a sincere concern for the well-being of the individuals in their groups. This concern was instrumental in the facilitators' ability to build rapport and gain the trust of their participants.

Discussion

The study resulted in three major conclusions (1) the facilitators considered their involvement in implementing the preventive intervention programs as another way to demonstrate their commitment to serving and improving their communities; (2) the facilitators' teaching demonstrated a sense of resiliency born of their lived experiences as African Americans raised in African American communities; and (3) the facilitators used their cultural identities to adapt their assigned curricula so that the programs would be more relevant to their African American participants. First, prior to the opportunity to implement preventive intervention programs, the facilitators were already demonstrating this commitment by the career paths they chose and their active involvement in the community. Twenty-two of the facilitators were employed in, or retired from, agencies and institutions that provide services to the community, and all of the facilitators were involved in formal or informal groups that participated in community service events (e.g., fraternal organizations, church groups, civic and political groups).

This commitment to community is an indication that the facilitators identified closely with the general communities in which they live. Within this larger community, facilitators also identified closely with their familial groups, their racial group, and their religious group. These group identities influenced the facilitators' instructional practices by increasing their ability to build and maintain rapport with participants who were members of their racial group, but who also shared membership in other groups (gender, familial role, religion). The facilitators had a worldview that demonstrated a commitment to the greater good, a desire to serve and help members of their community, and a sense of commitment and empathy. They demonstrated a commitment to working for the greater good of the community and expressed a desire to serve and help members of their community.

Secondly, the facilitator's sense of resiliency was evident from the stories the facilitators shared about their childhood, family, schooling and work experiences. These stories included economic hardship, experiences with racism and discrimination, struggles with single parenthood, teenage pregnancy, deaths of significant loved ones, and family experiences with alcohol and drug abuse. Despite these various obstacles, the facilitators were able to overcome with the personal determination and support from their family and community. Personal determination was instilled in the facilitators during their childhood – a sense confidence in self and racial pride. Many of the facilitators recollected memories of the words of wisdom passed on to them from their parents, grandparents and other significant individuals in their lives. These

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family and community members also provided other types of support that included financial support, housing and other resources, words of encouragement, and help in caring for children. Although the facilitators' stories included adversity, hardships and heartbreak, there were no hints of bitterness.

The facilitators also recognized that some of life's difficulties would be related to their status as a "minority" in this country, particularly the nine facilitators who lived through the Civil Rights Movement. These older facilitators were raised in tight-knit communities that provided a place of safety and refuge during those turbulent times. The younger facilitators, a generation removed from the Civil Rights Movement, benefited from this value as their parents and grandparents continued to ensure a place of safety and refuge for subsequent generations. The facilitators were part of the classroom community as well, contributing to the collective by sharing their own experiences. All of the facilitators expressed that their lives had been positively impacted by their experience as a member of their classroom community.

Finally, facilitators were able to draw on their understanding of culturally based communication to assess whether their learners were grasping the curricula content and to make necessary adaptations using culturally grounded methods to bring about understanding (reciprocal talk/call and response, story telling, and group sharing) (Boone, 2003; Franks, 2000).

Conclusion

The intent of preventive intervention programs is to impact the lives of the participants in a positive way. The facilitators' interviews revealed that in addition to forming a connection with their participants, they also felt connected to the curriculum content. This combination led to a unique way of delivering the overall program. Participants received the intended content of the curriculum, but also received real life lessons from "teachers" who opened their own lives to the participants. In this sense, facilitators in this study gave of themselves to their participants in such a way that their lives and experiences were also part of the delivered curriculum.

This study has implications for the field of prevention science as well as adult education. The findings inform the approach to working in ethnic minority communities. In terms of community-based education a cultural match is indeed important and beneficial to the participant. Although the facilitators in the study taught programs designed specifically for African American participants, they still found it necessary to use culturally grounded forms of delivery. This need for adaptation during the delivery speaks to the importance of employing facilitators who understand the cultural background of the participants. Adult education has a wide variety of literature on multicultural education, culturally competent instruction, and positionality and power. The study contributes to this dialogue about culturally competent instruction. Additionally, in a field that focuses primarily on formal types of community education, the study also validates the passion and ability of lay or nonprofessional adult educators as contributors to the field.

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Variations on a Theme Revisited:
Operationalizing Grounded Theory for Research and Practice

Wayne A. Babchuk

Abstract

This inquiry cautions against utilizing grounded theory as a qualitative research methodology in education and the social sciences without a clear understanding of the larger framework of this method with regard to both its historical underpinnings and contemporary interpretations of its use. Its goal is to help potential grounded theorists sort through over forty years of grounded theory literature to make informed choices among a rather daunting array of options when adopting this method for research and practice. The "Glaser-Strauss Debate" characterizes the first thirty years of the development of this methodology (Part I), followed by the emergence of theoretically repositioned interpretations that are arguably more in tune with the prevailing epistemological climate of modern research (Part II). Following a brief overview of these trends, recommendations for conducting grounded theory analyses are advanced.

Introduction

At the 1996 Midwest Research-to-Practice Conference I presented a paper titled "Glaser or Strauss?: Grounded Theory and Adult Education" published in the *Proceedings* and later in an edited volume (2004) on qualitative methods. This paper—based on my doctoral research on grounded theory—represented one of the first critical interpretations of the erupting schism between the co-founders of this approach, a chasm that would polarize the early grounded theory literature and have profound implications for its application across research disciplines and practice settings. Here, I assessed key aspects of the grounded theory methodology (GTM) in light of pivotal differences between these two emerging traditions fundamental to their operation and underlying epistemologies. This debate served as a framework for subsequent analysis of the application of GTM over a fifteen year period in adult education research, followed by recommendations for its use. It was argued that researchers need to articulate which of the two methods (i.e., Glaser or Strauss) they employed in their research, as well as to specify the steps they followed during their analyses. The importance of memoing in GTM, the potential for GTM as a collaborative research enterprise, strategies for coding interview data and evaluating grounded theory studies, and the potential value of utilizing emic and etic perspectives in the research process were addressed.

The goal of the present inquiry is to revisit and extend this earlier treatment of GTM by taking into account the proliferation of the grounded theory literature over the past twelve years in terms of epistemological advancement and critique, development of theoretically sound alternative approaches to grounded theory analysis, and the widespread application of this method across disciplines and research settings. This paper targets graduate students and others new to qualitative research, experienced researchers who are considering employing GTM for their own research, and practitioners interested in pursuing this method to better understand their work environments. It is not intended to serve as a guide for conducting

grounded theory analyses, but should instead be viewed as a framework to help potential grounded theorists identify contested issues and sort through the options at their disposal. As in the earlier paper, I offer suggestions for its use.

Early Interpretations of Grounded Theory Methodology: A House Divided
(Part I: 1967-1998)

Sociologists Barney Glaser and Anselm Strauss began their collaborative partnership in the 1960s when they were hired by the dean of the first doctoral program in nursing in the United States at the University of California-San Francisco. Glaser and Strauss' joint research focus was directed at the study of patients dying in hospitals, a project yielding several key publications in which they unveiled their emerging methodology. Of these, none would become as well known as their seminal work, *The Discovery of Grounded Theory* (1967), where they formalized their new approach to scientific inquiry. GTM explicitly rejected the suffocating positivist research tradition of the academy; at the same time it was designed to maintain the scientific integrity historically associated with these better accepted quantitative methodologies. Based on their formulation of systematic qualitative procedures used to generate theory grounded in the data, Glaser and Strauss went on to publish a number of books and articles alone and with others over the next forty years. Of these, the early "core" grounded theory texts that frame the emergence of their respective traditions are Strauss' (1987) *Qualitative Analysis for Social Sciences* and Strauss and Corbin's *Basics of Qualitative Research* (1990; 1998), and Glaser's *Theoretical Sensitivity* (1978) and *Emergence vs. Forcing: Basics of Grounded Theory Analysis* (1992).

The most controversial of these works is Glaser's (1992) *Emergence vs. Forcing: Basics of Grounded Theory Analysis*, in which Glaser relentlessly attacked Strauss' reinterpretation of GTM the latter author had made most apparent in *Basics of Qualitative Research* (Strauss & Corbin, 1990). Exacerbating both epistemological and methodological chasms that had widened between these two pioneering scholars, Glaser (1992) forcefully argued that Strauss (and Corbin's) subsequent remodeling of grounded theory represented a form of theoretical speciation yielding an entirely different method he labeled "full conceptual description." He maintained that Strauss was more interested in providing a detailed description (rather than explanation) of the cultural scene through implementation of post-*Discovery* derived rules and procedures anchored in the use of his coding paradigm which Glaser believed were reminiscent of the positivist doctrine they had sought to escape. In addition to the forcing of data that inevitably results from the use of this prestructured coding paradigm, Glaser (1992) pointed to other key differences between the two interpretations of their once shared method such as theory generation vs. theory verification, sources of research problems, and the use of literature in grounded theory analysis.

The split between Glaser and Strauss and the emergence of two fundamentally different research strategies have been well documented (Babchuk, 1996; 1997; Goulding, 2002; Hunter et al. 2005; Charmaz 2006; Kelle, 2007), and is referred to in most publications that contain even a cursory review of this method. Broadly labeled Glaserian and Straussian approaches (Hunter et al., 2005; Kelle, 2007), researchers have critically assessed the two competing frameworks along a number of dimensions in the hope of clarifying central distinctions between them; distinctions held to be critical for their application for research and practice.

The Glaserian approach (1967; 1978; 1992) labeled "traditional" or "classic" grounded theory (Bryant & Charmaz, 2007b) is best articulated in *Theoretical Sensitivity* (1978). In an attempt to bring the grounded theory concept of theoretical sensitivity into sharper focus, Glaser outlined substantive and theoretical coding techniques and the use of (18) theoretical coding families (that were further extended and modified in 1998). Theoretical codes "conceptualize how the substantive codes relate to each other as hypotheses to be integrated into the theory" (Glaser, 1978, p. 72). In other words, theoretical coding helps the analyst expand upon the emerging categories and their relationship to each other, a process important in moving "your theory in an analytic direction" (Charmaz, 2007, p. 63). Subsequent scholars have described Glaser's approach as remaining consistent with the principles outlined in the *Discovery* (Charmaz, 2006; Olesen, 2007), and as having the potential to systematically introduce "theoretical knowledge into the coding process without forcing preconceived categories on the data" (Kelle, 2007, p. 206). A review of this literature, however, reveals that Glaser's GTM is generally viewed as one that can be best-utilized by experienced researchers who have the theoretical wherewithal to implement it. In effect, the use of abstract terms and jargon and its dense style precluded the use of *Theoretical Sensitivity* (1978) for many researchers (Charmaz, 2000; 2006), as did the prospect of applying theoretical coding procedures as recommended by Glaser (Kelle, 2007).

Strauss' (1987) *Qualitative Analysis for Social Scientists* and Strauss and Corbin's (1990) *Basics of Qualitative Research: Grounded Theory Procedures and Techniques* emerged as formal attempts to aid aspiring grounded theorists in conducting grounded theory analyses. Now distanced from his collaborative work with Glaser by a number of years, Strauss ignored Glaser's (1978) notions of theoretical coding and his coding families in his revision of the grounded theory methodology (Kelle, 2007), and began to move the method from theory generation toward verification (Charmaz, 2006). Instead of theoretical coding families being explicitly used to develop categories from the data and explore the relationships between them, Strauss employed open, axial, and selective coding to accomplish this goal (Strauss, 1987; Strauss & Corbin, 1990; 1998). Most critical to the successful implementation of Strauss' approach is axial coding and the coding paradigm, in which the researcher further elaborates open coding by systematically ascertaining the relationships between categories and subcategories. This process ultimately leads to the identification and development of the core category or phenomenon and serves as the basis for the emerging theory. In the Straussian approach, the coding paradigm serves to conceptually refine and relate the categories through analysis of causal conditions, contextual and intervening conditions, and consequences. Also unique to Strauss' version is the use of a conditional matrix, an analytic coding tool used to further explore the relationship of micro and macro conditions and consequences. Of the two approaches, Strauss and Corbin's GTM appears to be much more widely adopted by researchers across disciplines, research settings, and problem areas than Glaser's version, in spite of the litany of criticisms Glaser has directed at Strauss and Corbin's work.

Possible advantages of employing the Straussian approach are well documented in the grounded theory literature, as are potential limitations (Babchuk, 1996; 1997; 2004; Charmaz, 2006; Creswell, 2007; Kelle, 2007). Researchers recommend the use of Strauss and Corbin's strategies and their coding paradigm to less experienced researchers, for whom it was originally formulated, because it provides a relatively straightforward systematic set of procedures or guidelines to use presumably in cookbook fashion. Conversely, this widely

accepted but formulaic approach has been heavily critiqued for this very reason in that its internal structure is viewed as potentially limiting for data analysis and interpretation, as Glaser (1992) so pervasively argued in his original critique. On one hand, then, we have the Glaserian school which stresses the creativity and objectivity of the grounded theorist who is called upon to trust in the emergence of theory from data, and whose success with this technique rests upon his or her skill as a researcher. On the other, we have the Straussian approach which is more formally structured and therefore more easily accessible to analysts across research disciplines and practice settings, but may force the data into preconceived categories and confound attempts at meaningful theory building.

Contemporary Approaches to Grounded Theory Analysis: Theoretical Armageddon (Part II: 1998-2008)

Both Glaser (1998; 2001; 2002; 2003), and Strauss (Strauss died in 1996) and Corbin (Corbin & Strauss, 2008) continued to modify and extend their work further solidifying their respective positions. Although a deep chasm separated these different schools and their followers, there are nevertheless important similarities between the two camps (Goulding, 2002; Charmaz, 2006). These include simultaneous data collection and analysis, the constant comparative method requiring ongoing comparisons of data to develop concepts and categories, suspension of a detailed literature review until well into the study, use of theoretical rather than purposive sampling aimed at theory construction, memoing to help guide the elaboration of categories and their relationships, a focus on the emergence of a core process or explanation, and saturation of categories signaling a stopping point in data collection. Not coincidentally, those who compare GTM to other qualitative approaches (Glaser, 2002; Hood, 2007) point to several of these aspects (e.g., constant comparison, theoretical sampling, theoretical saturation) that accord GTM a unique status (Goulding, 2002; Clarke, 2005; Hood, 2007).

Underscoring the contemporary development of GTM are a myriad of controversies relating to both the method's epistemological underpinnings and its application for research and practice. These include the nature of the research process—inductive, deductive, or abductive (Bryant & Charmaz, 2007b; Reichertz, 2007)—conflicting interpretations of the meaning of data and theory (Bryant, 2002; Charmaz, 2006; Bryant & Charmaz, 2007b), sample size (Charmaz, 2006; Creswell, 2007; Stern, 2007); theoretical saturation and knowing when to stop collecting data (Charmaz, 2006); positionality of the researcher in a grounded theory study (Bryant, 2002; Glaser, 2002; Clarke, 2005; Charmaz, 2007; Green et al., 2007; Lempert, 2007; Olesen, 2007), what constitutes grounded theory and what should results of a grounded theory look like (Goulding, 2002; Bryant & Charmaz; 2007b; Creswell, 2007; Urquhart, 2007), the use of literature in GTM (Babchuk, 1997; Austin & Babchuk, 1998; Creswell, 1994; 2007; Clarke, 2002, Hunter et al. 2005; Charmaz, 2006; Clarke & Friese, 2007; Dey, 2007), and evaluative criteria used to access GTM studies (Glaser, 1978; Corbin & Strauss, 1990; Strauss & Corbin, 1990; Charmaz, 2006; Creswell, 2007; Strauss & Corbin, 2008).

New approaches to grounded theory analyses have emerged that are believed by many to be more congruent with epistemological, theoretical, and methodological developments over the past two decades (Bryant, 2002; Charmaz, 2000; 2006; Clarke, 2005; Clarke & Friese, 2007; Bryant & Charmaz, 2007b). Perhaps most popular of these is Charmaz's (2000; 2006) social

constructivist perspective, best-illustrated by her distinction between "constructivist" and "objectivist" grounded theory. Constructivist grounded theory "places priority on the phenomenon of study and sees both data and analysis as created from shared experiences and relationships with participants and other sources of data" (Charmaz, 2006, p. 129). Conversely, objectivist grounded theory is rooted squarely within the positivist tradition viewing the researcher as a distanced expert who "discovers" objective facts about a potentially knowable world. Consistent with her approach, Charmaz (2006) views GTM as a flexible set of principles and practices designed to construct rather than discover grounded theories through "researchers' past and present interactions with people, perspectives and research practices" (p. 130). Charmaz is more interested in an interpretative portrayal of a social setting couched in the co-construction of reality by multiple social actors (including the researchers and participants) than in attempting to realize "objective" explanations gleaned through rigorous application of research methods.

In another extension of GTM, Clarke (2005; Clarke & Friese, 2007) aligns herself with Charmaz in her goal to liberate GTM from its positivist roots. Drawing inspiration from the French philosopher Foucault, Clarke (2005) seeks to push "grounded theory more fully around the postmodern turn" (p. 2). Her version, labeled situational analysis, focuses on the social situation per se rather than on a basic social process as the primary unit of analysis. According to Clarke, situational analysis supplements traditional approaches to GTM in terms of both data collection and interpretation. This is accomplished through cartographic techniques explicated by three kinds of maps: (1) situational, (2) social worlds/arenas, and (3) positional. This approach helps enable the effective "De/Re-positioning" of the researcher moving him or her from objective and somewhat distant expert to involved participant in the co-construction of (partial) knowledge. Mapping, then, provides an avenue for opening up the data cartographically by enabling a better understanding "all of the human and nonhuman elements in the situation of the inquiry broadly conceived" (Clarke, 2005, p. 291) in the "meso" level of discourse and action.

The constructivist approach of Charmaz (2006) and the postmodernist situational analysis of Clarke (2002) are not without their detractors. Hildenbrand (2007) warns against postmodern approaches to grounded theory because of the "danger of nurturing a new reductionism" (p. 561). Glaser (2002) rejects Charmaz's constructivist grounded theory he labeled "descriptive capture" that, similar to Strauss and Corbin's "full conceptual description" (Glaser, 1992) potentially hinders and misrepresents the emergent properties of grounded theory analyses. It seems that Glaser's theoretical tyranny in defense of his "classic" grounded theory extends to approaches of other scholars in addition to Strauss and Corbin. Thus, it becomes clear that there are several competing interpretations of the grounded theory family or kindred of methods (Bryant & Charmaz, 2007a). These have been classified by Creswell (2005) into as few as three overarching types labeled emergent (Glaser), systematic (Strauss & Corbin) and constructivist (Charmaz), to as many as seven in Denzin's (2007) typology. All have supporters and critics which leaves it to the potential grounded theorist to make the call.

Suggestions for Conducting Grounded Theory Analyses

Grounded theory has been widely applied across disciplines such as sociology, health care and nursing, information systems, management, and education. In fact, GTM is reported to have emerged as the most popular interpretive framework in the social sciences (Denzin, 1994; Bryant & Charmaz, 2007a; Olesen, 2007). Yet reports of its popularity should be

approached with caution due to parallel findings across disciplines by researchers examining the history of this method that consistently indicate a wide range of interpretation by those claiming to have employed GTM in their research (Robrecht, 1995; Babchuk, 1996; 1997; Benoliel, 1996; Lehman et al., 2006; Locke, 1996; Skodal-Wilson & Ambler-Hutchinson, 1996; Parry, 1998; Goulding, 2002; Olesen, 2007; Urquhart, 2007). Critical reviews of this research have evoked terms such as "selective rewriting of the methods", "methodological transgression", and "methodological muddling" to describe misapplication of GTM by some who purport to use this method (Goulding, 2002). Grounded theory typologies to categorize studies using GTM "fully or selectively or partially" have been constructed to help sort out or classify these multiple interpretations (Parry, 1998; Lehmann et al. 2007; Olesen, 2007). To further complicate matters, researchers rarely report specifics of their research procedures or provide details as to the methodological decisions they must have made. In light of an exhaustive review of this literature base, my own experiences using this methodology, and suggestions gleaned from other grounded theorists, the following recommendations for implementing a grounded theory study are:

- Begin with the *Discovery* (1967) and then study how Glaser and Strauss' approaches have diverged by reading Glaser's (1978; 1992) and Strauss and Corbin's (1990; 1998) or Corbin and Strauss' (2008) texts. Also examine Charmaz (2006) and Clarke (2005) to get a feel for the various approaches. These texts provide procedural guidelines (and see Goulding, 2002; Creswell, 2007) that can help inform your choices.
- Due to epistemological/methodological differences between approaches, select one and follow it to the best of your ability. There is some room for interpretation among all of these approaches but try and remain consistent throughout your research. Specify in your report which method you are following and the reasons you feel it was appropriate for your study (Babchuk, 1996; 1997; Goulding, 2002; Hunter et al., 2005; Urquhart, 2007).
- Clearly articulate the steps or chain of evidence (Babchuk, 1996; 1997; Urquhart, 2007) you employ, and if you deviate from the approach (above) you have selected, explain your logic in so doing;
- Do not underestimate the importance of following the full compliment of shared grounded theory procedures and practices (e.g., constant comparison, theoretical sampling, saturation of categories, memoing, etc.) to study a basic social process, action, interaction, or situation (Holton, 2007).
- The researcher is not a tabula rosa and should not be expected to be ignorant of the literature of his or her field, and clearly this position may have been overblown in the early works of Glaser and Strauss (Strauss & Corbin, 1994). Unlike in a traditional quantitative study, professional literature should not define the research project but instead be used to better orient the researcher to a given problem area or area of interest.
- There is no such thing as a fully objective research study. The researcher's interpretations and worldview plays some type of a role in data collection and analysis and cannot simply be viewed as just another variable to consider as Glaser (2002) upholds particularly in qualitative designs. Researcher positionality or reflexivity should be taken into account and articulated by the grounded theorist (Green et al., 2007; Olesen, 2007).

Conclusion

In the twelve years since my earlier paper, the grounded theory literature has grown exponentially along a number of dimensions including analytical critique and interpretation, revision and extension of existing approaches and the emergence of new ones, and its widespread application across disciplines. It has evolved from a nuclear to an extended family of methods and continues to expand as researchers attempt to realize its potential benefits for research and practice. The integrity of a grounded theory study ultimately lies in the researcher's expertise and creativity rather than on his or her ability to evoke pre-structured guidelines or rules. In 1996, I posited that it had yet to be determined if varying interpretations and flexibility of application represented strengths or limitations of GTM. We now know it is both.

White Lies: Stories of Power and Privilege

Patricia J. Brainard

Abstract

This paper is about the experiences of a small group of White people who became aware of their White racial privilege and acted in ways that neutralized or dismantled it. The study expands the body of research and literature that explores, explains, and creates social action, and alters the dynamics of racial oppression. It is a phenomenological study of significant characteristics that form the experience of being White and racially privileged in the United States. The study combines Critical Race Theory, Transformative Learning theory, and Racial Identity theory to examine these elements. The study has revealed four characteristics that participants described on their path toward greater understanding of their racial privilege.

Introduction

It's any other day in a small rural town and two strangers pay for their gas. Both are travelers, native to far away places. Each offer a credit card for payment. The White clerk asked one to show additional identification and not the other. One customer was White, the other a person of Color. As I watched this unfold, I started a familiar inner dialogue. What if both customers had been White, would the clerk have still asked for additional identification? Why did the clerk feel the need for additional identification from the person of Color? What would happen if I asked the clerk that question, what response would I receive? And finally the dialogue fades as I ask myself again, how aware White people are of their own privilege and racist behavior, and what will it take to end oppression and racism in our country.

There was a time in my life when I, as with most White people, wouldn't have recognized this scenario as a racialized experience (Helms, 1992). The subtlety of asking the person of Color and not the White person for additional identification would have gone unnoticed. The difference in race would have been obvious; but it would not be associated or connected to the behavior of the clerk and the difference in race of the customers. I was oblivious because this was consistent with previous experiences; the treatment of people of Color was different from White people in implicit and covert ways as demonstrated in the store scenario. I was used to that subtlety.

Statement of the Problem

In the United States, racism has at least two realities. Many White people believe that racism ended with the Civil Rights Movement (Helms, 1992). Yet, many people of Color state that racism is just as prevalent, if not more so after the Civil Rights Movement (Delgado & Stefancic, 2001). The difference in these two realities illustrates why the continuing study of racism and White privilege in the United States is so vital. Our future social experiences rest with our abilities and willingness to find ways in which a) these two realities can co-exist without further oppression or b) these two competing realities can unite. Specifically, the research questions were:

1. How do White people experience being a member of the racially privileged?
2. What are the essential characteristics or elements of an experience that cause a change in consciousness about White privilege?

3. In what ways or to what degree does a change in consciousness regarding White privilege serve as a catalyst to action?

Significance

The significance of this research involves primarily the potential to inform and shape pedagogical practices of adult educators. Researchers have studied race (Hardiman, 1982) and gender (Shapiro, 1995, as cited in Hardiman, 2001) for the purposes of identity development. The present study more fully explores the specific characteristics that raise consciousness and encourage action for social change. White adult educators may be able to use these characteristics in the construction of knowledge with White students. Oppression of all kinds is an embedded dynamic in our country (Bell, 2000; Delgado & Stefancic, 2001), perpetuated both by individual acts and systemic policies and practices (laws). These dynamics are also present in learning environments. It is vital for adult educators to explicitly bring racism, and White racial privilege and supremacy into educational dialogues. Perhaps these characteristics can provide adult educators with confidence to do just that and to negotiate racialized experiences within the learning environment,

Theoretical Framework

No study conducted can be free of the experiences and personal history, the *positionality* of the investigator. The best one can do is to frame the study in such a way that both the value and limitations of ones experiences are acknowledged and expressed. As I consider my own racial privilege and the privilege of White people in general, I tend to examine it through a specific perspective. That orientation is Critical Race Theory, which puts "race at the center of critical analysis" (Roithmayr, 1999, p. 1). Additionally, there have been times in my life when I have been very combative with other White people when I think they have said something that exposes their racism and the perpetuation of their own privilege. That tends not to be a helpful exchange. When I step back and view the White person's comment and/or behavior as a reflection of their racial identity development, I find more compassion. When I can see racial identity as a developmental process, it implies that one can grow out of or away from one's present condition. Finally, my most profound and meaningful learning experiences have taken place when I have worked through a problem or dilemma. It was in the struggle and reflection that I gained insight into my behaviors, attitudes, and beliefs. I believe that most deep learning comes out of an experience that has been transformative in nature. Transformative Learning theory best describes my orientation to adult learning. These three theoretical orientations, Critical Race Theory, Racial Identity Development, and Transformative Learning have guided and informed this study.

Methodology

This was a phenomenological study of White privilege. Specifically, it studied the essential elements that make up the experience of being White and racially privileged in our country. Moustakas (1994) describes that phenomenology "involves a return to experience in order to obtain comprehensive descriptions that provide the basis for a reflective structural analysis that portrays the essences of the experience" (p. 13). He elaborates with this addition, "the aim is to determine what an experience means for the persons who have had the experience and are able to provide a comprehensive description of it" (p. 13). Just as it is important that people of Color be the authority on their own experience of oppression, White people can be one

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authority on the circumstances, systems, and socio-political structures that sustain racial oppression and White privilege. This study employed two methods of collecting data. Interviews captured the phenomenon of White privilege by participants in their own words. The use of narrative analysis and coding identified the phenomenon with respect to autobiographical published works. Both means are consistent with a phenomenological study (Moustakas, 1990).

Context

White people frequently identify racism as a problem of *not being White*, deny responsibility for the status of race relations, and seldom admit or acknowledge the privilege associated with Whiteness. There is a relatively new body of literature, Critical White Studies or Whiteness Studies, which explore the issues of being White and racially privileged in society. Doane (2003) describes this new scholarly focus: "what is new and unique about 'Whiteness studies' is that it reverses the traditional focus of research on race relations by concentrating the attention upon the socially constructed nature of White identity and the impact of Whiteness upon intergroup relations" (p. 3). Gabriel (1998, as cited in Doane) writes that this concept of Critical White Studies is "in contrast to the usual practice of studying the 'problem' of 'minority groups,' the 'Whiteness studies' paradigm makes problematic the identity and practices of the dominant group" (p. 3). According to Margaret Andersen (2003) there are three themes in this literature: 1) a perspective that White is normal, 2) a system of White privilege, and 3) an understanding that race is socially constructed. She adds that, while "people of Color have been 'racialized,' so have White people although with radically different consequences" (p. 24). To explore Whiteness critically, two additional themes should be included. These are the ways in which White people discuss and/or avoid discussions about race, and the connection of racism and privilege to White supremacy.

In a class discussion recently, when asked about racial heritage, a White student claimed she didn't know her racial heritage. Receiving puzzled looks from some in the class, she clarified and further elaborated that she didn't know it like African Americans, Asian Americans, Arab Americans, Latinos or American Indians did; she didn't have a culture like that. It is well documented that White people are often puzzled and silent when asked to reflect on their own racial heritage (Feagin & Vera, 2005; Flagg, 1997; Grillo & Wildman, 1997; Helms, 1992; Katz, 2003; Kivel, 2002; McIntosh, 2005; Rothenberg, 2005; Tatum, 1997). White people frequently see others as raced but themselves as "normal." If one sees oneself as normal, then those who are not the same are *not normal*. More importantly, it focuses the attention on the *other*, not-normal group. For Whites, this denial of racial group membership prohibits further examination into race and/or racism, privilege, and supremacy.

Findings

This study employed two methods of collecting data. The first method included seven participant interviews. This captured the phenomenon of White privilege by participants in their own words. Additionally, I used three autobiographical works of White people who wrote about their experiences of racial privilege. Purposive sampling was used because the study was targeting those White people who acknowledged their racial privilege and were actively working to dismantle or diminish this phenomenon. Participants ranged in age from 38 to 81; four were males and six were females; six lived in the Northeast, three in the Midwest and one on the West coast; and all were college educated, nine had graduate degrees, and were middle to upper class.

There seemed to be four 'meaning structures' for this group of participants, discovered by examining the common language, descriptions, and essences from the interviews and autobiographical books. These are presented in no particular order. First, all participants spoke about relationships and identified mentors who were people of Color. Although none described themselves specifically as "relational people," all clearly spoke and told their stories based on a deep commitment to be *in* relationship with others rather than merely be *around* others. This was significant and seemed to be a highly motivating factor in working on and learning about their own racial privilege. Most participants described how much they learned from the stories and experiences that these mentors relayed to them. Two aspects of this seemed significant to me. In my review of the literature I read extensively about how White people deny their race and are oblivious to racism. In contrast, these participants *believed* what their mentor-friends told them and it was through this act of believing that they learned. In addition, it was the story-telling or counter-narratives that made an impression on them. Critical Race Theorists (Delgado & Stefancic, 2001) state that the authority of who can and should speak about racism rests with those who have the direct experience of oppression. Our role, as the White majority, is to listen and believe, instead of denying what we hear. Additionally, Critical Race Theorists advocate for the use of storytelling, narratives, and counter-narratives as a way to "cast doubt on the validity of accepted premises or myths, especially ones held by the majority" (p. 144). These participants spoke meaningfully about how they had done that.

Participants spoke in noteworthy ways about the extent to which they reflected upon these experiences. They used words such as "I realized", "I thought more about…", "I said to myself…", and "I deeply reflected." It was a deep critical analysis of their thoughts, behaviors, values, and beliefs that marked change for them. It seemed obvious that without this deep reflection, these significant experiences would have had little or no sustainable effect.

Each participant had experiences that seemed to change them and influence their understanding. In these experiences they had an intuitive insight into racism, racial privilege, and/or racial supremacy, and their participation in those dynamics. They used words such as "light bulb", "a light went on", and "watershed moment". These words were consistent with the literature that describes perspective transformation in which underlying assumptions have been challenged. Cranton (2006) quotes Mezirow (1978) as identifying this as "a structural reorganization in the way that a person looks at himself [herself] and his [her] relationships" (p. 21). This level of learning was initially termed by Mezirow as Perspective Transformation but has now become part of a larger adult learning theory called Transformative Learning Theory (Cranton) and is known as constructivist in nature. We create our learning from internal rather than external sources such as books and media. We build this type of knowledge rather than have it dispensed to us. "We develop or construct personal meaning from our experience and validate it through interaction and communication with others" (p. 23). The interaction is an important piece of Transformative Learning because it clearly outlines that learning is social and does not take place in isolation. Additionally, the communication with others constructs deeper understandings within us.

Most participants could identify a time in their life when they felt their racial positionality was reversed because they were the only White person present. In this experience they were able to articulate how they imagined people of Color may feel as the *other*. This experience led to a greater understanding of their own racial identity. It seemed to be a more subtle phenomenon than the transformative moments describe previously. It occurred within the context of a more gradual assimilation of an understanding of the racial dynamics within groups. Hardiman and

Jackson (1992) when writing about the development of racial identity agree that "as with other developmental processes, one's racial identity changes over time to become more congruent with one's range of experiences, personal beliefs and other dimensions of one's self-identity" (p. 23). Racism is so prevalent in our country that all racial identity is shaped by it. Helms (1993) states that "The development of White identity in the United States is closely intertwined with the development and progress of racism" (p. 49). These experiences seemed to facilitate understanding, rather than being a catalyst for it, and appeared to be affirming in nature. As they described these experiences, it was as if they were confirming to themselves affectively or kinesthetically what they previously experienced in only theoretically or intellectually.

Implications & Conclusion

At this point in data analysis, the root of the experiences of these participants lies in dialogue, reflection, awareness, and empathy. It is through such activities that participants worked through the difficult experience of understanding racial privilege. These experiences included the racial privilege of White people in general, as well as, deepening awareness of their own racial privilege. More study on discourse and dialogue among White people and people of Color is needed; that seems easy to do. More difficult however, is the development of explicit dialogue that can change the dynamics of racism and White racial privilege. That seems more complex. How do other forms of oppression such as gender, sexual orientation, ability, and class impact the discussion? How do we help each other stay at the table when the discussion gets difficult? Finally, for the adult educator, how might this inform curriculum, change the learning environment, and impact our interactions with learners?

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Joining the Journey: Cross-Cultural Classroom Engagement between Native American Adult Learners and the Non-Native teacher

Tom Buckmller

Abstract:

This paper will examine how the relationship between Native American adult learners and non-Native teachers has been studied. Among those Native students who find their way to the university, an alarming 85% will not finish. Institutional racism, oppression, and the pressure to assimilate are very much a part of a reality that continues to affect the lives of Native Americans through struggles to reconcile two very different cultures. It is not enough for universities to focus their attention on "attrition" and "retention" as an excuse to intensify efforts at cultural assimilation. The university must be able to present itself in ways that have instrumental value to Native American students; that is, the programs and services that are offered must connect with the students' own aspirations and cultural predispositions sufficiently and make the experience worth enduring. A conscious, sustained, and informed effort will hopefully lead to an education that respects Native American students for who they are, that is relevant to their view of the world, that offers reciprocity in their relationship with others, and that helps them exercise responsibility over their own lives.

Introduction

Native American students are one of the most underrepresented minority groups in higher education. Among those Native students who do find their way to the university, an alarming 85% will not finish (Tierney, 1992). Since nearly 90% of Native students are taught by non-Native teachers (Swisher & Tippeconnic, 1999) research that leads to improved pedagogy, especially urban or off-reservation schools, is still needed.

The university is filled with contradictions and conflicts for the Native American learner. In a context where knowledge is valued, epistemology, or "ways of knowing", becomes a contested space. Additionally, where there is contested space, issues of power are also inherently manifested. The burden of this conflict is cast upon the Native American learner, as the Native "ways of knowing" or worldview is often incongruent with that of the institution and/or mainstream. These contradictions often lead these students to believe that their worldview, stemming from Native American culture, religion, traditions, and heritage, are wrong and unvalued, thus having no place in the mainstream world of the university. One place where these contradictions are likely to reside is in the inevitable intersection where the Native American learner encounters the non-Native teacher.

Socio-historic Implications

It is imperative that an educator is knowledgeable of the socio-cultural and historical background of the various imposed forms of education that Native American students and their families endured. Once one gains an understanding of this history, it becomes clear why the notions of "education" as defined by non-Natives are problematic and have ramifications even for Native students today.

The beginning of American Indian/Native American education is the story of how Euro-American policy makers sough to use the schoolhouse—specifically the boarding, missionary,

and labor schools—as an instrument for annihilating and acculturating many Indian young to "American" ways of thinking and living (Adams, 1995 as cited in Pewewardy, 2002). The federal government took, often forcibly, young Indian children miles away from their homes and placed them in boarding schools far removed from reservation life in order to prevent them from running away and to keep them away from the influences of their family and the tribe. These highly important years of youth formation were marked by harsh discipline that prohibited them from speaking their Native language, practicing their religion, and having contact with their families. Essentially, their culture was taken from them.

The "history of Indian education", as it is widely written, tends to be a chronology of federal policies experimenting with reinventing Native American people in the likeness of white people (Begaye, 2004). "Indian education" or a colonized form of education has been practiced by educators for the past century in federally operated school under the false assumption that the goal of "education" is to mold all students to become a part of the European-American mainstream (Grande, 2004).

Reviewing the Research

Research shows that being a Native American in a mainstream institution is difficult. Pavel (1992) identifies Native Americans as the least likely to enroll in public four-year institutions and the least likely to persist to graduation in those institutions. Among those who do find their way to the university, an alarming 85% will not finish (Tierney, 1992). It is also well documented that being an adult learner presents an all-together different set of challenges. Adult students are likely the most time-limited group of the college population; nearly all adults commute, most work, and many enroll part-time, leaving them with less time than traditional aged students (Lundberg, 2003). Consequently, the confluence of being a Native American *and* being an adult learner brings forth consequences that may not yet be fully understood.

Beaulieu (2000) says that Indian students, in comparison to all others, are still the most disproportionately affected by poverty, low educational attainment, and limited access to educational opportunities (as cited in Grande, 2004). Many Native students find little in the curriculum that match their own culture and even find perspectives and history that devalues their history, culture, and communities (Champagne, 2006). Deloria (2001) says that Indian students today are confronted with the monolith of Western science when they leave the reservation to attend college. In most introductory courses their culture and traditions are derided as mere remnants of superstitious, stone-age mentality that could not possible understand or distinguish between the simplest propositions (Deloria, 2001). Additionally, non-Native teachers seldom understand the cultural and political issues undergirding curriculum and instruction (Burke, 2004).

Ross-Gordon (1991) states, "The rate of research and publication on racial and ethnic minorities needs to be increased if we expect to rectify the situation of under representation of minorities in adult education programs." Only an education program that researches Native issues and trains leaders and community members with contemporary knowledge and brings the skills of higher education to Native communities will help in supporting Native nation building and continuity (Champagne, 2006). From a university perspective, it makes good sense to broaden the personal and professional perspectives and range of understanding about the complex web of human relationships that make up the higher education enterprise (Tippeconnic Fox, 2005).

Cross-Cultural Engagement

Rather than assimilate minorities into the organization, the conditions must be created where alternative discourses can be heard (Tierney, 1992). This would allow for an equalization of voices that promotes a shared ownership of knowledge and collective responsibility for learning (Orr, 2000). Hassel's notion of "cross cultural engagement" (CCE) calls for a broader, more inclusive approach which considers various alternative (primarily local and Indigenous) worldviews in the synthesis of knowledge at the university. Ultimately CCE stimulates innovation and discovery by bringing together divergent ways of knowing (Hassel, 2005). In this context, the university researcher or teacher, admittedly being intimately familiar with Western cannon, must be able to refuse to accept without question its status as universal and seek to rethink and recontextualize questions that have been traditionally asked about knowledge production (Semali & Kincheloe, 1999). Hassel indicates that CCE is in alignment with the mission of a land-grant university as it allows the university to serve as a resource through which to access, network, exchange, and navigate the many different forms of expertise within academic and non-academic communities.

Burke (2004) says, "We are not going to make the world of higher education a better place for marginalized students by converting individuals to 'right beliefs' and 'right behaviors.'" Teachers must be prepared so Western (European American) paradigms can coexist with Native worldviews about life's complex interconnections among peoples and with nature (Pewewardy, 2003). The learner and teacher are both embarked on a journey of self-examination as they come together. If the mind is open, free of boundaries created by greed, selfishness, fear, pride, it is possible for bodies of knowledge to connect and meaning to be transmitted (Calsoyas, 2005).

First hand knowledge and experience can be regarded as the ultimate way for understanding something outside one's own worldviews and perspectives. Although there is great value in reading the various works from Native writers, scholars, philosophers, and practitioners, there is no replacement for authentic conversations, interactions, and experiences with Native Americans. According to Badwound (1991), "The most effective way to learn about tribal culture is to live among and interact with the tribal community" (p. 19). In this way an instructor can gain valuable insights into tribal views of what constitutes knowledge, dominant values and beliefs, and issues of particular relevance to the community (Inglebret & Pavel, 2000). These first hand experiences with Native peoples in their own contexts are means for reducing the cultural gap between teacher and student and initiates the process of creating a pathway for trust, empathy, and respect.

Negotiating Cultural Values: Power and Control in the Classroom

Educators must be willing to critically reflect upon their practice and address the nature of increasing the frequency and legitimacy of the Native American student voice into the proverbial "conversation". This implies a traditional power relation--in which the teacher controls the means of participation, pacing of instruction, and organization of teacher-dominated instruction—would have to be modified to adjust to the culture of the students (Deyhle & Swisher, 1997). When the distance between teacher and student is collapsed, by sharing social control and constructing mutually respectful relationships, the student retains greater agency and is free to learn in a context that recognizes her socio-cultural self.

Mihesuah and Wilson's book, *Indigenizing the Academy* (2004), calls for educators, scholars, and researchers to empower Native students in the face of the Native/Western ways of

knowing conflict by working to carve out spaces where Indigenous values and knowledge are respected, create an environment that supports research and methodologies useful to Indigenous nation building and compel institutional responsiveness to Indigenous issues, concerns, and communities. This is a steep task as James (2004) says that the structure and procedures of higher education flow from, build on, and reinforce values, norms, identities, and status systems of maintaining the mainstream majority. The academy has not typically valued Native knowledge and Wilson (2004) confirms by claiming that the university often dismisses any knowledge that challenges the status quo and Western ways of knowing and has only accepted knowledge that can be used for colonial purposes.

  According to Hornett (1989), institutions of higher education must ensure that faculty and staff are culturally aware and prepared to employ different methods than they use with white students. Further, the use of Euro-American theories, models, and practice is inappropriate and inadequate when working with Native American people. Professionals need to become aware of and make use of Indigenous theories, models, and practices in seeking to serve and support the success of Native American students, staff, and faculty (McClellen & Tippeconnic Fox, 2005).

Red Pedagogy: Education for Decolonization and Sovereignty

  Sandy Grande (2004) suggests a pedagogical structure, Red pedagogy, that provides inquiry and analysis that exposes, challenges, and disrupts the continuing colonization of Native land and resources. While critical pedagogy compels students and educators to question how knowledge is related historically, culturally, and institutionally to the processes of production and consumption, a Red pedagogy compels students to question how (whitestream) knowledge is related to the processes of colonization (Grande, 2004).

  Resistance theories demonstrate how individuals negotiate and struggle with structures and create meanings of their own from these interactions (Solorzano & Bernal, 2001). Brayboy's (2005) study examines how Indian students use transformational resistance in Ivy League schools to enable them to serve their tribal communities. Solorzano & Bernal (2001) add that with a deeper level of understanding and a social justice orientation, transformational resistance offers the greatest possibility for social change. This is manifested in creative individuals from traditionally oppressed groups who know how to use the educational tools and credentials they have acquired toward libratory ends to unseat the assimilationist influence of Western schooling (Brayboy, 2005). Brayboy says that using transformation resistance techniques "highlights the complicated relationship between American Indians' uses of Western education and initiative to assert tribal sovereignty and self-determination" (2005, p. 194).

Conclusion

  It is important to note that although many of the core traditional values and epistemologies permeate the lives of Native Americans across Tribal groups, Native Americans are not a completely homogeneous group, differing greatly in their level of acceptance of and commitment to specific tribal values, beliefs and practices through a variance of customs, language, and family structure (Garret & Pichette, 2000). One might say there are as many epistemologies as American Indian tribes (Cajete, 2005). Thus with officially 562 federally recognized tribes, it is dangerous make broad generalizations when regarding the education of Native peoples.

  It is not enough for universities to focus their attention on "attrition" and "retention" as an excuse to intensify efforts at cultural assimilation (Kirkness & Barnhardt, 1991). The

university must be able to present itself in ways that have instrumental value to Native American students; that is, the programs and services that are offered must connect with the students' own aspirations and cultural predispositions sufficiently to achieve a comfortable level that will make the experience worth enduring (Kirkness & Barnhardt, 1991).

Only an education program that researches Native issues and trains leaders and community members with contemporary knowledge and brings the skills of higher education to Native communities will help in supporting Native nation building and continuity (Champagne, 2006). A conscious, sustained, and informed effort will hopefully lead to an education that respects Native American students for who they are, that is relevant to their view of the world, that offers reciprocity in their relationship with others, and that helps them exercise responsibility over their own lives (Kirkness & Barnhardt, 1991).

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e-Mentoring for Online Doctoral Degrees:
A Literature Review

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Abstract

There are multiple online doctoral degrees available and a growing number of adult learners (particularly increasing numbers of women and minorities) investing in them. However, research suggests that perceptions regarding the lack of mentoring opportunities within online doctoral degree programs may create barriers for their graduates who attempt to prepare for and obtain academic employment. This literature review investigates the potential of online mentoring (or e-mentoring) as a tool to help support prospective e-doctoral graduates who choose to pursue careers as faculty in higher education. Findings indicate that there is opportunity to further explore the use of e-mentoring in the context of preparing online doctoral students for careers as faculty in higher education.

Introduction

Problem Statement

A growing number of students complete degrees online because of full-time work, socioeconomic status (the need to work, and perhaps to work shifts or multiple jobs), family obligations, physical challenges, and residence in remote geographic locations: reasons of which potentially prohibit them from commuting to a traditional college campus regularly. Other sources suggest that minority students may select online learning after experiencing racial discriminatory treatment in the traditional classroom (Nance, 2004).

Some evidence of this may be seen in the rising enrollment and graduation figures for women and minorities in online doctoral education. *Diverse: Issues in Higher Education* lists Walden Virtual University, which boasts a 30% minority population (Nance, 2004), as seventh in the nation for awarding business doctorates to African Americans and in the top 20 for awarding doctorates in psychology to Hispanics (Tosto, 2006). Forty-five percent of Capella students are enrolled in doctoral programs with approximately 66% of that portion comprised of women and 39% people of color (Capella.edu, 2007). Castro (2007) writes, "Clearly an online university degree program is a great way to improve your chances of success in your career, but for many minorities, an online degree program is a stepping stone to a better life (On-line Education.com). However, studies by Adams and DeFleur (2005), Flowers and Baltzer (2006) and Columbaro (2008) have found that most college and university search committees harbor concerns about online doctoral degrees for academic employment.

Throughout these studies, academic employers largely attributed their skepticism of online doctoral degrees to a perceived lack of sufficient faculty-student mentoring (Adams & DeFleur, 2005; Flowers & Baltzer, 2006; Guendoo, 2007; Columbaro, 2008). One participant from Adams and DeFleur's (2005) study shared this comment: "I believe mentoring is critical to developing research skills and I am skeptical that adequate mentoring can occur at a 'virtual university'" (p. 81). A participant from Flowers and Baltzer's study (2006) noted, "I am aware there is potential for several people to pursue an on-line doctoral program. How will this on-line program prepare the graduates for the professorship without mentorship?" (p. 52). Finally, a recent qualitative

study regarding academic hiring committee members' perceptions of online doctoral programs further confirmed both studies' findings. Participants consistently cited the need for sufficient mentoring for doctoral students seeking careers as higher education faculty, and were concerned this critical element is missing from online doctoral degrees (Columbaro, 2008).

The problem this paper addresses is that little is known about the role of mentoring or e-mentoring throughout online-doctoral degree programs in preparing students for academic careers. Therefore, the purpose of this review is to explore literature about the role of mentoring, specifically the current availability and future possibilities of online mentoring (e-mentoring), in preparing online doctoral degree students for faculty employment.

Questions Guiding the Literature Review
The following research questions guided the literature review:
1. What does the current literature say about the importance of mentoring and e-mentoring specifically in helping doctoral students transition to faculty employment?
2. What are the possibilities of e-mentoring for preparing online doctoral degree students for faculty employment in higher education?

Methodology
To answer the research questions, literature was reviewed within four databases: *Academic Source Complete*, *Education Source Complete*, *Business Source Complete*, and *ProQuest Dissertations & Theses Abstracts*. The keywords used were "e-mentoring," "online degrees," "e-degrees," "digital doctorates," "virtual university," "mentoring," "distance learning," and "faculty." The initial search yielded ten academic journal articles, six dissertations, three unpublished manuscripts, three books, two online articles, and four websites. The literature ultimately selected for this review was then evaluated and chosen based on pertinence to the topics of mentoring and e-mentoring. The findings were then organized into three main areas for discussion: mentoring for online doctoral degrees, e-mentoring possibilities, and exploring the current state of e-mentoring tools and support.

Findings
Mentoring: A Possible Missing Link to Online Doctoral Degrees
"Mentoring relationships, in most cases, have been unquestioningly and uncritically accepted as fundamental to foster learning in the workplace, advance careers, help new employees learn workplace culture, and provide developmental and psychological support" (Hansman, 2002, p. 39). Creighton, Parks, and Creighton (2007), state, "…with such high numbers of doctoral graduates pursuing positions in academe as research scholars, much more attention and emphasis must be given to mentoring students early on with their research productivity" (p. 5). Nettles and Millett (2006) discuss the importance of mentoring doctoral students to become faculty members. "At the most basic level, 'a mentor is a faculty person who establishes a working relationship with a student and shepherds her or him through the doctoral process to completion'" (Nettles & Millett, 2006, p. 98, as cited in Creighton et al., 2007). "At the higher levels, good mentoring extends beyond the completion state, preparing the student to become marketable after graduation" (Creighton et al., 2007, p. 4). Particularly in the higher education arena, these formal and informal mentoring relationships are critical in bridging the knowledge and practice gaps that occur in the transition from graduate student to faculty practitioner. However, the literature search revealed that some feel that deficiencies exist in mentoring

programs within both traditional and online doctoral programs.

Nyquist and Woodford (2000) provided perspective in their study of doctoral students in traditional and online programs, "Despite many engaging relationships between students and advisors, an overwhelming number of students reported that the lack of quality mentoring and support they expect to receive from faculty was disappointing" (p. 13). Nyquist and Woodford (2000) also found that, "…mentoring needs to begin earlier, to be more systematic, to be based on a multiple-mentor model and to formally include teaching and curriculum concerns and career planning" (p. 13). These observations may imply that there is no difference in how mentoring is perceived in traditional and online doctoral degree programs. However, another study suggests that mentoring programs in online degree programs face an additional challenge.

A mixed-methods study by Stein (The Ohio State University) and Glazer (Walden University) (2004) explored mentoring relationships between faculty and students in traditional and online degree programs. They found that, "…in traditional face to face programs, mentors often play the role of providing social support, collegial relationships, as well as providing guidance on professional roles and behavior" (Schlosser, Knox, Moskovitz, & Hill, 2003; as cited in Stein & Glazer, 2004). Stein and Glazer (2004) add, "… yet in the online environment, mentoring seems to be more about helping adult learners adjust and learn in virtual spaces" (p 4). The researchers then recommend that, "…if a goal of graduate education is to develop community building among on-line graduate students, then working to move the focus of mentoring to community building and developing a professional identification should be considered when working with adults" (Stein & Glazer, 2004, p. 5). In the online environment, comprehensive, e-mentoring may be one way to help ensure that online doctoral degree students receive this valuable type of continuing education beyond merely learning how to function in a virtual environment.

e-Mentoring Possibilities

According to Akin and Hilbun (2007), "Instead of actual face-to-face meetings, e-mentoring uses synchronous, electronic communication to establish and support the mentoring relationship" (p. 1). Mihram (2004) defines *e-mentoring* as, "The merger of mentoring with electronic communications to develop and sustain mentoring relationships linking a senior individual (mentor) and a lesser skilled or experienced individual (protégé) independent of geography or scheduling conflicts" (as cited in Akin & Hilbun, 2007, p. 1). Bierema and Hill (2005) maintain the following:

> E-mentoring has the potential to foster a more deliberative, reflective, and thoughtful exchange. Given its text-based nature, it yields a written record of the mentoring process. Finally, e-mentoring is easier to manage than face-to-face programs, and it is easier to coordinate matches without reliance on travel or meetings. (p. 559)

Further, Burgess (2007) states that e-mentoring can "provide windows to the future" and "expose students to the profession" (p. 54). Bierema and Merriam (2002) discuss how e-mentoring not only provides opportunities for mentees to learn more about the profession, but it also is, "boundaryless, egalitarian, and qualitatively different than traditional face-to-face mentoring" (p. 214). Bierema and Merriam (2002) further maintain that e-mentoring not only is beneficial in addressing issues of geographic separation, but also the time investments for both the mentor and mentee. In addition, because e-mentoring provides a, "safe context for establishing relationships between diverse parties," it allows a more egalitarian approach to the any discriminating and "paternal/maternal" relationship characteristic of traditionally face-to-

face mentoring relationships (Bierema & Merriam, 2002, p. 220). This could be beneficial to those women and minorities who may have been marginalized, thus, excluded from building and maintaining the mentoring relationships critical to their career mobility (Hansman, 1998; Murrel, Crosby, & Ely, 1999 as cited in Bierema & Merriam, 2002). However, Bierema and Merriam (2002) maintain that, regardless of the technological tools, there still must be a strong relationship between the mentor and mentee and a sound infrastructure in place for ongoing support.

Addressing the Problem: Exploring the Current State of e-Mentoring Tools and Support
Initially, tools and structures for supporting e-mentoring include e-mail, telecommunications, and listserves. One source of e-mentoring communication rapidly growing is the use of websites. Ensher, Heuen, and Blanchard (2003) site various websites that provide opportunities and tools for e-mentoring, such as *Mentornet* and *Professional Mentoring* (p. 266). However, upon initial critical review, neither seemed designed specifically to address issues of academic culture and mentoring in the online environment.

Bierema and Merriam (2002), on the other hand, provide information about Northwestern University's *Co-Vis Telementoring* and *Preparing Future Faculty* program (Gaff & Pruitt-Logan, 2007) that; "…fifteen universities match doctoral students with faculty members to develop the formers' careers in academia" (pgs. 216-217). Still, additional research should be conducted on existing online colleges' and universities' mentoring programs. However, it is anticipated that it may be challenging to gain access to these programs for research due to proprietary reasons.

Discussion
Based on the literature review, e-mentoring support programs and resources should be further researched, developed, or enhanced to help better connect (both technologically and relationally) online doctoral students with faculty and peers; regardless of whether the online Ph.D. graduates ultimately choose to work within the academic cultures of traditional or primarily online colleges and universities. The literature review yields that although much has been written about e-mentoring, there is opportunity to further explore its utility for preparing online doctoral students for faculty positions.

Further, to address the second research question, "what are the possibilities of e-mentoring for preparing online doctoral degree students for faculty employment in higher education," any existing e-mentoring programs could be reviewed, enhanced as appropriate, and marketed in a manner in which academic hiring committees could better understand the benefits of e-mentoring. Finally, as increasing numbers of women and minorities take advantage of online doctoral degrees, the results of this future research could potentially identify and curtail any possible marginalization that may currently exist in mentoring and academic hiring processes.

Conclusion
The literature suggests that well-developed e-mentoring may be one way to help online doctoral degree students successfully negotiate the technical aspects of a "virtual" college environment while focusing on the intricacies of working within higher education. In addition, e-mentoring could potentially address some challenges that traditional, face-to-face mentoring relationships experience (such as time, geographic constraints, and biases). However, crafting applications and solutions may require continuing the literature review process, determining

what quality programs exist, and aligning various higher education institutions, faculty organizations, distance learning associations, and accrediting bodies at the planning table.

   Ultimately, the hope is that as academic employers learn about effective e-mentoring programs and about the benefits of quality e-mentoring, any concerns they may have about the perceived lack of mentoring in online doctoral degree programs could be alleviated. However, additional research must take place to address this issue. Doing so could potentially open doors for those online doctoral graduates who may have otherwise missed opportunities in preparing for and attaining academic employment in higher education.

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He said; She said: Can a husband and wife negotiate codes peacefully?

Raquel Munarriz Diaz
Luis Diaz

Abstract

Negotiating cultural values in a learning environment seems like a peaceful method to acknowledge members of a learning community in order to maximize learning. But how peaceful are negotiations when the research team consists of a husband and a wife?

The Research

As part of my dissertation, interaction analysis was used to code and analyze video data. Interaction analysis is a method used to investigate the interactions of people with each other in their environment (Jordan & Austin, 1993). Twelve video segments of block play were recorded. The purpose of the video was to help answer the following research questions: (a) How do children use everyday language to express mathematical concepts? and (b) How do teachers respond to children's everyday language in their teaching of math?

In each 20 minute session the teacher was observed interacting with five of her students. In interaction analysis, the team can either investigate the videotape in order to find some patterns for coding or use a preconceived coding scheme (Jordan & Austin, 1993). Student talk was coded using a priori codes of how children use everyday language to express mathematical concepts (Seo & Ginsburg, 2004). Teacher talk was coded using a priori codes based on Flanders' (1970) framework.

The research team analyzed deductively student initiated talk where the child used everyday words used to express mathematical concepts. An a priori coding rubric was used based on the content codes created after observing young children engaged in free play (Seo & Ginsburg, 2004). The mathematical content codes included (a) *classification*—sorting, categorizing and grouping; (b) *magnitude*—comparing two or more; (c) *enumeration*—using number words, quantifying, counting; (d) *dynamics*—exploring transformation, such as putting things together or apart and exploring motions; (e) *pattern and shape*—creating patterns or shapes; and (f) *spatial relations*—using position or direction.

The research team decided to analyze teacher talk immediately after identifying a mathematical utterance. Teacher interactions were based on Flanders' (1970) interaction framework and included: (a) ignore; (b) repeat or accept idea; (c) encourage and praise; and (d) ask question. A fifth a priori code, mediating everyday words to math concept, was developed based on the literature review and research question (Moseley & Bleiker, 2003).

Each mathematical utterance and teacher response was negotiated as they appeared. A five minute video segment lasted from one hour to two and half hours. Interaction analysis protocol recommends establishing a team of investigators to assist in confirming findings (Jordan & Austin, 1993). Two graduate students assisted in analyzing the video segments—a National Board Certified teacher in math with 16 years teaching experience and an early childhood specialist.

Sounds like a seamless research design… well it was until I asked my husband, a National Board Certified Teacher in Math to serve on the research team. Poor Lucia, the third member of the team… a.k.a. referees. My husband and I have always been quite competitive. We

have an ongoing game where we name the artist of a song when it is played on the radio. This game has been going on for years. We don't have a point system, or a method of winning the game… we just like being the first to call out the name of the artist when we hear a song on the radio. So imagine the game now was finding a mathematical utterance and calling the code.

The Researchers

She Said

I knew I wanted to be a teacher early on in life. I still remember laying my stuffed toys along the perimeter of my bed and "teaching" them. I graduated from high school in the top 3 (okay I was number 3). I started dating Luis my senior year of high school. We attended Florida International University together. When we started to discuss the possibility of marriage, my dad "kindly requested" I graduate first. So, I graduated in three years (one year earlier than my peers). Just like I planned, I immediately got a job as a kindergarten teacher and we were married shortly after. I attended graduate school and earned a Master's degree in Reading. During my last semester of school, Luis and I found out we were going to be parents. I graduated with highest honors with an adorable brown eye baby by my side. We had cuddly son two years after. Upon completion of my National Board Certification in Early Childhood, I decided to pursue a doctorate degree in education. Following the pattern, Christina had begun, I found out I was pregnant. I continued to work (a) on my doctorate, (b) in the classroom, and (c) my favorite job… as a mommy. I graduated this spring with three children by my side: Christina who is 16; Luis who is 14; and Gaby who is 4. An education is a valuable tool and a supportive family (and lots of planning) have helped me achieve my goals.

He Said

I guess it's true what they say that opposites attract. I didn't always want to be a teacher like my wife did. As a matter of fact it wasn't until my third year in college that I decided to redirect my career to education. My original major was engineering, but after working as a draftsman in a firm I decided it really wasn't for me. Raquel suggested that maybe education should be the way to go. I had taken child development clases in high school and really enjoyed them, but had never thought about teaching as a career. I thought I would give it a try, so I began taking education classes as well as substituting at nearby schools. The experience was life changing. Once my path had set the rest just fell into place. I earned my Master's Degree in Mathematics Education. I've served as Department Head, District Specialist, and completed my National Board Certification. Although it took me longer to complete than Raquel, I too achieved my goals.

Setting the Stage

Since Luis and I both worked, we had to schedule to code the video in the evenings. The third member of our research team lived quite far from our house, so we scheduled the coding sessions on Friday nights. Lucia, the third member, would spend the night and go back home the following day. There were 12 coding sessions—one session per teacher. Each session lasted approximately five hours.

Each session began with reviewing the definitions of the a priori codes we used. We also discussed any lessons learned from the previous coding sessions. For example, coding five children talking could be quite confusing, so we would focus on one child utterance before moving on to another child. This was difficult to do, since children were havig simultaneous

conversations. We also decided to go with a three strikes rule. If we could not clearly hear what the child had said after three times, we would move on to the next utterance. Every research member had their own notebook and favorite place to sit and begin coding.

Samples of Conflict

Friday nights began to be anticipated with mixed emotions. On the one hand, I was looking forward to uncovering the contents of the videos, on the other hand, I knew, Luis and I would have moments of conflict. Some instances included: (a) the remote, (b) coding magnitude, (c) the rap.

The Remote

When wedding vows are made, they should include a prenumptial on who controls the remote. In our house, Luis has taken control of the remote.

She Said. We sat around my living room, and used a standard DVD player. Guess who had control of the remote? Yes… Luis. This was the first point of conflict. With Luis controlling the remote, he had the power to decide what child we would focus on. At first, I played the role of nice wife, but towards the end of the sessions, I wanted to snatch the remote…and consequently have the POWER. Unfortunately, the one time I did have the remote, I was so confused, I didn't know how to operate it. Figures, Luis had cursed the remote.

He Said. Man: Hunter, Gatherer, Remote Operater. Enough said.

Coding Magnitude

What constituted magnitude became an area rich in debate. Luis and I had some heated debates concerning this code.

She Said. As an early childhood educator, content naturally is integrated. Instead of compacting codes into discrete compartments, I had the natural tendency to "read between the lines". I was able to see how codes could apply to multiple situations. For example, when a child stated "You are taking too long", I noticed the child was using time. Upon careful analysis of the definitions, time was not explicitly included in any of the definitions. I recommended to include all time utterances under the code, magnitude. Magnitude statements referred to an object's size and also involved making comparisons between two or more objects (Seo & Ginsburg, 2004). We coded measurement utterances as magnitude, so it seemed logical (to me) to then include time in this category. Luis was against the idea. We both gave our reasons for our beliefs. In the end, the third member of the team, sided with Luis. Although defeated, I knew I had to back down. This didn't stop me from stating my case, **every** time a time utterance was observed.

He Said. Although magnitude was not the only code we disagreed on, it probably was the one we disagreed on the most. When coding, I felt it necessary to stay true to our original understanding that magnitude would refer to an objects size. It quickly became evident that time would not fit into this code. Raquel wanted to include it, but it wasn't what we had agreed upon. I suggested we create a new code, but at that point it would not be possible. Thanks to Lucia we were able to put this point to a rest, until the next time a child mentioned time and the time after that…

The Rap

What should have been a light moment in the observations, soon became a source of conflict. Should a rap song be considered for coding?

She Said. In one of the video sessions, the children created a stage out of waffle blocks and began to rap. Luis dismissed the rap and wanted to move on. I mentioned to him, that if the children were speaking, then we need to code it. Luis insisted that they were "just singing". In the end, the third member, sided with me, and we coded the raps.

He Said. Who codes a rap? Really! My argument was that a teacher could not mediate a rap, and would unfairly put her in a position where her only response would be to accept or ignore. I was outvoted, but not without an agument. Long story short, I watched it all and I stood tall and did it my way...okay Raquel's way.

The Results

In the end, the research team observed and negotiated 2,831 mathematical utterances produced by 60 children The codes (Seo & Ginsburg, 2004) were: (a) classification, (b) dynamic, (c) spatial relations, (d) magnitude, (e) enumeration, and (f) pattern and shape (see Figure 1).
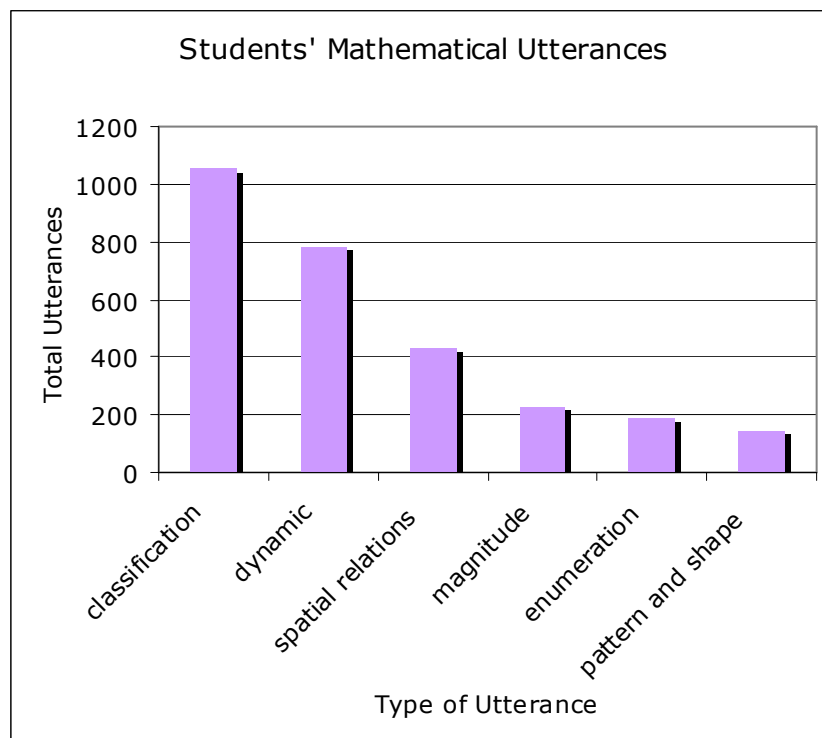
Type of Utterance	Total Utterances
classification	1,056
dynamic	787

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spatial relations	433
magnitude	226
enumeration	185
pattern and shape	144

Figure 1. Total mathematical utterances for each math code.

After observing each of the 2,831 mathematical utterances, the research team focused on how the teacher responded to child's use of everyday language. Teacher interactions were coded based on five a priori codes. Four codes were based on Flanders' (1970) analysis of teacher interaction: (a) ignore; (b) accept/repeat idea; (c) praise or encourage; and (d) ask question. A fifth a priori code, mediating children's vocabulary to the mathematical concept, was also added based on the literature review and research questions (see Figure 2). Teachers did not respond to 60% of the 2,831 mathematical utterances.
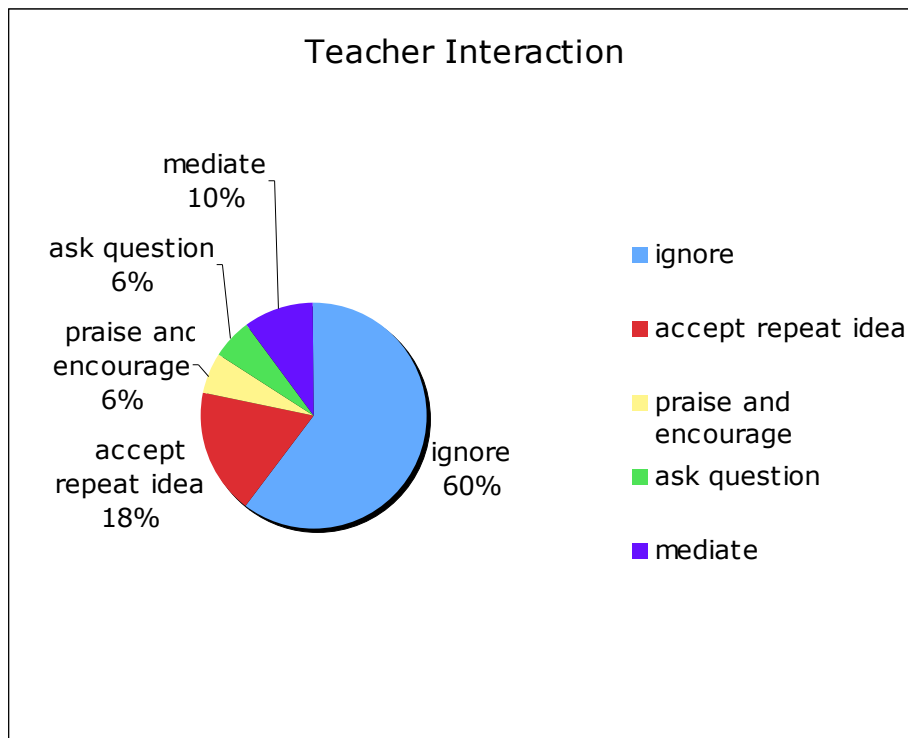
Figure 2. Observed teacher interaction using a priori codes.

Teachers ignored 60% of the 2,831 utterances. The teacher mediated only 10% of the mathematical utterances.

Conclusion

In the end, it appears research and relationships are similar to a roller coaster ride. Research and relationships both have their ups and downs. The question is can you handle the ride? We can…we did…and we would do it again.

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Remaking a Life: The Experiences of Dislocated Workers in a Cohort-based Developmental Education Program

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Abstract

The downsizing of the manufacturing industry within the United States displaced millions of men and women from well-paying jobs that they had held for many years (U.S. Bureau of Labor Statistics, 2008). These individuals often went to work in factories right after or often before high school graduation, but they now at midlife find themselves without livelihood and without means to support themselves or their families. Recent revisions to the United States Trade Adjustment Act (TAA) provide some opportunities to laid-off workers for additional education or retraining, primarily through technical or community colleges (Storey, 2000). Most dislocated factory workers, however, may not be adequately prepared academically to meet the demands of college. To address this issue, some community colleges are exploring experimental developmental education (DE) programs that focus specifically on preparing dislocated workers to succeed academically in college. In this study, we focus on one such community college program. Using identity theory (Chappell, et. al., 2003; Gee, 2000), we explored students' perceptions of their DE experiences, changes in themselves that they attribute to the program, and program aspects that may be fostering these changes.

Background and Rationale

In its heyday, the manufacturing sector within the United States promised well-paying jobs with good benefits. Individuals and families within manufacturing states often gave little thought of pursuing education beyond high school. Work in the factory became a way of life for generations of families and communities. Over the last thirty years, however, the dramatic decline of manufacturing, resulting from companies either downsizing or relocating some or all of their operations overseas, displaced millions of production workers from jobs that they had held for years. Workers losing their jobs for these reasons are defined by federal legislation as "dislocated workers" (Storey, 2000). From January 2003 to December 2005, 3.8 million workers from age 20 to older than 50 were identified as dislocated workers (U.S. Bureau of Labor Statistics, 2008). While they maintain strong connections with the industry of their former employers (Hansen, 1988; Jacobson, LaLonde, & Sullivan, 2005), it is unlikely they will find new jobs with their familiar skills (Hansen, 1988).

For over 40 years, federal and state governments have been providing some assistance to these workers. The Trade Adjustment Assistance (TAA) was first established in 1962 as part of the Trade Expansion Act (P.L. 87-794) to provide cash assistance to workers directly affected by federal trade policies. In 1974, the policy was expanded to provide training opportunities and again revised in 2002. TAA is currently administered, in cooperation with the states, by the U.S. Department of Labor and provides benefits to dislocated workers if they lost their work due to free trade agreements or because their companies relocated some or all of their operations overseas. Among the benefits of the current TAA program are extended unemployment and tuition for education and training up to two years in certain fields of need. If a dislocated worker enrolls in a community college developmental education program as part of their education and retraining plan, they may actually receive benefits for up to 2 ½ years.

While a retraining option for dislocated workers has been in place for some time (Bernard, 2005; Claypool, 2005), dislocated factory workers returning to college, face innumerable challenges. Many don't feel adequately prepared in key academic areas considered essential for most academic and occupational programs. Postsecondary DE programs are intended to help individuals become college students. Programmatic, curricular, and pedagogical structures for DE, however, are usually targeted to traditional-aged and young adult learner. Dislocated workers have often worked for 15 – 30 years in factories and are often parents of adult children and even grandparents. Negotiating the demands of college represents a critical step in the journeys of these individuals to pursue education and to re-claim a livelihood. Moving from the very structured and often highly regimented life of the factory, they need to learn to learn and adjust to the demands and responsibilities, as well as the freedom and self-directedness, of the college student role.

The limited research available on community college developmental education programs focuses primarily on academic outcomes such as early persistence (Calcagno & Long, 2008), progress in college (Perin, 2006) and graduation (Kolajo, 2004). Few studies examine outcomes such as students' experiences of developmental education or its influence on the students' sense of self as a learner. In this study, we focus on a community college dislocated worker developmental education (DWDE) program. Using identity theory (Chappell, et. al., 2003; Gee, 2000), we explored students' perceptions of their DE experiences, changes in themselves that they attribute to the program, and aspects of the program that may be fostering these changes.

Methods

Our study was informed by a qualitative, case study method, focusing on a developmental education program designed and implemented for dislocated workers. The program consisted of two cohorts of students who attended classes from 8:30 a.m. to 4:00 p.m. four days a week for 16 weeks, closely mirroring the schedule of their prior work- life experiences. The entire program and its support services were conducted at a community college technical education center located several miles away from the main downtown campus. The program was organizationally housed within the college's developmental education program but the tech center director and manager provided overall administration of program. The math, writing, and reading teachers were all adjunct faculty members who also taught in other locations. One of the two computer application teachers, one of the two life skills teachers, and the counselor were fulltime employees of the college. The reading, writing, and math teachers were assisted by two tutors from the college, who worked with the participants mostly during their study lab periods. The case workers were fulltime employees of the college but were housed within and worked from the offices of the local WFD agency. With the exception of one of the case workers and the counselor, all program staff were White. One case worker was a Hispanic male and the counselor was an African American woman. The two computer application teachers and the case workers were younger than the rest of the teachers or administrators, who were in their late 40s or older. The two tutors were young adults.

All DWDE students were former employees of manufacturing companies that were qualified under TAA by the WFD agency. Most participants had worked for two or more manufacturing firms. The majority were women and White. Three were African American, one African, and one Dominican. They ranged in age from 25 to over 50 but most were over 40. Of the 24, one chose not to be interviewed, one left the group prior to completion, and one was not

available to be interviewed during the time scheduled. All three nonparticipants were white, middle-aged women.

Class meetings, study labs, breaks, and the graduation ceremony were observed. Classroom observations consisted of half-day and whole-day observations one to two times per week for the duration of the program, and we mingled and talked informally with the students before classes in the morning and during breaks and lunch periods. Within the last two weeks of the program, semi-structured interviews were conducted with students. Following the conclusion of classes, we also conducted semi-structured interviews with teachers, WFD case workers, and administrators. Data collected from these various sources were subjected to analysis using the constant comparative method.

Findings

In this section, we summarize three key themes that characterized participants' experiences in the program: (a) Working through the shock; (b) Finding voice; and (c) Gaining confidence.

Working Through the Shock. For several weeks, the participants seemed as if they were in shock. In the beginning, the participants resembled what one participant described as "lost souls." They could not go back to what they had been doing for years because it was no longer there, but they also had difficulty envisioning themselves as being in school and pursing a new career. Almost to a person, participants described their early feelings of being in the program as "scared to death." Because of the length of time since they had been in school and not feeling very well prepared academically, many feared they would fail. The classrooms and teachers were painful reminders to participants of prior, unpleasant or difficult educational experiences. At first, their involvement was limited to answering teachers' questions with very brief and often muted responses. Interactions with each other were limited, stiff, and awkward both in class and during breaks. Gradually, this early silence gave way to frequent expressions of confusion around policies and paperwork required by the WFD agency and, to a lesser degree, around homework. They slowly learned what the WFD agency required and what the teachers expected of them.

Strengthened by what seemed a powerful sense of shared experience within their cohorts, participants began to push back, expressing concerns with regard to the curricular demands, as well as the idea of being groomed to be a "college student." These concerns, bubbling up in class and during breaks, eventually precipitated an unprecedented meeting with the administrative staff. In this meeting, participants expressed concerns mostly about how much time was required by all the courses. It was clear that many expected no homework or to be able to complete it during the school day. "No one told us," one participant angrily remarked, "how much time this would involve." "Why doesn't she slow down," another asked about the math teacher. "She goes too fast for us." Most seemed surprised by the rigor of fulltime study in college and struggled to balance its demands with existing life commitments.

Finding Voice. After several weeks, however, the participants seemed to become more comfortable in this new environment and they settled into their new roles, working hard on their assignments and studying for tests. Most indicated that the rocky period lasted about six weeks, after which they felt more comfortable. It seemed to help that their class schedule, four days a week from 8:30 a.m. to 4:00 p.m., seemed similar to many of their former work schedules. Their fear of failing gradually diminished, though they seemed quite conscious of points and grades for the whole semester. They seemed less confused and more accepting of the curriculum as it was, although perceptions of unnecessary overlap also persisted. They grew more accepting of the

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curricular content and the particular techniques and idiocyncracies manifest by the different teachers.

During this period, participants became more vocal more often in class, asking questions of the teachers and occasionally challenging their statements or explanations, as well as responding more readily to their questions. Their in-class participation seemed more relaxed and spontaneous. While their interactions with each other during class did not increase demonstrably, they interacted with each other during breaks and lunch much more frequently and for longer periods of time. While relatively few knew each other at the start of class, they quickly became a tight knit group, providing both material and emotional support for one another, planning meals and small parties together. As one woman said of the consistently quirky classroom behavior of another group member, "That's Jack! But what can I say? You gotta love 'em. He's one of us." They looked out for each other, such as developing a call system so that each person had someone to call if they had difficulty with an assignment or missed class for some reason.

Gaining Confidence. With few exceptions, the participants described the single most important outcome of their experiences within the program as an increased sense of self-confidence, an observation echoed by the teachers, caseworkers, and administrators. At about ten weeks into the course, participants began to see themselves completing the program. The large majority of participants had, by this time, completed numerous homework assignments and passed many tests in math, reading, writing, and study skills. They had learned keyboarding skills and the rudimentary elements of word processing, spreadsheets, and PowerPoint. They had written and read aloud in class several essays which, for many, were the first times they had ever written anything beyond a few sentences. Their initial, almost paralyzing fears of school had given way to a sense that " I can do this." As one participant put it, a "dark soul" at the beginning of the program gradually "gave way to a bright light, a very bright light." As the course drew to its inevitable conclusion, they seemed more certain about what they wanted and needed to do. For some, this meant even questioning the need to go on with more training. One woman in her mid-sixties who had worked in factories her entire adult life, told us, "This course helped me realize that academics are not easy for me, and perhaps continuing in a training program is something that I should not do. I learned to be okay with simply retiring, and knowing that this was the right path for me."

Discussion and Conclusion

Central to the experience of the dislocated workers in this program was the process of navigating the demands and expectations of the learner role in this postsecondary context. The themes and the narratives they represent suggest that a value of the DE program for the workers is perceptions of its symbolic role as a rite of initiation (Kottak, 2008; Turner, 1974). While helping the participants develop academic and study skills, the program also helped the former workers transition from one community to another, and from one way of life to another – from the life of a factory worker to the life of a college student. Rites of passage are characterized by a sense of liminality. Turner (1974) argued that, in rites of passage, individuals often experience feelings of being neither of the group from which they came nor to which they aspired, a kind of "betwixt and between." The participants came to the program feeling quite lost, with no clear sense of purpose or direction. They knew they could not return from which they had come but neither did they know much about the context and the community of postsecondary education for which they were being prepared. This marginal or "liminal" status seemed to act as a powerful, leveling influence within the group, allowing its members to at least partially transcend individual

differences in ability, style, needs, background, and experiences, and to help one another regardless of who they are or what they need.

The sense of marginality or liminal state within the collective provides for a strong social dynamic. Turner (1974) refers to this social state as a sense of *communitas,* an intense sense of solidarity and togetherness. Within the program participants, this powerful group feeling seemed to arise out of a feeling among the participants of being neither a factory worker nor a college student. It represents a leveling of social status within the group, eliminating reliance on status or differences within social relationships and interactions. While it is not necessarily the same thing as a sense of community, in the short term it bears some similar characteristics, and provides members of the group with an opportunity to explore new social roles or self-identities.

The dislocated workers demonstrated a gradual shift in their self-perceptions, reflected in an emerging engagement and self-directedness within the learning environment. They shifted from thinking of themselves as factory workers to learners in college. Elements of this mindset were evident as they worked through the shock of what it meant to be in college. They struggled with acquiring the rules and norms of this new social context. As the teachers observed, they worked hard to complete their assignments and were very conscientious about getting them turned in on time. They wanted to know precisely what the expectations were and what was required to meet those expectations.

This strong deference to authority, a willingness to have their days planned for them, doing what they are told and being aware of the associated reward structures, and the evolving, powerful relationships with their peers and the group as a whole all suggest parallels with their lives in the factory. Yet, there is also evidence of the growing awareness of the freedom and self-directedness afforded and even expected by this new social context. With a growing realization of the workload, they began to push back against the curriculum. In doing so, they discovered that, perhaps in contrast to the factory floor, the authorities took their concerns seriously and listened as they voiced their issues. They learned to prioritize their work, at times setting aside assignments that were not part of a credit class so they could spend more time on assignments that were receiving college credit. They organized themselves to provide academic help and support to one another, but they also attended to the group's socio-emotional needs, bringing in treats and celebrating with planned and spontaneous parties.

In conclusion, the material outcomes of developmental education for dislocated workers remain to be demonstrated. Yet, the data here suggests that the program and its associated cohort experience serve a powerful, symbolic role in fostering this transition from a factory mindset to that of a learner identity. While the curriculum, pedagogy, and support services are bound up with this experience, it will take more analysis to ferret out their specific contributions. There seems little doubt, however, that the cohort significantly contributed to the workers' ability to entertain and engage a learner identity, and perhaps move them toward the re-making of their lives.

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Welcome to Cynefin:
A framework for learning and action in the face of complexity and chaos

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Abstract
This paper introduces the Cynefin Framework as developed by David Snowden. The framework integrates complexity theory with familiar adult education practices. The utility of the framework is highlighted through a case study of the PEARLS for Teen Girls High Risk Intervention Project. A data collection strategy is described that collects stories and anecdotes from program staff that documents the outcomes of the teen girls being served

Introduction
This paper summarizes an innovative framework that is gaining currency within business, government, and non-profit sectors as they cope with a world that is increasingly more complex and chaotic. This framework integrates complexity theory with familiar adult education practices including storytelling, meaning making, communities of inquiry and action, and organizational learning and capacity building. The utility of this framework is demonstrated through a case study of the PEARLS for Teen Girls High Risk Intervention Project. The goal of this project is to develop self-efficacy and other protective life skills that promote the health, wellness and safety of central city, African-American, middle school girls. Learning to work effectively with this population is an exercise in complexity and, at times, chaos.

The Cynefin Framework
The accompanying diagram depicts the Cynefin framework as developed by David Snowden (2007) while serving as director of Knowledge Management at IBM. This is a Welsh word meaning place or abode. The framework consists of four domains: simple, complicated, complex and chaotic. This is a descriptive model that recognizes that one's practice moves across these domains. The implications are significant. What one does in a simple or complicated setting is different from a complex or chaotic environment. Recognizing which domain you're in is crucial. Often, success, if not survival, swings in the balance and the capacity to switch from one mode of practice to another depending on which domain you're in at any given time.

Domains of practice: Adult education from a theoretical and practical perspective is often an exercise in sheer complexity. Complexity, from a theoretical perspective, is a domain of practice where the relationship between cause and effect is impossible to discern until it emerges within a given context. As a practical matter, Complexity is a domain where trial and error trumps best practices. You know you're working your way through complexity when someone states, "Let's try this, see what happens, and take if from there." While the practitioner most often lives and works in the domain of complexity, program planning, implementation, and evaluation assumes the world of practice is rather simple or at most complicated. The simple domain is a place where cause and effect is clearly understood. Here problems and challenges arise but there are practical solutions with proven methods that are replicable. You know you are operating in simplicity when people turn to "best practices" with the expectation that if we do "X" then "Y" will happen. You know you're in a more complicated domain when people turn to the research and practice literature and seek the advice of experts to guide them through the steps

to get them from here to there. In the complicated domain, there is no one solution. Rather, multiple strategies exist and the search is for a pathway that is at least good enough. There is yet another domain familiar to most practitioners—chaos. This is the place where there are no discernable patterns, cause and effect relationships are constantly shifting, and what was once known becomes unknowable. You know you're in chaos when your gut tells you to act regardless of consequences. The search is for order from which purposeful action once again can be taken. You know you're in chaos when people describe their actions as, "fire, ready, aim."

Reasoning-in-Action: The Cynefin Framework also suggests a different reasoning and problem-solving trajectory for each domain. In the simple domain the practitioner sees the world in familiar terms with "best practice" solutions. Selecting which set of best practice solutions to apply is the challenge that can be described as a *sense-categorize-respond* sequence of steps. In the complicated domain the practitioner is faced with a situation where multiple solutions exist. Decision-making relies on expert knowledge and assessment of conditions and appropriate strategies. The challenge is to select one among a number of competing good practices through a sequence of steps characterized as *sense-analyze-respond*. The simple and complicated domains exist in a reasonably ordered universe where the analysis of facts can lead to productive decisions and actions. But this represents only half of the Cynefin framework. Complexity and Chaos reside in an un-ordered universe. Here the emphasis is on detecting patterns that emerge from within the context. Hence, in the complex domain, decision-making relies on monitoring the environment in response to actions that are being taken. The sequence of steps can be described as *probe-sense-respond*. Chaos is the domain where the environment is in turmoil. Here the search for patterns or cause and effect relationships is pointless. In chaos, immediate action is needed to restore order and then discern patterns where further crisis can be avoided while seeking new opportunities. The effort is to move from chaos to complexity or one of the other domains. The sequence of steps looks more like *act-sense-respond*. A third universe is located at the center of the Cynefin framework labeled disorder. Here multiple perspectives compete through a seemingly endless stream of fractional politics. The way out of disorder is to reframe the context so that constituent parts can be located in the other four domains where decisions and action can take place in contextually appropriate ways. The implications of all this are clear. For example, if one's domain of practice is complexity but she/he acts as though it were simple or complicated, then the results will most likely be disappointing if not disastrous for the enterprise, its programs, and those being served..

Methodology: The different reasoning-in-action strategies summarized above emphasize the ability to continuously "sense" or monitor the environment. Within an ordered universe this

involves collecting and monitoring fact based information that can lead to continuous program improvement. In an unordered universe this involves the capacity to discern patterns within the environment early enough so that a response can be framed and tried. The task is to discern these patterns while they are small and emerging. Snowden illustrates this process with an example of hosting a child's birthday party. The parent does not develop a rigorous lesson plan complete with learning targets and pre-post test assessments. Snowden (2005) states:

> "No, instead like most parents you would create barriers to prevent certain types of behaviour, you would use attractors (party games, a football, a videotape) to encourage the formation of beneficial largely self organizing identities; you would disrupt negative patterns early, to prevent the party becoming chaotic, or necessitating the draconian imposition of authority. At the end of the party you would know whether it had been a success, but you could not define (in other than the most general terms) what that success would look like in advance."

A set of heuristics or rules of thumb for implementing a ***probe-sense-respond*** strategy can be discerned. Set something in motion, watch how it's working, respond, watch, respond, etc.

- Frame a vision, a sense of direction, end-in-view   ***END-IN-VIEW***
- Contain the action by creating barriers or structures   ***CONTAIN***
- Use attractors to coalesce desirables (behavior, values, intentions)   ***ATTRAC*T**
- Experiment by setting things in motion and going with the flow   ***PROBE***
- Look for or monitor the environment for emerging patterns   ***SENSE***
- Recognize that small steps produce large effects   **RESPOND**
- Nudge things along to enhance positive or disrupt negative patterns   ***RESPOND***
- Assess performance by congruence with vision not correlation and prediction   ***ASSESS***

Key to this set of heuristics is the ability to monitor the environment and create an early warning system to detect emergent patterns. The challenge is to invent a system that is both workable and affordable. For Snowden, a solution lies in the human propensity to tell stories and to socially construct meaning. The strategy is to identify the multiple patterns of knowledge, meaning, and actions that are conveyed across a collection of stories. In short, a monitoring system within a world of complexity is one that collects stories, myths, and anecdotes from the people within the environment and then channels that information to different stakeholder groups for sense-making and action planning purposes. Adult education practices that facilitate individual and group learning are a natural fit. The following section describes the PEARLS for Teen Girls High Risk Intervention Project program and the data collection system that is being developed. This system includes a growing database of stories and anecdotes that can be used to guide planning and decision-making among the program partners and to document program activities and outcomes.

PEARLS for Teen Girls High Risk Intervention Project

The PEARLS for Teen Girls High Risk Intervention Project (PEARLS) is located in Milwaukee, Wisconsin. The goal is to address the health, safety, and wellness issues facing a group of central-city, African-American girls. The strategy is to provide coordinated services among a network of providers including the Silver Spring Academy, the Silver Spring Neighborhood Association, PEARLS for Teen Girls, the Family Leadership Academy, the University of Wisconsin-Milwaukee Silver Spring Community Nursing Center and the Center for Urban Community Development, and the Medical College of Wisconsin.

The PEARLS for Teen Girls provides the core of this strategy through its work with adolescent girls. The focus is on building capacity in five areas including interpersonal relationships, self-respect, setting and achieving goals, fulfilling one's potential, and community service. A PEARLS coordinator is stationed in the Silver Spring Academy and is available to the girls throughout the day. She facilitates PEARLS group sessions during the school day, provides one-on-one sessions as needed, coordinates activities, and serves as a mentor and role model. The other partnering agencies address educational needs and medical issues as well as forging family and community connections. In short, PEARLS seeks to provide a set of wrap-around services that collectively support the whole girl. In so doing, the partners offer guidance and encouragement to meet the real world challenges in school, at home and within the community.

The PEARLS program is creating an integrated data system to monitor the issues facing the girls, document what actions are being taken, and assess performance in terms of meeting girl-directed goals and aspirations. Creating this data system is itself an exercise in complexity. It must meet the challenge of an early warning system to detect emerging patterns of effort and accomplishments among the PEARLS girls and adult staff members. It must also document the range and volume of girl-directed accomplishments and program outcomes without specifying what these will be prior to working with the girls.

Nurturing Adolescent Development: An Exercise In Complexity and Chaos:

Part of the data system being developed in the PEARLS program includes reflective notes from the group coordinator, who is stationed in the academy and works with the girls on a daily basis. These are unstructured reflections that often provide insight into how the program is actually being implemented. Chart I contains a reflective note that is coded for its use of the complexity heuristics listed above—putting the ***probe-sense-respond*** strategy into action. The power of this technique lies in coding multiple and varied stories and anecdotes with the intent of revealing the myriad of strategies that emerge when working with a group of different girls, in different settings, and with different goals and/or intentions. The pattern of heuristics will begin to document the PEARLS way of working with adolescent girls. This information can be used for multiple purposes including training and staff development, communicating with board members, parents, schools and other stakeholder groups, and seeking funding through proposals and grant writing. Still, the analysis of selected stories or anecdotes cannot draw the entire picture. This will require generating many stories and anecdotes as points of reference and then connecting the dots.

Pearls Coordinator Notes	Coding Complexity: ***probe-sense-respond***
"In the beginning, the girls had used profanity throughout the school day in the classroom, hallways, or in general conversations. As the coordinator, I felt that it was important for the girls to learn how to be respectful and learn how to control the use of their language when in the presence of adults. Therefore, [I] explained what the saying ladylike represented. [I also]shared what it means to be part of an organization such as PEARLS by becoming young women of integrity, respecting and believing in yourself	• Operate in context –school day • ***END-IN-VIEW***: stop using profanity, show respect, self control, be ladylike • ***ATTRACT***: being part of PEARLS, shared values, group identity • ***CONTAIN***: set boundaries and structure-Use profanity, lose bracelet • ***PROBE***: set experiment or plan to eliminate profanity • ***PROBE & SENSE***: Run experiment

	and monitor results
and goal setting etc. In addition, [I] explained that the language and behaviors that were being displayed did not coincide with being a PEARLS girl. With that being said [I then] developed a plan to eliminate the use of profanity by providing the girls with a PEARLS bracelet. The PEARLS bracelet represented respect and anytime they were caught being disrespectful their bracelet would be taken from them temporarily. Once the bracelet was taken, they would not be able to participate in the upcoming event such as a fieldtrip. This was a scare tactic, however; it worked. This plan was intended to minimize any embarrassment when the group is out in public."	• ***CONTAIN***: create barriers, structure —use profanity, lose bracelet • ***RESPOND & ASSESS***: Small steps large effect—respectful environment in school setting • ***RESPOND***: Nudge—enhance positive and disrupt negative, keep trying, keep improving • ***RESPOND & ASSESS***: Small steps large effect—ladylike performance outside of school • ***ASSESS***: performance—look for congruence with vision and end-in-view
Chart I. Putting a probe-sense-respond strategy into action.	

Accordingly, the PEARLS data system includes a data base called "Good Stuff" (Folkman et al, 2006). The PEARLS girls set explicit goals that they work on over a period of months. When accomplished these are entered into the data system as "goal achieved." In addition, the girls also produce a myriad of other accomplishments, which are logged into the data system as Good Stuff. With this dual approach, the data system captures goal setting and achievement that may reside in the simple and complicated domain while also capturing the many unanticipated accomplishments that emerge in the complex domain of their daily lives.

Type	Capacity or Resiliency	Count
Goal Achieved	Building Relationships	3
Goal Achieved	Striving to Achieve	9
Good Stuff	Believing the sky is limit	1
Good Stuff	Building Relationships	16
Good Stuff	Loving Myself	10
Good Stuff	Striving to Achieve	35

Table I. Distribution of Good Stuff Bing Produced by All Girls (March-June 2008) 22 girls, 74 achievements

Achieving a goal entails a probe-sense-respond sequence-doing what is necessary to achieve the goal by monitoring one's performance and adjusting next steps.

Table I shows the areas in which the girls are making progress by achieving either explicit goals or good stuff. These are girl-directed accomplishments. The collective emphasis among the girls is on improving relationships (family and peers) and personal achievements (school performance), which are age-appropriate goals for middle school girls.

Table II reports the progress being made by one girl, which can be read like a mini case-study. The girl sets the goal of increasing her GPA and accomplished the task—good stuff. In working on this goal she improved her classroom behavior and course work—more good stuff. Further, she began to demonstrate an improvement in attitude, listening, and thinking about the future (Wisconsin Covenant refers to college scholarships)—more good stuff. Similar good stuff profiles are developed for each girl. In short, tables I and II provide evidence of the extent and kind of impacts that the PEARLS program is having on this group of central-city, middle school girls.

Goal	Goal Achieved
Like to improve grades	Raised GPA
Good Stuff: Went From:	Good Stuff: To:
Having the I DON'T CARE attitude	Caring about what others think of her and her attitude
Not caring or turning in her work on a consistent basis	Caring about her work, doing the class work, leads to GPA
Not doing anything or only the minimum	Doing everything in class , improving from D- to almost c+
Not listening or talk	Expressing interest in Wisconsin Covenant
Shifting grades, swings in grades	To bringing grades up
Use to use profanity a lot and didn't complete class work	gets all assignments completed and is very quiet in class

Table II. Profile of Good Stuff Being Produced by One Girl (March – June 2008)

Conclusion

This paper has introduced the Cynefin Framework and its relevance to adult education. The PEARLS program and its data system provide a practical example of how community education practitioners operate effectively in the face of complexity and chaos. Coding the reflective notes generated by program staff gives insight into their reasoning in action. The same could be done with diaries written by the girls themselves. This information can then be used for developing heuristics to guide both practice and continuing education for both the staff and the girls. The data system can also be used to document the progress that the girls are making while in the program. The accumulation of good stuff can serve as an additional attractor for the girls to encourage and nudge them along their positive path. Alternatively, the lack or sudden drop in good stuff additions can serve as an early warning sign that a girl is beginning to drift away and may need special attention or nudging in a new direction. In sum, the Cynefin Framework has helped the authors to better communicate the nature of their work with central-city, adolescent girls and to document the outcomes being achieved. This is especially true as the girls bring the complexity and chaos in their daily lives into the PEARLS working domain.

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Participant Leadership in Adult Basic Education: Negotiating Academic Progress, Aspirations, and Relationships

Brendaly Drayton and Esther Prins

Abstract

This paper reports findings from a case study of a student leadership council at an adult basic education center in New York. The study explored the conflicts and challenges students face in balancing their leadership responsibilities with academic goals and personal relationships. Our findings indicate that leadership activities can both support and impede academic progress, for example, by providing opportunities to develop literacy and life skills while also limiting the amount of time in the classroom. Participants used various strategies to manage their academic, leadership and personal responsibilities. Council involvement supported and changed their academic, vocational and personal aspirations. The study suggests adult educators should provide time management training for participant leaders and adopt creative adult learning strategies that incorporate literacy skills into leadership activities.

Introduction

Adult education literature emphasizes the benefits of participant leadership in program decision making but seldom acknowledges the problems and conflicts that student leadership may create for adult learners. This study presents a more complicated picture of the ways adult learners experience and negotiate student leadership. Participant leadership can foster a sense of ownership and control of one's learning (Fingeret & Jurmo, 1989; Campbell, 2001), critical thinking, democratic decision making (Jurmo, 1987), and increased capacity to effect change in personal, programmatic, and community affairs (Auerbach, 1992). Shared power, however, is compounded by the historically hierarchical structure of adult education programs and the sense of powerlessness produced by literacy participants' marginalized social and economic position.

Consequently, the participatory adult education literature has focused on the challenges of reducing power gaps between educators and learners, including conflicts between limited resources, funding requirements and student needs (Scott & Schmitt-Bosnick, 2001; Campbell, 2001), difficulties of sharing power (Freiwirth & Letona, 2006), crises of interpersonal relationships and collaborative action (Horsman, 2001), conflicting assumptions and expectations of staff and learners (Campbell, 2001), and the additional time, resources, and coping strategies required to share power (Everett et al., 2007). By contrast, this study contributes to our knowledge of underexplored topics: the conflicts and dilemmas student leaders face as they blend new leadership responsibilities with their academic and personal life.

Methods, Setting, and Participants

This study explored the following questions: (1) How does participation in an adult basic education program student leadership council support or hinder learners' progress toward their academic goals? (2) How does involvement in the council change learners' academic, vocational, and personal aspirations? (3) How do learners balance their program leadership responsibilities with pursuit of their academic goals? (3a) Does involvement in the council create time conflicts for learners? If so, how do they resolve these conflicts?

Employing a case study design (Patton, 2002), we used purposeful sampling to select participants from a New York City ABE program, where Drayton previously volunteered. The director identified eight students who had been actively involved in the Student Advisory Council (hereafter referred to as the Council) for an extended time period. Five students agreed to be interviewed and another student was recruited after an interviewee suggested including him. In all, the first author conducted semi-structured, face-to-face interviews with six members of the Council and one telephone interview with the program director. All participants gave permission to use their real names. The interviews were recorded and transcribed. Detailed summary notes were written within 24 hours of each interview. Thematic analysis was used to identify themes in interview transcripts, researcher reflections, and Council documents, and confirmed with member checking. The study covered council activities from 2001 to 2006.

The Downtown Learning Center is a non-profit organization in Brooklyn, New York that serves more than 400 multi-ethnic students. It is mainly supported by a large non-denominational church that provides funding, space, staff, volunteers, and oversight. Since the program utilizes a participatory approach and seeks to address the needs of the whole person, participant leadership was part of the initial program design. The Student Advisory Council grew exponentially over the past eight years. At the time of the study, the Council was on hiatus. Participation in the Council was open to all students and positions within the Council were determined by majority vote. Those positions included president, vice president, secretary, treasurer, and "prayer warrior" (i.e., a person who prays for the Council, Council activities, and the program).

Joni Schwartz started the Downtown Learning Center and has been the director since its inception. She is the driving force behind the creation of the Council. Grace is a single 55 year-old Latina and Council president. Grace's brother, Carlos, is a 45 year-old single Latino, a father of two, and a Council member for two years. Carmita is 54 years old and vice president for the last two years. She is a single, black Barbadian immigrant with three grown children. A black Jamaican immigrant of 58 years, Doreen is married with two children and is the "prayer warrior" of the Council. She has multiple sclerosis and is wheelchair-bound. She was involved in the Council from its inception and is the only Council member with previous student leadership experience. ShammyAnn is a single 26 year-old black female Guyanese immigrant and was secretary of the student Council for 4 years. Rolex is also a black Jamaican immigrant. He is 26 years old, employed, has a young daughter in Jamaica, and was vice president for a very short period of time following Grace's resignation due to poor health.

Students believed the Council's purpose was to "give students a voice" and that was manifested in "meeting student needs" through fundraising. The Council existed "to make a difference'' and to "help people transition" by enabling them to "overcome obstacles preventing them from getting their GED." It also provided a venue "for letting the people in charge know how we feel" and "bringing about change." Joni reiterated the participants' view of the Council's purpose: "to give the students a voice and bring about change."

Findings

Making Academic Progress

Participation in the Student Advisory Council supported students' academic goals in some instances and hindered them in others. Most students saw attaining a GED as a requirement for employment and college. Doreen, however, was more focused on acquiring literacy so she could read her Bible and be more independent because "reading is necessary for survival." Rolex, Carmita, and Doreen were illiterate when entering the program but had varying literacy

abilities at the time of the study. Shammyann, Doreen, and Rolex believed being on the Council did not hinder or support their academic goals, while Carlos and Carmita thought it supported them. For instance, Carlos acquired his GED during his time on the Council and Carmita noted that "it helped me even with speaking. It helped me with reading, being able to understand." The Council presented opportunities to practice math, reading, writing, and computer skills. Shammyann, for example, described how the Council bought vending machines:

> Yes, we had to write how much the vending machines would cost and how we were going to get it and we had to, like, call around and find out how we can get the vending machines. We actually had to do research before we actually write the proposal.

Unlike the others, Grace believed that being on the Council hindered her academic progress because she had not established boundaries around other aspects of her life:

> Well, I really don't want to say maybe harder but that is the truth. I tell you why it [Council involvement] made [academic progress] harder, because I didn't put that boundary….That is something that I learned from my mistakes: that everything in life you have to put a boundary.

Grace's comment hints at the struggle some participants faced in navigating academic progress, home life responsibilities, and student leadership as the activities of the Council increased.

Council participation also fostered vocational and personal progress through the development of life skills. Projects such as managing the program's snack bar, petitioning church leaders for vending machines, and planning the annual barbeque fundraiser provided experience for "handling problems in the business world." Students acquired interpersonal skills by working collectively to achieve shared goals, managing interpersonal disagreements and intergenerational conflicts with students in the snack bar, establishing partnerships with other organizations, communicating effectively with church and program leaders and speaking in public settings.

They also learned how to advocate for themselves. For example, the Council organized students who were using canes or wheelchairs and took them to the church leadership to petition for fixing the program's elevators. The disabled had to walk up stairs and students had to lift wheelchair-bound learners up the stairs. After continued delays, they contacted the Department of Disabilities who issued a summons resulting in the elevators being fixed. Other psychosocial benefits include the establishment of friendships, a support system, and the sense of accomplishment that comes from "making a difference."

Navigating Council Activities, Academic Responsibilities, and Personal Relationships

Implementation of the varied Council activities presented challenges for some of the participants in finding the time necessary to meet their familial, Council, and academic responsibilities. It was evident that the participants considered the Council to be important. Council activities were identified to meet the needs members saw among the students and in the program. Their fundraising activities provided a sign for the program, student IDs, scholarships for college-bound students, and funding for students to attend the program's strategic planning retreat. They sponsored a book drive to start the library, an annual tutor appreciation dinner, a coat drive, and Thanksgiving meals for the needy. They also acted as program representatives at outside functions and established partnerships with other organizations. The annual barbeque, the primary fundraising event, also subsidized student supplies and transportation. In addition, Council members were often the first point of contact in the support network for student problems and classroom issues. Furthermore, they volunteered to assist the staff.

Daily administration of the snack bar (café) was by far the most time-consuming activity yet also the most beneficial in meeting students' needs. It required shopping, cooking, supervising, and setting and cleaning up. The participants were quick to discuss the café's effectiveness in increasing participation by keeping the students from missing classes by going outside to get food. It also became a site for peer tutoring, achieving literacy goals, acquiring interpersonal skills, mentoring, and relaxing between classes "like [at] Starbucks."

Involvement in Council activities, particularly the café, varied according to students' level of responsibility, availability, capability, and motivation. The participants adopted various strategies for managing their responsibilities. Doreen did not experience any time conflicts because her disability limited her involvement. Rolex worked at night and after a brief stay in the position of vice president, resigned. Shammyann "managed very well" because she did not lose sight of her initial goal to get her GED, which was strengthened by her desire to "live on her own" and own a Guyanese restaurant. To her, the Council was "just an experience." She expressed anger over the Council members who "got caught up" in Council activities and lost sight of their original academic goals and what she perceived as the staff's failure to intervene. Carlos navigated time conflicts by "choosing what was most important at the time."

Carmita also chose what she deemed important: the café. She prioritized the café because it met students' needs, although it meant sacrificing her class time. Carmita did not attend class but met with a tutor twice a week and scheduled café activities around her work and taking care of her grandson. Similarly, Grace chose the café as her primary area of responsibility and scheduled her time to accommodate a married student whose husband was displeased with the amount of time the Council required. In some instances, Grace rescheduled her mother's medical appointments or asked for her brother's assistance. Grace eventually stopped going to class and spent most of her time with the café and other Council responsibilities for two reasons. First, the café was Grace's 'dream' and she believed that someday it would become a small business venture. Second, health problems made it difficult to concentrate in the classroom, so she used café activities as an anesthetic. In hindsight she recognized this was not a good decision:

> All of my time went to the Student Council. I think [it] is important not to do what I did. Like I stopped going to GED class because I am concentrating so much on the snack bar, the café, and forgot about me. [I] forgot about the GED and what is important; that you [need to]…put some time [for]…yourself, not everything to the Student Council. But since I wanted a strong Student Council I decided to spend a lot of time with [it], but [it is] …important that you don't do that. You have to think about your GED too.

Changes in Personal, Academic and Vocational Aspirations

Council involvement expanded and changed students' educational, vocational, and personal aspirations. The successful implementation of Council initiatives such as the café, the barbeque, and the vending machines enhanced learners' assessments of their capabilities. These experiences, in turn, expanded students' perceptions of what they wanted to accomplish and thought they *could* accomplish. Leadership activities supported Shammyann's goals to attend culinary school and own her own restaurant by fostering confidence in her abilities. Similarly, it enhanced Rolex's sense of accomplishment and confidence in business ownership. He succinctly captured his Council experience when he stated, "It made me a man." Doreen now aspires to write her autobiography because she believes it will make a difference in peoples' lives.

For Carmita and Grace, Council participation changed and then redirected their focus. Their desire to get their GED was replaced by the management of the café and other Council

activities. However, the temporary closure of the café and the imminent need for employment redirected their aspirations to getting their GED with the conscious decision to limit their Council activities. For instance, Grace now seeks to establish boundaries and take time for herself and her studies, and Carlos attends college for chemical technology, which was not his original plan. Helping other students overcome challenges has given him a desire to help people instead of trying to make money and enjoy material success.

Learning through Real-Life Projects

According to the director, the council provided a "vehicle" to give students a "systematic voice" in the program. She believed that, overall, Council involvement made the participants better students, although Council activities may have detracted from their time in the classroom. The café, for example, became a site of situated cognition (Brown, Collins, & Duguid, 1989), of student-centered learning:

> Sometimes the teachers would complain because the student didn't go to class, but I always argued that the learning that was taking place and them not going to class was probably more important than the learning that was going on in the class. Although I didn't say that [*laughter*]. They created a budget for the café. They had the capability. They had to do reading. They tutored people in the café. They had to write up the minutes. I think lots of literacy-in-context was happening….I think that lots of learning took place, but it was situated in particular projects and activity that was meaningful to them.

Joni acknowledged that it was "a balancing act" for students to navigate between the Council and academic and personal responsibilities. She sought to intervene by offering to have others manage the café, but when the Council rejected this idea, she made the café a classroom by having the participants set learning goals in the café. One Council member returned to the classroom because she needed extra help. Joni also prohibited Council meetings during Sustained Silent Reading so that Council members would also have an opportunity to read. It is also a balancing act for Joni to navigate between student choice and guidance.

Discussion

Our findings support the extant literature on the benefits of student leadership (e.g. Auerbach, 1992; Campbell, 2001; Fingeret & Jurmo, 1989). Participation in the Student Advisory Council fostered self esteem, collaborative action, conflict management, a sense of ownership and control over students' learning, and the ability to act on their own and others' behalf to effect change. It also expanded academic, vocational and personal goals. However, in some cases the complexity and variety of Council initiatives created time management issues that hindered academic progress and infringed upon personal time and relationships. As such, the findings suggest ABE programs should provide adequate support for student leaders and recognize the challenges leadership activities may engender.

The key factor in determining how student leaders navigated time management was what they considered most important (e.g., obtaining a GED diploma, supporting Council activities). For instance, Carmita and Grace prioritized the Council because they valued meeting students' needs. Caring for the poor (e.g., volunteering for the homeless and elderly) is an important part of their identity. They also adopted a mothering role with the younger students. This ethic of care (Noddings, 2003) led them to place others before themselves yet it also exacted personal costs such as neglecting to take care of themselves (Sauvé, 2001).

For adult educators in participatory programs, determining the degree of guidance versus learner choice and control is a balancing act (Campbell, 2001). Shammyann was angry because she believed that allowing some members to get "caught up" in Council activities at the expense of their studies and not intervening indicated the staff's lack of concern. Yet intervention might have limited learners' engagement in the program. Additionally, using the café as a site of learning illustrates how educators can use creative strategies that blend student leadership, interests, literacy, and life skills. However, the findings reveal that adult educators need to help student leaders develop interpersonal and time management abilities so they can negotiate their responsibilities effectively. Educators and scholars also need to explore how student leaders can incorporate academic goals into leadership activities so that these activities complement rather than undermine each other.

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The Improvisational Theater Art Form in Theory and Practice: Cognitive and Affective Learning in Multi-Generational Classrooms

Max Elsey

Abstract

This paper explores how theater improvisation revealed pivotal moments in undergraduate students' education and learning within an experiential classroom. Learning outcomes were process oriented and focused on achieving individualized goals and career objectives. Classrooms comprised of both traditional and non-traditional age students indicated the value of theater improvisation for all age groups, delivering salient testimony of life changing phenomena. Conclusions point to the enduring appeal of theater improvisation across the lifespan as a highly effective adult pedagogy enabling transformational growth and development. Authentically motivated in meaningful ways, the students who participated in this three year study accepted the challenge of applying imagination and creative freedom in the moment, taking adult education to the level of art.

Introduction

For the purpose of this study, I designed and developed an undergraduate class called CAHA 492, Learning through Experience. It was the first undergraduate course offered by the Department of Counseling, Adult, and Higher Education at Northern Illinois University in the programs 55 year history. I taught nine sections of CAHA 492 over a period of three years to 302 students. Participants in this study were comprised of both non-traditional and traditional aged undergraduate students. A lifetime of experience in conjunction with youthful naivety resulted in a confluence of understanding and shared vision that heightened learning outcomes. In the final analysis, group solidarity, trust, and the confidence to share ones' intrinsic gifts coalesced to create an adult pedagogy of unlimited potential.

Research Questions

Two questions guided this study: (a) What are students' perceptions of the classroom environment and teaching technique using ITAF? And (b) How does ITAF effect students' perceptions of their personal growth and development?

Theoretical Framework

Spolin (1963), generally considered the matriarch of modern improvisational theater, originally designed her material for the Works Progress Administration's Recreational Project at Hull House in Chicago during the 1930's. Unencumbered by socially imposed resistances, defense mechanisms, or the lure of the status quo, Spolin's young charges thrived in a world of make believe and creative freedom. The Improvisational Theater Art Form (ITAF) re-establishes Spolin technique as a pedagogy inspiring growth and development in adults of all ages for whom collaboration and original thinking carry significant educational advantages.

Learning through Play

Pickering (1997) wrote that early memories of make-believe and play became key socializing experiences for adults because it taught them how to deal with change more effectively under a variety of unpredictable situations. Vygotsky (1978) further detailed how

these early psychological underpinnings evolved into sustainable learning strategies because of their ability to utilize a broad spectrum of proclivities, learning styles, and temperaments. Anticipating Freire (1970) and Illich (1971), Artaud (1958) focused his attention on oppressive hierarchal cultures by exploiting hegemony through his theater improvisations. Influenced by French Dada and Surreal genres from the 1920's, Artaud's *Theater of Cruelty* issued an appeal for actor and audience alike to grasp the fundamental reality of an authentic life by learning to jettison dependency, self-deception, pretense, and illusion. Spolin (1963) stated that as we age, we all risk falling victim to acquiesced thinking, self doubt, and fear; unconsciously short circuiting opportunities for knowledge by settling into familiar, comfortable roles. Nevertheless Spolin believed that our personal intrinsic oppression could be overcome provided a safe and secure learning environment permitted it to happen.

Education as Art Form
Education as art form is a phenomenon of personality traits, vision, idiosyncrasies, and learning styles simultaneously experienced by teacher and student. Schon (1983) explained how the Russian composer Nikolayevich Tolstoy developed a system of schools where students learned by doing because "good teaching required not a method, but an art" (p. 65). Frost and Yarrow (1989) stated that just as the sculptor works with stone, or the painter with paint, human beings require an equally deft touch to release their full capacity to learn. At Chicago's famous Goodman School of Drama in the 1970's, Appel (1982) used theater improvisation to challenge her students in body as well as mind believing physical and mental resiliency was synonymous with success in life, as well as on the stage.

Transformational Learning
Epstein (1994) cites Freud (1959) as the authoritative source for understanding transformational change. According to Epstein, the main obstacle keeping new experience from consciousness was repression, a phenomenon triggered by the unconscious, defensive side of the Self. For Freud, defense mechanisms were not hard wired, but merely temporary attributions that could be transformed through play. Mezirow (1996) stated how Western Rational Tradition established a dominant paradigm of learning based on scientific fact leaving little room for alternative interpretations of reality. The Interpretist's perspective saw reality as an art form, guided by the needs of teacher and learner and their personal capacity to comprehend experience in all its facets of meaning.

Self-Discovery
Self-discovery within the context of ITAF is defined as taking ownership for unique mental properties stimulated by learning phenomena. Shore (2004) remarked that only independent thinkers (those who have learned how to think) can chart a course of self-discovered adventure. Fenwick (2000) stated that by courageously exploring the inevitable *sturm und drang* of life's incalculable risks and consequences, students built intrinsic strength to withstand difficulty, loss, and pain; three fundamental factors Kent and Gibbons (1987) believed either moves our lives forward, or held them back. At Chicago's Hull House, Boyd (1971) founded the Recreational Training School setting her sights on self-discovery through play. When Spolin arrived in 1938 to direct the Chicago branch of the Works Progress Administration's Recreational Project, the two women build a collaborative relationship based upon the gifts of natural intrinsic knowledge and its practical realization through theater games.

Self-Directed Learning

Self-directed learning finds its mark on participant driven initiatives seeking resolution. Choi (2006) stated that unlike the accumulation of information which can easily be acquired and distributed, true knowledge is difficult to produce and share with others because *thought* is an individualized cognitive/affective process of consideration and understanding. Chickering's (1969) Seven Tasks, Vectors of Development study and Perry's (1970) Nine Stages of Ethical and Intellectual Development analyze specific self-directed teaching and learning strategies featuring autonomy, interdependence, and responsible behavior. Hines's (1996) Divisions of Consciousness explains the inevitable resistances surrounding these remarkable tools of learning. The Divisions of Consciousness is best imagined as two separate spheres of intrinsic and extrinsic reality, constantly in motion, forming the nucleus of the Self. When spheres collide through effective teaching practices and conscientious student behavior, self-directedness becomes a reality.

Method and Design

Scholars (Merriam, 1988; Stake, 1995; Yin, 1994) generally agree that the case study is a qualitative method well suited for capturing phenomena in its natural setting, especially over a long period of time. Field notes, observations, classroom dialogue, student interviews, chance encounters, and weekly student journal documents formed the basis of the data collection process. Data selection included 302 students who enrolled in nine sections of CAHA 492 over a period of three years. Students' names were arranged in alphabetical order with every 10th person selected to represent the 30 participant sample, seven of whom were of non-traditional age. The cross case method of analysis was employed to complete the research design.

Findings

Findings demonstrated that ITAF liberated personal growth and development in undergraduate classrooms. Students' perceptions of learning phenomena were individualized with multi-generational elements heightening learning outcomes. Findings established two groupings featuring five categories and 15 themes (Table 1. Categories and Themes).

Team Orientation

Team Orientation set the benchmark for the release of ITAF learning phenomena. The process was enhanced by the multi-generational presence in classroom as exemplified in the following statement from Cassie (20). "I am thrilled by the opportunity to learn along side older adults. Karen (37) is a voice of experience for me because she helps me discover new ways to learn. If it were not for our awesome class, I would have taken much longer to find out who I am as a person." Similarly, Mike reveals another reciprocal effect. "Since I'm well into my 40's I am impressed that I can even do this work. The fact that I can think so clearly when working with students half my age is huge, and it has opened my eyes to many new careers I can pursue." Brenda (45) observed that as a mature adult, she felt personally rewarded by the transparent communication in the classroom. "CAHA allows a flow of ideas seldom obtainable in typical classes. The younger students are helping me see parts of my self I have failed to recognize in real life." Awareness of this type resulted in a high degree of trust that proved intellectually and emotionally rewarding as Mica (20) expresses in the following comments. "I have always laid a lot of stress upon myself because I thought I lacked self-confidence, but everyone here is so real I can't believe how my eyes are opened wide everytime my classmates only shrug at the same things that frighten me."

Table 1. Categories and Themes

ITAF as Teaching Technique	Effect on Students

Team Orientation
  a. Courage and trust of
     Self and peers
  b. Personal responsibility
  c. Enjoyment from learning
	Self-Discovery
	  a. Confidence
	  b. How the Self is crafted
	  c. Transparency of thoughts,
	     feelings, and responses

Education as Art Form
  a. Student centered
  b. Non-authoritarian
  c. Class nuances
	Self-Directed Learning
	  a. Responsibility taken for
	     one's actions, education,
	     and future
	  b. Risk for development
	     and growth

Transformational Learning
  a. Mental constructs developed
     for dealing with change
  b. Deciphering ambiguity
  c. Change as natural process
	c. Critical thinking
	     and reflection

Education as Art Form

One salient feature of education as art form emerged as a phenomenon we termed "survival," or, artistically driven self-confidence used as initiative, as Jenna (33) explains.

> I wanted to speak up, but I kept hanging back for fear of messing up
> the scene. Suddenly I realized that we needed a spark to start
> *What do I do for a living?* So I pulled myself together and ran into
> the center of the room to start warming up like a baseball pitcher.
> I felt the usual anxiety of appearing silly, but I knew it would
> quickly be replaced with concentration and focus. At that moment,
> I was in the zone and all fear was gone. When Steven saw this
> he came on to catch me and my confidence soared. I suddenly got a
> flash of insight that made me see my resistances as illusions that have
> held me back my entire life. That moment was a huge step forward
> for me because with the help of my classmates, I took the initiative
> to liberate my creative self and take my intellect to a higher level.

Transformational Learning

Jan (20) exemplifies the transformation process in the game, *Excursions into the Intuitive*. By transcending fear thresholds, Jan allowed herself to be open to change, leading to catharsis.

> I was feeling sorry for myself and decided to lay low this session.
> When you asked for a volunteer to get up and do something interesting,
> I forced myself to enter the space and started washing windows.

Suddenly my mood was left at the door and it was CAHA class.
Ken jumped in and mirrored me for a while, when he shouted, don't look down!
That's when I realized we were on a scaffold high above Chicago.
That scene was a huge dose of truth because a second before, I didn't
want to participate. Now I'm suddenly in the center of all this activity. That
moment proved to me that I can handle any situation I face unafraid.
When Denise flew in via helicopter to rescue us after the safety lines broke,
I though how incredibly important it is for me to recognize transformational
opportunities by fearlessly challenging my easy status quo.

Self-Discovery

As cognitive and affective alacrity grew, participants intrinsically understood how self-directed initiatives helped them become independent thinkers. In the following exchange, Kate (21) reveals how self-discovery led her to trust her ideas by applying them in the moment. "I now understand why it's taken me so long to think as an independent woman. I could memorize for a test, but would forget everything when I left the room. CAHA has changed this mindset because we brainstorm all the time and I must hold up my end, something I never before had to do." Jenna (20) further explains this deeper form of learning. "When I think for myself, I feel empowered. When I have to regurgitate information, I use a much smaller part of my ability and feel small."   Similarly, Lisa (57) remarked how her initial "feeling like an outsider" was transcended through self-discovered learning outcomes. "As an older adult, I wanted to enjoy this work as much as you and the class but I was afraid my ideas were not good enough. My leap of faith came when the class chose my scenario and we brought it to fruition. Their enthusiasm and positive feedback gave me the confidence I needed to believe in my intellectual ability."

Self-Directed Learning

Alice, 40, shared how her understanding of self-direction hinged upon accepting new cognitive and affective insight under challenging circumstances. She reported that lately those elicitors had failed to affirm her reality, yet she found new insight from ITAF. "Our learning environment offers me new ways to re-think my perceptions. As I've gotten older, I sometimes have difficulty making sense of what I see and hear because of all the obstacles life has thrown my way. However, interacting with the younger students is helping me achieve clarity." Brenda (45) agreed stating, "I wanted a support system to prove my self-directed game plan was working which the feedback from our class provides." Ruth (21) explains some of these internal mental processes at work. "The incredible scenes we play require me to trust my instincts, and everyone else's, so I must communicate with the wisdom and confidence that can only come from within."

Implications of Findings to Theory and Practice

Researchers and practitioners are encouraged to freely adapt ITAF exercises to inform their educational objectives. Professionals need only focus upon their specific research agenda and then deepen the content by making ITAF exercises and technique part of the data collection process. As opportunities appear, introduce one or two exercises to augment data discovery, test internal validity, and lend support emerging theory. Students from virtually all disciplines and majors at Northern Illinois University found inspiration for their studies by applying ITAF theory. For example, physics majors presented insight gleaned from famous inventors by researching their background, history and words. Students synthesized this information then

presented the essence of the individual's thinking to the rest of the class in character. History majors staged a philosophical discussion (in Heaven) between William Blake, Martin Luther King Jr., and Sir Isaac Newton. These styles of presentation placed students inside the mind of the scholar, making the contact more real and contributing one more additional perspective to inform education and learning. Finally, ITAF should be further explored to determine its effectiveness as a tool for teacher education classes, faculty development, community initiatives, or whenever collaboration and original thinking are required to solve complex problems.

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Deconstructing the Meaning of Women in Leadership

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Abstract

As this journey towards gender equality continues, following the introduction of the equal opportunity legislation so has the argument as to whether women lead or manage differently from men. The spectrum of this debate is wide and varied with one group of theorists positing that - *women lead differently*, and the other that - *gender differences are inconsequential* (Stanford, Oates, Flores, 1995). Using the postmodernist deconstructive and the identities of women frameworks, this white paper is a modest attempt to eliminate the dichotomous viewpoint of gendered personalities, and generalizations, viewpoints that only serve to promote differences and prejudice within social structures. Both the identities of women and the deconstructive frameworks allow women to be viewed as separate entities from men, with different operational standards and goals, and no longer as an inferior or a superior group.

Introduction

The concept of leadership has been studied from a variety of perspectives including by identifying the traits of the leader, the attributes they display, and more recently the relationship they maintain with their followers (Alimo-Metcalfe, 2002). Leadership research like most if not all management research has been gendered. It has been dominated by men and reflected the studies of men with the findings extrapolated as being representative of humanity in general. It was not until recently with the introduction of equal opportunity legislation, that women began to enter male dominated workforce and gender differences in leadership styles began to be investigated (Alimo-Metcalfe, 2002). According to Alimo-Metcalfe, prior to the early 1970s research was dominated by male researchers and male subjects, such that the gender bias of the researcher and homogeneity of the protagonist's sex were facts that went unnoticed or unchallenged.

"Over the past 2 decades, the number of women pursuing managerial careers in the United States has risen dramatically" with women in management proven to be as skilled, educated, and trained as their male counterparts (Kawakami, White, & Langer, 2000). Despite this fact, and the fact that in recent decades women are being hired in roughly the same numbers and are moving up the hierarchical organizational ladder, women are still underrepresented in management positions in comparison to men all over the world (Schein, 2001, as cited in Sczesny, Bosak, Neff, & Schyns, 2004). As of 2004, women in the United States represented 15.7% of corporate officers in Fortune 500 largest companies, an increase from 12.4% in 2000 and 8.7% in 1995. Within these same companies only 5.2% of the top corporate earners are women (Sczesny et al., 2004), an increase from 1.9% in 1996 (Catalyst, 2002, as cited in Sczesny et al., 2004). Heilman (1995) reported that at the start of the 1990s, only five of the Fortune 500 industrial and service companies had female CEOs (as cited in Kawakami et al., 2000).

According to Stanford et al., (1995), the debate on the effects of gender on leadership is informed by three main groups - proponents of the *women lead differently* theory, proponents of the *there are little to no gender differences*, and proponents of the *gender differences are inconsequential*. The first group, proponents of the *women lead differently* theory, suggest that women inherently possess or develop traits that deviate from those held by men. As part of this

group Helgesen (1990) conceptualized a feminine style of leadership that differs from that of males by suggesting that certain feminine characteristics give the female leader an advantage over her male counterparts. (as cited in Stanford et al., 1995). In contrast, the second group of theorists, proponents of the *there are little to no gender differences*, attribute any disparity amongst male and female leaders to differences in their personal lives such that concepts such as the "glass ceiling" are not taking into consideration. The final group of theorists described by Stanford et al., is the group that considers gender differences inconsequential. Under this perspective it does not matter how a person leads as long as he or she is an effective leader. Of all the groups identified, the first group of theorists – *proponents of the women lead differently* from men – have had the largest literary impact with a lot more research performed under this approach (Stanford et al., 1995).

Transformational leadership theory falls somewhere within this continuum. Introduced by Burns in 1978, transformational leadership style is an androgynous leadership style that claims to allow women and men the ability to simultaneously carry out their leadership and gender roles. In 1990, Rosener reported that women used more of a transformational leadership style as compared to men's transactional leadership style (as cited in Alimo-Metcalfe, 2002). Although transformational leadership theory is a step in the right direction showing signs of an emancipatory viewpoint, androgynous theories like it have been criticized for not taking into consideration differences in power and social values, differences that are believed to shape the leadership styles of both men and women (Hare-Mustin & Marecek, 1998). The theory has also been criticized for its predominantly positivist focus, which by nature is trained to ignore the interpretative and narrative voice of those being socialized or being" transformed". The post-modernist deconstructive and the identities of women viewpoints suggested by this paper, promise to address these issues by eliminating the feeling of "otherness" and inferiority that plagues women in leadership. To do this, these frameworks call for an end to generalizations based on group membership, instead focusing on the individual.

Discussion

Though not all leadership theorists believe in its existence, one of the main reasons that has been provided for the under-representation and misrepresentation of women in leadership and management positions is the proverbial "glass ceiling". According to Morrison & Von Gilnow the glass ceiling is a barrier so subtle that it is transparent yet simultaneously strong enough to prevent women and ethnic minorities from moving up the corporate hierarchy (1990, as cited in Sczesny et al., 2004). The predominance of the glass ceiling has been attributed to a lot of factors, but most especially the stereotyping of women in roles contrary to those perceived as characteristic of leaders (Eagly & Karau, 2002, as cited in Sczesny et al., 2004). Many researchers including Sczesny et al., 2004, Kawakami et al., 2002, Muir, 2004, and Stanford et al., 1995, believe that the stereotyping of women is responsible for the proverbial glass ceiling women in leadership are faced with. Gender stereotyping involves ascribing characteristics such as warm, nurturing, and caring to women, and cold, competitive, and authoritarian to men (Kawakami et al., 2000). Based on this trend, the role of women has come to be perceived as being incongruent with leadership.

In explanation of this phenomenon, Schein (1975) examined the social image of successful middle managers in the United States and found that the attributes ascribed to mangers typically described men more than women (as cited in Sczesny et al., 2004). Similarly, Stanford et al., (1995) noted that due to the gendering of leadership, women who had achieved

leadership status circa 1990s were viewed as successful imitators of male characteristics. Eagly, Makhijani, and Klonsky (1992) found that men were more likely to evaluate women more negatively relative to other men, than women did other women (as cited in Sczesny et al., 2004).

In response to this phenomenon of think-manager-think-male, Burgess & Borgida offered two types of expectations of norms to describe the prejudice faced by women in leadership, because of gender stereotyping. They are *descriptive norms* and *prescriptive norms*. According to them, *descriptive norms* contain beliefs about what people actually do while *prescriptive norms* contain beliefs about what people ought to do (1993, as cited in Sczesny et al., 2004). Prejudice in the descriptive form comes solely from colleagues while prejudice in the prescriptive form encompasses judgment and discrimination from society as a whole.

In further explanation, Eagly & Karau (2002) identified these two forms of prejudice as, *the unfavorable comparison of women's potential for leadership to men's*, and *the unfavorable evaluation of women's leadership to men's*. In the first form of prejudice, *the unfavorable comparison of women's potential for leadership to men's*, descriptive beliefs about the characteristics of women based on feminine-stereotypical qualities are activated such that women are attributed qualities not desired in leaders or ascribed to men. In the second form, *the unfavorable evaluation of women's leadership skills to men's*, prescriptive norms are assigned to women because of their leadership achievements and nonconformity to what has been defined by the culture as feminine (as cited in Sczesny et al., 2004). This conundrum has come to be referred to by researchers as the paradox of women. The phenomenon is referred to as a paradox because even when women are able to make it through the first form of prejudice based on descriptive norms, they will have to deal with prejudice in the second form, the prescriptive form, leaving women unsure of how to act (Kawakami et al., 2000).

Though a fair amount of research support the perception that female leaders' need to possess masculine traits to be deemed effective and to overcome the glass ceiling, the gender role congruency hypothesis takes a different position. Similar to transformational leadership theory, this hypothesis developed by Nieva and Gutek (1981) believes that behavior that is congruent with one's gender role will be received more favorably than gender role incongruent behavior (as cited in Kawakami et al., 2000). This theory has however been criticized because of its tendency to aggravate the prejudice associated with prescriptive norms, as was noted by Sczesny et al., 2004.

Although the paradox of women may seem inescapable, it is the argument of this paper that it is not. Using the deconstructive and the identities of women frameworks the stigma associated with emphasizing group difference and evaluation will be eliminated. Both frameworks are poised to highlight uniqueness, by emphasizing the individual's voice and self-conception. The gender role congruency hypothesis, falls short of accomplishing this goal, because it fails to address the root cause of the problem, gendered personalities propagated by social structures, instead encouraging women to adapt to the status quo.

Alternate Frameworks

Deconstructive Framework. Derrida and De Man developed the Deconstructive approach as a series of techniques used for reading and interpreting literary texts. Although Derrida refused to provide a definite meaning for the concept because the process itself would be open to deconstructive opposition (Hepburn, 1999), deconstruction has been defined as "an attempt to unravel what is actually said, and the underlying assumptions and biases that lurk behind the communication (Cardwell, 1996, as cited in Hepburn, 1999, p. 639). The approach

now has a broader, more philosophical focus connected to claims about language and meaning, challenging the idea of a single meaning of reality and concerning itself instead with the way the meaning is represented (Balkin, 1996).

Under the deconstructive framework, gender roles or gender differences are not ascribed on the basis of preset standards or shared group meaning, but based on the voice of the subject at a particular point in time and in a particular environment. This is possible because deconstruction attacks the assumption that meanings of structures are stable, universal, or ahistorical (Balkin, 1996). Based on this view, interpretations of gender biases and gender differences are not based on a stable system but on a fluid web open to constant change, reinterpretation and further deconstruction. Schlag (1988) explains this phenomenon by pointing out that "boundaries shift radically as they are placed in new contexts of judgment" (as cited in Balkin, 1996, p. 2). Furthermore, the approach demands that the individual is the primary source of information so that individuals that reason outside the prevailing dichotomy of men vs. women, are also given a voice in the final representation. Under the deconstructive framework, for a viewpoint to be representative of the whole, it must reflect the voice of all. Another mainstay of the approach is its emphasis on characteristics that have been suppressed or overlooked (Balkin, 1996) such that gaps, inconsistencies, and contradictions can be uncovered to reveal new meaning (Hare-Musin & Marecek, 1988).

As part of the effort to deconstruct gender and redefine difference as it relates to women, Lorde (1984) made an appeal similar to that of this paper. She asked that we recognize differences with women neither as inferior nor superior to men, and that we devise ways to use each other's difference to "enrich visions and our joint struggles" (p. 122, as cited in Rothenberg, 1990, p. 54). To overcome these challenges we must deconstruct our current viewpoint of women in leadership and stop looking at women as the "incomplete man" or as someone who possess "special" attributes. We must move away from the conventional and simplistic meaning of gender, which undermines difference to one that genuinely embraces it because "inequality can only be maintained if interrelationships are denied" (Hare-Mustin & Marecek, 1998, p. 459). Perhaps Lorde (1987) put it best when she said "it is not our differences which separate women, but our reluctance to recognize those differences and to deal effectively with the distortions which have resulted from ignoring and misnaming those difference" (as cited in Rothenberg, 1990, p. 115). Deconstructing our current perspectives can help us achieve this goal.

Identities of Women Framework. Developed by Singh (2007), the identities of women framework is similar to the deconstructive framework, because it provides an irreproachable view on gender bias and gender difference, and prevents the redefinition of individuals based on external assessments of their reality, instead proposing the realization of individuals' aspirations through the acknowledgement and acceptance of their present identities (Singh, 2007, p. 101). This outlook calls for an end to both the descriptive and prescriptive forms of prejudice, by requiring that female leaders be judged on individual basis, based on their current experiences, and not on the conception of others. The approach is informed by three principles; the individual's self-conception, the multiple social environments that are relevant to the individual, and their relationship with these environments as perceived by the individual.

Although ideologies similar to the identities of women framework, like the feminist viewpoint on women's identity, and cultural feminism, have been criticized for ignoring the similarities between men and women, and the differences between women (Kimball, 2001, as cited in Singh, 2007), the framework proposed here has a broader scope focusing more on the uniqueness of the individual irrespective of their group membership. This aspect of the

framework is in support of the deconstructive approach which requires that one half of a binary not be highlighted or marginalized in comparison to the other. Researcher drawing from this approach must ensure that there is no clear line between both sides (Hepburn, 1999), a viewpoint that is in contrast to the "group" focus that has dominated most of the research on gender and leadership, and similar ideological frameworks.

In addition to the framework created by Singh (2007), the proposed identities of women framework draws from the multiple identities model developed by McEwen (1996). Similar to Singh's framework, McEwen's model is a fluid, nonlinear, dynamic, and complex. The model represents the ongoing construction of identities and the influence of changing contexts on these identities. The model illustrates that various identity dimensions are present in each individual yet experienced in different ways, as dimensions vary in salience. More than one identity dimension can be engaged by an individual at any one time, so that identity dimensions may be experienced simultaneously as they interact with "contextual influences like family background, socio-cultural conditions, current life experiences, and career decisions and life planning" (McEwen & Jones, 2000, as cited in Merriam, 2002, p.169). According to this model, dimensions of identity intersect with one another so that no one dimension may be understood alone, but only in relation to others. Based on this perspective, women are as capable of being effective in leadership roles as they are in domestic roles, based on their unique experiences and interaction with their environment. Similar to the deconstructive and the identities of women frameworks, this model is only illustrative of a person's identity construction at a particular time so that gendered characteristics may not be extrapolated as representative of all people sharing similar qualities, or even of the same person at a later time. Each result is only illustrative of a person's leadership skills based on their identity construct at that particular point in time because of the evolving nature of identity and the changing salience of our multiple identities.

Conclusion

The position of this white paper, drawing from the deconstructive viewpoint, is that until women are acknowledged, supported, encouraged and freely allowed access to leadership roles without having to choose between balancing personal and professional goals, progress on gender equality will remain sluggish. Although an ambitious task, I believe that as adult educators committed to social change, it is our duty to actively act to deconstruct those stance that endorse difference based on biological and natural factors, like gender. Instead we must challenge ourselves to construct perspectives that embrace and acknowledge multiple diversities and identities. Such a move will distort the effects of the glass ceiling because differences will no longer be viewed as a defining factor. Until the differences between men and women are accepted for what they are without comparisons, the leadership abilities of women will continue to be marginalized and questioned. We must deconstruct the predominantly literary representation of women as inferior or superior to men by incorporating a mindset of duality with regards to gender and leadership. It is possible to be a woman, a wife, a mother, a colleague, and a leader, without comprising any positions, but it can only be done in a world were women are viewed and appreciated for who they are, with all the complexities and disparities that accompany their experiences.

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Connection to the Academic Community:
Perceptions of Students in On-line Learning

Hilda R. Glazer

Abstract

This study looks at the perception of ommunity and connection in distance learning. Using a sample from a Midwestern Distance Learning University, there was a response rate of 41%. While the class, other learners, the school and the university were looked at and there was a slight positive connection to each, overall there were no between group differences in degree of connectedness. Students may be minimally positivelycommented to the univerity.The results of this research has implications for developing acitivies and opportunities for developing connections and community within the distance universities.

Connection to the Academic Community

Community is a part of the discourse on higher education (McNay, 2005). Yet as McNay noted, university life has become fragmented for many with email being one way in which we create separateness and distance. But there is also a research link between community and a number of positive outcomes associated with learning. Also,the online learning literature reflects a strong interest in the process of creating community (Brown 2001; Swan et al. 2000; Swan 2002; Rovai 2002; Barab, MaKinster, and Scheckler 2004). While many studies have investigated factors associated with the learning community (McDonald 2002; Picciano 2002; Tu and McIsaac 2002; Rourke et al. 2001; Gunawardwena and Zittle 1997), few have studied the process of community building through the voices and perspectives of the learners themselves (Vrasidas and McIsaac 1999; Haythornthwaite, Kazmer and Robins 2000). Research outcomes on learning effectiveness suggest that social presence and interaction are central to both learning and community (Swan 2003) suggesting that the way in which learners connect to the environment throough their interaction is a critical part of the experience Community is an evolving and fluid process that develops over time (Lock 2002) With the graduate academic community, one of the hallmarks appears to be how close the individual feels to the community or elements of it. It is easy to see this at a landed university where colors are worn and football games are played But in the distance learning environment, there is little tangible contact with the physical university.

This research looks at the perception of community in distance education among doctoral learnersby investigating the perceived closeness of the learner to various aspects of the University. Closeness as defined by Aron et al (1992) is a multidimensonal scale that consists of time spent together, the variety of interactions, and the degree of perceived influence that one has on the others decisions, acitivites, and plans. They identified that there is a feeling aspect and a behaving aspect to closeness. The research insturment will be an online questionnaire following the Inclusion of Self in Other (IOS) questionnaire developed by Aron et al. (1992).

Method

Sample. A sample of 1,00 doctoral students in the schools of education and psychology at Capella University was ramdomly selected by the Office of Institutional Research. Of those 10 were eliminated as being in a class or having the researcher as a committee member or advisor leaving a total of 990. Of that group 18 surveys were undeliverable leaving a sample of 972. 395 responses were received for a response rate of 41%. The sample ranged in age from 27 to 72 with a mean age of 48 and and standard deviation of 5.66. While 15 had been in graduate school less than a year, the age time at the University was 2.5 years with a standard deviation of 1.75. 31.4% were male and 68.6 were female.

Instrumentation. The research insturment was an online questionnaire following the Inclusion of Self in Other (IOS) questionnaire developed by Aron et al. (1993). The four questions were:
What is your relationship with other learners?
What is your relationship with the faculty in your classes?
What is your relationship with your school?
What is your relationship with the University?
There was a box for comments following each question. Additionally, demographic information was collected from each participant. Using Survey Monkey, two requests for participation were sent by an email which included the link to the survey.   The the IOS scale can be seen in Figures1 to 4. The IOS scale is a set of venn diagrams designed so that "the total area of each figure is constant …and the degree of overlap progresses linearly, creatinga seven-step, interval-level scale" (Aron, et.al., 1992, p. 597). It is based on a number of theoretical perspectives among which is Lewin who diagrammed relationships within the lifespace in terms of degrees of overlap between one region representing the self and one representing the other (Aron, 1992). The intent of the scale is to capture an aspect of perception of being connected with each other (Aron, 1992). There was a thematic analysis of the qualitative data.Procedure. The research received IRB approval from the University. Survey Monkey (SurveyMonkey.com) was used to generate and mail the request for participation and survey. The site collected the responses and elimated the email address from the response set. A second email request was sent to those who did not respond to the first survey ten days after the initial request. A data set was available to the researcher from Survey Monkey which included the quantitative and qualitative responses for all respondents.

Results

Description of the Sample. The average age of the respondents was 48 with a standard deviation of 5.66. 68 percent were femaile The average number of years in a doctoral program were 2.5 with a standard deviation of 1.75.
IOS Findings. Question 1 requested the perception of the relationship with other learners. 8.1% did not respond to the question. The responses were clustered around the middle of the range but there is wide variability in the scale.. 68% of the responses were at the closer side of the range. The distribution of responses can be seen in Figure 2. Thus learners were minimally connected to other learners.
        Question 2 was "What is your relationship with the faculty in your classes?" As can be seen in Figure 3, while the scores clustered in the middle of the range there is wide variability with 63.7% at the closer end of the range. 9.23% of the respondents did not reply to this question. The learners were minimally connected to the faculty in their classes Question 3 was

"What is your relationship with your school?" This was intended to refer to the school within the university. Again while the scores clustered around the middle of the range, 59.46% formed the closer half of the scale. 14.29% of the respondents did not reply to this question. The distribution of responses is in Figure 4. The learners see themselves having a minimal connection to the school.

Question 4 asked the students to measure their relationship with the University. While 14.17% of the sample did not respond, 58.28% of the sample did fall in the closer range of the scale. The distrbution of responses can be seen in Figure 5. Again the learners saw themselves as minimally relatied to the university.

Crosstabs and Pearson Chi Square tests (using SPSS version 16) were run for all questions. The first set run used the 8 categories. None of the Chi Square Tests were significant. The same was found when the set was divided into top and bottom categories. Thus there was no difference between the four questions in the distribution of responses. Thus overall, the learners see themselves in a minimally positive relationship to the aspects of the university measured.

Analysis of Comments. For question 1, the primary theme was that there was no reationship developed with others outside of class. The following quotes exemplify what was said:" While in contact with other learners, there is no relationship beyond a professional association and academic discussion." "I have never been close to any class mates. There is not time to develop any type of comradery." For the second question, the theme was the presence of the faculty in the classroom. Slight interaction with faculty, basically good relations but definitely distant

> There have been some faculty that have been very personalable but not many. Not many offer feed back on your assignments or suggestions for improvement.

Comments for question three were related to the staff and their role with the students: "I don't have any contact with faculty outside of course room work. Once in a while I am in contact with my adviser only if there is a problem;" "rely greatly on the Learner Support team, advisor, enrollment advisor etc." For the connection to the university, question 4, the comments focused on self:

> I pay for my classes and get a grade!
> I really feel Capella does care about my successful completion of my program.
> Because of my advisor, it has been very good.
> Thanks only to my advisor

Discussion

The sample of graduate students in a distance learning university saw themselves are slightly connected to other learners, the courses, their school, and the university. Using the Garrison, Anderson, and Archer (2000) model of Community of Inquiry, it would have been expected that in situations in which the individuals had more social presence that they would feel more connected to other learners and faculty. In this environment the online classroom provides the greatest opportunity for interaction and social presence, the model also speaks to teaching and cognitive presence . The fact that there is only slight positive association may provide the online institutions with information that they can use to develop programs for learners that will give them more of a sense of identity and connection to other learners, the classroom, the school, and the institution. Of interest was the focus on staff support as representing the university to the learner. The courseroom appears to the center of activity but the limited time with any faculty, learners, or course may be one of the factors limiting developing a connection. Future research

might investigate the change in connectedness when the learner is assigned a mentor prior to beginning the comprehensive exams. Additionally the relationship between satisfaction, retention and the degree of connection might also be investigated.

This study is a beginning step at looking at the perceived connections of learners in the online university. The learners saw themselves as slightly connected to the aspects of the online university.

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A. 8.91% B. 4.65% C. 21.71% D. 32.56% E. 17.83% F. 6.2% G. 6.98% H. 10.45%
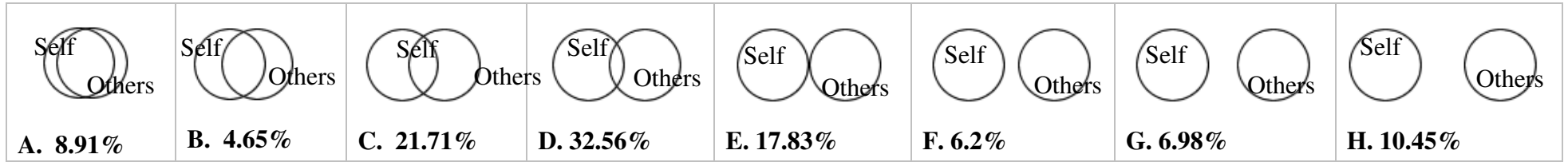
Figure 1: What is your relationship with other Learners?

A. 4.62% B. 10.77% C. 18.85% D. 29.62% E. 16.92% F. 9.23% G. 4.23% H. 5.77%
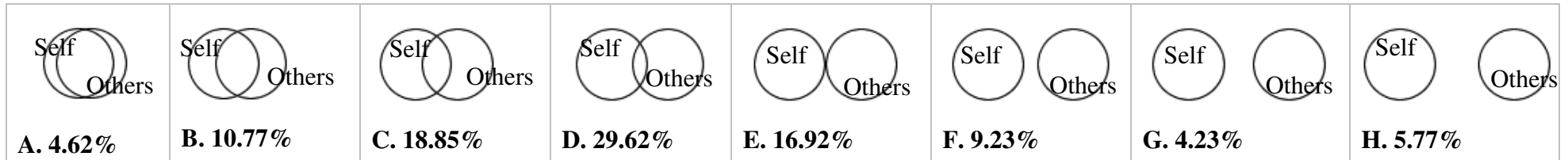
Figure 2: What is your relationship to the Faculty in Your Classes.

A. 7.72% B. 12.36% C.15.83% D. 23.55% E. 16.60% F. 5.79% G. 4.25% H. 6.57%
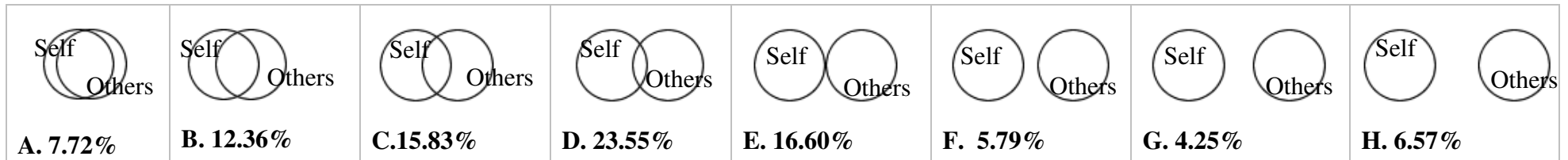
Figure 3: What is your relationship with your School?

A. 7.09% B. 11.02% C. 1693% D. 23.23% E. 17.72% F. 6.69% G. 5.51% H. 4.72%
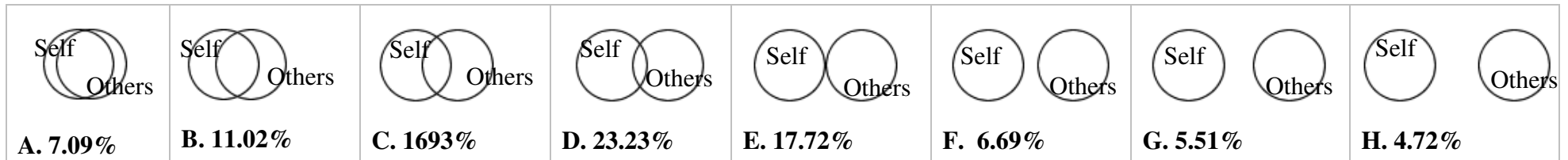
Figure 4: What is your relationship with your University?

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Adding 'Masala' to Community: Complicating Interactional Theory with Culture

Edith Gnanadass

Abstract:

This paper focuses on how the inclusion of the concept of culture will enhance interactional community theory and improve the understanding of community and community learning by addressing these questions: How can culture be useful in conceptualizing and understanding community? How can culture be integrated into a community theory framework effective for analyzing communities and informing practice? This paper problematizes the concept of culture and uses the example of domestic violence in Indian communities in the United States to explore the nature of the connection between culture and community.

Introduction

Ayesha, a 28-year old woman born and brought up in Brooklyn, speaks with a Brooklyn accent, is vivacious and self confident, looks like the girl-next- door, and is from the Palestinian community in New York City. Even though her worldview is informed and influenced by her 'Palestinian culture' with its rules, norms, beliefs and values, she also sees herself as a Muslim, an American, a teacher, a student, a friend, a daughter, and a sister, all at the same time. In Ayesha's 'Palestinian community', the norm is for single, unmarried women to live at home, so she still lives with her parents even though she wants to move out and get her own apartment. If Ayesha moves out to live on her own, she would break the rules of her 'community and culture', bring shame on her family, and live in fear for her life. American mainstream says that Ayesha can move out, and she wants to, but the 'Palestinian community and culture' here seem to say, "No!" Ayesha's life is not unique. Many Americans from different cultural communities – Indian, Russian, Nigerian, Mexican, and so on - are not only informed and influenced by their cultures, but have also built a community based on a shared culture. Can communities be understood without taking culture into consideration?

Overview

The purpose of this paper is to present evidence that the concept of culture should be a key and necessary element of current community theories for defining and analyzing community. Wilkinson (1999) called for a conception of community that recognizes its complexity: "The community is an arena of both turbulence and cohesion, of order and disarray, of self-seeking and community-oriented interaction; and it manifests its dualities simultaneously" (p. 7). Adding culture will further complicate the conception of community, and help bring attention to and better understand the complexity of cross-cultural communities.

Theoretically, this paper focuses on interactional community theory (Wilkinson, 1970 & 1999; Kaufman, 1959) and how the inclusion of the concept culture in its theoretical framework will add to theory and improve understanding of community by focusing on these questions: How can culture be useful in conceptualizing and understanding community? How can culture be integrated into an effective community theory framework for analyzing communities and informing practice?

This paper argues that culture is a critical element or component of community that needs to be included in the theoretical framework when studying different communities in order to more effectively promote individual and community well being and learning. It is not arguing that the constitution of community is different across cultures or that different theories of community are required in different cultures.

Defining Culture and Community

Culture and community are highly contested concepts in theory and practice with multiple definitions, and a long history of debate about their relevance (Mayo, 2000). I share Mayo's position that "issues of culture…do matter to community and those who work with them" (Mayo, 2000, p. 10) and that "questions about culture…relate to some of the most fundamental issues for communities, how they see themselves, how they analyse their situations and whether and how they come to envisage the possibilities for change" (Mayo, 2000, p.5). Following Borer, I am defining culture "as the way people make sense of the world *and* the symbolic and material products that express that way of life" (Borer, 2006, p. 175; original emphasis). Culture is not fixed, static, totalizing, universal or homogeneous. On the contrary, the concept of culture is complicated and contested – it is dynamic, fluid, and particular (Shweder, Neil, & Paul, 2001; Hunsinger, 2006). Culture may not completely define an individual or a community, nor make a community homogeneous; yet it is important to both individuals' and communities' interactions and ways of thinking and being.

Community is another concept that has been defined and debated extensively (Mayo, 2000; Townsend, Hansen, Neil, & Paul, 2001), and it is making a come back today in its relevance for individual and social well-being (Mayo, 2000; Wilkinson, 1999). New social movements calling on people to 'think globally and act locally' are helping local communities to reemerge (Clark, Neil, & Paul, 2001, p. 2377). All social groups or organizations are not communities. My definition of community uses the interactional theory perspective which conceptualizes community as people living in a local society taking collective action around common interests and needs (Wilkinson, 1999). Community is seen as an interactional field rather than a social system and as such, community is seen to be dynamic and emergent with interaction being its core property (Kaufman, 1959; Wilkinson, 1970). According to Wilkinson (1999), community is made up of three elements: locality, local society, and community field which he further defined as:

> A locality is the territory where people live and meet their daily needs together. A local society is a comprehensive network of associations for meeting common needs and expressing common interests. A community field is a process of interrelated actions through which residents express a common interest in the local society (Wilkinson, 1999, p. 2).

This definition of community as social interactions is fundamental to my understanding and study of culture and community.

Culture in Community

In New York City, there are distinct cultural communities living right next to each other. For example, in downtown Manhattan, the Chinese community in Chinatown and the Italian community in Little Italy live right next to each other. They are distinct and different. What makes a community Chinese or Italian? What does it mean? Why is this even important in a global era when Appadurai argues that culture is "less what Pierre Bourdieu would have called a

habitus (a tacit realm of reproducible practices and dispositions) and more an arena for conscious choice, justification, and representation" (as cited by Hunsinger, 2006, p. 31)?

I am an Indian woman who grew up in Malaysia and India, came to the United States at the age of 17, and have lived and worked here on and off for more than 20 years. I am a product of many cultures – American, Malaysian and Indian. Yet, being Indian is a big part of me. Many of my values, daily practices, ways of being, ways of thinking, and ways of knowing have been formed, influenced, and informed by Indian culture. For example, Indian food is still my idea of comfort food, and I too have faced Ayesha's dilemma because single Indian women in my family are expected to live at home with their parents as well. I can probably understand Ayesha's life a little better than many mainstream Americans who do not understand why she is choosing to live at home, who just tell her to just move out and live her life, and who view her as a woman without agency – a victim of her culture. Their response might be due to a lack of understanding about cultures different than their own or maybe constraints imposed by their own cultures that Ayesha does not have. They might also be oblivious to the nature of culture and community that shapes Ayesha's as well as my response to particular situations. At times, they might even see us as misinformed and as 'other' or 'less than'. Therefore, in order for Ayesha or me to be understood as individuals, community members, and citizens, our cultures have to be taken into consideration *as a part of the larger context.* I am not arguing for culture to be a totalizing explanation, but I am arguing that it is necessary to problematize culture and extend the analysis beyond culture to the larger historical, political, economical, and religious context.

Many communities are built around a shared culture, so how do we build stronger communities or strengthen the community field if we do not consider the role of culture in the study of communities? Bhattacharjee (1992) uses both culture and community to critique the Indian bourgeoisie and domestic violence in Indian communities in the United States. The following section summarizes her argument. The Indian bourgeoisie in the United States find themselves in a "…position of subordination to the native bourgeoisie" (p. 22) and this subordination "is defined more through race/ethnicity rather than through class" (p. 22), since the Indian bourgeoisie "is considered predominantly highly educated and relatively wealthy" (p. 22). In fact,

> In the United States, Indians, along with other Asian communities, are regarded as a model minority community, exemplifying high educational status and strong financial success. The compelling and approving image of model minority can be an inducement for building an image of a model India that is commensurate with this minority standing (Bhattacharjee, 1992, p. 32).

The Indian community's desire for this model minority image along with its desire to fight the subordination of "the universalizing power of the West, and white American culture" (p. 32) result in the community constructing a national identity reifying Indian history, culture, heritage, and tradition in which women become emblematic of Indian tradition and culture (Mani, 1989). Indian women become equated with nationhood, culture and tradition, therefore, in order to portray itself and maintain its status as a 'model minority community', the Indian community hides violence against women, making domestic violence invisible in the public sphere.

When violence against women is invisible, how can social change be effected in this community? In this example, the next step would be to acknowledge that domestic violence is prevalent in the community, identify the causes for this, and address why the community is not acknowledging or resolving/reducing the prevalence of domestic violence. Bhattacharjee extends

the analysis of domestic violence from the individual to the structure and beyond culture by situating the analysis in the construction of identity.

> … my primary focus will be the construction of a "national" culture in the Indian community rather than domestic violence in the lives of Indian immigrant women. It is in the context of such constructions of identity that the pressing issue of domestic violence must be situated (Bhattacharjee, 1992, p. 20).

Generally, analysis of issues of domestic violence in different cultural communities are explained solely in terms of culture, but by adding culture to the analysis like Bhattacharjee did, the analysis has gone beyond culture (i.e. problematized culture) to the larger context of identity, politics and economics, nationhood – i.e. "the model minority community".

Interactional Community Theory

Community connects the individual to society and is essential to the social well-being of individuals (Wilkinson, 1999). Communities are not necessarily similar or internally homogeneous; therefore it is important to take into account the larger context of culture, religion, politics, and history in the study and development of community. "The dominant culture is constantly being reproduced, it is argued, as alternative cultures and identities are continually faced with the problem of how to present effective challenges" (Popple as cited by Mayo, 2000, p. 6). The current interactional framework on community acknowledges power differentials, inequalities, and exclusion in communities, but does not provide the tools needed to explore, analyze or address these issues in the context of community. Wilkinson (1970) does mention culture - "shared ideas of the interactions" (p. 316) – as part of the social organization of communities, but does not emphasize it as a critical element of interactional theory. The enhanced interactional framework would be an effective tool to challenge and change existing inequalities, dominant power structures, exclusionary practices, and isolation of members in communities.

Social interaction

Interactional approach sees the community as a field of social interaction (Wilkinson 1999, p. 82); therefore, if there is no social interaction, there is no community. Social interaction is defined based on Mead's notion as "shared meaning and exchange of perspectives" (Wilkinson, 1999, p. 15). People who live together in communities interact and the characteristics of the local society "are important indicators (i.e., markers or products) of social interaction" (Wilkinson, 1999, p.21). For example, characteristics such as racism, sexism, and class prejudice seriously affect the quality of interactions of the community either positively or negatively based on the perspective. Ayesha's Palestinian community is Muslim, thus women's interactions with men outside the family are not encouraged. This might limit the interactions of the women with the men in the community and at the same time it might improve the quality of the interactions among women. Both scenarios would affect the community field - positively, negatively or in more complex and contradictory ways. There might also be more social interactions and participation in the community due to a shared culture, language, and circumstances, i.e. the events of September 11, 2001, which might make the community field stronger. Trying to understand or to engage in community development in this community would be difficult if the framework does not include the cultural context.

"The principal constraints to the development of community in a local population are barriers to the specific kinds of interaction that make up a community field" (Wilkinson, 1999, p.

36) and power, community participation, and exclusion many times define and dictate social interactions. This includes access to resources, social mobility, and exercise of agency. The framework that I am proposing will be a powerful tool which can be used to capture the nuances and subtleties in the larger sociocultural context of the community.

Inequality and Power

Inequality exists in all communities. It could affect or be an effect of participation, tolerance, open communication, distributive justice, power, and exclusion. Ayesha and the battered women in the Indian community are unequal in their communities, and culture might be one of the causes for this inequality. How do we determine if culture is the cause of their inequality? How do we extend the analysis beyond culture to the larger historical, political, economical, and religious context? How do we change the existing structures of inequality in their communities?

Wilkinson (1999) claimed that community is

… a powerful natural bond – [which] demands that inequality be challenged. This bond exists even where its expression is suppressed and even where a dominant and dominated groupings appeared to be locked into a system of accommodation to inequality.

Community is the natural force that breaks down such a system (Wilkinson, 1999, p.22). Wilkinson seems to have an underlying assumption about the nature of these communities, namely principles of democracy and justice for all. However, I disagree that the "natural force" of a community would overcome oppression, racism, sexism, and overall inequality that exist in communities. The questions remain - how do we recognize these factors in our study of community and how do we address them to promote community well-being?

Conclusion and Next Steps

Interactional community theory complicated by culture could provide a more effective and powerful framework to answer these questions as well as to identify alternative approaches for active participation, dialogue, and inclusion. Issues of culture matter and are integral to communities; therefore the challenge is to make the different theoretical perspectives on community more robust by including the concept of culture in the framework (Mayo, 2000). My argument is to include culture in the larger context of the history, politics, religion and economics of the community and not to essentialize culture. Despite the argument stating that we live in a global and rapidly diversifying world with increasing consciousness on social responsibility and justice, universal human rights and environmentalism (Mayo, 2000; Mohanty, 2003), there is still much inequality on the global and local level. How can we study community change and how individuals participate as citizens in developing their own local communities if we do not have adequate theories and frameworks? How can the notion of culture be used to understand community learning? How can culture be integrated into an effective community theory framework for analyzing communities and informing practice in community adult education?

Ultimately, the goal of this research is to take into account Western and Non-Western perspectives on community in order to study cross-cultural communities locally and globally to promote community learning and effect social change. Therefore, my next steps in this research are: 1) to explore and study community education by problematizing the way culture has been understood within it and using the enhanced interactional approach to more effectively promote individual and community learning in study different communities with different cultures or

mixed cultures; 2) to deepen the analysis by asking the following questions: "Why is culture absent in community theory – what are the premises of this theory that makes culture invisible? What does it mean to give community theory a culture: Western culture?" (M. Sinha, personal communication, May 9, 2008); 3) to continue building on the interactional perspective on community, a Western (Euro-American) perspective; and 4) to explore, study and understand community theories from Non-Western perspectives. Rather than finding and explaining differences between distinct cultural communities or using the concepts of community and culture to divide and to exclude (Townsend, Hansen, Neil, & Paul, 2001), my purpose is to create a learning environment that supports social change.

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The Impact of Demographic Characteristics, Motivational Factors, and Employer Support on Adults' Persistence in Formal Non-Degree Courses

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Abstract

The realities of adult life often impede adults' educational pursuits. Using data from the 2003 Adult Education for Work-Related Reasons Survey, this paper investigates the impact of demographic characteristics, motivational factors, and employer support on the completion of continuing education courses, specifically courses that were not related to the pursuit of a degree or certificate. Regression indicates that White individuals are significantly more likely to complete course than non-Whites; adults with more years of education are more likely to complete courses; adults are more likely to complete courses that align with their current employment; and that employer support may not have significant impact on course completion.

Introduction

In recent years, globalization and rapid technological changes have led to numerous changes in the workplace. To remain competitive, organizations are attempting to become responsive to changes in both global and local markets (Bailey and Mingle, 2003). Knowledge and information quickly become obsolete (Kleiner, Carver, & Hagedorn, 2005), and developing a more highly skilled workforce is often indicated as a primary means of responding to these needs (Wlodkowski, Mauldin, & Campbell, 2002). Many adults have responded by returning to higher education. It is now estimated that nearly half of all postsecondary students in the United States are over the age of 24 (Chao, DeRocco, & Flynn, 2007). The literature on "non-traditional" students includes descriptions of motivations (Aslanian, 2001), factors that contribute to adult success and persistence (Lumina Foundation, 2007), and the lived experiences of those who re-enter formal learning as adults (e.g., Reay, Ball, & David, 2002).

What is often overlooked is the broader range of adult learning activities, both on and off the job. In addition to those who pursue a degree or certification, many enroll in courses not related to a credential-granting program of study. These courses are offered in a variety of formats, and collecting any meaningful data on the non-credit educational activities of adults has proven difficult. Voorhees and Milam (2005) describe non-credit education as "the hidden college" and indicate that understanding this segment of education has not been a high priority for the major higher education associations (in the United States). However, these non-degree courses are "a primary method by which nontraditional students get access to education" (Milam, 2005, p. 55). Pusser, Breneman, Gansneder, Kohl, et al. (2007) report that those enrolled in continuing education are only "slightly more likely" (p. 13) to enroll for credit (53.6%) than not for credit (46.4%). In addition, Livingstone and Stowe (2007) suggest that those who do not participate in formal courses are also less likely to participate in job-related informal learning. Therefore, adult participation in education, even if not specifically related to a degree, is critical to meeting the needs of a rapidly changing workplace.

MacKinnon-Slaney (1994) suggests that adult learner persistence in higher education is a function of the interaction of personal issues (self-awareness, willingness to delay gratification, managing transitions, etc.) learning issues (educational competence, readiness for the demands of formal learning, etc.) and environmental issues (access to information, awareness of

opportunities, etc.). For this investigation, we modified MacKinnon-Slaney's model of adult persistence in learning to incorporate elements of Wlodkowski et al. (2002) in an attempt to more completely reflect issues that affect work-related learning. We consider demographic characteristics, motivational factors, and employer support. The relationship between these factors and persistence in formal non-credit courses is illustrated in Figure 1.
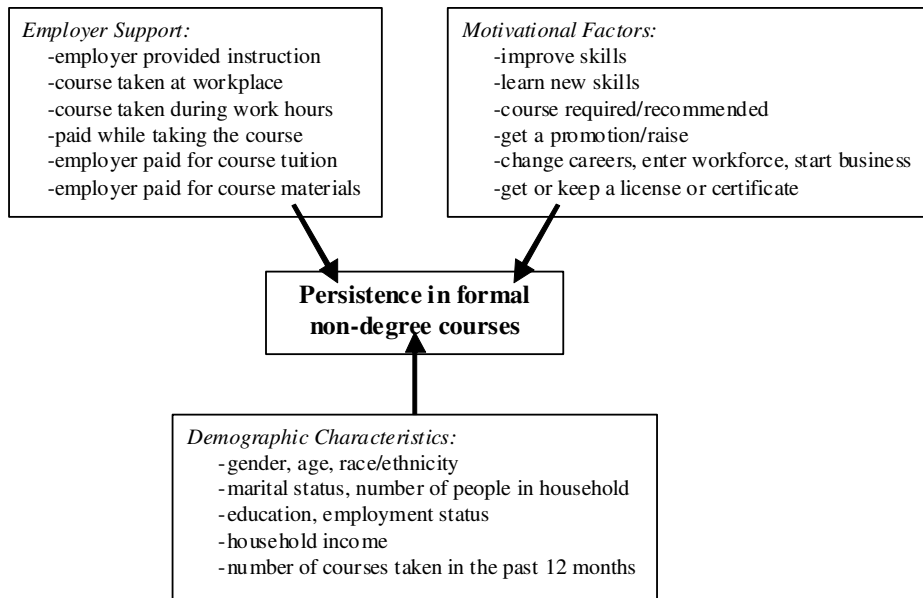
Figure 1. Relationship between independent variables and dependent variable.

This paper examines the extent to which motivation, employer support, and demographic characteristics contribute to adults' persistence in formal work-related courses. Specifically, we explore the following questions: To what extent do work-related motivational factors influence adults' persistence in formal non-degree courses (FNDCs)? To what extent do employers' financial support and workplace accommodations for educational activities contribute to adults' persistence in formal non-degree courses? What is the relationship between adults' age, marital status, income, race, and employment status and their persistence in formal non-degree courses?

Data and Results

This investigation used data from the 2003 Adult Education for Work-Related Reasons (AEWR) Survey, designed and conducted by the National Center for Educational Statistics (Hagedorn, Montaquila, Vaden-Kiernan, Kim, & Chapman, 2004). The AEWR surveyed 12,725 adults regarding their participation in formal and informal education. Our interest is those courses not related to the pursuit of a degree, and the AEWR interview was structured to allow for an analytical focus on different types of education, including non-degree coursework. In the survey, adults who participated in one or more formal work-related courses were asked whether they completed each course, were still taking it, or had withdrawn from the course without completing it. To identify factors related to persistence, we examined, as our dependent variable, only those cases that indicated the course taken had been either "completed" or "dropped." We excluded courses reported as "currently being taken," since the dataset does not record if that course was eventually completed. Independent variables are outlined in Figure 1.

Table 1

Logistic Regression Coefficients Predicting Effects of Demographic, Motivation, and Employer Support on Course Completion (n = 8,001)[1]

	Model A Back-ground	Model B Motivation	Model C Employer Support	Model D All Factors
Demographic characteristics:				
Male	-.151	-.107	-.104	-.085
Age	.007	.003	.007	.002
Marital status	-.177	-.251	-.214	-.253
Number of people in household	.072	.093	.096	.097
Years of education	.092*	.086*	.104**	.086*
Household income	.005	.004	.002	.002
Number of other courses taken	.443***	.415***	.424***	.406***
Race/ethnicity: (reference category=White)				
Black	-.892***	-.893***	-.877***	-.877***
Asian or Pacific Islander	-1.218***	-1.171**	-1.143**	-1.098**
Hispanic	-1.471***	-1.362***	-1.399***	-1.329***
Other	-.750	-.770	-.685	-.723
Motivation for taking course:				
Improve skills and knowledge		.658**		.559*
Learn a new skill/knowledge		-.399		-.402
Recommended or required by an employer		1.006***		.639**
Receive a promotion or pay raise		-.276		-.363
Change careers, enter workforce, start a business		-.807***		-.638**
Get or keep a required license or certificate		.742**		.867***
Employer Support:				
Employer provided instruction			.406	.209
Course taken at the work place			-.349	-.406
Course taken during work hours			.311	.337
Employee was paid while taking the course			.550	.317
Employer paid the course tuition			.522	.494
Employer paid for books and materials			.145	.111
Length of course			-.005	-.003
Constant	-1.634*	-1.159	.704	.949
-2 log likelihood	1309.17	1227.32	1248.98	1197.74

* p <= .05, ** p <= .01, *** p <= .001
[1] Course completed=1; Course stopped/dropped=0

  Descriptive analysis. In this sample, more women (60%) than men took FNDCs. Participants reported an average age of 44.88 (SD = 12.81). Nearly two-thirds (63%) of the sample indicated they were married or living with a partner, with a mean of 2.47 (SD = 1.30) people per household. Nearly four out of five individuals surveyed identifying themselves as White (79%). Most (87%) had worked for income during the previous 12 months. Participants

had taken a mean 2.42 courses (SD = 1.12), with course length ranging from one hour to 200 hours, with a mean length of 17.48 hours (SD = 23.20). Participants reported an average of 14.94 years of education (SD = 2.65). "Improve skills and knowledge" (90%), "learn a new skill/knowledge" (66%), and "recommended or required by an employer" (66%) were reported most frequently as motivators for those who both took and completed a course. For those who completed their course, 61% indicated that their employer provided instruction. Nearly three-fourths (69%) were able to take the course during work hours.

   Multivariate analysis. Table 1 presents the results from logistic regression models predicting the effect of background characteristics, motivation and employer support on course outcome (completed = 1; dropped = 0), including only participants who were employed within the 12 months prior to the survey. Model A considers the effect of background and demographic characteristics. This model indicates that individuals with more years of education are more likely to complete a course, and that those who take more courses during the course of a year are more likely to complete a course. This model further demonstrates that Blacks, Asian or Pacific Islanders, and Hispanics are less likely than Whites to complete a course.
   Model B incorporates motivational characteristics, maintaining the significant effects of demographic characteristics in Model A and highlighting several motivational factors as significant. Individuals enrolled in a course to "improve skills and knowledge" were more likely to complete the course than those who did not indicate this reason, as were those who took a course "recommended or required by an employer" and those enrolled in a course to "get or keep a required license or certificate." Individuals who indicated "change careers, enter workforce, start a business" as their motivation for enrolling in a particular course were more likely to drop the course. Model C tests the effects of employer support, indicating that employer support does not significantly affect FNDC persistence, although being paid while taking the course approaches significance (p=.051). This model maintains the significant effects of demographic characteristics, as in Model A. Model D, which considers demographic characteristics, motivation and indicators of employer support, replicates the significant effects of Model B.

Discussion
   There is little existing information on how demographic characteristics, motivational factors, and employer support influence course completion, and this investigation provides a starting point for better understanding adults who engage in work-related education. We were surprised by the apparently strong negative impact of minority status on course completion. We did not anticipate that an individual's race or ethnicity would be a significant influence on course completion after controlling for demographic variables (e.g., income or years of education). To put these results in perspective, the course completion rate was approximately 98% for the overall sample and 96% for Black respondents, resulting in an odds ratio of .48 to .41 depending on how the other factors influenced the model. In other words, the completion rate for all minority respondents was above 90%, but this was significantly lower than the completion rate of Whites. The remaining difference between minority respondents and Whites could be the result of factors not included in this analysis (e.g., the nature of the individual's job, English fluency, etc.). As expected, years of education, household income, and employment status positively affected persistence. Individuals with higher educational attainment may have gained academic skills or self-efficacy in their learning that lead to increased persistence in further education. Respondents who had been employed for the previous 12 months were more likely to complete courses they attempted. Continuous employment may provide financial or emotionally

stability (McGivney, 2004) that encourages an individual to both take and complete courses.

Among the motivational factors, courses taken to improve existing skills, courses recommended or required by an employer, or courses required to get or maintain a license were significantly more likely to be completed. On the other hand, courses taken by those who indicated a desire to change careers, enter the workforce, or start a business were significantly less likely to be completed. Taken together, these results may indicate that people are more likely to complete work-related courses that fit within their current career path and employment situation (Ponton, Derrick, & Carr, 2005). Conversely, those who are seeking to change employers or change careers are moving in a direction that may not meet with their employer's approval. They may also be seeking these changes as a result of other changes in their lives that may interfere with their ability to complete a course (MacKinnon-Slaney, 1994).

Given that insufficient resources (i.e., time or money) are often indicated as a barrier to ongoing education for adults (Wlodkowski et al., 2002), we expected that employer support would promote persistence. However, these variables were not significant in our analysis. Employer support characteristics may impact course completion, but only for certain types of courses. To begin exploring this idea, we ran a revised version of Model D to test whether employer support characteristics would affect course completion for courses longer than eight hours (McGivney, 2004) but found no statistically significant influence. Although this dataset does not allow us to draw conclusions about the importance of employer support for ongoing education, it also should not lead to the conclusion that an employer should not be engaged in the continuing education of the work force. Participants were not explicitly asked to explain their reasons for not completing a course; it is possible that an employer who provides the means for an individual to take a course is also more likely to require that individual to withdraw from the course if business circumstances or schedules change. In these types of situations, employer "support" may both facilitate and hinder course completion.

The results of this study are best considered as a starting point for additional quantitative and qualitative research related to the work-related learning of adults. Of the findings above, two trends are worthy of further examination. One trend is that people who are currently attempting to advance with their current work-institution are more likely to complete courses than those who are attempting to change their status. The other trend is that non-White individuals are less likely to complete courses, even after controlling for demographic factors such as income, employment status, and educational level. Any study of adult learning is complex, and this investigation is no exception. Consistent with literature related to adults in higher education (Wlodkowski et al., 2002), adults with higher educational attainment and higher incomes were more likely to persist in a formal non-degree course. Course length, student motivation, and even the total number of courses attempted may encourage course completion, while employer support seems to play a limited role in predicting course completion. As with many studies related to adults and their learning patterns, this initial investigation raised more questions than it answered. However, we hope future studies that attempt to answer these questions will begin to illuminate the hidden processes influencing non-degree course persistence and create a more equitable environment for continuing education.

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The Adult Education Social Missions in Venezuela:
An instrument for Participatory Democracy?

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Abstract

This study has the purpose of analyzing, through the lens of critical pedagogy, how four adult education social missions contribute to the construction of participatory democracy through the Bolivarian Revolution that is taking place in Venezuela. The findings indicate that while these missions are indeed central elements in developing this democracy, the societal dynamics and narratives within which they are built up are restrictive in part.

Education and participatory democracy

What is the role of adult education in developing democracy? There are many democracies in which the citizens do not have much say in the affairs of their nation, except through their elected representatives. A democracy in which the people actively participate in directing the affairs of their own nation does not occur automatically and two fundamental means that have to be established for this to take place are the country's constitution and its education system, which have to complement each other. Such a democratic system, through which the citizens play an active part in the decision making process of their society, is called a participatory democracy.

Participatory democracy is based on the inclusion of the publics in the democratic process. The essence of this form of democracy is that people can have more control over the ways of their society and an important element in achieving this is people realizing their potential. One of the goals of this form of democracy is to empower the people by developing and spreading power through different means. (Hauben, 1996; Constitution of the Bolivarian Revolution of Venezuela, 1999). It is imperative that primary documents be created, to constitute the framework of this form of democracy. In the case of a nation, it should be the national constitution. The most important frequently heard phrase for defining participatory democracy is that men must share in the decisions that affect their lives; in other words, participatory democrats take seriously a vision of man as citizen. The citizens must be active participants of the democratic process and thus, important qualities they should have are self-cultivation, self-direction, self-understanding, creativity and quality of mind. The citizens of a participatory democracy feel it is their right and duty to help resolve social problems, and the government in this political system should create the mechanisms for the maximization of the possibility for personal initiative to find creative outlets. Consequently, it is important for the persons involved in the creation of this participatory democracy to define what this concept – and the process involved – means to them. For the process of building up this system, nonetheless, it is crucial that the people be educated to use these means in accordance with the objectives of participatory democracy; and it is on the conjunction of these elements in the Venezuelan revolutionary society that we focus our study.

Adult education and the Bolivarian Revolution

      Since 1999, the Bolivarian Revolution, led by President Hugo Chavez, has been taking place in Venezuela and it has been conceptualized to be developed through education for participatory democracy. This revolution, which has the goal of achieving Socialism of the Twenty First Century through Revolutionary Democracy, and has become a social, political and educational phenomenon, has four main objectives: social inclusion and equality; social, popular and participatory democracy for the poor, a constituent social state and a new model of endogenous development (D'Elia, 2005, p.9). Upon President Chavez coming to power, he began the revolutionary process by dissolving the parliament, creating a Constituent Assembly, eliminating the existing constitution and elaborating a new, revolutionary one; the Bolivarian Constitution.

      This new constitution is the primary instrument that establishes the framework of the revolution, and the importance of participatory democracy is first introduced in the preamble: "*The people of Venezuela, exercising their powers of creation …to the supreme end of reshaping the Republic to establish a democratic, participatory and self-reliant, multiethnic and multicultural society in a just, federal and decentralized State…*" Together with this constitution, a number of social-oriented programs, called Social Missions, have been created to prepare the citizens for participation in the Bolivarian Revolution (D'Elia, 2005). These missions are directed primarily towards the lowest socioeconomic strata of the society and they include medical, cultural, agricultural, housing, food, economic development, cooperatives, formal and civic education missions. The objectives of the social missions stipulate that these will lead to the development of a social and participatory democracy for the poor, as one of the four objectives of the revolution.

      The purpose of this study is to analyze, through the lens of critical pedagogy, the role the four formal academic adult education missions play in the achievement of participatory democracy, within the Bolivarian Revolution. Based on this, our primary research question is the following: How are the educational processes of these four missions construed as central elements in the developing participatory democracy in Venezuela? We have developed our research based on the premise that the significance and impact of these missions must be understood within the ideological, socio-economic, and historical contexts in which they have been conceptualized and developed, for the educational discourse of the missions are embedded within these contexts

The Adult Education social missions in Venezuela

    The four formal education social missions are: Mission Robinson I, a literacy program with the goal of "forming hearts for liberty, teaching more than a million Venezuelans throughout the national territory to read and write. With knowledge, the power can be within the reach of the people." (Las Misiones Sociales, 2007, *Misión Robinson I*); Mission Robinson II, the purpose of which is "that the participants complete sixth grade of elementary education, guarantee the consolidation of the knowledge acquired during the literacy program and be provided with other opportunities for the development of skills (various trades)." (Las Misiones Sociales, 2007, *Misión Robinson II)*; Mission Ribas, which has the goal of " including all those who have been unable to complete their secondary education, benefiting all citizens who, regardless of age, wish to complete their secondary schooling, after having completed their elementary education." (Misión Ribas, 2008, par.1); and Mission Sucre, which was established with the goal of "creating the potential for institutional synergy and community participation to guarantee the access to

higher education to all those high school graduates who have not had a space for enrollment and transform the condition of those excluded from the higher education subsystem." (Las Misiones Sociales, 2007, *Misión Sucre*).

With their objective of reaching the most underprivileged people, the missions are located in the poorer communities of the country, and the people congregate within their communities and work together. The literacy and elementary education missions, Missions Robinson I and II, are located primarily in houses or other local spaces that have been conditioned for this purpose. The programs consist of videotaped lessons and each home/center is given a TV, VHS and video tapes. The bulk of the pedagogical materials, i.e., video classes and support material, are designed to be self explanatory and there is a facilitator for each learning room. Mission Robinson I is based on the Cuban literacy program, *Yes I Can*, implemented during the Cuban Revolution. In the case of Mission Robinson II, the program is *Yes, I Can Continue.* In both cases, the facilitators are in many instances persons from the community, but not necessarily college educated teachers. As a complement of this mission is Robinson III, through which students learn skills for diverse trades. In the case of Mission Ribas, the learning spaces tend to be in schools, or other institutions, within the communities. The methodology used is "video classes with one facilitator per group, who integrates conjointly with the participants in different areas of knowledge, through cooperative work" (Misión Ribas, 2008, Article 3). The graduates of this mission are called *Vencedores* y *Vencedoras* (male and female Victors). The higher education mission, Mission Sucre, is focused on taking higher education into the communities and College Villages are being built in the poorest and furthermost regions of the country. The academic programs are called *Programas Nacionales de Formación* (National Formation Programs) and the graduates are called *Triunfadores y Triunfadoras* (male and female Triumphants) (Ministerio del Poder Popular para la Educacion Superior, 2008). These missions are developed under the Bolivarian Revolution banner of *Education for All* and the education is based on the active interconnection between classes, work and societal life and have the goal of leading to the all- around human development of the graduates in the construction of a democratic and participatory society. Moreover, an entire discourse framework has been created, within which this revolutionary education is being carried out.

Methodology

We have framed our research within the theories of critical pedagogy and conducted our analysis mainly through the perspectives of Paulo Freire, Peter McLaren and Henry Giroux. From these scholars, we have drawn respectively upon their theorization of the process of conscientization, empowerment, revolutionary critical pedagogy and individual and societal transformation for the development of a democratic culture. All three state engaged pedagogy as the foundation of teaching, and education for critical consciousness as one of the premises upon which they all develop their critical pedagogy. Another essential element that is the transversal axis of their conceptualization of education is that this pedagogy be transformative and empowering, to make the classroom a democratic setting in which everyone feels a responsibility to contribute (McLaren and Kincheloe, 2007; McLaren and Leonard, 1993). These critical pedagogies have allowed us to build up a comprehensive framework of interpretation and strategies through which we have examined the nature and implementation of the missions, in addition to the meaning those involved in it make of the same.

In critical pedagogy, schooling and education on the whole should be the means through which the people become empowered as they become active participants in their own education.

Addressing social problems and helping students understand what it means to be "critical citizens" is the very core of this form of pedagogy. In the tradition of critical pedagogy, teachers and students are active, critical citizens, part of communities and co creators of our own institutions and societal life (Freire, 1998). It is education for empowerment through empowerment, individually and collectively, and it is the basis for the achievement of a participatory democratic education, which is one of the goals of the missions and the Bolivarian Revolution.

In this study, multiple secondary sources sites were used, which include the websites of the social missions; the government websites relating to the development of the Bolivarian Revolution and the construction of Socialism of the Twenty First century; newspaper articles from the Venezuelan newspapers and magazines over the last five years referring to these missions; Venezuelan and non-Venezuelan studies conducted on the missions; articles and papers written on it, from different perspectives; speeches, videos and documents from the Centro Internacional Miranda, the center dedicated to rally and create a space for international support for the Bolivarian Revolution; articles, recorded interviews and testimonies of participants of the mission, and interviews and speeches of scholars and activists.

We have compared and contrasted these data with the objectives of the missions and the revolution and examined them through the lens of critical pedagogy to determine the existence of educational processes such as conscientization, empowerment, transformative education and the construction of a culture for participatory democracy. This is in combination with the reflexivity of one of the researchers through the framework of personal experience of having lived through the first seven and half years of the revolution, which is now in its ninth year. These personal experience narratives create a representation of experience that enriches the analysis as we interpret the narratives of others through the texts and empirical materials. It is through this intersection of the different discourses that we interpret the educational process taking place.

Analysis

Our research shows that, as established in the constitution and through the education missions, the revolutionary education in Venezuela is preparing the people of this nation to participate in the democracy being constructed, for the constitutional, educational, and institutional mechanisms, and the necessary interconnection between these, have been established for this to happen. Through the four missions, the people belonging to the poorest strata are obtaining an education and becoming empowered, in addition to reestablishing their human dignity, a very important aspect of transformative education that leads to becoming active, critical citizens, part of communities and co creators of their own societal life. The fact that through the programs, the education goes beyond merely learning according to a formal education curriculum, for civic and community education and holistic human and societal development are incorporated into the modules, is conducive to this. As a consequence of these missions, poorer Venezuelans today have many more instruments in their hands that allow them to feel that they can participate in their own development and the development of their nation, which is of primary importance in the construction of a participatory democracy.

Despite this success, nonetheless, our analysis has led us to concluding that, to a certain degree, the societal dynamics through which this is being accomplished are restrictive because the teaching –learning process is only transformative in part, for the newly empowered adult learners then find themselves, subject, paradoxically, in certain instances, to a formulaic form of pedagogy. This is more evident in the literacy and elementary education programs, than in the

secondary and higher education programs. This can be explained through the presence of three elements. First, even though the classes are conducted in community learning spaces with a certain level of discussion, the pedagogical materials are prepackaged and the learning is done mainly through the videos and support materials. Second, some of the facilitators in these missions many times know barely a little more than their students, so they cannot necessarily explain concepts and third, the conceptualization and importance of critical pedagogy is not necessarily known or understood by these. This then leads to the difficulty in the students and teachers establishing a meaningful educational dialogue that would lead to interpretation and reconceptualization of their reality. As a consequence of this, the educational process may be reinforcing in part what Paulo Freire calls the 'banking system', in which the student is the recipient of the knowledge, but is not an active participant in constructing the knowledge.

 In the cases of Missions Ribas and Sucre, the level of discussion as part of the learning process is much higher and forms the basis of the construction of the knowledge on the part of the student. This indicates the development of engaged, empowering and transformative pedagogy, creating the conditions for the democratic context desired in which the students and teachers have the right and duty to co-construct. Nonetheless, close examination of the process leads us to perceiving that this process is held within the structure of the government political ideology and discourse framework, which restricts to a certain degree discourse that is in opposition to this. Thus, the critical consciousness developed is limited, and this is contrary to the goal of liberatory education established as part of the revolutionary process in the building up of a participatory democracy.

We have also come to determine through our analysis that, like in most other systems of schooling, this form of schooling is based on power relations, in which the government doctrine and institutions have the upper hand. The power that has been given to the people thus far, making them in charge of their own education, has yet to change this power relation. The development of the education missions, as they have been implemented over the last five years, has led, to a certain degree, to establishing and maintaining the hierarchy of government imposed education and the government political doctrinal discourse over the people, and this impedes the full development of education for participatory democracy. We believe that the core of the issue is that the government has created a new, nominally liberatory status quo and has limited the transformative power beyond the establishment of this status quo. A final important finding is that the government political doctrinal discourse is imposed upon this educational process and is one that impugns with those who do not agree with the government, attaching negative labels to them and excluding them from the process. A participatory democracy is constructed by opening up the democratic space for all the citizens of the nation, not only those in agreement with the government. As Paulo Freire expressed so well, "one does not liberate people by alienating them" (Freire, 1993, p.60).

Conclusions

It is important to emphasize that the revolution and the missions are in development and our study therefore leads to considerations that should be taken into account to improve this new education system, to be able to achieve the goals of the missions, and ultimately those of the revolution, one of which is the construction of participatory democracy. This revolutionary education has been constructed to be a space of learning, in which the students- teachers develop their potential as active, free thinkers, but the reality seems to indicate that this is not completely so. The structure within the missions are being developed and the narratives that are imposed

upon the students are contradictory, for to a certain degree, they are constructs of freedom, but unfortunately, the way they have been developing leads them to being in certain ways restrictive of thought and action, with the dominant narrative being the government political ideology. It is important to express, nonetheless, that the missions are at present undergoing a process of revision, reformulation and relaunching, and this may lead to their improvement.

We hope that these findings will lead to a better understanding of the role that adult education plays in societies undergoing a political revolutionary process, and will also contribute to the education of citizens for democracy, especially participatory democracy. This research gives us insight into the role that adult education plays within the context of the Venezuelan revolution and it adds to our understanding of the intersection between the aims of the revolution, as exemplified by the social missions, and the community learning environment of the society.

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A Textual Design for Reconstructing Non-traditional Learner Identities

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Abstract

Non-traditional learners comprise the largest proportion of enrollments in higher education today. This group reflects great diversity in demographic and prior learning experiences. A foundational concept of adult education theory posits that learners' experiences are essential to their integrating knowledge and its meaning. This research addresses social learning environments, the combined aspects of philosophical knowing and the process of being (becoming) in learner identity formation through the active and meaningful communication of text. The critical reflective autobiographical narrative is the research tool used to convey details of the learner identity process. The results of this research can inform practices that encourage students' matriculation, meaningful engagement and subsequent graduation.

Introduction

Education practitioners and theorists recognize learning as a social activity where individual identities are crafted and mediated through individual and communal practices (Lave, 1996; Wenger, 2000). From Wenger, two modes of belonging to social learning groups are of interest to this research. The first is engagement which entails individual responses to others through conversation regarding shared experiences. The second is imagination as individual histories, melded in possibility, are entertained "as if" (Sarbin, 1970). Identity is formed within group memberships; both who one is and is becoming are communicated in what one knows and does. This same communication and collaboration mediate the incremental process of identity formation in continuous change.

The non-traditional student, enrolled in higher education (associate or baccalaureate program), is the focus of this adult education research. A non-traditional student is defined as being 25 years of age or more and having been absent from college for two years or more. U.S. 2000 census data indicate that non-traditional students comprise one-third of undergraduate student enrollment in higher education, representing the largest growing segment of higher education enrollments. Skill-enhancement for continuing work and an active aging population are likely factors affecting non-traditional student enrollments. Part-time students constitute the majority of higher education reentry of which nearly one-third are working adults. This diverse contingency is expected to increase through 2020, exceeding 6.6 million people (Anderson, 2003; Giancola, Munz & Trares, 2008).

Early research on lifelong learning recognized "learner identity" as a crucial construct of interest to educators of non-traditional students. Data revealed self-discovery as the primary impetus shaping learner identity. Reconstructed learner identities that better served the transition into higher education were built from the experiences of being a student again coupled with prior knowledge, earlier learning experiences and the multiple roles and identities adults occupied in both their personal and work lives (Weil, 1986). The overarching research question for this population is how can adult education practitioners facilitate non-traditional students in reconstructing learner identities that promote a seamless transition into higher education, encourage persistence, completion, and academic excellence. This research is organized into three sections. The first section is a discussion of adult learner identity development and a review

of research exploring institutional and practitioner support that lead to persistence and completion. Second, a theoretical definition of identity and philosophical foundations suited to the specialized research of learner identity reconstruction is presented. The final section is a look at the narrative in education and research and how the use of critical reflective autobiography can be a valuable tool in learning.

Approach to Adult Learner Development

Meeting the diverse needs of adult students by promoting a democratic education that holds knowledge as an equalizing agent continues to be the hallmark of adult learning in the twenty-first century. Practices that value students' resources of lived experience place them at the center of their connected knowing thereby, helping them to integrate their past, current and future experiences into a reconstructed learner identity.

Facilitating Support

Multiple definitions of persistence in research and disaggregate information challenge comparisons among institutions. Disenrollment from one institution and enrollment at another, dual institution enrollment and the proliferation of online courses may obfuscate data on non-traditional students' persistence and subsequent completion. Research on persistence and academic program practices suggests that student retention is impacted by content delivery and positively related to an academic cultural environment which engenders collegial rather than competitive climates (Daempfle, 2003). In accordance with these findings, Hyde & Gess-Newsome (1999) learned that university programs that created support networks among students and faculty promoting a personalized approach to education resulted in persistence to graduation for non-traditional women students enrolled in scientific and technical studies. Students' insights from reflective narrative journals indicated a distinct adjustment model of complexity (Risquez, Moore & Morley, 2008). The entries during their transition to higher education were analytical, sequential and resourceful, highlighting experiences and a sense of agency that helped to advance them through the process. Sealey-Ruiz (2007) found, through participants' autobiographical texts, that practitioners best facilitated non-traditional students in continued study and subsequent completion by creating collegial academic climates, practicing and encouraging personalized social associations, and providing opportunities for students to connect what was culturally familiar in their experiential knowledge to new experiences.

Identity

The term identity in this research emanates from identity theory developed by Stryker and Statham (1985). Identity conjoins social structures with unique individual characteristics (e.g. gender, race, class, and age) in multiple constructions of meaning and connection (Burke, 2003). Individuals also bring previous experiences to the roles they occupy (Thoits, 2003). Understanding non-traditional students' roles, identities and perceptions can help to generate models for learning that differ from traditional-age students and reflect the diversity that exists amongst this student population (Kasworm, 2005; Giancola, Munz, & Trares, 2008).

Learner identity research on non-traditional learners has been conducted in varied educational settings extending from government-sponsored literacy programs (Cieslik, 2006) to continuing higher education (Crossan, Field, Gallacher & Merrill. 2003). Kasworm (2005) found that adult student identities were based upon contextual expectations of academic success, a student ideal, and belief in a knowledge-acquisition standard of competence. Previous enrollment

experiences, life experiences, and roles also played a part in the formation of these new student identities.

Educational and Philosophical Considerations

Epistemology or the investigation and study of knowledge, is an integral component of the academic tradition for knowledge acquisition. It is important in the development of educational objectives, competencies, and evaluation. Of necessity, structures, policies and discourses are in place to qualify standards of education. This research on non-traditional adult students addresses language representations of learner identity in sequential, present-time snapshots, and across time. The process of identity reconstruction reflects changes in meaning that indicate how knowledge has been integrated with the consistently familiar yet incongruous processes of "being" and "becoming" (ontology). This research finds that epistemology and ontology or knowledge and the process of becoming should be conjoined in the reconstruction of learner identity for non-traditional students' effective transition to higher education.

Social Dynamic of Learning.

Kasworm's (2005) research on socially mediated identities of adult learners investigated their learning engagement in the classroom. Her findings suggest age-influenced differences among students. Their identities were based upon daily-lived interactions in the learning environment, beliefs, goals, roles occupied and experiences. Kasworm identified "positional identity", which was defined as students' perceived social position among other students of similar age, role, and status. Relational identity was a corollary to the positional identity which corresponded to students' perceived acceptance or discomfort in the presence of others. These social implications in identity reconstruction are similar to the earlier definition of identity offered by Stryker and Statham (1985). While identity is a cognitive function, it is cooperatively derived from intersubjective (social) processes (Callero, 2003).

Biesta (1994) uses critical pragmatism in addressing a theory for education situating it within intersubjective processes. According to her theoretical research, normative standpoints framed by beliefs and representations are the standard to which identities are compared. Critical theory serves this research by exposing the normative referents in learning identities of traditional students that institutions and even non-traditional students may unobtrusively hold. Biesta presents the concept of practical intersubjectivity which provides a pathway for understanding the social component of student identity. In addition, she proposes that non-traditional learners' subjective (personal) identities are initially and intermittently adjusted in social (intersubjective) relationships rather than in isolation. Combined social and isolated environments are essential to the process. Biesta's application extends to communication in critical reflective narratives used to explore learner identity reconstruction.

Habermas' communicative action is the basis of Biesta's model for education. The Habermas theory also aligns with the notion of social learning environments that influence identity, illustrated by Wenger (2000) and Callero's (2003) ideology of identity construction in multiple contexts and roles. The communicative action of critical reflective and autobiographical narratives in facilitating identity reformulation and theoretical applications are presented as they are used in the research of text.

Narratives in Education and Research

Critical reflection is defined by Cranton (2006) as a process of distinct application to problem solving in adult learning. In similar fashion, critical autobiographical narratives register accounts of perceptions, responses to learning experiences and self-portraiture that can reflect movement in fluid and artistic expressions over time. Autobiographical narratives have been widely used in higher education research on identity formation for adult learners, particularly in literacy, linguistics, and academic writing in discipline discourses (Casanave, 2002; Pavlenko, 2007). An interdisciplinary approach to biographical research has extended theory in interactive and compatible academic interests in history, sociology, psychology, linguistics and cultural studies. Social factors, embedded in biographical narratives such as race/ethnicity, gender, age and culture, have provided valuable insights into this scholarship (Dominicé 2000; Alheit, 2005).

Adult education researchers and practitioners have used educational biography as an educational tool in validating reentry experiences in progressive accounts of learning. While enhancing the learning of content, the communicative action in social learning environments, also aids adult students in seeing themselves differently and redefining past experiences in response to new learning.

The value of reflective journals has been studied by practitioners and theorists in research, challenging its benefits to learning and pedagogical strategies applied to student writing assignments (Ducharme & Ducharme, 1996; Spaulding & Wilson, 2001). Additional challenges and pragmatic applications in using critical reflective autobiography are presented in adult learning research literature. One reported concern is related to students' participation which is subject to participant consent and commitment to following guidelines for capturing narrative data. Critical reflective autobiographical narratives represent students' internal dialogues in response to questions posed by learning exercises. Additionally noted were students' behaviors such as inappropriate uses of narratives in response to other students, providing "filler" to meet teacher requirements and students' frequent inability to attain deep reflection (O'Connell & Dyment, 2006).

Reported instructor concerns included differential and overuse of narratives as well as ethical concerns regarding fair and equitable evaluation. Relationships between instructor and students require providing responsive, skillful, and meaningful feedback that promotes additional critical thought. The narrative approach requires significant time in responding to students and therefore, may be most appropriate for seminars with low student enrollments. Using autobiography also requires a degree of coordination within programs and disciplinary/ professional competencies (Dominicé 2000; O'Connell & Dyment, 2006).

Thoughtfully designed reflective narrative research that employs a critical lens can reveal structures, beliefs (Kasworm, 2005) and behaviors to which reflective actors may be blind (Stein, Isaacs, & Andrews, 2004). O'Connell & Dyment's (2006) research of university faculty and teaching assistants' use of reflective journals in teaching identified practices that encouraged students' reflection and learning. Participants indicated that their qualitative comments, using a pass/fail grading system and providing exemplars of journals aided students in understanding journaling. When journals were used in linking class discussions, materials, practice and experiences, critical reflection enabled students to expand learning to higher cognitive taxonomic levels.

Conclusion

A pragmatic approach that supports non-traditional learner identity reconstruction has been presented in this research. Non-traditional students in the U.S. comprise a diverse majority of adults in higher education. Student' prior knowledge, multiple roles and identities are instrumental to their learning and transition to higher education as they reconstruct learner identities. This research addresses institutional and traditional structures that may unknowingly impose constraints on learner experiences that extend into their present academic transition. Adult education practitioners can facilitate persistence and completion by creating and maintaining learning climates that impute legitimacy to experiential knowledge, past learning, roles and identities that are familiar to students. Practitioners can encourage students' engagement by engendering collegial, receptive and respectful relationships among learners and in their own relationships to learners. In the reconstruction of learner identity practitioners can employ sequentially constructed curricula that facilitate reflective responses and provide space and time for synthesis and the capturing of new knowledge in the process of "becoming" a learner. Lastly, the critical reflective autobiographical narrative is identified as a tool and repository for this work that positions students as authors of their identities as they recognize and master the process for degree completion and propagated excellence.

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Examining the Hidden Curriculum in Water Safety Education For African Americans

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Abstract

This investigation uses case study research to identify the barriers in water safety education for African Americans. The study focuses on an urban environment and examines the products of adult education certification programs for water safety education. The products include the physical and social settings offering learn-to-swim programs, the swim lessons, and the curriculum. These products are examined through the experiences of African Americans.

The findings for this study included statements by parents of participants, swimming instructors and lifeguards, and non-swimmers. There was agreement that there was a lack of access and exposure to swimming in African American communities. Learning to swim can be viewed as cultural capital; for those who do not learn to swim, the lack of knowledge is a cultural liability. This becomes a vicious cycle in which the lack of access results in not knowing how to keep safe in the water—beaches, pools, waterparks, and natural bodies of water—leading to the development of fears that keep people away from the water and/or to tragic death or disability; that results in building shallow pools in which few learn to swim and the belief that pools are not needed and not built because "Blacks don't swim."

Introduction

While I was transcribing an interview for this study a memory popped into my head. The interview was with a career pool manager who loves to dive, an African American and a former city high school diving champion. He spoke fondly of his coach, who taught him to swim after he tried out for the swim team but was unable to swim the length of the pool.

Listening, I remembered a day (in 1963) during swim team practice at a Chicago Park District pool when I was nine years old. Three boys, who were African American about 12 years old, came into the pool to try out for the swim team. The entire team, of approximately 20 children (girls and boys, ages 9-16) all European American except for me (I am Japanese-American, granddaughter of immigrants), was standing on the pool deck watching.

The coach said to the three boys, "Okay, let's see what we've got. Swim the crawl [stroke] as fast as you can to the other side." They jumped in the deep end and swam to other side, their technique non-existent, their heads up out of the water and their "times" very poor. Those of us on the deck feared they would not make it to the other side and knew swimming with their heads out of the water is not really swimming.

When the boys finished, the coach called my name and the names of two of my girlfriends (all of us the smallest on the team) and said, "show them how it's done, *girls*." We dove in using our best racing dives and swam the length of the pool with fast times. As we were getting out of the pool, the coach said to the boys, "see, that's how it's done. *Now get out of here!*" No one was teaching anyone to swim here and nothing was hidden; it was clear "they" were not welcome. Unlike the diving champ [whose interview I was transcribing], no one was teaching the boys to swim while they were on the swim team, the boys were kicked out of practice and even as a child I knew they were kicked out because they were the wrong color.

While this scene is from the past and may not be seen in today's world; this past has affected the aquatic venues of today. The statistics below will demonstrate this connection.

In the United States depending on the year and how the statistics are collected, African American children drown at more than twice the rate as European American children (Brenner, Trumble, Smith, Kessler & Overpeck, 2001; Brenner, 2003; Gulaid & Sattin, 1988; Saluja, Brenner, Trumble, Smith, Schroeder, & Cox, 2006; and Warneke & Cooper, 1994; Wintemute, Kraus, Teret & Wright, 1987). In addition, people who are African American do not learn to swim at the same rates as people who are European American. According to studies by Mael (1995, 1999), the rate of nonswimming for African Americans was four to five times higher compared to European Americans.

There have been a variety of learn-to-swim programs attempting to address the problem of the high the minority drowning rate, unfortunately, most of the programs flounder. "Experts believe the reason programs such as this fail to keep their fires lit is because minority communities lack interest in the sport altogether" (Mogharabi, 2005a, p. 22). "In fact, USA Swimming, the sport's national governing body, remains more than 80 percent white and less than 2 percent black, based on self-reported membership data. That's despite a decade-long outreach program" (Mogharabi, 2005b, p. 20).

Even with this research, there has been little advancement in determining why African Americans are drowning at higher rates than European Americans, and there has been little reduction in the drowning rates. This lack of progress in the research and in reducing the minority drowning rate seems to suggest that this is a complex problem. The complexities include: attitudes and values developed over 100 years of history of mistreatment of African Americans at beaches and pools, as well as continued racial segregation and social reproduction of culture and class in the educational system and other institutions of our society.

This study examines the covert and overt messages embedded in water safety education and swimming lessons, the certification programs for lifeguards and water safety instructors, and how this education affects the safety of African Americans. The results or the product of the education to lifeguards, swimming instructors and aquatic facility and beach managers are examined. The products are the swimming lessons, the structure of and the procedures of the venues or facilities they control. The experiences of African Americans related to swimming lessons, the swimming lessons themselves, and the physical environment of the aquatic facilities were examined for the embedded covert and overt messages they convey.

Critical Theory and the Hidden Curriculum

Using the lens of critical theory and the hidden curriculum, covert and overt forms of reproduction and resistance transferred through the instructors, procedures, and settings themselves are examined. The hidden curriculum is the values, attitudes, and beliefs transmitted in school and through other agencies—public recreation, social services, religious centers, and the media—that are not explicit in the formal curriculum. The social structures, the physical settings, the procedures and the way knowledge is distributed were examined in relation to water safety education of African Americans.

Critical theorists Morrow and Torres (1995) argue, "educational settings are a microscopic representation of the larger macroscopic societal dynamics." They further state, "In short, theories of social reproduction in education are linked with power, race, gender, class, knowledge and the moral basis of cultural production and acquisition" (pp. 347-8). This study

addresses issues of social reproduction of power related to class and race, as African Americans are not learning to swim and are drowning at twice the rate of European Americans.

Educational reproduction is examined in a different context and bridges two disciplines of adult education, and leisure and recreation. Cultural and social reproduction do not just take place in formal school settings, but also in community settings including settings that offer water safety education and swimming lessons. Covert and overt messages of power, culture, and how to maneuver successfully within society are learned in social as well as educational settings such as in public recreation, social services, religious centers, and the media. The physical settings themselves convey messages of who belongs and may be part of these covert messages.

Another issue related to this study arising out of adult education theory and practice is the racializing of teaching and learning. Brookfield (2003) identified that much of the adult education in the United States has been characterized by "an unproblematized Eurocentrism." Eurocentric teaching is the norm, but this Eurocentrism is not acknowledged—therefore it is a problem for those who are not European American. Brookfield states; "To take a racialized view of something is to view it through the distinctive lens of a racial group's experience of the world, and to view that experience of racial membership as a positive constitutive element of a person's identity" (2003, par. 5). Since the racialized view of swimming and water safety education comes, for the most part, from European Americans, understanding how this racialized view affects others' learning (in this case African Americans) is essential in understanding why African Americans are not learning to swim.

Methodology

This is a qualitative multi-site case study in which three agencies were examined and 19 individuals interviewed. Purposive nonprobability sampling method was employed to select agencies and participants. The criteria used to select agencies included the following: 1) providing services in African American communities (75% or more of patrons are African American); 2) public information—brochures, website, etc. report swimming lessons are provided; 3) services are available to the public, which may include but is not limited to any of the following: public agencies such as park districts, municipal parks and recreation departments, county or state programs, or other agencies known for providing swimming lessons, e.g., YMCAs, YWCAs, Jewish Community Centers, and Boys and Girls Clubs; and 4) agreement to be included in the study.

Twelve individuals interviewed were present at the three agencies during the observation visits. Seven people interviewed had no direct ties to the three agencies and were selected after data collection began. These individuals were a combination of typical, theoretical and convenience sampling. The seven were included in order to have as many perspectives on swimming for African Americans as possible. Those interviewed for the study included: seven lifeguards/administrators, eight parents of children (seven had children in swim lessons), and four people who did not swim for a total of nineteen participants.

Data collected for this study included observation of swimming lessons and the community or neighborhood surrounding the three agencies, semistructured interviews, analysis of documents and information available to the public on swimming lessons from the agency, and newspaper articles on African Americans swimming and drowning in the Chicago area.

The constant comparative method of data analysis was used and consisted of comparing all data from all sources; for example comparing the data from one agency with the data from the other two agencies; comparing the data from one source, observation, with data from the other

sources, interview data and the data derived from documents. From the data four themes arose, access or lack of access to facilities and education, cultural capital in the form of water safety knowledge, social customs including attitudes and values related to water safety and swimming and the results of embedded values related to water safety and swimming.

Findings and Discussion

Lack of access issues were identified by all 19 of those interviewed, this included: pools are not available in the area—pools are closed, classes are full, and the parent feels the agency is not safe; economic issues—no money to pay fees, to buy swimsuits, for transportation; and scheduling and convenience of pools and lessons. The participants of this study stated, other parents (not involved in this study) are deciding that learning to swim is not important enough to pay the cost.

Cultural capital—knowledge of how to swim and be safe in water—is difficult to access in African American communities. It was evident that the parents who enrolled their children in swimming lessons had been exposed to swimming themselves. Parents are essential in providing access to swimming lessons for their children. If the parent was afraid of the water they were unlikely to provide access to swimming; in many cases they denied access to pools because of their fears. Knowledge of water safety is cultural capital and improves the quality of life. Knowledge of water safety and how to swim allows people to participate in enjoyable leisure activities and keeps people safe in a number of environments from outdoor settings of lakes and rivers to indoor settings of hotel pools and waterparks. In the United States many of the vacation and resort areas include water activities. As the parents in this study repeatedly stated, their children did not get to fully participate in these activities, because of fears or lack of swimming ability.

Social customs, attitudes and values related to water safety and swimming are passed down from one generation to the next. Participants repeatedly stated their fear of water was "passed down" and there were numerous examples of how they passed their fears to their children, including forbidding them to attend trips to waterparks. Wiltse (2003) describes how European Americans beat African Americans when they attempted to go to a public swimming pool; they were humiliated as the pool was drained and cleaned after they touched the water (the cleaning was necessary for European Americans to swim in a sanitary environment). Some of these actions took place only 50 years ago, or less than two generations ago.

Results of embedded values related to water activities include the lack of structures or buildings (deep pools), the resource allocation related to maintaining the buildings and the messages about water activities that are no longer questioned. Since these values and beliefs are no longer questioned new swimming pools are not built and swimming lessons are not offered.

Figure 1 on the next page depicts the formation of cultural liabilities related to water safety in African American communities. Figure 2 depicts acquisition of cultural capital related to water activities. Formation of cultural liabilities is a vicious cycle, going in either direction. If there is no access to facilities there is no access to knowledge, which leads to social customs of no water activities and fear resulting in embedded values—no pools are built and no lessons provided. Once again assuring that "Blacks don't swim."

Figure 1. Forming Cultural Liabilities

- **No Access** — to: pools, deep pools, lessons
- **No Knowledge** — Unsafe activities in water; Can not swim; May lead to fear/injury/death
- **Social Customs** — No water activities; Fear water; Water is dangerous
- **Embedded Values** — "Blacks don't swim"

Arrows:
- Reinforces embedded values
- No need for access / Shallow pools
- Denies exposure
- No access
- Develop social customs
- Pass on inaccurate knowledge and fears
- Develop values
- Reinforces customs

Figure 1. **Forming Cultural Liabilities**

Figure 2. Forming Cultural Capital

- **Access** — to pools and lessons
- **Knowledge** — Learn to swim and how to be safe
- **Social Customs** — Water activities; Safe practices
- **Embedded Values** — Swimming is fun; Water is good

Arrows:
- Continue to access reinforces values
- More access
- Exposure
- Access to knowledge
- Develop social customs
- Accurate knowledge passed on
- Develop values
- Other activities are tried - boating, fishing
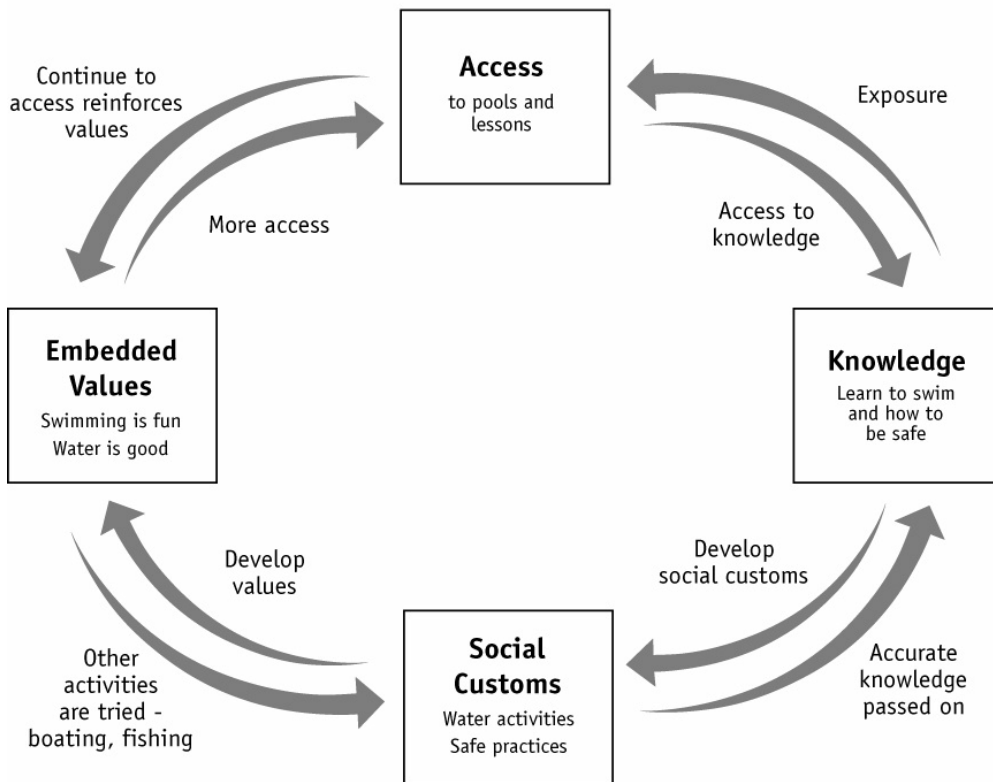
Figure 2. **Forming Cultural Capital**

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Implications for Practice

Adult educators can have a substantive impact on water safety education. Through minimal changes in training programs and curriculum that may include incorporating the history of the specific groups being taught and an understanding of other people's racialized view, a sense of belonging and feeling welcome can be developed in all water safety programs and venues—pools, beaches, and waterparks. Required certification programs that implement these curriculum and training changes can bring about rapid changes across the nation in one or two years. In addition, these changes can be supported by the public health sector, as public health inspectors are trained to educate the providers to develop safety procedures that recognize the need to educate all groups as if they have little or no understanding of aquatics venues.

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Am I A Feminist?: Using Poetry for an Oral History in Women's Studies 210

Courtney J. Jarrett

Abstract

Upon teaching my first Women's Studies class, I wanted the students to help me document our experience in the classroom. After discussing feminist poetry in class, the students decided to each write a poem about their experience in the class and overall with Women's Studies. Students can learn or be taught about the therapeutic reasons to write poetry or the biographical aspects of it. Following the conference theme, "Negotiating Cultural Themes in a Learning Environment," the classroom is a traditional learning environment and practitioners can encourage students to experiment with poetry as a medium for learning in adult education, or any other field. The findings from this project provided interesting insights to how a small group of undergraduate students felt about learning about some controversial issues and identifying themselves in certain categories.

Introduction

Education comes naturally for some. For some people in higher education, teaching and learning go hand in hand. Upon teaching my first Women's Studies class this semester, I wanted the students to help me document our experience in the classroom. There is a mandatory university evaluation, but the evaluation is generic and does not ask all the right questions. After discussing feminist poetry in class, the students decided to each write a poem about their experience in the class and overall with Women's Studies.

Oral history has always been an interest of mine, from classes in my undergraduate years with my public history degree. I have participated in smaller oral history projects and worked with archival data, but not with history in the making like this project would be. Then I heard a presentation about using poetry in qualitative studies, and it was basically like a light bulb went off in my head. The very next week we had a discussion in my Women's Studies class about feminist poetry and the students seemed very receptive to it. I broached the subject of documenting our experiences in the class through poetry. The students were excited and nervous about the opportunity to express themselves through poetry.

Not all students, undergraduate or graduate, are knowledgeable or interested in poetry. Breaking down the barriers of the stigmas of poetry can open a new avenue for students and practitioners to express themselves. I wanted to try this experiment to see if this would be something that would work and that I could use in future classes. The purpose of this study is to examine the experiences of students in a specific section of Women's Studies 210 at Ball State University in Spring Semester 2008. The students documented their experiences and the impact that Women's Studies as a discipline has had on their academic experience so far. They used poetry as the means to express themselves and were also given the opportunity to comment on their peers' work.

The hypothesis for this study is that the students would reflect on their experiences with feminism and ultimately provide a historical framework for what they considered the most important events and discussions that shaped their knowledge of the meaning of being a feminist. The theoretical framework for this research is a mixture of history, feminism, and poetry. Each

of these concepts provides unique information that pertains to deciphering themes and interpreting the language each student used.

The rationale for this study was originally purely self-beneficial. I wanted to document the experience students had during my first semester of teaching. Practitioners in higher education might benefit from reading this if they are looking to add a project that many students might enjoy. From my history background, I am also interested again with documentation, but simply remembering the past in unique ways. I think poetry is one of those ways.

There are some limitations. Obviously, one of the limitations is that this is one section of one class at a large public university. The discussion and experiences that my students had are completely different from even any other section of Women's Studies 210, let alone any other class in the Core Curriculum. Some subjects outside of the Humanities may not find using poetry feasible. I also assumed that every student would participate in this, even though it was not forced, and contribute a poem. This research report includes a brief literature review, discussion of the subjects and methods, analysis of the poems and the themes, and discussion for future research.

Literature Review

For this project, there really was not enough time to do an accurate search of all the literature that is relevant to my topic. I found a few interesting things that I am including, but by no means is this all-inclusive. Richardson (1992) wrote about researching women's lived experiences and interpreting them through poetry. The students in this section of Women's Studies 210 talked about their own lived experiences on deciding to be a feminist or not.

DeShazer (1994) looked at using poetry in resistance movements in three cultures, including the United States. Feminism is often considered a resistance, activist movement. The students in my class are just having their "light bulb" turned on to these new ideas, and in their poetry consider what kind of resistance they want to be a part of. They have found the issues they are interested in through previous knowledge and class discussion, and the poetry becomes a way to express their feelings in a non-threatening atmosphere.

As for the field of adult education, Hall (2001) wrote about using poetry in participatory action research, specifically longing to use it as a way to express the practices of participatory research. Dirkx (1997) discussed ways to nurture the soul of the world as a focal point of adult education. This can be accomplished within people's lives through story, song, myth, poetry, etc. Incorporating poetry or any of the others mentioned above into the classroom seems like a logical next step.

Methods

The design for my study was very simple. After a class discussion on feminist poetry, I asked my students if they would be interested in documenting their experiences in the class through a poem. The students suggested making it the subject of their next discussion board on Blackboard. The students were completing discussion boards twice weekly and suggested this so they could then reply to each other's poems.

I created a discussion board on Blackboard and gave them a week to complete the poem with the following instructions: "For this post, please write a 10 line poem about your experience so far in this class or with Women's Studies in general. I know we are not all poets, so I will give you a week to compose your poem to post. It does not have to be the usual 500 words, but feel

free to write more than 10 lines if you want. Then respond to one person's poem as your reply. As always, email me with questions and above all, have fun with this!"

The population of the study was Women's Studies students at Ball State University. The sample was one section of Women's Studies 210 during Spring Semester 2008. The sample was not chosen at random, but mainly chosen out of convenience. Each member of the sample had the opportunity to participate, and it was not mandatory. There were 16 undergraduate students, of which three were minorities, and one was male. Two of the students were non-traditional. The majority of the students are juniors and seniors, with only two of them being freshmen. Out of the 16 students, 13 of them wrote poems and then responded to another of their peer's poems.

The data collection was also very simple. I created the discussion board, posted some instructions, and waited a week for the students to post their work. After a week, I then read all of the contributions and subsequently printed them off the Blackboard site so we could discuss them further in class. The class discussion after the fact was brief, some of the students shared the ones they found most interesting, and I also commented on a couple of the humorous ones.

Findings

What did the students say? Quite a lot, actually. In order to try avoiding this being a dry narrative, I want to examine, with the students' permission, several of the poems individually, since they each provide insight into learning about women's studies. Many of the students' highlighted similar issues, so I want to point out unique ones.

The first poem explains how this student has recently thought about becoming a feminist:
"Before this class I did not know
That I was a feminist or so I think so....
I am working really hard for my degree
Because woman didn't always have that chance you see.
They had to raise their voice to let everyone one hear
They were not born just to get their husband a beer
we have our own brains and are own thoughts
we are capable of much more than just washing the pots
so now I stand proud and try to use up all my rights
if men ever try to take them I will put up a fight!"

The first thing I noticed as I began to analyze was that the student emphatically made this poem unique by changing the font and making it pink. I think it is poignant that she discusses having chances in higher education and also does not want to be in a typical patriarchal relationship. As mentioned earlier in the literature, this student acknowledges the resistance aspect of feminism and is ready to fight for her rights.

Not being considered a second-class citizen and having the ability to make your own choices were key themes for most of the poems. During the analysis, I was surprised at how angry some of the students seemed. Here is an example of that:
"In this class I have realized that it is not who you are, but who you want to be
I don't see it as a problem, but as something that people should see
I guess what I have realized is that with every time and place
There is a person that needs to look in the face
She needs to say, what the hell!?!
And then we can all realize that we don't need to be caught in the spell

I want to be done with everything
but sometimes there is more road than we all know
and sometimes there is a second act to the show
we try and try and with luck we succeed
what we need to remember is that we need
to be all together be together not to fall
and then maybe this woman thing, wont be anything at all"

It is interesting to see the students try to rhyme every line, even though the poems we saw in the textbook did not rhyme. The emphasis on standing together and uniting women to fight together was really interesting, especially since the class discussions we had did not necessarily talk about activism. The historical reference "every time and place" was also interesting for me during analysis with my history bias. I did not exactly format the idea of having this project be an oral history until later, so this poem including the idea that feminists should consider the past as part of their futures was really unique.

There was mention earlier of the moment that the light bulb comes on and students begin to understand what women's studies is and how their participation might impact their lives. I found it interesting that one student has had difficulty accepting the concept of feminism.

"Feminism something I did not know,
Glad I took Women's Studies because I learned.
Learned about many great women,
ones who made little changes and those who changed the world.
Still do not feel like a feminist,
but it's neat to see what women stand for.
No more burning of bras are needed,
for women have the ability to stand up for what they believe.
The class taught me to not let men speak down to me,
but speak on my level and with respect."

Identifying as a feminist can be very difficult. This student, along with a couple of others, struggled throughout the semester with the idea that feminism does not equal pro-choice, which is a common misconception. This student, however, is the only person who specifically identified that struggle in their poem. The most important thing, in my opinion, is that this student recognized their rights and was identifying things she had learned.

Also mentioned earlier was the fact that only one male was in this particular section on Women's Studies 210. I was especially interested to read his take on feminism:

"Women's Studies, what is it to me?
It's the place where I like to be.
The only class that doesn't make me mad.
The only class that doesn't make me sad.
Courtney Jarrett is freakin awesome.
Damn, I'm hungry for an Onion Blossom. (lol)
The women I've learned of are really cool.
They have helped change all of the rules.
So what if I am a little shy.
Can you blame me I'm the only guy!?!?!?"

It was very funny. We laughed in class about how we should have a pitch-in and the male student would be in charge of bringing an onion blossom. He recognized the fact that he did not speak up in class often but gives an understandable reason. The theme of changing the rules and the women who have done that was unique. This poem is also the only one that says the person is not angry, when many of the other students were outraged. It would be interesting to see if he did not relate to the women we discussed or if feeling like an outsider affected his ability to relate to the issues.

The next poem was unique because it emphasized both the class size and the story-telling feature of our discussion-based class.

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"Who would have thought that a class so small

Could teach us all this much

Women who weren't afraid to stand tall

And show that they were tough

Because of them here we sit today,

Listening to stories that are emotional, funny, and sometime x-rated from Courtney J.!

We are reminded by the spirits of Alice Paul and the words of bell hooks

That if we fall. . .

We must get back up, because here is where we belong"

</div>

We had a class discussion about pornography and both sides of the issue of whether or not it is hurtful to women. That is what could be considered X-rated, I suppose. The best part for me is that she acknowledged the stories, since I was not the only one sharing. The students eventually felt comfortable enough to share their own experiences, which was such an important part of their learning. Alice Paul and bell hooks were also two of the influential women we discussed in depth and including them in the poem shows how relatable they were to this student.

The poems the students wrote were each unique, but with time constraints, I wanted to highlight some common themes. Feminism through activism and sharing stories in discussions were important. Recognizing the rights of women and working for equality were also mentioned. Referencing these items from experiences from this particular Women's Studies 210 class was the common thread.

<div align="center">

Summary

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With more time and more analysis, I am sure that many more concepts would have emerged. I also must acknowledge that someone else, another researcher who had not spent the semester with these students, might have identified other issues. Being the instructor, I wanted to document the individual experiences of each student in this particular class and create our own unique history. It would be difficult for another researcher to come in and have a rapport with the students.

Why is this project important? It is important to me as an educator, to have the ability to document my first semester as a Women's Studies instructor. It is important to higher education practitioners, simply because it provides another opportunity for the students to express themselves. I picked their experiences in Women's Studies and this class, but writing poetry could cover any topic. I think poetry could allow students to be creative and voice their opinions, particularly if they have difficulty speaking up in class.

There are plenty of areas for future research, including would this work in other areas of study, and perhaps adding a semi-structured interview after the poems would provide more descriptions to what the poets were thinking. Including a historiography of the class or a timeline of the topics the students covered, might have also been more information for research. I could have also analyzed the comments that the students made on each other's poems.

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Adult Career Transition:
The Influence of Transformative Learning on Hardiness and the Mid-Life Career Transition of Military Service Professionals

Susan M. Johnston

Abstract

For adults, involvement in work offers a central focus for development within the context of a professional community. Retirement from professional life represents the culmination of involvement with that community by transition, either to the margins or removed from the community. Military service represents a high-stakes professional work setting in which members experience full social immersion. Retirement from military service represents a possible "disorienting dilemma," suggesting opportunities for transformative learning. Hardiness is a psychological construct which is characterized by three components: commitment, control and challenge. This paper suggests a model for the use of transformational coping skills associated with hardiness and its subcomponents which may present adults with a vehicle to manage retirement transition for growth and further development.

Hardiness and Mid-life Career Transition

For adults, work offers a pathway for growth, meaning and economic sustenance. The experience of career transition associated with retirement represents a significant challenge in adult life (Goodman, Schlossberg, & Anderson, 2006). Adaptation of skills, networks and social identity at mid-life represents the "disorienting dilemma" of transformative learning (Cranton, 2006; Mezirow, 1991) and offers opportunities for personal growth and transformation. This paper presents a proposal for a study which will explore the relationship between those factors identified with the schema of career transition and the influence of psychological hardiness on career transition.

Hardiness is a psychological construct comprised of three subcomponents, commitment, control and challenge, qualities which provide perspective enhancing transformative coping skills (Kobasa, 1979; Maddi, 2007). In recent years, the construct of hardiness has offered a robust area for examining the experience of individuals who are confronted by stressful circumstances. The increasing complexity of the contemporary life has created an interest in those qualities of individual development which may assist people in managing stressors (Kegan, 1994). The management of pressures associated with high stress work settings in which failure is costly has generated interest in cognitive and behavioral qualities associated with resiliency under stress (Seligman & Csikszentmihaly, 2000). Psychological hardiness is a construct which offers a model for promoting the development of resiliency with which to manage pressure in high-stress environments (Bartone, Roland, Picano & Williams, 2008). As a result, the examination of hardiness has yielded a body of research which provides a perspective for understanding its function in facilitating favorable outcomes such as improved performance decision-making (Sheard & Golby, 2007), retention in academic programs (Lifton, Seay, McCarly, Olive-Taylor Seeger, & Bigbee, 2006) and resistance to burnout (Garrosa, Moreno-Jimenez, Liang & Gonzalez, 2008). Exploring the influence of hardiness offers a lens through which to understand the process of adult development in which military professionals are engaged when exposed to the experience of retirement from the military and transition to a civilian work setting.

The retirement experience of U.S. Marine Corps Noncommissioned Officers (NCOs) offers an opportunity to examine the influence of hardiness on mid-life career transition. The provision of hardiness training prior to retirement and the assessment of the impact of the training on the participants' experience of mid-life career transition may provide understanding of the significance of hardiness on facilitating transition.

The purpose of the study is to better understand the influence of hardiness on mid-life career transition using a model which presents training in hardiness and transformative coping skills through an online learning intervention. The independent variable will be hardiness training with the dependent variables being hardiness and the schema of career transition. The potential contributions to research will be a greater understanding of the possible value of hardiness in managing the challenge of adult mid-life transition and the use of online learning as a means to provide transformative learning opportunities. The research may provide options for training in hardiness for individuals facing mid-life career transition through a distance education medium.

A Brief Review of the Literature

The average of the retiring military professional is 43 (Loughran, 2002). Separation from their professional career experience occurs at mid-life during the latter stages of the "establishment" phase of Donald Super's (1957) theory of career development. The establishment phase is associated with qualities such as stability, assimilation into the organizational culture and performance of duties which are over-and-above those expected. Professional military service occurs within a context that differs from the civilian career framework (Moskos & Butler, 1996) presenting unique demands to the adult in transition. Research has shown that the stress of transition from the military may surpass the pressure of facing the demands of military service (Brown, 2000; Giger, 2006; Hoffeditz, 2006). The process of separating from the military service and its organizational culture at a time that might developmentally be more appropriate for greater commitment suggests an area for study. Prior research examined the experience of retirement from a phenomenological perspective to better understand the psychological obstacles to transition (Brown, 2000; Giger, 2006; Yanos, 2004). Hoffeditz (2006) explored the influence of individual factors on the components of career transition identified by Heppner, Multon & Johnston (1994) and assessed through the Career Transition Inventory (CTI).

Learning in adulthood can be considered against the framework of schemas, the means for structuring knowledge within the memory (Merriam & Cafferella, 1999). Adults approach learning through the context of prior experience (Knowles, 1984), a resource from which they draw when learning new skills. The process of retirement from a rewarding professional role brings a wealth of prior experience to the transition. The schemas associated with the professional role relinquished in retirement represent a complex web of memories, beliefs and concerns. Further, the experience of military professionals who separate from a community of professional and social ties characterized by deep relational identification (Moskos & Butler, 1996) offers a unique opportunity to examine the influence of transformative learning on the schemas adults bring to new experiences.

The model of career transition represented by Heppner et al. (1994) and based in Schlossberg's (Goodman et al., 2006) research examines the perception of the psychosocial factors influencing career transition. The model for this framework is comprised of five factors: control, independence, social support, confidence and readiness.

Research related to stress in military environments suggests that the construct of psychological hardiness can positively influence performance under pressure (Bartone, 2006). Psychologically hardy individuals exhibit characteristics associated with three factors: commitment (life offers opportunities for engagement in meaningful endeavors); control (individuals have influence over outcomes based on their own decisions); and challenge (change offers opportunities for growth and makes life interesting) (Kobasa, 1979; Maddi 2007). The three subcomponents of hardiness are assessed through the Dispositional Resilience Scale (DRS) (Bartone, 2007).

The experience of transformative learning which fosters critical reflection offers an approach to engage military professionals in a curriculum which identifies the mental models of schemas related to career transition (Cranton, 2006). Additionally, the experience of critical reflection focusing on the development of psychological hardiness (Maddi, 2007) may offer retiring military professionals a means to manage transition to the civilian work setting.

The nature of military service may prevent access to conventional intervention methods. Deployment and relocation require flexible delivery systems for learning that adapt to the demands of adult learners' lives. A distance education model responds to the demands unique to military culture by providing learning to Marines stationed in any location in which internet access is available. An online adult education experience which facilitates critical reflection on career transition and the development of greater psychological hardiness may provide retiring Marines with enhanced skills with which to manage career transition (Kegan, 1994; King, 2005).

This study will examine the factors which influence mid-life career transition and develop an intervention which may facilitate the conversion of skills developed in one setting to another work place. The intervention will provide training in hardiness skills which offer pathways for adaptation through the use of transformative coping skills, metacognition and critical reflection. The results of the intervention will be assessed to determine the influence of the hardiness skills on mid-life career transition. This study will contribute to a deeper understanding of those factors which facilitate adult transition by exploring the schemas related to transition. The development of methods to expand adults' abilities to manage transition through transformative learning approaches will offer practitioners specific tools to assist adults in transition.

Research Questions

Figure 1 below represents the model to be examined in the study. Given that the schema of career transition offers a context in which adults frame adaptation to a new career and that psychological hardiness may enhance individual ability to manage adaptation, the key research questions for this study are: 1) Does hardiness influence the experiences and adaptation to career transition? 2) How does hardiness and the career transition model vary based on rank, occupation, gender and retirement decision (voluntary or involuntary)? 3) Does the use of transformative learning model (King, 2005) in an online learning setting influence hardiness and career transition?
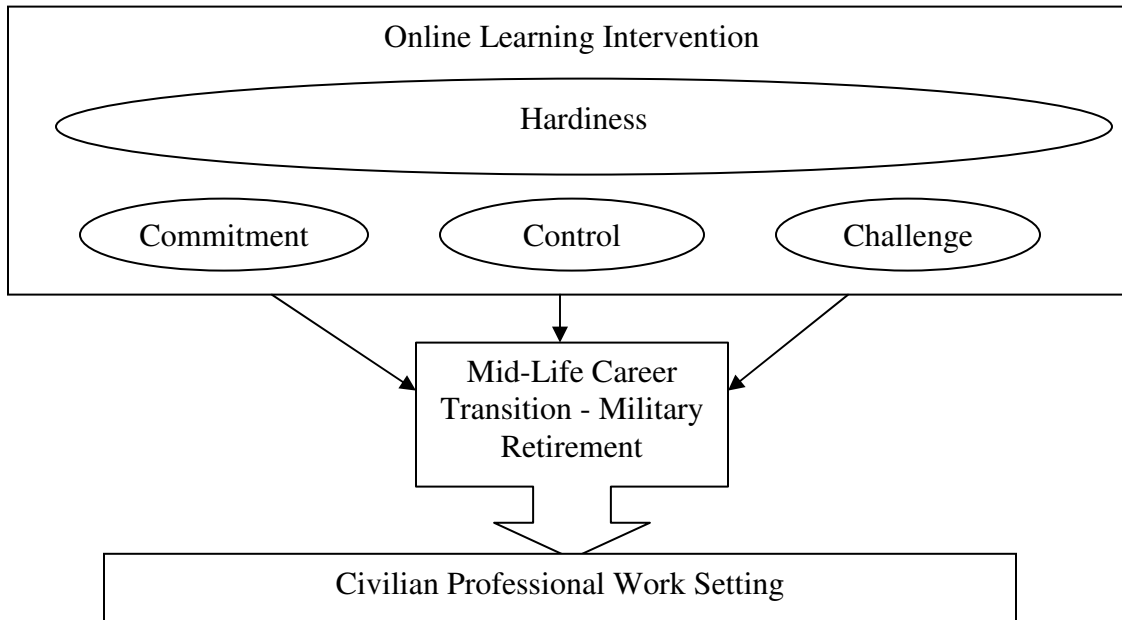
Figure 1: The Influence of Psychological Hardiness on Adult Career Transition

Method

Participants

The proposed study will consist of recruiting two groups of retiring Marine Corps professionals as volunteer participants, one, a treatment group and a second comparison group. The treatment group will participate in an online learning class offered through MarineNet, the online learning program available to Marines worldwide. The treatment group will be engaged in online chat and threaded discussion which identifies the mental models or schema related to military retirement. Processes which encourage transformative learning through exposure to transformational coping skills associated with hardiness will be used to manage the transition from military service to civilian work roles. Perspective transformation will be approached through hardiness skills which will be measured against perspective surrounding career transition. The other group will act as a control group.

Research Design

Each group will be administered a pre- and post-test for two assessment instruments. The Career Transition Inventory (CTI) will measure the five factors of career transition identified by Heppner (control, readiness, independence, confidence and social support). The Dispositional Resilience Scale (DRS) will measure the three factors of hardiness (commitment, control, challenge) as identified by Maddi and Kobasa (1984). The treatment group will participate in the online transformative learning model (King, 2005) which engages participants in developing reflective dialogue around hardiness and career transition. The control group will not be exposed to the online learning intervention. A post-test of both treatment and comparison groups will be conducted and the data analysis will be conducted using a factorial multiple analysis of variance (MANOVA) with repeated measures. Projected completion is June 2009. The study offers an opportunity to better understand the influence of hardiness on managing the stress associated with mid-life career transition and the value of transformative learning in enhancing hardiness and career transition.

Limitations

The study is limited to members of one service. Although each branch of the service is homogenous with regard to retirement eligibility, there are differences in transferability founded in skill sets between those services most involved with combat arms as opposed to services with a broader range of military occupational specialties and differing skill sets (Loughran, 2002). This may influence the factors being measured on the Career Transition Inventory (CTI). The overrepresentation of males in the Marine Corps may lead to overrepresentation of males in the sample. The participants may be influenced to modify their responses temporarily due to the influence of the intervention.

Conclusion

The proposed study and model are offered as a basis for discussion of transformative learning within an online learning experience and the value of hardiness in managing adult transition within a career development model.

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Non-Formal Adult Education for Empowerment: The Effects of the Educational Programs of Grassroots Organizations on Rural Women in Africa: The Case of Mali

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Abstract

This study examines how rural women in Mali access and benefit from non-formal adult education programs provided by grassroots organizations. It examines the relevance, effectiveness, and impact of existing non-formal adult education programs on the empowerment, personal, and social transformation of rural women. Using the case study methodology, the study uses documents collection and analysis, case study analysis, literature review, and participant observation. Further, it seeks to include the Malian rural women's voices to the understanding of empowerment and transformation. The results indicate that the non-formal adult education programs empower the women financially and increase their power inside the home and in the community. Therefore, non-formal adult education can give women a second chance as a remedial of their educational disadvantage.

Research Problem

Due to social, cultural, and religious constraints, over 80% of women in Mali are illiterate, poor, and uninvolved in economic activity (UNICEF, 2005). The misinterpretation of Islam socializes women into a culture of silence and submission. The interplay among poverty, religion, and patriarchy result in oppressed, disempowered, and marginalized women. While grassroots organizations are providing women with non-formal adult education little is known about the impact of their educational programs on rural women in Mali. Hence, this study fills the gap by examining the role of non-formal adult education programs provided by grassroots organizations in empowering rural women in Mali.

Contextual Background

Mali is a landlocked country located in West Africa with a population of 12,324.029 million inhabitants (census July 2008). It is estimated that 70% of the population live on an income of U.S. $1.00 per day. Women (80%) are the majority of people living below the poverty line. Due to the impact of HIV/AIDS and its associated opportunistic opportunities, life expectancy continues to decline from 51 years in 2003 to 39 years in 2005. Women are more vulnerable to HIV/AIDS because of poverty related prostitution and female genital mutilation (FGM). Over 93% of all women in Mali have undergone this dehumanizing cultural practice (UNDP, 2004; Konate, 2007).

While women represent 51% of the Mali's population, only 19% have attended primary education and 8% secondary education. Less than 1% has received a university education (UNDP, 2003). In Mali, women's access to employment is limited. According to the U.S. State Department (2005), only 15% of women are in the labor force, concentrated in traditional occupations such as teaching and nursing, or working as unskilled workers. Rural women in Mali like in other African countries are predominantly engaged in subsistence farming with little access to land, farm inputs, and technology. Men control cash farming while women provide most of the manual labor (Konate, 2006).

Over 90% of the Malian population practice Islam, which is used as a weapon for oppressing women and denying them their basic human rights. Under the Islamic umbrella the Malian culture restricts women to domestic and care givers responsibilities and excludes them from public life. For example, there are only six (6) women in a cabinet of twenty-seven (27) members and (15) women in the parliament which has a total of one hundred forty seven (147) members.

Purpose of the Study

Theorists and development practitioners argue that education is the key to personal and social development (Mbilizi, 1997). Education increases women's chances of participating fully in any nation's social and economic development. The purpose of this study, therefore, is to examine how rural women are accessing and benefiting from non-formal adult education programs provided by grassroots organizations in Mali. It seeks to determine the relevance, effectiveness, and impact of existing non-formal adult education programs for the empowerment, personal and social transformation of rural women in Mali. Further, the study seeks to include the women's voices to the understanding of empowerment and transformation.

Research Questions

The study seeks to answer the following questions:
1. What are the major factors affecting rural women's personal and social development in Mali?
2. How are rural women in Mali accessing non-formal adult education programs?
3. How are non-formal adult education programs in Mali transformative and empowering?
4. How do rural women in Mali perceive empowerment and transformation?

Importance of the Research to the Practice of Adult, Continuing, Extension and Community Education

Women have a great impact on the social and economic transformation of any nation. A country can reduce poverty and enhance human development if women are empowered. Social transformation can occur only when personal transformation takes place (Mezirow, 1991). This study is important for it contributes to the understanding of the transformative and empowering nature of non-formal adult education and the impact of the educational programs of grassroots organizations on rural women in a country, Mali, where women in general, rural women in particular, have educational disadvantage. Education can increase women's chances of participating fully in Mali's social and economic development. The study establishes whether or not existing non-formal adult education programs are providing women the opportunity to experience transformation and empowerment. The study exposes policy-makers and implementers of the shortfalls of existing non-formal adult education programs and it provides information and strategies to women's grassroots organizations and other development designers with effective transformative and empowering non-formal adult education programs.

Methodology

Theoretical Framework

This paper uses the non-formal education, empowerment and gender equity, and transformative learning theories. By so doing, I was able to develop some perspectives that

provide the role and impact of non-formal adult education programs on rural women in Africa, especially Mali.

Research Methods

This paper utilizes a qualitative case study design (Glesne, 1999) while seeking to understand the impact of non-formal adult education programs provided by grassroots organizations on rural women in Mali. Data collection consists of documents collection and analysis, case study analysis, literature review, and participant observation. I visited key stakeholders in government and non government organizations (NGOs) to collect policy documents, implementation plans, non-formal adult education programs and materials and related literature. The paper also reviews the literature on non-formal education, empowerment, and transformative learning and states the contribution of non-formal adult education programs on the lives of rural women. I have worked with a group of women in Lassa, a rural community in Mali for three months where I have observed the women in non-formal adult education settings. During observation I prepared a contact-summary form to structure my observations.

Literature Review

Whereas adult education is used mainly for adults and non-formal education for adults, children, and the youth, both terms are often used interchangeably (Baro, 2005). I use non-formal adult education because the learning is non-formal and it applies to adult women in this context.

Coombs (1989) defines non-formal education as "any organized systematic educational activity carried outside the established formal system- whether operating separately or as an important feature of some broader activity-that is intended to serve identifiable learning clienteles and learning objectives (p. 60). Non-formal education for women is defined as any out-of-school learning and development activities delivered by government and/or non-government organizations (NGOs), which contribute to health projects, literacy classes, handicraft classes, specific training, awareness-raising projects, with the aim of improving the conditions of specific groups of women

Coombs (1989) advocates non-formal education as a potential for bringing about change, especially in Third World countries. Non-formal education can lead to change if it is well designed and well implemented. In so doing, it encourages learning through sharing experience and group discussions. It can raise learners' consciousness about their situation and encourage them to take action for problem solving and social change (Freire, 1970).

Lepthoto (1995) views non-formal education as an educational process that leads to empowerment, if the programs are designed to address specific needs of groups. Empowerment is defined as any process that enables individuals in a process to individually and/or collectively transform their realities for the better and provide them with skills that help them to take part in decisions affecting their lives. Stromquist (1995) discusses four types of empowerment, which are cognitive, psychological, economic, and political. Cognitive empowerment is individual for it has to do with one being able to review one's experiences critically. It encourages the need to make choices, which may be opposed to one's social and cultural expectations, and the possibility to make changes. Psychological empowerment results in self-confidence and discusses the belief that learners can change their situation enabling them to control decisions at the personal and societal levels. As to economic empowerment, it increases women's say and position in the family as well as in the society, for lack of financial autonomy is a major reason

for the subordination of women. Political empowerment enables women to analyze their situation critically and take action leading to collective action for social change.

Freire (1970) and Mezirow (1991) are advocates of transformative learning although they have discussed the theory from different perspectives. While Mezirow views transformative from an individualistic, rational, and psychological perspective Freire argues that transformative learning is solely contextual, socio-cultural, political, and liberating.   Freire's theory contributes to a better understanding of the context of women in Mali where oppression, discrimination, illiteracy, and poverty are major concerns of the people, especially women.

Data Analysis and Reporting

The case analysis, observation notes, and documents analysis were reviewed, edited, organized, and categorized into areas of interest and concern. I have examined general categories that represented dominant themes emerging from the literature on gender equity and empowerment, such as frequency of instructor-participant contact per gender, the user-friendliness of the instructional methods towards women, instructor's sensitivity to gender issues, the use of illustrations, and the language used.

Summary of Findings

Based on the research questions this paper develops four themes. The first theme relates to the factors that affect women's personal and social development. The second theme discusses how rural women are accessing non-formal adult education programs. The third theme reveals how non-formal adult education programs are transformative and empowering. The fourth and last theme focuses on the participants' perceptions of empowerment and transformation.

Factors Affecting Women's Social and Personal Development

Data indicate that cultural values, illiteracy, patriarchy, and religious misinterpretation affect the women's social and personal development. Girls in general and rural girls in particular are discriminated from the moment of birth. They are subject to early marriage and dependency is encouraged on them, for most decisions are made for them. In addition to their daily routine that consists of cooking, fetching water and cooking wood, childbearing, and caring for the elderly and the sick, rural women are also engaged in subsistence farming. They have few opportunities for literacy classes and to develop their potential. Men misuse Islam, the main religion in Mali to oppress women and deny them their basic rights.

Women Access to Non-formal Adult Education Programs

Although grassroots organizations provide non-formal adult education programs for rural women, women's daily workload is a big handicap. After a busy day women have little time, if not any, for the programs. However, the few who access the programs have indicated the benefits they have received. Through the programs women learn how to read and write; how to mobilize and organize. The programs teach women and educate women about their rights and the law; encourage women's participation in politics; value women's economic and social roles; and, support research and income generating projects. Women often experience consciousness awakening and are encouraged to take action for social change.

Non-formal Adult Education Programs Transformative and Empowering

The women believe that the programs are empowering and transformative, for not only they learn how to read and write, they also learn job skills such as food processing, clothe dying, sewing, cattle-breeding and poultry projects. Those skills give them financial freedom and increase their say in the family and the community. Economic independence as a form of transformation has occurred in the women. The women have gained some autonomy and assumed some power in the family as well as in the community. All the participants have expressed that economic independence has empowered them with some freedom to make decisions in their families as well as in the community, and make informed decisions about their own lives. Most participants have discussed how they felt disconnected from the real world and how their lives have changed after they have taken part in the programs. They support one another, teach, and learn from one another by working as a group and sharing experiences. They learn how to improve their living conditions and the health conditions of their families.

Participants' Perceptions of Empowerment and Transformation

According to the women empowerment and transformation are related to economic freedom. A participant stated that "money is key to women's freedom and that without it a woman's choices are limited." The women's increased economic contribution to the household income has increased their status and decision-making powers. With economic freedom the women have developed self-confidence and started exercising control of their decision-making.

Non-formal adult education programs have given the women a voice. They have learned from each other, grown, and improved their life-worlds. They have expressed more happiness and felt able to do things they want to do. Therefore, they feel empowered and transformed.

Conclusion, Implications and Contributions

Women's illiteracy in general and rural women's illiteracy in particular is a big challenge in the development of the Third World countries and especially African countries. Non-formal adult education can be an effective and crucial means for women's learning needs and growth if consciousness-raising leading to empowerment is integrated into the learning. This paper provides the evidence that the women's grassroots organizations are learning sites, which provide rural women with learning skills that allow them to experience transformation and achieve empowerment in their family as well as in the community.

Freire (1970) assumes that when the learners are given the opportunity to do what they want and how they want it to be done without any external pressures, they feel empowered and therefore, there is transformation/change. By participating in non-formal adult education programs, the rural women have changed from bread-consumers to bread-winners. Non-formal adult education can give rural women a second chance.

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Artful Inquiry: Reclaiming Indigenous Knowledge

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Abstract
Arts-based qualitative research is introduced as a natural, organic, way of accessing and disseminating knowledge. Artistic expression in research engages, provokes and inspires the audience in profound emotional ways. In arts-based research, the audience members are co-constructors of knowledge. The parallels between artists (musicians, actors, poets and film makers as well as visual artists) and researchers are highlighted. Several examples of how the arts can be used in data collection, analysis and representation are discussed.

Introduction
Art is way of knowing that is indigenous to all cultures and traditions. Art engages all of our senses and speaks to us in ways that allow us to access knowledge that cannot be expressed in words. According to Eisner (2007, p. 7) "the arts in research promote a form of understanding that is derived or evoked through empathic experience". This level of understanding is not possible through mere description of research or scientific objectivism.

In previous writing (Lawrence and Mealman, 2001) we discussed how artistic expression provokes emotional and visceral responses, and opens up intellectual spaces for transmission of knowledge. Opportunities are made available through arts-based research to enter into the lifeworld of the researcher and research participants by tapping into affective, somatic and spiritual domains, thus constructing meaning in deeper ways (Lawrence and Mealman, 2000). Arts-based research is both theoretical and potentially transformative.   Knowledge expressed through art has the capacity to bridge cultural differences, bringing about awareness, which can promote transformation and social justice.

Eisner (2007) suggests that the arts have traditionally been undervalued in positivistic traditions because they have been associated with the emotional and non–scientific realm. As emotion is now beginning to be recognized as a legitimate way of knowing, (see for example, Dirkx, in press), so too, the arts are gaining attention as a legitimate form of conducting research.

Arts-based Research Defined
Arts-based research is any research utilizing one or more of the arts in collecting, and/or analyzing research data and/or communicating research findings. The researcher may incorporate artistic expression into data collection such as looking for themes in paintings or musical compositions. He or she may create poems to make sense of the data. These and other forms of artistic expression may also be ways of communicating research findings to an audience. Another way of using the arts in research is to involve one's research participants in creating art as in taking photos, creating metaphorical drawings to express their understanding of a phenomenon or engaging in creative writing. Some additional examples of arts-based research include reader's theatre, performance inquiry, found poetry, portraiture, dance, interpretive biography, art installation and documentary film.

Arts-based research may be used in conjunction with other qualitative methodologies such as case study, ethnography, phenomenology etc. or it can stand alone. According to Cole and Knowles (2007, p. 60) "Arts-informed research is….. accessible, evocative, embodied,

empathic and provocative". The goal is to reach multiple audiences by making research more accessible.

Artist as Researcher/Researcher as Artist

Stake and Kerr (1995) draw parallels between artists and researchers focusing on the surrealism of Rene Magritte. Surrealism draws the viewers attention by representing ordinary objects in unusual ways such as in Magritte's images of a locomotive emerging from a fireplace, or a dress hanging in a wardrobe with women's breasts visible on the outside. We are forced to look again or re-search. They reflected, "The researcher, like the artist is a provider of images, a juxtapositor…The able researcher draws attention to expectations and assumptions, shocking the reader out of complacency" (p. 57).   Suspending current notions of what we know as reality demands that we experience the world afresh. Artists as well as researchers, along with the reader or audience are co-constructors of knowledge.

In describing phenomenological research, Van Manen (1990) emphasizes that one role of the researcher is to bring into nearness that which is not immediately obvious. In analyzing qualitative data, the researcher goes through a process of sifting and sorting through the data, making decisions about what to include in and what to eliminate from the research report. This is similar to the process that artists go though. Georgia O'Keefe is quoted as saying "Nothing is less real than realism. Details are confusing. It is only by selection, by elimination, by emphasis, that we get at the real meaning of things." [1] Rather than attempting realistic representation, she painted flowers much larger than they actually were, so that we could see them close up and in detail. Eisner (2007) distinguishes between descriptive and evocative. The role of research is not only to describe phenomena as it is but also to evoke a reaction. Similarly, photographer Freeman Patterson (1996) talks about documentary photographs vs. creative expression. One can take a photo to document reality or one can make a photo to express the artist's feelings like using a soft focus to create an impressionistic image thus evoking a sense of mystery.

As McNiff (2008, p. 40) expresses, "In the creative process, the most meaningful insights often come by surprise, and unexpectedly, and even against the will of the creator." Patterson refers to these events as "happy accidents" (1985, p. 51). The arts in research open the door for these profound insights to emerge.

All artists are in a sense, researchers. Monet's famous paintings of haystacks were created in multiple seasons, at different times of day and under different lighting and weather conditions. He came to understand the essence of the haystacks through exploring them artistically.   Novelists will often research a particular historical era in order to authentically situate their stories in a period of time. Actors, when portraying a physically disabled individual, for example, will often spend long periods of time observing people with that particular disability, carefully watching their movements before attempting to imitate them.

Educators are beginning to recognize the connections between art and research. Rita Irwin coined the term *A/r/tography* which integrates the roles of artist, researcher and teacher where "knowing, doing and making merge" (Irwin and de Cosson, 2004, p. 9). Their book describes a dialectical relationship of theory and practice informed by art.

Musicologist and researcher, Leora Bressler (2008) identified four elements, which constitute a "musical sensitivity".   She found these same elements to be present in the process of conducting qualitative research. These include: connection or empathy, improvisation,

embodiment and the dance between the internal (reflection) and the external or outward expression of the music or research.

Conducting Arts-based Research

The arts may be used in one or more aspects of the research process including data collection, analysis and representation. References to research cited will be distributed.

Data Collection

The arts can be used as data sources in two ways. Art can be a source of primary research data. The researcher may watch films, listen to music, read stories or poems or view visual art. In a sense, the researcher is conducting a visual or auditory as well as textual literature review. The art informs the researcher about the phenomena of study much in the same way as an interview informant. The researcher may also directly engage in artistic expression. For example: In an attempt to understand the meaning of "sanctuary", a research/photographer toured her neighborhood and created several images of places and spaces that spoke to her of sanctuary. In doing so, she came closer to an understanding of the phenomenon.

A second way to use the arts in collecting data is as a means to help research participants access knowledge. Participants may be guided in writing stories or poems, keeping journals of their experience, creating visual art or engaging in theater, dance or other performative activities. For example, Alex Nelson studied the transformative experiences of men who'd left the priesthood by having them write allegories of their experience. Soni Simpson had her research participants create collages to depict their transformation and healing from emotional and physical trauma. Steve Noble used popular theatre with mentally ill adults to help raise their self-esteem and remove the social stigma of living with the disorder. Barbara Kamler of Australia involved a group of elderly women in making a film documentary to debunk myths about aging.

Data analysis and representation.

While data analysis and the representation of research findings are often two separate activities, in arts-based research they are often one and the same. The researcher uses artistic processes to sort through and make sense of the data and often uses those same processes to express or display the research findings. Some examples include:

Portraiture is a research method developed by Sara Lawrence Lightfoot, (1997) which blends aesthetics with empiricism. While typically conducted as a case study it can also be blended with other forms of qualitative research. In portraiture, the researchers and participants create a textual "portrait" of their experience.

Textural art researchers use weavings and other fiber arts in the research process. Fiber artist and researcher Christine LoFaso interviewed men and women regarding how they felt about their bodies. Using furniture as a metaphor for the body, she wove the data into upholstery and created a series of chair covers.

Poetry can be used in research in a number of ways. Poetic data analysis is a process involving distillation and compression. The poet/researcher evokes resonance and sensory responses by illuminating essences and exposing nuances in respondents' stories thus bringing new insights to everyday experiences. The job of the researcher poet is to reveal the sculpture inside the slab of marble (Burg, 2004). One way to use poetry in research is through found poetry. The researcher creates poetry from interview transcripts, thus expressing the words of

the research participants in poetic form. Poetry may also be "found" in a review of literature (Sullivan, 2000). According to Sullivan (2004, p. 35) all poets are in a sense qualitative researchers. "Concreteness, specificity, particularity are at the very heart of the qualitative enterprise. Rich qualitative data are, therefore rich data for poetry".

Theatre is a natural way to showcase research findings. Even when qualitative researchers use the original voices of their participants to illuminate their themes, communication with the audience is limited, as the reader must use his or her imagination to actually hear the voices. A theatrical portrayal makes the data come alive by "rehydrating the lived experiences of others" (Alexander, 2005 p.422). It engages the body as the primary source of meaning making.

In reader's theatre, the words of the research participants are spoken out loud rather than represented in textual form. Reader's theatre has been used primarily for data representation (Donmoyer and Donemoyer, 2008), however it can also be part of the data collection process. For example, Melany Cueva used reader's theatre as a form of cancer education in rural Alaska. She then collected data about her participants' experiences in the reader's theatre and expressed the themes of the research in another reader's theatre script.

Performance ethnography literally takes one's observation and field notes and shapes them into a performance. Denzin (2003) described performance ethnography as "a politics of resistance"(p. 16). "In showing how people enact cultural meaning in their daily lives, such a discourse focuses on how these meanings and performances shape experiences of injustice, prejudice, and stereotyping" (p.xi). The intent is to provoke dialogue, which leads to social action. Soyini Madison, for example, staged a street performance as a protest march to highlight human rights and economic issues in Ghana and to inspire people to work for social justice.

These are just a few possibilities for using the arts in the research process. For additional examples, see the *Handbook of the Arts in Qualitative Research* (Knowles and Cole, 2008).

Audience Involvement

In all qualitative research, knowledge is constructed with the reader (research audience) that often goes beyond the insights of the researcher. In arts-based research the role of the audience is even more significant. The reader/audience is an active partner in the process of meaning making whether through viewing art, reading poetry, listening to music or watching a performance. The goal of the researcher is to stimulate and provoke the audience, not simply to deliver information. Arts-based research reaches people in deeper ways by appealing to all of their senses. (Lawrence and Mealman, 2001) "Such representations of research have the express purpose of connecting, in a holistic way, with the hearts, souls, and minds of the audience. They are intended to have an evocative quality and a high level of resonance for diverse audiences" (Cole and Knowles, 2008 p. 67).

Implications, Insights and Challenges for Adult Educators

Arts-based research processes draw on our natural innate abilities and talents to create knowledge that is accessible to a wider audience and potentially transformative. When knowledge is expressed through artistic means, both the researcher and audience open themselves up to a rich potential for epistemological and ontological insights. The arts can assist researchers in exploring ways of knowing that transcend cultures and expand worldviews. "These [artistic] forms of representation give us access to expressive possibilities that would not be possible without their presence" (Eisner, 2008 p. 5). Artistic expression of research can

provoke emotional responses that inspire us to take action and change oppressive situations (Lawrence, in press).

Until the boundaries of expression are challenged through poetry, music, dance, drama and the visual arts, the structure of language will continue to limit our range of expression and thus our potential for knowing.

[1] Georgia O'Keefe Museum, Santa Fe, New Mexico

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Out-of-School Literacies in Adult Basic Education Classes

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Abstract

Analysis of data from a study of ABE classes suggests that adult literacy learners can participate in reading, writing and communicative activities that mirror the literacy events that they take part in their communities, homes and work. How teachers bridge out-of-school literacies with classroom practice is discussed in this paper.

Methodology and Theoretical Framework

In this study of four adult programs I examined the relationship between their educational philosophy and the instruction that actually took place in their adult basic education (ABE) Level 1 classrooms. Using a multiple-case design, (Yin, 1984), four classrooms from different urban adult literacy programs were selected as research sites. The reputational case selection sampling strategy (Goetz & LeCompte, 1984) was implemented whereby sites were recommended by experienced experts in the adult literacy field. Program administrators were contacted and asked to classify their instructional programs based on a four-item adult literacy program practice typology developed by Purcell-Gates, Degener, and Jacobson (1998). Via participant observation (Merriam, 1998), data were collected over a period of four months at each ABE 1 classroom site by way of field notes based on classroom observations, interviews with teachers, learners and administrators, and document and artifact analysis.

Street (1985) maintains that there are two theoretical models of literacy: the autonomous model and the ideological model. The autonomous model suggests that literacy is a discrete skill separate from society, and independent of a person's culture. This view of literacy not only proposes a great divide among people based on their literacy skills, but once literacy is achieved, meaning is regarded as being in an autonomous text. Street challenges the autonomous view of literacy claiming that it is ethnocentric and favors western culture that seeks to maintain a particular social order. He counters with an ideological model of literacy that defines literacy as "a social process, in which particularly socially constructed technologies are used within particular frameworks for specific social purposes" (p. 97). There is a body of scholarly research from several disciplines called the New Literacy Studies that supports the nature of literacy as a sociocultural construct (Gee, 1996; Pahl & Roswell, 2006). Hence, there are mulitliteracies whereby literacy is a set of practices which are used by people in literacy events. Literacy events are observable episodes of people actually using literacy (Barton, 1994).

The various literacy events that were took place during classroom reading and writing lessons were the primary units of analysis. Research questions were: The research question that is being addressed in this paper is: What are the literacy events taking place in four ABE Level 1 classes?

Findings

The data from this study revealed that in two of the classes I observed non-school-like literacy events were common and occurred occasionally in a third.

Sustained Silent Reading

SSR is an elongated period of time during the class session where learners have the opportunity to read silently without interruption reading material chosen by them (Pilgreen, 2000). The following was my first encounter with SSR while collecting data for this study.

> On the first day I arrived to collect data, I was unaware that sustained silent reading was a norm of the class. I was somewhat confused when I first entered the classroom. I climbed the stairs to the second floor and was encountered by two learners sitting on the stairway reading. They looked up, moved a bit and made way for me to continue my assent. I entered the classroom and it was very crowded due to the small size of the room. There were 14 learners in attendance, and they were all reading silently. I later realized that the learners on the stairway and one who was silently reading next door in a supply room were also part of the class.

Given that the learners chose the books of their interest, it is clear that a common out-of school-literacy event is taking place. I observed an elderly African American gentleman rummaging through a book shelf searching for a book. I asked him what he was searching for. He replied, "I'm looking for a book about an important Black Man. I don't know his name but I know what the book looks like." He eventually found the book. It was about Paul Robeson.

SSR often lead to informal discussion about books. For example, a female learner saw another one reading a book that she had previously read. She sat down next to her during one SSR session and said, "You're reading that book? You're really going to like it. It's about a woman who gets divorced and what she goes through. It's like true life." The woman then quietly discussed the book for about five minutes.

Sustained Silent Writing

Sustained silent writing (SSW) is grounded on the same principles of SSR. Teachers allow for an elongated period of time for learners to write what they choose. In SSW, however, teachers do provide feedback. But, that feedback is about content rather than structure. In the two classes where learners took part in SSW regularly, they revealed themselves when they wrote. They wrote personal stories "to describe their and examine personal identities. They wrote to tell their children what their lives had been like, to remember the good and the bad time, and to make sense of them in light of new understandings" (Gillespie, 1991, p. 184). For example:

> …I was lucky that for the year we were separated, he was in a very good foster home. The foster mother met me twice and invited me to her home. Foster parents are not allowed to have parents over the house…The foster mother broke all the rules when it came to us…The foster mother and I are real good friends to this day, and my son still plays with her kids…

The topics that learners wrote about were very diverse. For example, one male learner wrote about the near death experience of his daughter. Another one wrote about his traumatic experience getting mugged as a cab driver. A female learner wrote how she was living with HIV. In the class I observed where the teachers always provided the topic, learners wrote about the weather, their favorite television show and other such topics.

SSW was not the only type of writing employed in the two classes. The two teachers also implemented writing activities that they directly monitored and where they chose the topics for the students. My point is that I did not observe any innovative strategies that these two teachers. They were very similar to the one that taught writing more traditionally when they taught writing. What was key was how teachers conceptualized the purpose of writing. For example,

one of the teachers who utilized SSW in her class said, "Writing is for the soul. What you write should be inspirational. Students can find their true voices when they write about anything they desire." In contrast, the teacher that I observed where she always chose the topic for the learners stated:

> You don't have to be inspired, it doesn't have to come and not come. That's why I have a young man who likes to write, but he only wants to write about something that he wants to write about. I was telling him today, 'You can't go to the GED, not be inspired, because you're going to fail.' He wants to write about immigration and whether there should be limits on immigration. He went on to say how people don't care much about this issue. And I told him to focus, that immigration was not the topic I had given him.

An important feature of SSW was that, after some editing with their teachers, learners read their pieces to each other in pairs and small and large groups. That many of the learner-produced written pieces had ready made audiences composed of the classmates, help to foster a real community of learners.

Thematic Unit Discussions

Beder and Medina (2001) determined, in their study of adult literacy classes, that initiate-reply-evaluate (IRE) was the most common discourse pattern during class lessons. IRE is characterized teachers initiating questions, student responding—generally, with one or two words, and then teachers evaluating the responses of the students (Mehan, 1979). The following illustrates typical IRE discourse generated from one of the classes I observed.

> The teacher has written the word respond on the board. She asks what the word is and several learners give incorrect answers. A female learner raises her hand, is called upon and gives the correct answer. Teacher replies, "Yes, where is the answer?" Several learners point to the correct answer, which is to answer or reply. Teacher says, "Yes, it means to answer or reply… the teacher addresses the full class again. "The second word is application…the teacher goes onto the next word…a female learner says, "Neglect." Teacher confirms the answer by repeating it. She then adds, "Neglect doesn't mean to forget, like, 'Oh, I forgot that number,' it means that you don't do something that you should do."

The episode above is characterized by the teacher doing most of the talking and the learners replying with a one word answer or short phrase. The teacher is the arbiter of knowledge. She provides information to the learners as opposed to drawing information from them. She also has an underlying assumption about the type of information that learners need such as not neglecting children. Furthermore, all the teaching learning transactions take place between the teacher and learner, one turn at a time. In contrast, the other two teachers I observed implemented thematic instruction (Auerbach, 1990; Beder & Medina, 2001). In thematic instruction, the learners play a role in choosing the topic, the topic must be tied to the learner's experience, and it must have emotional meaning for them, and it must lead to critical thinking. In the episode below, the topic that the learners had chosen was stress. This thematic unit lasted for a month and the following is how the teacher introduced it.

> The teacher says, "We're going to start on Chapter 3 today—how to tell when you're stressed. Let's take a few minutes to brainstorm before we read the chapter and talk about what we know already. How do you know when you're stressed? A female learner responds, "I get a headache"…the class had completed generating a list about how they knew when they were stressed. They generated items such as "I know I am stressed out

when I want to scream;" "I know I am stressed out when I can't eat." Learners then took turns reading aloud paragraphs from a book about stress…the learners are comparing what they have read with what is up on the board. Someone says, "There's stomach ache." The teacher says, "Yup, stomach ache is up there"…A learner says, "Do we have something about bad eating habits up there?"

This literacy event is different than the former in that the learners are providing the content for the lesson. Via brainstorming, their practical knowledge about stress is validated before they read the published information about the topic. In addition, as the citation below demonstrates, learners talk to one another and share personal information about each other during this type of literacy event. As the lesson on stress continued throughout the week, the class discussed what causes stress.

A male learner said, "My wife!" Another learner says to him, "Your wife causes stress? There is lots of laugher in the room…the laughs and asks, "Does that go under relationships?" The male learner says, "No, no, I'm just kidding. I've been with my wife for 18 years." A female learner congratulates him. The teacher refocuses the lesson. "Any other reasons or any other times when you're feeling stressed out?" A female learner replies, "Having a ba—no that wouldn't—I was going to say, having a baby." The teacher says, "Yeah, yeah, I think that could be kind of stressful." A male learner states that when he had his children it was not stressful. A female learner distinguishes between having a baby and making babies and adds, "You have no idea what we go through!" There is laugher as a male learner say, "Yes, I do, I have four kids and I know how my wife gets."

Other thematic units that took place in four months that I observed the classes were: homelessness, breast cancer, and people living with HIV/AIDS.

Goal Setting

In the two classes where out-of-school literacies proliferated, goal setting was an important element of the instructional component of the classes. For example, during the first few weeks of class, one of the teachers individually helped each learner to be explicit regarding their goals. She would probe until learners made the connection between setting goals in the class and using literacy in their homes and communities. The citation below is an illustration of that as the teacher assisted a learner with establishing her writing goals.

Teacher: So, what do you want to write?
Learner: "I like writing in my journal in class. It helps me think."
Teacher: "Fine, write that you will write in your journal everyday because it makes you think."
The learner writes the sentence. Without prompting by the teacher she says: I write poems at home. I'll put that in my goal sheet.
Sadie: Do you write the poems in English or Spanish?
Rosita: In Spanish.
Sadie: I think you should write in English now.
Rosita: I like writing in Spanish. I know what I'll do. I will translate my poems from Spanish to English. You know, I receive a lot of letters from my family in Puerto Rico because they always want to know about my HIV. I will translate those letters, too.

Although their was no way to genuinely verify whether learners were actually using literacy outside the classroom as they indicated on their goal sheets, during their interviews some of the

learners discussed the connection between establishing goals in class and realizing them in their homes and communities. A case in point is when I asked the learner represented above if she was actually translating her poems and letters. She replied, "I do it all the time because I have to write real good when I get my GED and go to college." I asked her how often she did this. She responded, "Whenever I have time, maybe two times or one time a week."

Learners were not only encouraged to reflect on their own goals and progress, but were also expected to provide commentaries on the goals and progress of their peers. Both teachers had monthly group discussions about what strategies learners were using to accomplish their goals. Learners also commented on the progress of their peers. The citation below is a discussion that took place after a learner had self-assessed his progress toward his goals.

The teacher addresses the class as they sit in the round.

Addressing a learner she says: So what have you seen him do?

Learner: More writing, more speaking.

Another learner confirms: His writing really good. His speaking much better.

Teacher: Anybody else? Any comments about how he is doing?

Learner: He smart.

Teacher: How is he smart?

Learner: He help students in class. He speak good and I know [meaning understand].

Another learner: He write good. His story he writes are beautiful.

Discussion

Some would characterize the instructional components that I illustrated above to be authentic literacy activities. Duke, Purcell-Gates, Hall and Tower (2006) claim that authentic literacy generally means reading and writing that is unlike traditional classroom instruction. They also claim that authentic literacy is a pedagogical term and that teachers have varied definitions of the concept. Hence in their study of 2nd and 3rd grade classes, they operationalized the term as "literacy activities in the classroom that replicate or reflect reading and writing activities in the lives of people outside of a learning-to-read-and-write context and purpose" (p. 346). Moreover, each authentic literacy activity has a writer who is writing to a real reader and a reader who reads what the writer wrote.

Given the results of my study, this definition also has limitations. The most obvious omission is that discussion between and among learners is important and must take place during most in-school activities that mirror those that take place in the learners' communities, homes and work. A case in point is that the learners in my study who participated in thematic lessons often shared their experiences as parents, workers, spouses, friends, and the numerous other adult roles that they embody and integrated them with what they were learning in school. Another example is learners who read the same books during SSR in many cases informally discussed what they liked or disliked about the books.

The informality of many of the interactions among learners is significant. For example, during SSR learners read with their feet up, sitting cross-legged on the floor and other such comfortable positions. I observed a learner getting ready to take part in SSR.

The learner has finished writing. He leaves the room, enters the empty classroom and looks out the window for awhile. He walks back into his classroom and reads over his work silently. He takes a book from his backpack, walks into the empty classroom again, moves a table and chair next to the large picture window, sits down and begins to read...Gatlin is still reading his book. He has his legs up on the table and is leaning back in his chair as he reads…He has been reading like this for more than half an hour.

In the observer comments section of my fieldnotes I wrote, "That's the way I read when I'm home!" Learners are interacted with text in an informal manner which was indicated via their body positions. I agree with Hull and Schultz (2002) who indicate that creating a distinction between in-school and out-of school literacies sets up a false dichotomy. They assert that in many homes school-like literacy events occur frequently and that non-school-like literacies often occur in schools. The two teachers in this study frequently made reference regarding how the in-school and out-of-school literacy events intertwined. These were regular and ongoing activities. Hence, they had institutionalized these literacy events in their classes. The results of this study demonstrate that adult literacy teachers and learners can blur the distinction between in-school and out-of-school literacies and confirm that literacy is a social practice.

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A Capstone Portfolio Course as Assessment in an Online Masters Degree: Reporting on Four Years of Experience

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Abstract

This paper is a continuation of portfolio assessment research first reported at MWR2P in 2005. The paper discusses the development over four years of a capstone portfolio course as an assessment process for an online master's degree in adult education. The methodology employed is review of the types of artifacts selected and content analysis of the statements written by students to create and integrate their portfolios. The research examines ways they make meaning of the experience for themselves and demonstrate negotiated values important to stakeholders.

> Outcomes assessment has become a major focus in higher education during the last two decades. Learning outcomes may be assessed at many levels of the institution. This process is especially important at the program level. Phipps and Merisotis completed a meta-analysis of the research on quality in distance education and identified several shortcomings. They question the quality and value of many of the studies and suggest one gap in the literature is research on the outcomes for learners who have completed a degree program (in Moore, 2003, p. 473).

The Indiana University School of Continuing Studies has delivered the M. S. in Adult Education at a distance since 1996. The Adult Education faculty implemented revisions to the online Master's degree curriculum in 2002-2003, including a Capstone Portfolio course to accomplish the following goals. First, to provide the opportunity for students to create a portfolio documenting: a) the quality of their work in courses; and b) the quality of their progress in understanding and applying adult and continuing education principles, theory and best practices through the degree program. Second, to provide the opportunity for students to reflect on their growth and development in the professional practice of adult education: a) as they complete the degree program and plan the next steps as self-directed learners, and b) to showcase examples of their work as a demonstration of the negotiated values important to internal and external stakeholders and professional audiences.

A portfolio is often described as a collection of student work that demonstrates achievement or improvement during a single course or after the completion of a defined program. Our students select artifacts from courses completed for the degree to create the portfolio. They identify a theme or metaphor to help describe how the learning is coherent and contributes to making meaning of their experiences. They review projects or papers completed and relate how the project was meaningful to their learning in a caption statement. They might also describe how a project developed in a course actually worked if designed for implementation "in the real world" or how they would change a project after additional learning or other experiences. The portfolio also includes a map for future learning. As students reflect on completing the degree, they may find additional areas to explore, such as completing an additional degree, taking additional courses or areas to learn about independently. Students collaborate with others in the online environment to establish communication norms and participate in constructive critique of other learners' "work in progress." This collaboration

provides suggestions for strengthening the individual portfolios and the opportunity to reflect on the breadth, depth and emergent understanding of the negotiated values in each other's work.

Student-Faculty Collaboration in Capstone Portfolio Design

This faculty-student collaboration process began during a mid-program advising session in 2003 to identify what courses remained for Janet to complete, discuss elective courses, and explore options for independent study applicable to her professional development plans. As one option for an independent study, Henry invited her to consider doing research on using portfolios in outcomes assessment at the individual and program level for the ACE degree. Janet's research helped develop the course rationale and identified an initial framework and components for a portfolio process. We refined the concepts in the first half of 2004. Henry drafted a course syllabus and schedule for the first iteration in Fall Semester 2004. After collaboratively revising these items, we identified other information pieces needed to help orient the students and provide information about the process of developing a portfolio. We each took responsibility for drafting specific items and again revised them collaboratively for use in the course.

This collaborative process was very useful for several reasons. Janet's research project helped develop a strong rationale and anchored the course in current portfolio assessment theory and processes. It also helped us move from the over-arching concepts to identifying possible frameworks, reflective elements, and the types of artifacts students might consider including in the finished portfolio. By the time we had developed the syllabus, semester schedule and process descriptions, Janet had learned about course development and Henry had benefited from her research as well as a student's perspective in designing the course. After working on the course design, Janet decided to enroll and see what it was like to actually complete the process. This reflective statement was included in her portfolio: "I see this portfolio as telling my story. It shows me and others more than a list of classes and grades. Anyone who reads my portfolio knows where my heart lies, what my attitudes are, and what some of my goals are in the education of adults. I can see me using concepts from these artifacts in classes I teach in the future." (Johnson, 2004. Artifact 13, p. 164)

Evolution of the Capstone Portfolio 2004 - 2008

The Capstone pilot course was designed and implemented with eight modules, each lasting two weeks, with a list of the assignments to be completed during the semester. The assignments included three live chats with the facilitator and a small group project in which the learners identified an excellent, acceptable, and unacceptable portfolio. The learners also fashioned a rubric that described the outcomes from the development of a portfolio. After learners completed the module assignments, they had a completed portfolio with eight artifacts and related caption statements as well as framing and concluding essays. An artifact is a representation of a student's work, typically a project or paper from a course in the Master's in Adult Education program. A caption statement is a short essay written for each artifact so that the reader can better understand the significance of the artifact. In this pilot effort, the module schedule was more of a model or suggestion for planning work, since no grades or participation points were awarded throughout the semester.

The three learners enrolled in the pilot course worked effectively as a small group to provide constructive peer feedback and support for each other. Since each participant had chosen to enroll in the course, motivation was high to complete assignments with an excellent level of quality. Sometimes a learner would fall behind in the module schedule, but would soon catch up.

All portfolios were completed by the end of the semester. The group members worked well together and required little feedback from the instructor. The course worked this way for the first two semesters it was offered.

During 2005-06 (third and fourth semesters of the course) Frank became the instructor and Janet became a facilitator to assist in the transition since she had collaborated in designing the course and completed it in the pilot semester. These subsequent classes were larger because more people opted to enroll. The modules and assignments were arranged much as in the pilot course. Enrollments were large enough for two small groups to work together. Motivation and creativity continued to be high and the students worked well together. Student feedback indicated that they enjoyed the opportunity to look back at what they had done over the course of their studies and reflect on what had been learned. However, there were some questions throughout the course of the semester about final grades and how work completed would be assessed at the end of the semester. There seemed to be concern from some participants that their work might not be satisfactory and that they would receive an unexpected low grade.

Due to these concerns about more regular feedback on progress and grades throughout the semester, some changes were instituted for the fifth and sixth semesters. Participation points were now awarded for timely postings of work and feedback to others. In addition, it was emphasized through chats, announcements, and email that if the course facilitators had concerns about any person's work, the facilitators would contact him as soon as possible about those concerns. The participation points comprised about one-third of the final grade, with the assessment emphasis still being on the finished portfolio.

Beginning with the fifth semester, the Capstone Portfolio became a required course so more students enrolled. With the addition of participation points, students were better able to stay on schedule. The course facilitators received several comments that the reflection process was helpful, despite some skepticism at the beginning of the semester. However, we began to notice that many students made few revisions to their work, despite recommendations by other students. Students continued to work in small groups and some groups worked better together than others. Getting students to utilize colleague and instructor observations to make revisions is a key to the development of a successful portfolio, so semester seven saw the addition of participation points for revision of work. The importance of revisions was also emphasized in the syllabus, emails, chats, and announcements. The seventh semester of the class saw different types of learners. Some were very engaged in the process; others were not. Although adding participation points for revisions did result in many more revisions, managing the points became more difficult for both facilitators and participants.

In an effort to simplify what points could be earned for each posting, a new system of recording points was implemented. Rather than awarding points for a group of postings, such as revisions or feedback, each posting was assigned a point value and recorded individually. After evaluating this system, we concluded that it was much too prescriptive having work assigned for each week. Participants did not vary from the prescribed assignments and that it seemed to stifle the creativity of our students. Two synchronous class chats occurred during the semester as well as a group activity to develop ground rules for the small groups to work together. We still saw some very creative portfolios, but there also seemed to be a reluctance to vary from the posted assignments that were awarded points. The class was modified for the spring 2008 semester to give students more opportunity for thought and reflection. Students have two weeks to post their caption statements during the module and, rather than providing feedback during the same

module, they were allowed to reflect on what they and others had written, and then provide peer group feedback the following module.

Analysis of Capstone Portfolio Research Process

This a summary report of the content analysis of 51 portfolios completed during 2004-08. The methodology employed includes reviewing the artifacts selected by students, and content analysis of the students' statements written to describe and integrate the portfolio to make meaning of the degree program experience. This formative evaluation has two goals: first, review of the Capstone Portfolio course to determine if the goals are being met and, second, the ongoing analysis of accumulating evidence for the longer term assessment of course and program learning outcomes.

The introductory and concluding framing statements, the professional development statement (from the admissions application), and the plan for future learning components of the Capstone Portfolio are important sources of information for this research. Each one provides opportunities for students to describe their understanding based on looking back on their learning as well as forward to identify ways they may continue to develop as an adult educator. Students are encouraged to identify a metaphor or theme for the portfolio. The captions written for each artifact are informative because the student may discuss why the specific artifact selected documents an important part of her learning. Students are invited to address what might be changed if the artifact was to be re-worked at this point close to end of the degree (based on learning in subsequent courses and experience).

The students identify many different types of artifacts from the 12 or more courses completed to fulfill degree requirements. The most frequently chosen artifacts include final course papers (usually more theoretical or hypothetical perspectives) or final projects (more application focused that may see implementation in a workplace or community organization). Other artifacts frequently selected due to their impact at the time of completion in a course include descriptions of interviews with practitioners, small group projects in courses, book reviews, article annotations, and specific online forum discussions.

The typical capstone portfolio contains 80 – 110 pages of material. The framing statements, professional development statement, captions for artifacts, plan for future learning and resume were the primary data reviewed in this content analysis process (comprising 30-40 pages from each portfolio). The content analysis process did not include all of the 445 artifacts as that would have probably tripled the number of pages for review. A revised portfolio analysis template was used to ensure consistency of identifying and recording information for each student. The individual portfolio analysis record contains 4 – 6 pages, depending on the length of quotes included from the student's portfolio. The total of these individual portfolio analysis records, about 300 pages, is the distilled record from which this analysis and findings are drawn. The portfolio analysis template includes some basic demographic data elements. In addition to age and gender, the length of time to complete degree requirements, type of bachelor's degree preparation (and other degrees completed), and employment at the time was also recorded. This demographic information, omitted here due to space constraints, is available by request. The courses completed are divided into three categories: 1) required courses, 2) adult education elective courses, and 3) outside or transfer elective courses. The specific theme or metaphor used by the student and quotations relevant to describing the students experience in the program were also recorded. Some basic analysis about the distribution of artifacts from courses revealed the following:

296 artifacts – Selected from required core courses (not including Capstone Portfolio course)
    246 (55% of total) from four introductory courses (D500, D505, D506, D512)
    50 (11% of total) from D521, D525, D620

149 artifacts – Selected from elective courses
    111 (25%) from adult education elective courses
    38 (09%) from outside/transfer elective courses

445 artifacts total in 51 capstone portfolios

Examples of themes and metaphors used: Students used a number of descriptions related to movement: journey, maps, explorations, climbing, personal travel log, bridges, treasure maps and journey of discovery. Other descriptors used are of a more conceptual nature: evolution, affirmation, tying together, integration, transition, emancipation, change and introspection are some examples using one word. Two students used more elaborate conceptual statements: "Enabling experiences that engage, equip and empower," and "Making meaning of my past approach and perspectives." Some descriptions are more metaphorical and evoke nature or the built environment: knowledge as a garden, the spider and the web, individual growth – metamorphosis, flowers, tides, the keystone, keys, and a new foundation.

Plans for lifelong learning: Students described a wide range of formal, nonformal and informal plans for lifelong learning. Some developed their plan with learning objectives, activities, and milestones with a timeline to measure accomplishment. Other descriptions were less structured, but did outline intentional goals and activities for personal and professional development in the next few years, including professional development certificates and additional graduate study.

Discussion

What does this data tell us about our students and capstone portfolios? The first over-arching goal of reporting this research is to assess how effective the Capstone Portfolio course is in providing the opportunity for students to create a portfolio documenting: a) the quality of their work in courses, and b) the quality of their progress in understanding and applying adult and continuing education principles, theory and best practices as they progressed through the degree.

Are we achieving Portfolio Capstone course goals? We think the goals of the Capstone Portfolio are being reasonably well achieved based on this formative snapshot. Henry did not review the quality of each artifact, because they are discussed with the facilitators and small peer group during the creation of the portfolio. Students frequently reflected that an artifact presented an understanding of adult education theory and practice at that point in their program of study, but that they were aware of richer and deeper understandings while completing the portfolio.

The curriculum revision, including revisions to specific courses and adding two new courses (one being this Capstone Portfolio), seems to be effective and has improved curricular coherence. The small group process workshop delivered on-site is not represented with very many artifacts in these portfolios. It does have a final reflective paper; however the topics are not regularly incorporated in many other courses, so it is less well integrated into the curriculum overall. We need to focus on integrating some courses more effectively into the curriculum.

What does this research tell us as facilitators of these courses in an online environment? Students selected a variety of artifacts from courses we facilitate. It appears that the mix of

projects, short papers, interviews, reviews of books, forum discussions and small group projects provide a variety of ways to engage in the course content. These learning events are meaningful and provide different ways of approaching the theory and practice of adult learning. However, we need to continue to find varied and challenging ways to engage students, particularly as more digital natives begin to enroll. In the artifacts selected and their reflections, students frequently comment on the quality of their engagement and social presence in these online courses. There was frequent reference to the fact that several courses have small group learning events and how effectively students can plan and implement these activities through asynchronous communication channels such as email and forum postings. They also describe the synchronous chat tool in the course management system (CMS) as useful.

The second over-arching goal of reporting this research is to assess how effective the Capstone Portfolio is in providing one opportunity for students to reflect on their growth and development in the professional practice of adult education as they complete the degree program and plan their next steps in the journey as self-directed learners. What does it tell us about students' careers? Based on the captions, resume information and framing statements, it is clear that most of our students have work experience as adult education practitioners in a variety of typical settings. They come to these positions with skills based on workplace experience, intuition and chance. One of the most frequent insights described in the portfolios is their sense of increased effectiveness in what they do because of their expanded knowledge of theory and practice and a realization of a sense of identity with adult education as a field of professional practice. Their portfolios and this research provide more insight into the ways students find the program useful than can be reported here. There are also areas identified for continuous improvement within courses and better integrating the curriculum. In the mode of the scholarship of teaching and learning, we will continue examining these findings to identify where to focus on changes that will improve student learning and better support our program outcomes.

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Can English Language and Job Training Services Impact Labor Market Success of Immigrant Workers? The Effect of Language Acquisition, Workplace Literacy and Educational Attainment on Employment Outcomes.

Maria Mercedes Moore

Abstract

The purpose of this paper is to study the differences between males and females in three U.S. workforce populations: (a) native born, (b) Spanish speaking immigrants and (c) all non-Spanish speaking immigrants in terms of educational attainment, occupational status, and average weekly earnings. This study hypothesizes that there are significant differences in educational attainment and labor market outcomes between these groups. Using MANOVA this study finds that educational attainment and occupational status of foreign-born workers from regions other than Latin America is slightly higher than that of natives.

Introduction

Adults with limited English skills represent a growing and critical segment of the U.S. workforce. Individuals, classified as Limited English Proficiency (LEP), are usually immigrants and refugees facing poor labor market prospects (Wrigley, Richer, Martinson, Kubo & Strawn, 2003). LEP individuals represent a variety of social, economic, and educational backgrounds with diverse literacy levels. Large numbers of poorly educated immigrants have entered the U.S. labor market in the last decade. Low levels of education and English proficiency puts them at a great disadvantage to meet the needs of the workplace in the U.S. (Wrigley et. al., 2003). In the workplace, the demands for literacy as well as soft and technological skills have increased significantly. Employers seek team oriented workers with problem solving skills, the ability to make decisions and enough skill flexibility to perform different tasks (Murnane & Levy, 1996). The education and skills that foreign-born workers bring to the job determine their labor market outcomes, thus creating implications for workforce development and adult education. Research on employment programs for low skilled LEP adults and recommendations for policy and practice are needed to increase access to higher-paying jobs for LEP individuals.

The purpose of this paper is to study the differences between males and females in three U.S. workforce populations: (a) native born, (b) Spanish speaking immigrants and (c) all non-Spanish speaking immigrants in terms of educational attainment, occupational status, and average weekly earnings. This study hypothesizes that there are significant differences in educational attainment and labor market outcomes between these groups. Educational attainment is used as a measure of English proficiency and literacy, assuming that language acquisition and literacy improve with more years of education in the U.S. The effects of country of origin and gender on education attainment and the labor market outcomes of immigrant workers in the U.S. are examined using multivariate analysis of variance (MANOVA). First, a review of the literature pertaining to the human capital development needs of low skilled workers, workplace literacy and English proficiency of immigrant workers in the U.S. is presented. Second, the data and methods used for this study are described. The third section presents the findings. Finally, implications for the future of workforce development and LEP workers are discussed.

Human Capital and Earnings of Low-Skilled Immigrant Workers: The Need for Literacy and English Proficiency

Three-fourths of all U.S. workers with less than a night-grade education are immigrants. In the U.S., immigrants represent 1 in 9 residents; 1 in 7 workers; 1 in 5 low-wage workers; and 1 in 2 new workers (Camarota, 2007). Fourteen percent of workers in the U.S. are foreign-born, and forty six percent of all immigrant workers are LEP. Nearly two-thirds of low-wage immigrant workers are LEP, most of whom have had little formal education (U.S. Census, 2007). It is worth noting that fifty-one percent of the foreign born U.S population was born in Latin America. In fact, the Hispanic population has almost doubled in less than thirty years due to migrant movements and high nativity rates increasing the LEP population (Bureau of the Census 2007). Fifty percent of Hispanics, regardless of country of origin, self reported that they did not understand English "fluently" (NCES 2005). Although they may have acquired some conversational skills in English, they often lack the reading and writing skills necessary for access to training, job mobility, or success in regular English as a Second Language (ESOL) classes. Most Hispanic immigrants are working-poor and considered low-skilled workers, while many others are unemployed (Wrigley et. al., 2003). Both native Hispanic and immigrant Hispanic workers lack the skills, job training, access to information technology, and the assistance needed to obtain additional training and education required for employment in the U.S. (Schaffner & Van Horn, 2003).

According to Murnane and Levy (1996), continuous changes in the workplace involve new technologies, products, job classifications, and customer needs which have impacted the demands placed on employees. Advancements in technology have created the need for increased basic skills, computer skills and literacy levels. The new basic skills require ninth grade reading and math levels, problem-solving ability, communication skills, as well as computer skills. In developed countries, there is a growing mismatch between job skill requirements and the available pool of workers. Most jobs in developed nations require high workplace literacy skills and giving the large numbers of LEP and low skilled individuals in the labor market, increased investment in human capital development are needed (Schaffner & Van Horn, 2003).

The International Adult Literacy Survey (IALS) demonstrates that human capital indicators based on literacy scores have a positive and significant impact on earnings and labor productivity (Coulombe, Tremblay & Marchand, 2006). In addition, the 1992 National Adult Literacy Survey (NALS) of the National Center for Education Statistics (NCES) showed that adult functional illiteracy had a negative impact on the U.S. economy. Human capital is the productive investment in developing and preparing workforce knowledge and skills of humans through education, health care, and on-the-job training (Mincer, 1958). The premises of human capital theory is that investments made in educating the labor force to develop their skills, in addition to providing nourishment and health care, will pay off by contributing to an increase in production (Mincer, 1958).The IALS suggests that by improving the average literacy and numeracy skill level of the workforce, and reducing the proportion of workers at the lowest level of skill, a nation could achieve significantly higher levels of growth in GDP per capita. The results of the survey confirmed that investments in human capital developments such as workplace literacy are critical for the long run wellbeing of the economy of developed nations (Coulombe et. al, 2006). Several studies have demonstrated increased earning potential for low-skill labor through the development of human capital (Ahlstrand, Bassi & McMurrer, 2003; Ferrer, Green and Riddell, 2004), providing evidence that workplace literacy programs have a positive effect on the earnings of low skill individuals (Ahlstrand et. al, 2003).

Earnings of immigrants are lower than those of native males (Brodmann, 2006). Immigrants likely earn less due to the inability to completely transfer human capital from one country to another, in addition to lacking institutional and language knowledge at the time of arrival to the U.S. (Borjas & Richard, 1992; Brodmann, 2006). There are significant differences in labor outcomes of males and females, for instance Meyer and Rosenbaum (2001) report that Hispanic women have the lowest labor force participation rate of all major U.S. racial and ethnic groups. In sharp contrast, the same data reported that Hispanic men have the largest labor participation rates.

The literacy proficiency of the nation's immigrant populations is strongly associated with their labor market behaviors and outcomes (Ferrer et. al., 2004; Chiswick et. al., 2005). More literate immigrant adults are more likely to actively participate in the labor force, to find work upon entering the labor market, to acquire more highly skilled jobs, and to earn more per week and per year than their less literate counterparts in the U.S. More years of formal education, stronger English-speaking skills, and more proficient literacy skills can significantly raise the earnings of immigrant adults (Ferrer et. al., 2004; Chiswick et. al., 2005).

Data and Methodology

This study uses unrestricted data from the 2003 National Assessment of Adult Literacy (NAAL) collected by the National Center for Education Statistics (NCES). Participants represent adults residing in the U.S. age 16 and older. Black and Hispanic households were over-sampled at the national level to ensure reliable estimates of their literacy proficiencies.

MANOVA was used to examine the differences in educational attainment, occupational status and average weekly earnings between male and females who were (a) native born U.S. workers, (b) Spanish speaking immigrants and (c) all other non-Spanish speaking immigrants. The methodology includes a quasi-experimental design and multivariate analysis with three dependent variables (educational attainment in the US, earnings and occupational status) and two independent variables (country of birth, and gender). The variables country of birth (three groups: U.S. natives; Hispanic immigrants and other immigrants), educational attainment (reported in years of schooling), occupational status (reported using the Nam–Powers–Boyd scores which measure the status of occupations listed in the 2000 census), and annual earnings (transformed to a log form plus one to create a continuous measure) are constructed variables. The total sample for this analysis consisted of 16, 767 participants.

MANOVA helps to reduce error variances between the groups to make the groups more homogenous; the more homogenous the group, the more easily true differences can be detected (Stevens, 2002). The groups by country of birth and gender were examined for true mean differences on the variables of educational attainment in the U.S, occupational status, and annual income. The means of all dependent variables are higher for non-Hispanics than Hispanics (shown in table 1). Non-Hispanic male immigrants have higher levels of education, earnings, and occupational status than all other groups. The occupational status is lower for women than men in all nationalities. The large number of zero values for occupational status and earnings evidenced that female immigrants do not participate in the labor force as much as their U.S. counterparts. Hispanic males have the lowest mean years of education, and despite having higher education on average, Hispanic females have the lowest means for occupational status and earnings. The standard errors of the means reported for occupational status of non-Hispanic immigrants and Hispanic immigrants were large (.929 and .694) in comparison to those reported for U.S. born (.252). According to Stevens (2002), a larger sample size should have a smaller

standard error. This might be due to the large amount of zero values from lack of labor participation.

Table 1. Descriptive Statistics

			Years of Education		Earnings (log +1)		Occupational Status	
Country	Gender	N	Mean	St. Dev.	Mean	St. Dev	Mean	St. Dev
U.S.	Female	8049	13.0481	2.26985	4.1046	.46914	41.3615	31.12597
	Male	5920	13.0051	2.32861	4.2963	.46379	43.6389	28.53674
Total		13969	13.0299	2.29495	4.1859	.47637	42.3267	30.07593
Hispanic	Female	993	11.4434	2.08814	3.8878	.42496	29.3530	25.66947
immigrants	Male	827	11.2106	1.99528	4.1675	.37933	35.9855	21.62361
Total		1820	11.3376	2.04919	4.0149	.42805	32.3668	24.13678
Other	Female	510	13.5755	2.50693	4.0840	.48628	42.8961	31.20351
immigrants	Male	498	13.8737	2.57207	4.3405	.46446	52.3263	29.83935
Total		1008	13.7228	2.54244	4.2107	.49240	47.5551	30.88438
Total	Female	9552	4.0810	.47029	4.0810	.47029	40.1950	30.82938
Total	Male	7245	4.2846	.45701	4.2846	.45701	43.3625	28.13533
Total		16797	4.1688	.47541	4.1688	.47541	41.5612	29.73790

Tests for assumptions of normality, independence of observation, homogeneity of variance and covariance, and skewness and kurtosis were conducted. Independence was met and skewness and kurtosis were found to be at acceptable levels. The assumptions of normality, homogeneity of variance and covariance were not met. The violation of these assumptions does not challenge the validity of this study since the MANOVA analysis was robust when these assumptions were violated. Missing data and the violation of normality did not pose a problem due to the large sample size. Bivariated correlations showed that the dependent variables were significantly correlated (p<.001). The correlation between education and occupational status was r_{EOS}=.455, r_{EE}=.452 for the education-to-earnings correlation, and r_{OSE} =.426 for the occupational status-to-earnings correlation[1]. This indicates a moderate and positive linear relationship between the dependent variables, which is desirable in MANOVA. Multivariate results at alpha level .05 indicated significant mean differences in educational attainment, occupational status, and earnings based on country of origin (Wilks Lambda F = 172.600; df = 6, 33578; p < .001), gender (Wilks Lambda F = 162.986; df = 3, 16789; p < .001), and the interaction between country of origin and gender (Wilks Lambda F = 8.341; df = 6, 33578; p < .001). Effect sizes were small (partial η^2_{group}= .03, .028, and .001, respectively for birth, gender, and the interaction of birth*gender) and power was maximal (observed power = 1.000).

Univariate tests were conducted and identified significant differences between group means for each of the dependent variables. After controlling for type I error (nominal alpha level .05/3 dependent variables=.017) the univariate ANOVA results were all significant based on country of birth: educational attainment in US (F = 513.813; df = 2; p < .001), earnings (F = 114.230; df = 2; p < .001), and occupational status (F = 109.941; df = 2; p < .001). Based on gender, results were significant for earnings (F = 384.614; df = 1; p < .001), and occupational

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[1] EOS = Education Occupational Status; EE = Education Earnings; OSE = Occupational Status Education

status (F = 59.734; df = 1; p < .001), but educational attainment in the U.S. based on gender was not significant (F = .015; df = 1; p =.903). Effect sizes were small and power was high.

Bonferroni multiple comparisons based on estimated marginal means at alpha .05 were conducted for the three groups within country of origin, and significant differences were identified for all three groups based on educational attainment and occupational status. However, significant mean differences were not found in earnings between the U.S. born and Other Immigrants groups, indicating that average earnings of U.S. natives and immigrants of non Hispanic origin are similar. Pair-wise comparisons by gender indicate that there is no significant difference among the educational attainment of males and females among U.S. born, but there are significant differences in among females and males in both groups of immigrants.

Conclusions

The results of the analysis support the findings in the literature and the hypothesis that there are significant differences in educational attainment and labor market outcomes of US native born, Spanish speaking immigrants, and immigrants from the rest of the world. The literature review made apparent the lower labor participation of immigrant females which were corroborated by lower scores in earnings and occupational status in the MANOVA. The results also support the initial assumptions that the labor outcomes (earnings, and occupational status) of immigrant Hispanics were lower than immigrants from the rest of the world and that gender makes a difference in the performance of all groups. However, this study did not find significant differences in educational attainment of U.S. born females and males. The results of the MANOVA analysis confirm the hypothesis that there are significant differences in educational attainment, earnings, and occupational status between the U.S. born, Hispanic immigrants, and immigrants from other parts of the world. The results also confirm that there are significant differences between males and females and a significant interaction.

Limitations and Future Research

The analytic nature of this study could be enhanced by having access to the restricted, more detailed NAAL data, in order to improve the transformations of observed, dependent measurement variables into continuous form. Originally, the author's intentions were to include *education before coming to the US* as a predictor and *labor participation* as a dependent variable. Reporting of these variables was very poor and the attempts to transform them into continuous form were unsuccessful.

The literature has identified additional factors highly correlated with education, earnings and occupation status. Among explanatory variables not included in the analysis are age, age at time of entering the U.S., workplace literacy, attendance to ESOL classes, and family background variables such as mother's educational attainment and father's occupational status. Except for age, reporting of these variables was very poor and the attempts to transform them into continuous form were unsuccessful. Once approval to use the NAAL restricted data is obtained, additional regression and Structural Equation Modeling analysis using these variables is planned to further explain the influence of language acquisition, workplace literacy and educational attainment on employment outcomes for the LEP population.

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Am I In or Am I Out: Researching the Realities of Correctional Education for an Adult Educator

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Abstract

This paper reviews the literature focused on correctional education in the United States with the aim of understanding current goals, methods and praxis, as well as the current theoretical approaches advocated by various stakeholders, particularly inmate/students. By understanding the historical perspective as well as the current climate in correctional education this study, reveals the working conditions for adult educators interested in entering the field of correctional education.

The literature reveals an adult education system in disarray with little regard for the needs of the students. With the rapidly growing prison population in need of all levels of education from remedial to graduate level classes, it is time for adult educators to embrace this branch of adult education. We must develop both a student-centered strategy for implementation of a system-wide education program for prisoners and a focus on teaching adult educators how to teach in this unique setting.

History and Why it Matters

Historically, both correctional philosophy and correctional education have undergone many changes in goals, purpose, and methods. The original purpose for incarceration was punishment. This punitive approach slowly gave way to an interest in rehabilitation led by religious organizations. Beginning in 1789, prisoners were taught to read by clergymen who believed that the way to rehabilitate inmates was by teaching them to read the Bible. In 1833, "The Boston Prison Discipline Society created the Sabbath School Movement, which had 700 tutors in ten prison schools instructing 1,500 scholars (prisoners)" (Chlup, 2005, and Gehring, 1995).

This involvement from outside the prison walls led to an interest in prison reform particularly in the period from 1900-1929. As the focus switched from punishment to rehabilitation, prisoner education became an accepted part of the rehabilitation process, although there was no universal approach to providing education to prisoners.

During the 1950s and 1960s, prisoners began a prisoners' rights movement, which led to more prisons offering educational programs. In 1965, the Texas Prison College system was established. However, that same year a President's Commission "found that many institutions were brutal and degrading and did nothing to prepare prisoners for re-entry" (Chlup, 2005).

The 1970s saw the rehabilitation approach fall from favor with the American public. Rehabilitation, including educational programs, was seen as 'soft' and blamed for the rising crime rate. This shift, which continues to the present day, led to longer sentences and more than tripled the incarceration rates. The so-called 'tough on crime' approach which came into favor in the 1980s led to a major decrease in funding for inmate education while the prison population increased from 313 per 100,000 people in 1985 to 726 per 100,000 (or 6.9 million) in 2003. This is an increase of 274% (Coley & Barton, 2006 p.7).

This shift back to a punitive approach culminated in the 1993 Violent Crime Control and Law Enforcement Act and the 1994 Higher Education Reauthorization Act which "eliminated Pell Grant funding for prisoners, prompting many college programs for prisoners to shut down"

(Chlup, 2005). Ironically, the results of a three-year study in the Texas prison system found that ex-felons without a university degree had a recidivism rat of 60% while the rate for felons with a four-year degree fell to 5.6%. Amazingly, the recidivism rate for felons with a Master's degree was 0% (Rose, 2004).

The ebb and flow of correctional history is important in understanding prison education programs today. Coley and Barton found that, "when the rehabilitation approach to corrections has been in favor, prison education has prospered. When rehabilitation has been out of favor, prison education has languished" (2006, p.5). This ever-changing approach to correctional education has resulted in a 'mish-mash' of education programs scattered throughout the correctional system aimed at control and lowering the recidivism rates which are both goals of the correctional system itself and have no place in the goals of adult education.

Current Correctional Education

We are nearly back to where we started in the 1700's when the goal of imprisonment was punishment and inmate education was not considered necessary. In fact, in 1931, Austin MacCormick listed the four weaknesses of prison education as: low aim; inadequate finances; inexpert supervisory and teaching staffs; and poor physical facilities while in 1982, Harvath listed the four weaknesses as: staff shortages and turnover; inadequate funding; the education department's lack of power within the institution; and lack of adequate space (Zaro, 2000, p.191). Clearly, not much has changed or at least not much change has survived the return of the punitive approach in corrections.

Added to these problems is a lack of a coherent and universal approach to providing correctional education to prisoners. Correctional education is different in every state and even in every individual facility. In addition to the disparity between state programs, the difference in men's and women's prison education is out of proportion. According to Baird (2001) and Sobel (1982), women's prisons are more punitive and have even less opportunity for educational development than is found in men's prisons.

The list of systemic roadblocks to higher education for prisoners is nearly endless. The elimination of funding for prisoners' education has effectively eliminated many programs and access for most inmates. Prisoner/students must face staff interference from guards without degrees, peer pressure to refuse education, disciplinary restraints, lockdowns which cancel classes, administrative conflict between corrections and educational administrators, overcrowding, lack of study facilities, and their own poor attitudes regarding education and ability to be successful (James, Witte, & Tal-Mason, 1996 and Thomas, 1995).

Added to these difficulties faced by prisoners is the lack of specific training for adult educators focused on prisoner education. Mageehon states, "In no other educational arena is the need for educators focused on emancipation, empowerment, and liberation so greatly ignored than in adult education inside prison" (2006, p. 145). Sobel (1982) has called for training programs for mental health professionals that focus on female prisoners' issues. I suggest that similar training programs for correctional educators should be part of an adult educator's education. This unique population requires, in fact, deserves teachers who are specifically trained to teach in the prison setting. As Werner says, "To be an effective teacher, you need to understand why you are teaching in the institution, but you also need to understand why your students are sitting in your class" (1990, p. 57). This particular population should be a focus for educators who are preparing students to teach adults.

The Students

Messemer and Valentine, (2004, p. 67) found that "More than 80% of the nation's prison population does not hold a high school diploma or GED certificate." It is important to note that 97% of all prisoners will return to society and that number is currently 650,000 per year (Coley & Barton, 2006). They will return with or without an education, which as Messemer (2006) points out will be the determining factor in their success or failure in society.

While the correctional system focuses on preventing recidivism, the prisoner/students have a variety of reasons for attending classes. Prisoners' motivation for seeking an education while incarcerated range from combating boredom to preparing for a job when released. Fraley, an ex-prisoner, says, "Going to college is an opportunity for us to change ourselves without waiting for correctional philosophy to change. Prison inmates can pursue their own rehabilitation through education" (1992, p. 180).

Marc Taylor who is currently incarcerated explains his motivation:

The most important reason why to pursue a college education
is how it will make you feel . . . increasing your knowledge will
make you feel better about yourself, and as your self-concept,
confidence, and esteem grow, how you feel and treat others will
improve too. The most important aspect imparted by higher
education is that you will learn how to analyze, reason, and think
for yourself in any situation. It is a powerfully liberating tool that
can never be taken from you (2002, p. 4).

Education can give a prisoner, the most powerless member of society, an understanding of his own power while incarcerated and afterward; in fact, for the rest of his life. The literature written by inmates reflects both the need and desire for education which focuses on their unique needs and for an understanding of this idea of personal power and liberation.

Current Theoretical Approaches to Correctional Education

Education for rehabilitation is the prevailing theory and is supported by correctional administrators and staff as well as politicians and other policy makers. As Shuler (2002) points out, education is cheaper than recidivism. Studies such as the Texas inmate education study discussed previously support the positive results of education on recidivism. Instructors and some inmates who continue to use the recidivism statistics to fight for educational programming behind bars support this philosophy.

However, Behan argues, "Educators must be careful about being subsumed into correctional agendas. They must avoid the language of correctional and business models that use concepts such as input, output, etc." (2007, p. 159). He argues that:

Creating a successful educational process is such a complex, social
cultural, and interpersonal dynamic that it would reduce the integrity
of our profession if we were to quantify its success using methods that
have little relevance to our role as pedagogues. Using the recidivist rate
as the guide to success reduces the pedagogical process to a technology
that is anathema to adult education (2007, p. 160).

Similarly, Werner argues we need a "new view of prison education which asserts that correctional education does not punish, rehabilitate, correct, or give only skills training" (1990, p. 154). He adds that the goal of prison education should be individual empowerment and the instructor must understand the students and value their voice.

Boudin (1995), a prisoner who received her Master's in Adult Education, advocates a critical thinking, problem posing literacy curriculum for inmates which the learners "examine real problems in their lives and develop literacy skills in order to examine their problems" (p. 144). In her classrooms, she relies on "Freire's problem solving approach to literacy education, an approach that places literacy acquisition in the context of learners' daily concerns and social reality" (1993, p. 215).

Others who have weighed in on the side of Freire's perspective on education include Szarbaro who says:

> Freire's (1970) methods as described in *Pedagogy of the Oppressed*
> were particularly relevant because the situation of prisoners in the
> United States is similar to that of third World people who are oppressed
> by ideologies and institutions that dominate through violent forms of
> social control (1995, p. 91).

James, Witte, & Tal-Mason agree that educators "should understand and address cultural issues and constraints unique to the prison community" (1996, p. 42). Others assert that correctional educators are forced to make decisions that balance their own philosophies against the prevailing political and organizational limitations and constraints (Messemer, 2006; and Werner, 1990). Finally, Thomas warns, "The discrepancy between what progressive education ought to be and what it really is in prison is embedded in the nature of prisons. Even the best programs will fail without a dramatic transformation of the current ideology and practice of punishment" (1995, p. 25).

This review of correctional education theory would not be complete without reviewing the theories of the prisoners we are struggling to educate. Peer education is the glue that is holding correctional education together in these times of difficulty for correctional education programs, particularly higher education. Salah-El says, "It may be possible that a large segment of prisoners, by educating themselves, can bring about constructive change in the penal system" (1992, p. 48).

Another inmate calls for an educational program that trains prisoner-leaders to do one-on-one education and lead reading circles. He calls for equal educational opportunity for all prisoners, including those on death row (Harris, 2004).

Prisoners are finding success in programs taught by community volunteers since the elimination of funding for higher education in correctional facilities. Currently, prisoners are pursuing higher education by cobbling together credit for life experience, testing out, and other methods passed on by word of mouth and through prisoner publications.

Discussion

It is clear that correctional education is yet again, in crisis. Prison education planners, instructors, and students are desperately looking for new ways to fund and provide education to inmates. However, the difference in philosophy between correctional administrators and adult educators has lead to compromise and change of focus, and lack of support for instructors and students. Correctional education might be called the "step-child" of adult education.

It is imperative that adult educators turn their attention to this enormous group of students who are calling out for help in obtaining all levels of education. The lack of an organized approach leads to a fragmented, unevenly distributed correctional education program focused on the punitive and rehabilitative goals of the corrections department rather than the goals of adult educators and their students which include autonomy, power, and liberation. Prisoner/students

who move from one prison to another may or may not have access to education. They may or may not be able to complete a program or finish a degree.

Kerka asserts, "Successful prison literacy programs are learner centered, participatory, use learner strengths, and are tailored to the prison culture" (1995, p. 4). It is our responsibility as adult educators to make such programs possible. We must insure that the funding is there; the instructors prepared for this unique population; and the programming is based on the tenets of Adult Education rather than those of the Department of Corrections.

We, as adult educators must not let correctional education continue to fail so many students. Adult educators are uniquely qualified to meet the needs of this population and yet the education is being conducted by a 'mish-mash' of volunteers, peers, community experts in various fields, junior college instructors, and yes, a few adult educators, some of who have been incarcerated themselves. I suggest we follow the leadership of these ex-cons turned educators who know what is needed and what works with this population.

The first step is to develop a nationally focused direction to programming and instruction within our prison system. Whether the support for such a program comes from those interested in preventing recidivism or not, the philosophy of adult education must not be compromised.

It is no longer acceptable for adult educators to overlook or look down on correctional education. This branch of Adult Education is at least as important as any other area and yet few adult educators include correctional education in their classroom discussions. As Harris says: "Education and learning is what makes for a civilized world. If we can civilize our world by civilizing and challenging the minds of these individuals, and in doing so create a safer and less violent prison, why not do it" (2004, p. 59). Why not, indeed? The correctional education system is in dire need of support from adult educators who have the skills and understand this oppressed and marginalized population. Adult educators can no longer give little more than lip service to correctional education. Several million adult learners are in need of the opportunity for continuing their education in this unique and marginal setting. Will we answer the call or will we allow another round of less than adequate learning experiences prevail within our prisons? Are we in or are we out?

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Presence in Distance: The Lived Experience
of Adult Faith Formation in an Online Learning Community

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Abstract

The purpose of this hermeneutic phenomenological study was to better understand the ways that adult learners studying Catholic theology become present to one another, strengthen bonds of community, and contemplate the face of Christ in computer-mediated, text-based distance education. Ten geographically dispersed learners seeking undergraduate or graduate degrees in Catholic theology participated in the study with no face-to-face interaction.

Through a password protected site, participants engaged in eight weeks of text-based, online conversation. They reflected on emergent themes about technology and the ways that it alters time, place, presentation of self, and relationships. Text as sacred, relational, presentational, communal, and transformational was explored, as was the nature and meaning of community, especially the spiritual quest to contemplate the face of Christ in an online community. The study offered a deep understanding of the meaning of presence and the development of community in the context of faith.

Recommendations for practitioners of computer-mediated education are explored; suggestions for future research include longitudinal studies of theology students in fully online programs, ways of introducing transcendent presence in online learning communities, how language bears on learning and presence, and the role of non-text based media and virtual environments on presence and the spiritual quest.

Introduction

The research question, "What is the lived experience of adult faith formation in an online learning community" was based on a growing body of research that acknowledged the unique attributes of asynchronous, text-based computer-mediated communication and, at the same time, the dearth of research on group development in online learning communities, (Carabajal, K., LaPointe, D., & Gunawardena, C., 2007). Such questions as how to facilitate group development more effectively online, the influence of asynchronous time, the meaning of lived place, the role and significance of text, the meaning of human presence in a disembodied community, the influence of transcendent ways of knowing on cognition, and adult faith formation in a Catholic context without face-to-face interaction were all questions that supported the research study.

Data-driven findings demonstrated the unique benefits and limitations of using CMC (computer-mediated communication) exclusively for theological education, the relationship between text and presence, and suggested practical guidelines for facilitating group development online, applicable to other content areas. The study revealed the complexity of learning styles, the significance of community in the context of learning, and the importance of facilitation and teaching presence. Much of the current research base has viewed CMC in a deficit perspective, as a substitute for the ideal of the traditional classroom, as an enhancement to classes, or as a hybrid model that views face-to-face interaction as essential to the formation of community online. In the face of the phenomenal growth and popularity of CMC, this study demonstrated the power of technologically mediated learning in theological education, and showed how online groups can be facilitated to enhance deeper learning and collaboration in eight short weeks.

The Design of the Study

The research methodology used in this study was hermeneutic phenomenology based on a framework provided by Dr. Max van Manen (2003). The phenomenological method of van Manen guided data collection and analysis through the dynamic interplay of six research activities: (a) turning to the phenomenon which seriously interests us and commits us to the world; (b) investigating experience as we live it rather than as we conceptualize it; (c) reflecting on the essential themes which characterize the phenomenon; (d) describing the phenomenon through the art of writing and rewriting; (e) maintaining a strong and oriented pedagogical relation to the phenomenon; (f) balancing the research context by considering parts and whole. Serving as the philosophical methodological foundation were the writings of Martin Heidegger (1927/1947/1951/1953/1993), Hans-Georg Gadamer (1960/1999), Gabriel Marcel (1937/1967), John Paul II (2002), then Cardinal Carol Wojtyla (1976/1993), and Dr. Robert Sokolowski (1974/1978/1994).

Hermeneutic phenomenology enabled the researcher to explore the meaning of presence from the perspective of the online participants themselves, rather than through a survey instrument that would reflect the language and assumptions of the researcher. Another benefit was van Manen's (2003) stress on the importance of writing and re-writing text as the essence of the research process. Asynchronous, text-based CMC is the writing and interpreting of text. Quoting Barthes (1986) van Manen emphasizes the role of writing in hermeneutic phenomenology: "research does not merely involve writing: research is the work of writing—writing is its very essence (p. 126). Van Manen's framework is pedagogical. Adult faith formation is also pedagogical, modeled on the pedagogy of Christ who formed disciples through conversation, as recorded in the New Testament Gospels (Esselman, 2004).

The research design called for a minimum of six participants from either the BA or MA degree programs at The Catholic Distance University. However, ten participants volunteered and completed the research study. In the language of phenomenology, the researcher and subjects are called co-researchers, a term that suggests the mutual turning, heeding, and thoughtful wondering stance of the researchers that includes both the researcher and the volunteers who together are called by the particular phenomenon of lived experience. Unlike positivist approaches to pedagogy, van Manen writes that in human science approaches "life always comes first and theory comes later as a result of reflection" (p. 15).

The co-researchers were invited to choose pseudonyms, and usernames and passwords for access to a secure online research center. All chose not to use pseudonyms, wanting to link their identities to their conversations and convictions. Each week, for a period of eight weeks, the researcher posted a weekly topic and three reflective questions to elicit conversation. Philosophical, pedagogical, and literary excerpts from the dissertation prospectus were provided as background. Conversations continued for six days on each topic. The researcher then summarized the conversations at the end of the week, inviting clarifications, which frequently triggered new conversations. Thematic renderings were included in the summaries.

The research group was composed of three men and seven women. Geographical spread included Germany, Canada, California, Kansas, Ohio, Virginia, Texas, and New York. The variety of professions ranged from a medical doctor, three housewives, a college professor, a helicopter pilot, two directors of religious education at Catholic parishes, a permanent deacon who worked as a computer programmer, and a state tax reviewer. All were Catholic but two were recent converts from evangelical Protestantism. The co-researchers requested an online chapel to post prayer requests. Co-researchers also had the capability to initiate new break-out discussion

topics. They introduced three new topics: 1) the dynamic of revealing or projecting in online presence, 2) creating an online persona, and 3) student preferences in theological education at CDU.

To begin the research process, the researcher conducted in-depth interviews with each co-researcher via email to establish rapport and better acquaint herself with each participant. The eight weekly topics included the following: 1) living with technology, 2) lived time and place in cyberspace, 3) text and presence, 4) presence online, 5) a global community, 6) seeking the face of Christ, 7) contemplating the face of Christ, and 8) the relationship between the online and the offline self. The research community continued their conversations after the eighth week, primarily to discuss how our research could impact the role of the Internet in evangelization.

The Self in Technology

The first week's discussion was the longest and touched on all future topics and themes, showing the richness of lived experience and the power of a hermeneutic phenomenological study. Technology was universally viewed as positive, despite its ability to create anxiety at times. Words like "doorway," "gateway," and "bridge" were metaphors to describe the experience of being connected to the Internet. Even students who preferred paper-based correspondence courses to online courses, loved being online for social interaction. The men described technology as toys, while those women who acknowledged anxiety, had family members or friends who had helped them gain comfort with the course management software. One participant described the online experience as "A great adventure in a Star-Trek episode."

In response to the question of identity deception, they agreed that even in face-to-face communication, the self hides; in fact, in online communication, deeper aspects of the personality are easier to reveal without the presence of the body. One participant who writes for an online journal and has his own blog, emphasized that effective online communication is an art. He proposed that effective online conversation is inversely proportional to the number of words used; brevity is the key. Phenomenologist Robert Sokolowski (1994) describes the link between presence and absence: "Each kind of absence is correlated with a distinctive kind of presence and has its own way of being transformed into presence" (p. 195). Although it was a challenge, the co-researchers appreciated a 150-word posting limit. Keyboarding skills were acknowledged as very helpful and ease with technology was not gender-based. The research community agreed that an introduction to information technology course would be helpful as an option for online degree programs. An institution that teaches online should provide prospective students with education in technology.

Several co-researchers acknowledged the inherent risk of being online to escape reality. Heidegger (1953/1993) describes the danger as *enframing* when man is reduced to something less than an object: "*Enframing* blocks the shining-forth and holding sway of truth" (p. 333). We let go of our freedom and allow the instrumentality of the machine to control us. Like television, it is seductive and can be time-consuming.

Asynchronous Time and Lived Place in Cyberspace

The second week was devoted to conversation about asynchronous time and the meaning of place in cyberspace. Asynchronous time was considered a luxury and advantage. Those in California liked deadlines on Eastern Standard Time because they had three extra hours. The learners, rather than the school, could chose the best time for study. One participant reported that

psychologically she felt the presence of the entire community when she logged on. Asynchronous time enabled the learning community to embrace a global identity. One described how amazed she felt to log on early in the morning the first day of class only to discover that there were student postings already from Australia, Saudi Arabia, and Iraq.

The synchronous dimension of time occurred when a participant logged on and used a software feature to see who else was logged on at the same time. The consensus was that asynchronous time worked well for theology because it allowed time for reflection and editing in a subject that required much thought and reflection. The only drawback was a participant could log on after a few days and find out that the conversation had moved on to other topics. The printed transcript in that case became very helpful.

Lived place in cyberspace was described as comfort. The members of the research community described studying in pajamas with a cup of coffee in the comfort of home. Van Manen (2003) describes home as the place "where we can be what we are" (102). Comparisons were made with the experience of logging on at a public library with the loss of privacy and comfort. One mother liked the flexibility of being able to log on at McDonald's. Another participant noted how his writing style changed when he moved from room to room in the CDU online campus. Despite the comfort of studying and working at home, participants agreed that online learning demands much more motivation and personal responsibility. The work is harder because the student does not have face-to-face access to the instructor or the other students. Ironically, they noted that online learning still has less prestige in the educational establishment.

Text and Presence

The research community explored the rich theme of human presence in text, and the presence of God in sacred Text. Some participants emphasized their preference for written conversation over face-to-face conversation. One co-researcher quoted Maya Angelou from an interview with Oprah Winfrey: "Words give life and presence." The research community, confirming the interpretive dimension of written text, noted the relationship between reading and writing in becoming present to one another in text. Philosopher Gabriel Marcel (1937/1967) compares written text to the interpretation of a musical score: "It will be necessary for him to surrender himself, to open himself to this mystery of which he has before him only a meager sensible and objective outline. But this creative interpretation toward which he tends is an effective participation in the very inspiration of the composer" (p. 20).

Reading and writing skills went hand-in-hand and should be attended to with great care in an online learning community, as misunderstanding is much more likely to occur in the limitation of text. The permanence of a transcript however was a great advantage. One participant pointed out that restricting sense experience enhanced other senses. We attend to language and reading more carefully when we are online. Another participant noted that we are a presence-poor society, even in face-to-face communication. Another participant wondered if the prevalence of technology such as voicemail, instant messaging, and email had contributed to the poverty of presence. Presence through text alone was limiting but had the potential to reveal deeper levels of presence of self. More reflective aspects of personality could be revealed more easily in writing. One participant thought there was greater risk of self in writing text that is permanently transcribed, thus encouraging greater thought and care in textual conversation online than in oral conversation. Preference for written text was linked to more introspective personalities. Only two participants found online communication limiting. One of them who

preferred face-to-face communication had been trained in science as a careful observer and missed being able to observe the face in online communication.

The Online Learning Community

A shared faith in God and the teachings of the Church were acknowledged as greatly enhancing the bond of community. They universally sensed the presence of God and shared personal details of their own faith journeys. They viewed the Internet as a gift that fostered unity among them as believers. They experienced camaraderie, mutual support, and encouragement. On the other hand, some women noted the ever-present element of competition so typical in academic settings. One woman thought this proved the reality of online presence.

By allowing for an online chapel, the co-researchers shared more of their spiritual lives. Over time many of the co-researchers shared very personal aspects of their own struggles, which one participant noted as sharing vulnerabilities that helped to strengthen the bond of community: "Thank you for sharing difficult parts of your lives...I have experienced the face of Christ here more deeply than anywhere else online. I think especially your willingness to be vulnerable reveals Him and creates a special bond in our humanity." Openness to the transcendent dimension of the human personality seemed to build greater mutual support and facilitate a communal identity.

Contemplating the Face of Christ

The content area of the research explored the study of Catholic theology. In 2002, John Paul II challenged the Church to welcome the Internet as another forum for evangelization in the new millennium:

> Cyberspace is, as it were, a new frontier opening up at the beginning
> of this new millennium. Like the new frontiers of other times, this one
> too is full of the interplay of danger and promise, and not without the
> sense of adventure which marked other great periods of change. (*World
> Communications Day Message*, par. 2)

The participants in the research community acknowledged how their eight-weeks of conversations in the online research center had transformed their search for God, defined their identity as a community, and deepened their contemplation of Christ. Pope Benedict (2007) wrote, "The Lord always remains our contemporary...The Lord does not speak in the past but speaks in the present, he speaks to us today..." (p. 19).

The decision to earn a degree in theology online was described as a mysterious call. The co-researchers acknowledged their dependence on CMC, as their circumstances did not allow them to attend traditional universities. Reasons given for the call include loneliness, a desire to change careers, a hunger for God, a desire to work professionally for the Church; however, all but two admitted that they were not really sure how they would use their degree or why they embarked on it. One co-researcher thought the lack of a clear future plan actually strengthened the bond of community. One participant commented, "Do we really know why we embark on this dreadfully foolish and expensive venture, often defying family and friends?" She concluded, "The absence of an answer does seem to be a particular sort of presence! The absence is something that bonds us and separates us from other university students."

Implications for Practice

A 13th century poem by Sufi poet, Rumi, entitled *The Elephant in the Dark* offered a metaphor for recommended practices. This study confirmed earlier studies that web-based education should attend to the pedagogy of technology, in addition to the content. Creating a sense of place in the design of the online campus enhanced both online presence and strengthened community. The non-academic spaces in the online campus at CDU such as the café, the cohort meeting rooms, and the chapel, in addition to academic course rooms, contributed to the feel of a brick and mortar campus. Student access to the online campus and course rooms before the start of a semester reduced anxiety. Learning in the comfort of home was also viewed as a distinct advantage.

Attention to metacognitive skills and learning styles was stressed, as well as providing choices in media and format that reflected the complex needs of adult learners. Non-academic social interaction between faculty and students helped build a sense of community. Attention to asynchronous time involved both an emphasis on the luxury of reflection and the pressure of regular posting by both faculty and students. With the permanence of a written transcript of all discussion, good writing skills and careful reading of text should be modeled and addressed by the faculty.

Faculty facilitation as teaching presence was key to learning outcomes, student satisfaction, and a sense of community. Co-researchers described both stronger relationships with some faculty at CDU than in traditional face-to-face graduate courses, and more impersonal relationships with others whose presence was described as ghost-like, reflecting the need for a faculty facilitation program at CDU. Faculty need to be aware that limited social cues and task-oriented communication in CMC may communicate a lack of warmth and encouragement to students. In addition, CMC offers greater equality of access and informality in communication, which faculty need to understand and embrace. In the use of technology, faculty may need to humbly admit that they are learners and their more adept students are the teachers. The reward of openness to changed roles for teachers and learners in CMC is the potential for a stronger sense of community, greater collaboration, and better learning outcomes.

Towards a Practical Model: Theory of Margin and Work-Life Balance of Single Parents

Sunny Lynne Munn
Tonette S. Rocco

Abstract

The purpose of this paper is to use McClusky's (1963) theory of margin to create a practical model of work-life balance for single mothers and fathers using the theory's components of load and power as they relate to the reality of single parents.

The theory of margin (McClusky, 1963) is a learning theory which can be used to explain adult lives, the choices they make, the demands placed upon them and the manner in which they find to balance it all. The theory of margin is the ratio of load over power, both containing external and internal factors. The external factors of load include factors such as family, work and community pressures, while the internal factors of load include an individual's aspirations, expectations and desires. The external factors of power are represented by family and work support, economic and social abilities, while the internal factors might include one's skills, effective performance, personality traits and coping mechanisms (Hiemstra, 1993). Ideally, one needs to possess excess power in order to be able to better deal with increased demands on load, such as unexpected life emergencies; the greater one's margin, the greater one's ability to manage additional stressors.

Because McClusky (1963) never developed a practical model for the use of the theory of margin it has mostly been used as a conceptual framework since its inception in 1963. In the early 1980's a few scholars attempted to determine measurements for power and load as they applied them to situations of adult dropout, course instruction, role conflict, and readiness for organizational change (Hanpachern, Morgan, & Griego, 1998; Hiemstra, 1993). As the workforce continues to evolve and changing family formations emerge issues of work-life balance are becoming more important to a variety of workers including single mothers and fathers with and without custody of their children. One in every three children born in the United States today is born to unmarried parents (Hofferth, 2006); therefore, the ability of single fathers and single mothers to balance work and family is increasingly important. Significant research has been conducted regarding the work-life and/or work-family balance of working married mothers, traditional families and white collar workers (Greenhaus & Powell, 2006; Morris & Madsen, 2007; Perry-Jenkins, Repetti, & Crouter, 2000), however little research exists explaining the work-life balance for single working parents. McClusky's theory of margin provides a theoretical framework, which can be applied to the study of work-life balance for single-mothers and fathers.

The purpose of this paper is to use McClusky's (1963) theory of margin to create a practical model of work-life balance for single mothers and fathers using the theory's components of load and power as they relate to the reality of single parents. The identification of factors which contribute to the load and power of single parents is based on a review of the literature. The elements of the model will be examined in terms of the external and internal factors of load and the external and internal factors of power for single parents.

Building a practical model for work-life balance

Work-life balance is often difficult to define (Voydanoff, 2005). Guest (2002) states that "the term work-life balance … serves simply as a convenient shorthand for work and the rest of life" (p. 262). For instance, many feel that the domains of work and family should be completely separate, while others agree that spillover from one domain into the other is not only acceptable, but necessary. Three approaches to work-life/work-family balance, trade-off, win-win and work-family fit are useful in envisioning a model of work-life balance using McClusky's theory of margin. The trade-off view requires an individual to relinquish work productivity for family flexibility or family time for work productivity (Bloom, Kretschmer& Van Reenen, 2006). Therefore, an unfavorable work-family balance may occur when the individual trades work for family or family for work. In contrast, the win-win view proposes that increased work-family balance promotes better and more productive workers, as a result of greater flexibility in both the work and home domains. The win-win view illustrates an individual who has reached a favorable level of work-life balance through compromise in each domain (Bloom et. al., 2006). Similar to the win-win view, "the work-family fit approach views work and family as interconnected systems, where connections between these two systems are conceived of as the "fit" between the demands of work and the family's ability to meet those demands" (DeBord, Canu, and Kerpelman, 2000, p.2). The work-family fit model (DeBord et. al, 2000) includes "community demands" and "community supplies" in addition to "work demands", "family abilities", "work supplies" and "family demands." These categories are similar to the system components of load and power in McClusky's theory of margin. Load and power are each systems which are balanced by the "fit" or "margin." Developing a model of work-life balance based on the ratio of load over power, provides a method to examine balance using the "fit" or "margin."

Factors Contributing to Load and Power

McClusky viewed adulthood as involving "continuous growth, change and integration, in which constant effort must be made to wisely use the energy available for meeting the normal responsibilities of living" (Hiemstra, 1993, p. 41). One's "normal responsibilities" are dependent on the circumstances of their lives. The theory of margin is the ratio of load over power. In other words, the load of living (with external and internal components) divided by the power to handle that load equals the margin. Load may be affected by an ability to handle the physical, social, mental and economic elements of power. In essence, "margin is surplus power" (Knowles, 1978, p. 152) and it is this margin which single parents need to achieve balance in their lives. Single parents are likely to bear added responsibilities making it important to find ways to balance the load.

The external and internal components of the load of living

The load of living is created by the demands made by oneself, society (Knowles, 1978) and family. Load includes predictors of work-life balance, such as external combinations of family, work, and community responsibilities, plus the internal management of motivation, goals, and self-expectations. Inherent to the external load of living are the household and family systems of the single-parent. Such systems are comprised of the household size, number of children, the children's ages and potential eldercare responsibilities. A single-parent's load of living is either lessened or increased by the demands placed upon them by members of the family system (Crooker, 2002; Hamer, & Marchioro, 2002). The external load also includes job requirements and responsibilities, work schedules and transportation issues. Involvement in the

community, such as civic and church activities, may keep the family involved while also providing opportunities for extended care networks and emergency resources when single parents need extra assistance. For single parents, additional community resources or kinship ties might be even more important due to the lack of "traditional' assistance at home. Many single parents also have to factor in time for social services appointments, as 31.4% of single parents receive some type of cash assistance (Grall, 2007).

The internal load of living includes one's personal goals, expectations and aspirations. This might include obtaining a specified promotion at work in order to better provide for a child's education. A positive relationship with the child's other biological parent and family may take a concerted effort in order to ease the child's contact with that parent. Achievement of such goals, expectations and aspirations will positively affect one's self-efficacy and/or perceptions of themselves as a parent. In a study regarding paternal involvement, Henwood and Proctor (2003) found that fathers felt a sense of unhappiness when unable to balance the demanding domains of work and family. For this group, "balance" was described as "a sense of achievement and confirmation that caring for their child was a privilege and not a burden" (p. 350). This achievement can lead to the decrease in the load of living, thus increasing the margin.

The external and internal components of power

Power is represented by physical, social, economic and mental elements. It represents resources, possessions, allies and personal abilities which enable better coping mechanisms (Knowles, 1978). External power includes work supports such as flexible scheduling, job and economic security, access to work-life benefits, an accepting work culture and wages which enable a single-parent to support his/her family (DeBord et. al, 2000). The amount of community support available to single parents also increases or decreases their external power. For instance, kinship and networking are likely to provide childcare options and social support (Hamer, & Marchioro, 2002). One's geographical location is relevant to available jobs and transportation to reach employment if unable to afford an automobile. For instance, if a single-mother lives in a rural area where there is no public transportation, this will likely be a deterrent to meaningful employment, thus decreasing her external power and overall margin for work-life balance.

The economic element represents an individual's monetary standing and ability to sustain a family. Of the 13.6 million single parents in 2006, over 25% lived below the poverty line. Of those living below the poverty line, 14.9% had full-time year round jobs and another 38.8% held part-time jobs (Grall, 2007). In general, jobs obtained by low-income single parents do not provide flexible scheduling, work-life benefits, healthcare or paid sick days (DeBord et. al, 2000). Therefore, with any family or life emergency single parents risk losing a job necessary for family survival. Additional monetary support such as child support, social security or public assistance also contributes to external power.

Internal power is comprised of an individual's level of education and employment skills. It also includes intangibles such as self-motivation and self-esteem, giving a single-parent the ability to cope when life does not go as planned. For instance in the example above in which the single-mother does not have access to transportation, it is her internal power which gives her the insight, knowledge and skills to overcome that situation and succeed for herself and her children. DeBord et. al., 2000). Employment often provides a sense of achievement.

The Practical Model

A model of work-life balance using McClusky's theory of margin depicts a preliminary model of a single parent's ideal work-life balance. The model depicts the ratio of load over power, resulting in one's available margin. The load of living is comprised of internal and external components. Load is represented by the top funnel. In this model the internal components are shown as the desires, expectations and aspirations of a single parent, while the external components of load represent work, family and community responsibilities. Power is represented by the lower funnel pushing resources towards one's margin. In the model, the internal components of power are represented by skills, education and coping mechanisms, while the external components are economic, work and networking resources.

To demonstrate an ideal work-life balance, the model shows load as decreasing while power is increasing. As long as load decreases (i.e. work, family and community responsibilities are met while also meeting personal desires, expectations and aspirations) or remains constant and power is increasing (i.e. economic, employment and networking benefits are continually enhanced) excess margin can be achieved.
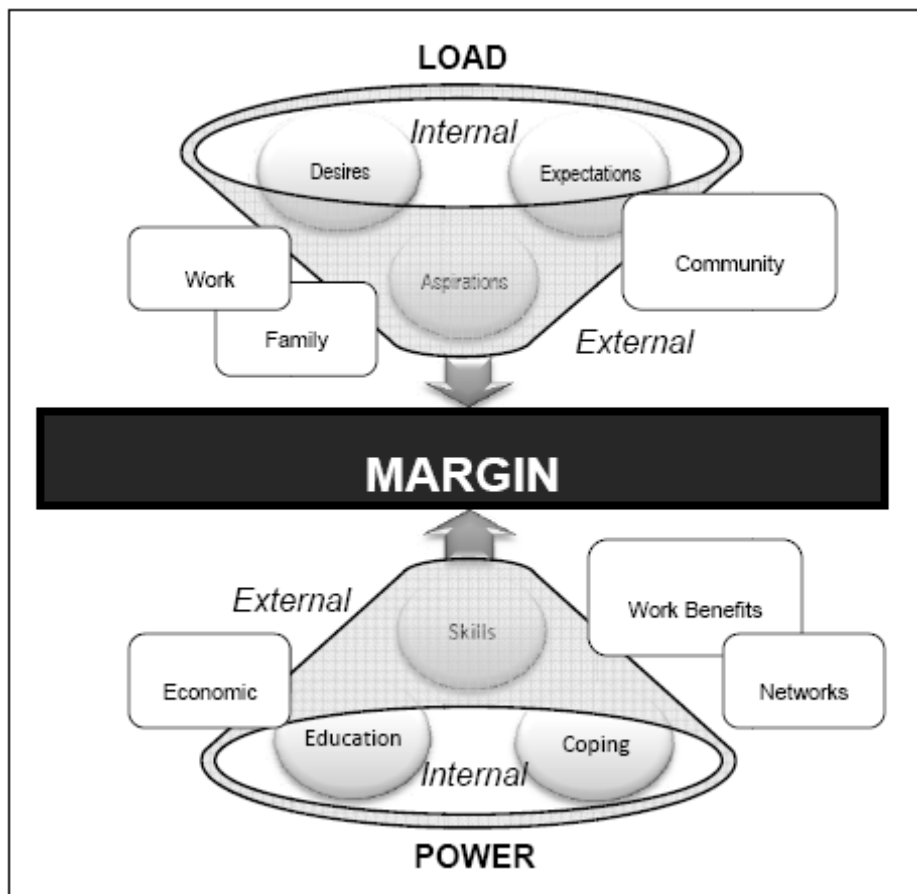
Figure 1. A practical model of work-life balance using McClusky's theory of margin

The three work-life models presented earlier (trade-off, win-win and work-family fit) focus on a single mechanism to achieve balance. For instance, the trade-off view requires that individuals give up something in one domain in order to gain in another, while the win-win view states that increases in one domain might actually benefit the other instead of detracting from it. On the

other hand, the work-family fit approach views each domain of work and family as interconnected units working together. Applying McClusky's theory of margin to a model of work-life balance also demonstrates that the domains are interconnected but in a multitude of ways. For instance, to achieve balance, margin must increase. For margin to increase, load must decrease while power remains constant or power must increase while load remains constant. However, load and power are not factors by themselves but instead are comprised of a variety of variables which either work together or against each other.

Implications

While many organizations have created "family-friendly" policies, which aim to provide benefits such as flexible work schedules, tele-working opportunities, leave options and support systems for work and family, such benefits only account for work as an external factor of power, thus serving only as a small portion of one's power-load-margin. An organization's work-life policies may not be applied equitably to all ranks of workers due to pay scales and employment status. These policies typically focus on traditional families and the working mother, excluding non-traditional families and single parents.

A lack of flexibility within organizational policies in recognizing the needs of non-traditional families in addition to the stigma of being a single parent may also affect productivity, attendance, and ability to learn. According to the theory, ample margin is required for individuals to engage in informal learning experiences (Hiemstra, 1993; Lohman, 2005), which may occur on the job. It is the available "margin [which] allows a person to invest in life expansion projects and experiences including learning experiences" (Main, 1979, p. 23). According to McClusky's theory, a necessary condition of learning is the activation of the margin of power; this can then enable the ability of single parents to learn new coping mechanisms or responses based on past situations and stimuli (Knowles, 1978).

Additionally, lowering one's power in terms of effective performance and coping mechanisms is likely to influence worker productivity. Due to lower economic status and fewer resources single parents are also more likely to encounter barriers to employment, such as an inability to find affordable childcare or a lack of transportation, once again decreasing their power, which effectively decreases their available margin to balance work and family. Using McClusky's theory of margin, to illustrate a model of work-life balance this paper illustrates many factors affecting a single parent's ability to balance work and life, due to employment, family and community responsibilities and resources as well as satisfaction with oneself in roles such as parent and worker.

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Professional Development and the Parachurch Professional: A Needs Assessment

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Abstract

This project sought to identify the ways campus ministers were involved in ongoing career development as ministry professionals. Semi-structured interviews were conducted with 18 staff members of TCMN (a pseudonym for a nondenominational Christian ministry to college students in the United States). These conversations lead to the conclusion that TCMN staff may feel free to pursue their own development but often face significant personal and organizational barriers to that development. These interviews also suggest that staff supervisors are not consistently involved in assisting TCMN staff plan for long-range or intentional development.

Introduction

Continuing education has become a component of the career experiences of many individuals. In many fields, professional development and continuing education is a formalized requirement of ongoing licensure. For teachers, in-service training and faculty development days provide structure that encourages ongoing education. Where continuing education is neither mandated nor measured, the need for continuing education still exists, since pre-service professional education is increasingly recognized as insufficient for a lifetime of work (Cervero, 2000). However, it takes only a casual glance at any technology—laptop computers or cell phones, for example—to recognize that things change at an incredible pace. The relentless pace of society leaves most everyone struggling to keep up, but staying current is critical.

Schön (1987) suggests that effective continuing professional development and education begins with the initial training of a professional. He describes three skills the professional must acquire: knowing-in-action (the application of technical skills), reflecting-in-action (the ability to apply existing knowledge in new ways to idiosyncratic situations), and reflection on reflecting-in-action (self-evaluation of the process of reflecting-in-action). Such training develops the professional into what Schön refers to as a "reflective practitioner," a thoughtful, intentional agent of technical and specialized knowledge. By its very nature, this initial training should foster in the professional a motivation for ongoing continuing education and development.

However, the novice professional-in-training is often unable to anticipate the situations he or she may someday encounter. As Cervero (2000) notes, "Until recently … little systematic thought was given to what happens for the following forty years of professional practice" (p. 81). Continuing education allows professionals to ask—throughout the course of their career—the questions they could not have known to ask at the beginning of that career.

The job of the minister is like that of many professionals: The complex nature of ministry and the necessarily incomplete nature of ministry training increase the minister's need for ongoing training and development. Sisk (2005) indicates, "Competence in ministry is a moving target … [and] requires constant adaptation." What do clergy say about their own continuing education? Mills (1972) reported that more than two-thirds of pastors indicated time pressure as a primary obstacle. Brillinger and Pocock (in Lord and Brown, 2000) found that pastors who had not participated in continuing education expressed themes of burnout, role confusion and isolation. Clergy also express a desire for a safe learning environment (Lord and Brown, 2000). Little empirical or recent research was found related to the professional development efforts of ministry staff who work for organizations other than churches.

This project represents one organization's attempt to understand the continuing education needs and practices of its professional staff. TCMN (a pseudonym) is a Christian ministry for college students. Recently, the national training director has reworked the staff training curriculum for new staff. This curriculum is now in use throughout the organization, and at the time of this project, TCMN leadership had turned attention to the needs of veteran staff for ongoing staff development and training. The associate national director of TCMN expressed a desire to understand what means and modes of training might be most effective for veteran TCMN staff and to understand the extent to which veteran TCMN staff are intentional and systematic in their pursuit of ongoing professional development. The researcher, herself a TCMN staff member from 1999-2005, sought to assist TCMN by identifying the ways veteran TCMN staff were engaged in their own career development as ministry professionals.

Method

Data for this study were collected in semi-structured telephone interviews with 18 veteran TCMN staff in February and March 2007. In the hopes of identifying differences in attitudes associated with length of time on staff with TCMN, the researcher elected a stratified sampling strategy based on hire dates. Staff with national leadership responsibilities were excluded, resulting in a population of 172 veteran TCMN staff.

Three subgroups were identified, based on hire dates: those with the organization more than 20 years (57 individuals), 10-20 years (47 individuals), and 5-10 years (68 individuals). To minimize the effect of the researcher's personal acquaintance with many TCMN staff members, a random number generator assigned a number to each staff unit within a subgroup. The researcher contacted potential participants beginning with the lowest number in each subgroup and working through the list in increasing order, until five potential participants were selected for each subgroup. Quite unintentionally, the randomly selected employees were all male.

The researcher and the TCMN associate national director determined that adding a fourth group, consisting solely of women, would be beneficial. This group was comprised of single female employees or married women whose husbands were not selected as part of the three initial groups. Five individuals were selected from this subgroup of 71 individuals, using the random sampling method described earlier. Potential participants were contacted by e-mail, with a follow-up phone call when required. Participants were informed that summary results of the study would be reported to TCMN leadership, but were assured that their individual responses would remain anonymous.

Data Collection. In creating interview questions, the researcher conferred with the TCMN associate national director, several TCMN staff currently serving as national leaders, and several veteran TCMN staff. Interview questions focused on the perceptions of veteran TCMN staff regarding their ongoing education and development. Semi-structured interviews allowed for questions to be added in response to participant comments.

Participants were selected without regard to their current ministry location. TCMN staff often work at a particular campus for several years but may serve in several regions of the country during their career. Based on conversation with the associate national director, it seems that attitudes toward and engagement in staff development do vary from region to region, but this seems to be more closely tied with the approach of the regional leader (i.e., supervisor) than the geographic location. Given the geographic distribution of participants across the United States, neither time nor financial resources allowed for face-to-face interviews. Therefore, data were collected through telephone interviews ranging in length from 24 to 70 minutes, requiring an

average of 49 minutes to complete. Interviews were conducted in February and March 2007 and recorded by way of computer-generated typewritten notes created during the interview. Data were stored in word processing documents to allow for searching and coding.

Data Analysis. Interviews were coded for responses and themes related to research questions and in pursuit of a broad understanding of the professional development of TCMN staff. The researcher also recorded impressions and the ideas that seemed particularly important to the individual participant at the end of each interview. After all interviews were completed, the interview records were read again, to identify phrases or ideas common that were mentioned by multiple participants. When this was completed, the interview records were read and re-read, coded, and annotated, in relation to the research question. In this paper, all names have been changed, but the gender of participants has been preserved in the assigned pseudonyms.

Results

As described elsewhere (Olson, 2008), these interviews indicated that TCMN staff do not approach their ongoing professional development in an intentional or systematic manner. To further understand continuing education at TCMN, this portion of the project focuses attention on the ways in which organizational culture may be impacting the professional development efforts of TCMN staff, specifically, the extent to which TCMN staff feel they have freedom to pursue their own development and the extent to which staff supervisors are involved in helping TCMN staff plan for ongoing development.

Freedom to Pursue Ongoing Development

When asked directly, "Do you feel the freedom to pursue your own development?" the response was strongly positive. Twelve participants clearly indicated they felt free to pursue their development, responding with comments such as "I do," "definitely," and "yeah." Three participants did not indicate a lack of freedom, but were more reserved in their responses: "Somewhat," "to an extent," and "for the most part, yes."

Six people clearly indicated that insufficient time hindered their pursuit of ongoing development. Ken, completing his 12th year on staff, currently serves as a campus director and works with a team of five others, stated, "I think there are competing priorities … so I feel the freedom, but currently I have a job that there just isn't any freedom time-wise." Kristy, a mother of three elementary-aged children, active in the campus ministry her husband leads, and on staff for eight years, alluded to the issue of time when she was asked if the Internet was part of her development. She replied, "Absolutely not. I haven't and I wouldn't because that takes time. I'd have to sit down and go look for it. … It has to be plunked in front of me, or [something I] do weekly, or [something I] go to." At the end of her interview, she stated, "but we're so busy, who wants another thing to go to."

Indicators of ambiguity. Responses to the question, "Do you feel the freedom to pursue your own development?" were straightforward. However, when taken as a whole, the interviews present a more complex picture. For example, when asked if he felt free to pursue development, Brad, an 11-year veteran of campus ministry, responded without hesitation with a clear and hearty, "Oh yeah." However, Brad was later asked "If you could see anything happen, in the way of organizational staff development in TCMN, what would it be?" In response, he indicated that it was difficult to pursue educational opportunities not directly provided by TCMN. He said, "to pursue something outside TCMN, I have to take time off. … Because I'm on assignment two out of three summers, [it never works]." In Brad's words, he would like to see "the organization … say, 'It's okay if you don't [take on a program leadership role] this summer,'" so that he could

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intentionally pursue professional development. His sense of freedom is clearly limited by his perception that outside training has to be pursued on "off time."

Likewise, when asked directly, Peter (13 years on staff), Cate (8 years), and James (17 years) each said they felt freedom to pursue development. And yet, during their interviews, each mentioned internal pressure that limited freedom. James said that if TCMN were committed to developing veteran staff there would be "permission to pursue development." Cate said, "Sometimes it's like 'Is this okay?'... I feel like I need permission." Peter had a similar comment:

> Some outside encouragement would help. … We're still focused so much … on the ministry task. … We don't think long-term enough to encourage people to get training. … For people to say "Hey it's okay to take the time off" … and be able to take a class or a seminar. … I think we feel the pressure internally so much that we don't feel the freedom ourselves to step away from the ministry.

Jerry suggested that if the organization were committed to developing veteran staff, "[staff development] would become more prominent … more in the forefront of our thinking. [We would] communicate clearly this is part of our job rather than a distraction from our job." While TCMN staff express freedom to pursue their development, they also allude to an organizational culture and a job description that works against the pursuit of that development.

Supervisor Involvement in Staff Development

TCMN staff were asked whether supervisors were involved in their educational planning. Reports of supervisor involvement were fairly evenly distributed. Seven gave "no" responses such as "I haven't gotten that much from my supervisor" or "up until this point, she hasn't been real involved." Pam compared her current situation to an earlier overseas assignment:

> [There] it felt like there was someone looking out for us, "charting our growth." … Since we've been back in the States it doesn't stand out as that clear cut. … As to whether there is anyone over us, looking out for us, giving direction—I don't see that.

In answering the question, Peter also compared his current supervisor to a previous supervisor: "Um, no, I haven't gotten that much from my supervisor. … I would like to see our leaders encouraging us to get more training. … [My previous supervisor was] always thinking about what would be good for me to go to."

The researcher spoke with Vicki the same day that she and her husband met with their regional leader and his wife. Although TCMN would classify the regional leader as Vicki's supervisor, she spoke of the regional leader's wife as her supervisor. She described her sense of ambiguity about the role of her regional leader (more precisely, the regional leader's wife): "I do have expectations of my regional leader … but I don't have anything to base that on. … There's been an unclarity. Are you a mentor, a discipler or just a supervisor? … What is that person's role?" She had this to say about her supervisor's involvement in personal development:

> She's been very helpful when I see her [but] … until this point she hasn't been real involved. … I can't think of a time when they called to say "How can we help?" … I can't recall having gotten time with [her] before today.

Jacob indicated that his supervisor was not involved in his [Jacob's] development. He described

his supervisor's lack of follow-up: "I notice recently we're supposed to come up with a plan, he's supposed to help us. … [It] was about a year ago I heard about [this]." Jacob implied that nothing more had been said about the plan and no follow-up had occurred regarding his plan.

Five TCMN staff indicated their supervisors were somewhat involved in their continuing education. These participants often implied that the organization was moving in the right direction in this area. Jerry indicated, "I think [TCMN] in general [is] really beginning to get more serious about that." Ken described the situation with his supervisor in this way:

> He is [involved] a little bit … not so much in helping me with plans and such. … I think he's thinking about my development as he asks me to do different things. … One of the new wrinkles of my job this year is that I'm meeting with a guy who's just launching a [new] ministry. … I think that my supervisor was thinking about my development when he asked me to do that. … [It's more like he's asking] "What could Ken do to explore that area of ministry, to see if God would bless him in that?"

It seems that Ken feels his supervisor has struck a healthy balance. His supervisor is "a little bit" involved, but Ken seems to experience that involvement as highly intentional and helpful.

The five participants who indicated that their supervisor was involved in their development spoke positively of this involvement. Cate mentioned that her regional leader values continuing education and "makes those opportunities available and easy." Mel mentioned that he spoke with his supervisor regularly, and Mel described this interaction positively:

> I know that when he talks to me and makes an effort to spend time and come here, he's watching to see how I'm doing. … I'm a self-starter, I don't need people behind me encouraging me. … but it's nice knowing that I have someone watching me.

David mentioned an "openness and encouragement for personal development" with his supervisor. In these cases, supervisor involvement in continuing education is seen as positive.

Supervisors' perceptions of ongoing development. Seven of the TCMN staff interviewed are currently supervising other staff and were asked about their role in the ongoing professional development or educational planning of others. Responses varied, from "not involved" to "we're trying to be involved." Those who did indicate involvement described an informal approach to the development of other staff. Jacob described his involvement as "having him come up with what he wants to be developed in ... then making sure he's getting the resources and time to do that." David described a personal and holistic approach to caring for his staff:

> [We're] getting together on a frequent basis and asking, "How are you doing?" … How are you personally doing … not what are you producing …. Is there anything I can do to support you or enrich your own development? … Do I say it in those words? No, but the goal is to come across as a friend, not a supervisor to find out if they're struggling, how they're struggling.

Jerry wants to increase the intentionality of the continuing education efforts of his staff:

> [I] want to help them figure out areas to grow in … and develop a personal development plan and strategy … helping them think about the next five years. What do they want to be preparing for? … Asking them to develop those plans; helping them with it if I can;

providing accountability.

Jerry, a regional leader supervising multiple staff in a four-state region, went on to describe the challenge of being involved with his staff this way. He said, "Sometimes over the years I've asked staff for a yearly professional development plan. … I haven't been good about following up … either with those who didn't fill it out or in [finding out how people do with their plans]."

Discussion and Implications

Based on interviews with 18 TCMN veteran staff, TCMN as an organization faces significant challenges as it seeks to promote the ongoing development and lifelong learning among its staff. This project was designed to uncover the nature of these challenges. TCMN staff indicate that they are free to pursue continuing education, but they also allude to organizational and external factors that make it difficult to engage in ongoing development. They also describe a desire for greater supervisor involvement in educational planning and promotion, while, at the same time, highly valuing their autonomy and independence as employees.

Since the research was completed, TCMN has made a wide range of professional development options available to veteran staff, including formal and informal learning options, as well as regional and national content-focused conferences. These initiatives have also been developed in the hopes of promoting an organizational culture that encourages staff to be engaged in professional development.

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From Teacher to Administrator: The Need for Transitional Learning for Kenyan Higher Education Administrators

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Abstract

Leadership problems in Kenyan public higher educations institutions can be attributed to the low managerial competency of those in charge. Most administrators are usually sought from within the institutions and move directly from their teaching duties to their new postings without being equipped with the required management skills. This study assumes that the competency of a lecturer is contextualized to their role and which is different from that of an administrator. The study confirmed that most administrators acquired their managerial skills on the job and nurtured them competencies by participating in authentic duties. The paper concludes by underscoring the reality of situated learning and the importance of streamlining the selection process of administrators in order to enhance efficacy.

Introduction

In today's complex and rapidly changing world effective management seems to be requisite (Drucker, 1999). In Kenya, it is frequently the case that university faculty are promoted to administration positions without adequate formal preparation. This paper discusses the practical issues facing these administrators and the implications for continuing professional education (CPE). The historical context for public higher education institutions in Kenyan suggests that many administrators are appointed to their positions as a result of personal or political associations with the ruling elite or academic achievement within their disciplines with little or no consideration of their administrative capability.

There are two important consequences that flow from this pattern of administrator selection or faculty placement. First, with little or no prior administrative training or preparation low efficacy resulting from lack of management competence is the norm. Second, excellent professors are taken from the classroom with a consequent negative effect on quality of instruction. The study assumes that quality instructors are replaceable and therefore dwells on the first consequence which is guided by the question- what experiences do novice mangers face in the formative years of their administration tenure that shapes their stewardship?

Review of Literature

The purpose of this study was to understand how novice mid-level higher education administrators in select public institutions in Kenya; specifically in Nairobi learn how to become managers. It focuses on how the experiences of the administrators in their formative years helped them become competent managers.

Quality leadership is a vital in helping institutions to accomplish their contemporary and future needs of stakeholders (Northouse, 2001). In pursuit of quality leadership administrators take CPE classes related to particular competencies mostly for self-improvement as opposed to a planned program of professional development. By comparison, Makerere University in Kampala, Uganda houses the East African Institute for Higher Education Strategy and Development (EAIHESD), a regional higher education institute intended to meet the needs of higher education administrators in the region. This institute prepares higher education

administrators for leadership roles and nurtures communities of practice (CoP's) where peers are able to network and share best practices including mentoring (Wenger, 2000).

Having management knowledge is usually seen as a minimum requisite for administrative positions (Campbell, 2002). It is therefore imperative to adequately prepare faculty in their professional specializations as well as in management skills. The literature examined in this paper straddles three major parts: (a) roles and functions of the manager; (b) core competencies of the manager; and (c) situated learning theory. The first part reviews the responsibilities and tasks a manager is expected to carry out as the leader of an institution or a section of the organization. The second section details the proficiency a leader or manager requires to execute their mandate and the last section espouses the theory that informs the study.

Roles and functions of the manager. A manager is "a person who plans, organizes, leads and controls the allocation of human material, financial and information resources in pursuit of the organizations goals." (p. 7). Planning involves defining organizational goals and establishing proposing ways to reach them within the parameters of the organization's mission in an organized manner (Hellriegel et al., 2008). Organizing is the process of putting plans into executable tasks and is a function that is essential to every organisations success. Like planning it also depends on the manager's knowledge about organizing models or tools acquired through learning (Cummins & Worley, 2005).

Leading is about acting in ways that influence others to move the organization towards where it needs to be and is usually dependent on communication and motivational skills (Fullan, 2001). Controlling is a process of establishing goals for the organization or department, being able to measure outcomes, identifying gaps in performance and implementing interventions. In order to have control administrators need to learn how to monitor performance and align tasks with the organization's mission (Higgins, 1994).

Core competencies of the manager. Managerial competencies are a combination of "knowledge, skills, behaviors and attitudes" that administrators need to effectively execute their mandate within the organization (p.14). Effective leaders in universities should possess six key managerial competencies which include: (a) communication, (b) planning and administration, (c) teamwork, (d) strategic action, (e) global awareness, and (f) self-management. It is noteworthy that these competencies are acquired through a learning process lack of them may adversely affect governance and effectiveness of the institutions (Hellriegel et al., 2008).

The working environment and roles of faculty generally exposes them to duties which help them nurture competencies like communication, self management, diversity sensuousness or global awareness and teamwork through interaction with the students and colleagues. However other competencies like strategic planning and staffing part of administration are usually lacking in the teaching setting. Administration is an intricate process that entails considerable decision making especially concerning resource allocation and utilization (Galbriath, Sisco & Guglielmino, 1997). Although not a key competency, staffing is another important facet of administration which includes recruiting, hiring, training, evaluating and compensating. It is an essential proficiency because the selection and retention of competent employees gives the institution a competitive advantage (Collins, 2001).

Strategic action is the understanding of the overall mission and values of an organization. It is the process of ensuring that the administrator's intentions are in concert with

the organization's mission and values. This needs a thorough understanding of how systems work and being able to provide leadership at all mandated levels of the organization.

Situated learning theory. The situated learning theory can be attributed to the work of several scholars beginning with Dewey (1916) who stressed the educative role of the social environment thus setting the foundation from which the theory was propounded. Vygotsky (1978) suggested that learning occurs in the natural work environment through contact and collaboration with other people. Collins, Brown, and Newman (1987) expanded the principals of Vygotsky's theory by looking at the learner as an apprentice. Brown, Collins, and Duguid (1989) further proposed that the apprentice gains knowledge through replication and practicing the execution of the authentic activity.

When applied to the context of management, situated learning implies that even in the absence of a formal or structured orientation for the novice administrators there exists some form of on-the-job learning. In the case of administrators the authentic activity is their duties and tasks as managers and thus the losses and hazards are real as opposed to simulations in the traditional learning process.

Lave (1988) argues that learning as it normally occurs is a function of the activity, context and culture in which it occurs thus situated in the social and geographical condition it takes place. Situated learning places the learner in the center of the learning process consisting of: (a) the facts and processes of the task; (b) the situations, values, beliefs, and environment; (c) the group with which the learner will make meaning of the situation; and (d) the process of using acquired knowledge to solve problems (Brown, Collins, & Duguid, 1989; Lave 1988; Shor 1987).

This learning process has for many years been referred to as on-job-training by practitioners in the business sector especially the manufacturing, processing and service industries where skills are sharpened by repeated hands on engagement. This mode of learning is highly informal and has no restriction of time and place. This type of learning or knowledge sharing defines CoP which has its roots in the educational theory of situated learning (Wenger, 2000). The Cop's are informal groups formed by people who engage in a process of collective learning in a shared area of interest (Wenger & Snyder, 2000).

Lave and Wenger (1991) developed a social theory, situated learning theory, which positioned all learning and knowledge as embedded in practice and situated in the context of CoP. Essentially participation, communication and collaboration of member with a shared interest characterizes the CoP.

Methodology

This is a qualitative study that explored the experiences of higher education administrators through interviews which used open ended questions. The study methodology ascribes to the constructivist epistemology to which I subscribe because according to Crotty (2003)   everyone constructs meaning from their experiences and interaction with their environment.   Participation in the interview was voluntary and the study used *snowball* sampling to select participants based on the characteristics: mid-level higher education administrators without any managerial background (Heckathorn, 1997).

Findings

The data from the main interview and other data arising from informal engagement with the participants were analyzed and a number of themes emerged. Some of the themes that emerged from at least two of the three participants included: (a) learning on the job; (b) nepotism and tribalism determines appointments; (c) experience is better than formal structured learning; (d) the role of good relationship with colleagues; (e) role of politics in higher education administration; (f) advanced chronological age implies being knowledgeable; (g) anyone with an advanced degree can lead; (h) the importance of basic management knowledge specifically budgeting and other financial issues; (i) reading of management related books; (j) engagement in informal knowledge sharing; and (k) academic excellence as the measure of promotion.

The analysis focused on themes that were identified by all the participants both during the interview and in informal discussions which included: (a) on the job learning; (b) informal knowledge sharing; (c) reading of management literature; and (d) flawed administrator selection process.

On the job learning. The participants learned their management competencies while already working as administrators. This underscores Lave's (1988) assertion that learning is a function of the activity being undertaken. Thus interaction with the actual job causes some learning to take place. Data showed that the knowledge on management of the participants was very limited when they became administrators and learned more as they carried out their actual roles.

It also emerged that social interaction is a critical component of situated learning which provides a theoretical lens through which the study explores how the novice administrators learn to be managers. As newcomers, the participants had to engage in some form of unintentional social interaction which then triggered the learning process thus confirming Lave and Wenger (1991) assertion of the need for social interaction in the situated learning process.

The data also showed that the novice administrators used their mistakes on the job as an avenue to learn what is right. This is the approach stressed by Brown, Collins and Duguid (1989) where the authentic domain activity provides the administrator with an environment that allows them to acquire and develop cognitive ability.

Informal knowledge sharing. The participants engaged knowledge sharing that was mostly problem driven (Lave & Wenger, 1991). Consultations made by the participants were very informal and had no restriction of time and place. It therefore truly defines CoP (Wenger & Snyder, 2000). Those involved in the knowledge sharing were contemporaries who had similar interests which is a key aspect of CoP according to Wenger (2000). The learning described by the participants emerged out of shared practice and knowledge.

Self directed readings. The participants told of how the engaged in some form of reading about various topical issues that affected their day to day operation. A key competency highlighted by the participants that need reading intervention was how to handle money matters and budgeting because it is the most crucial aspect of planning and administration (Galbriath, et al., 1997). It is note worthy that most of the text recommended and read were suggested to the novice administrators through the CoP's they had established.

Administrator selection process. The selection process of administrators notably flawed with nepotism and politics mostly being the criteria for elevation. This has over time

affected the competitive advantage of such institutions thus echoing Collins (2001) assertion about the essence of the staffing process.

Recommendations

CoP's also be encouraged in order to share knowledge and experience. This also acts as a powerful continuing professional education avenue. The administrator is responsible for enrollment, securing external funds, and improving the economic condition of his or her institutions, among endless other tasks, while resolving potential conflicting issue such as increased enrollment and the possible impact on the quality of instructional and student services. Thus, the path to this accomplishment must be of competent management thus the need to nurture the culture of self directed readings and CoP's. There is also a need to streamline the policies to allow for objectivity in the recruitment and selection process of administrators.

Limitations

The participants in the study were all male and were in the same field of study thus the study had a gender and discipline bias. The need to get first participant to give a referral also meant that I formed a relationship with him which introduced an affective bias to the research. The sample size was also very small.

Conclusion

A number of administrators have been able to perform remarkably well in their managerial roles despite the absence of a formal forum for training them. Despite this, many of the public universities in my Kenya are still facing a myriad of problems mostly attributed to the low managerial competency of administrators. The emergent themes can be used in future research to explore ways of better preparing educators for managerial positions and establishing practical structures from which more specific management development needs of higher education administrators in Kenya can be formulated. The study brings to the fore the need to identify ways to adequately meet these challenges and is a pre-cursor to my future research endeavors.

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Dismantling the Myth of "The End of Racism" – The Use of CRT to Analyze Stories of Race

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Abstract

Three personal stories are presented about the impact of racism on authors' lives. Through a CRT analysis several themes emerged: isolation in the midst of the American Dream; watching through the night- the loss of safety; blending in, forced out, and being visible; "Nigra speak up"- keeping us in our place; shame in silence; and "you can't trust white people."

The purpose of this paper is to share three personal stories of racism and analyze these incidents using critical race theory to uncover the impact racism has had on the education of the storytellers. In order to teach and to learn about racism CRT is a necessary tool to analyze stories of people of color. Some scholars believe they are using CRT in their work through storytelling. We maintain that storytelling without a CRT analysis is just storytelling or narrative. This means that once the story is told an examination of the key elements of the story should be based in the tenets, propositions, and legal arguments developed in the CRT literature. This analysis must also be based on an evident understanding and portrayal of CRT as a form of critical legal analysis. First, we present an overview of CRT, followed by the stories without comment. Themes that emerged from our discussions of the stories are presented.

The Use of CRT to Analyze Stories of Race

An analysis of the processes that replicate injustice and racism form the basis of critical race theory (CRT) (Delgado & Stefanic, 2001). A key tenet of CRT is that racism is ordinary and pervasive. The ordinariness of racism means that all those who hold power or privilege (Rocco & Gallagher, 2004) are racists and do not acknowledge their views or actions as racist but normal, typical and part of the status quo. The status quo is further reinforced by the interest convergence of "white elites (materially) and working-class people (psychically)" (Delgado & Stefanic, 2001, p. 7) who work together by consensus to maintain the status quo. Interest convergence, as explained by critical race theorists, maintains that Whites are only willing to change the power differential when there is a clear benefit to the interests of Whites. The power held by the White elite results from their control of material resources and capital. Although the working class people do not share these resources, they derive psychic benefit from the existence of a subordinate racial group. Racism is further supported by the social construction of "race and races [which] are products of social thought and relations…[not] biological or genetic reality" (Delgado & Stefanic, 2001, p. 7). Power and consensus have maintained a racial hierarchy based on skin color that still haunts society.

This hierarchy has created "a unique voice of color [which can] communicate to their white counterparts matters that whites are unlikely to know" (p. 9). Critical race theory points out the importance of giving voice to the experiences of people of color (Delgado & Stefanic, 2001). In CRT storytelling and counter storytelling is powerful because it reveals the racist acts

people of color face daily challenging the beliefs universally held by the majority. CRT scholarship in adult education has been criticized for not taking analysis to the next level. The use of stories and counter stories has been explored in a number of dissertations and papers. Yet, these stories have not been connected to the CRT tenets, three decades of discourse, and legal theory leaving critics to say that CRT offers an overly negative, pessimistic view of reality and readers with no hope for change. Yet some educators have embraced Critical Race Theory for its potential to explain the continuing inequities in the educational advancement of people of color (specifically among poor, urban populations). They support a CRT analysis to inform educational theory, research, curriculum, and practice.

Elizabeth's Story: A Reflection on a Racial Incident

One of the first things that my parents did after they married was to buy property. They had heard a Black farmer was dividing his property into lots and as a newly married couple, this was perfect, they drove out to what was then the country with my maternal grandmother, they bought one lot and my grandmother bought another. My grandmother built a house on her lot the next year, but it took my parents a bit longer to save up the money to fulfill their version of the American dream. This wouldn't happen for another 14 years. By the time, they were able to build and move they had had three children (there would be a fourth later) and the lot that had once been farmland was now in the middle of what was then and is still now a white, middle class suburb appropriately named Devonshire.

So when I was nine we (my family and I) moved to the suburbs. Our house and my grandmother's house were the only Black households in Devonshire. There was a small cluster of Black families that lived on a street that was separated from us by a highway. These families were early settlers like my grandmother who purchased land from the original owner. They were somewhat protected in their little hamlet by the highway, yet I can remember feeling terribly exposed to staring eyes as people, white people, drove up and down our street.

We moved in June after school ended for the year and soon after I can remember waking up early one hot, sticky morning first to shouts, then to cries of alarm and running feet. I scrambled out of bed to see what the fuss was about only to be told to "go back" by my mother and being whisked away by my older brother. However before he could completely block my vision I got a glimpse of what was causing so much alarm. This was the first time I saw what I later came to know as the Confederate Flag. A cross had been burnt in our yard. The flag was smoldering around the charred remains of the cross.

It was not until later in the morning that the threats came. Racial slurs, bomb threats—we were to "get out or else" all from an anonymous caller. The sheriff came out to do a report on the cross burning—I was told to stay in my room. I later overheard my parents talking to my grandmother and other relatives who came out in support that the sheriff didn't take it too seriously, he didn't seem to think anyone local was involved, "probably just some boys driving through." I don't think he took the bomb threats too seriously either because no protection was offered. That night, and for several nights afterward, my father and uncles kept watch. My father with his rifle and my uncles with their flashlights stayed up listening and watching to make sure, we were safe. After a week or so when nothing happened my uncles went back to their homes and my dad put his rifle away. Perhaps the sheriff was right . . . but to me it did not matter. I worried about why someone would want to run us away and I did not feel truly safe for a very long time.

The reaction of my parents baffles me even to today. They never wanted to talk about that incident. When my brother and I tried to bring it up (perhaps because my sister was too small to recall this event and my younger brother was not yet born) we would get the hush sign. Therefore, I put it aside. I came to believe that talking about this event was too personal, that this was a private event. I came to feel that we should be ashamed that this had happened to us.

That fall I entered fourth grade. There were only eight other Black children in my school and that was how it would remain until I went to high school. Because of the incidents earlier in the summer, I wanted to "blend in" as much as possible. With classmates I was first a novelty (many stares), then invisible (colorblind-they did not even really notice that I was Black) and then eventually I acquired a group of friends that knew I was Black, but were quite ok with it. Nevertheless, even with my friends that were ok with me I did not talk about race. I never talked about being Black, I never talked about the different experiences that I had had that were based upon race. I definitely did not share the private experience of the cross burning and I hoped that none of them had actually driven by and witnessed it. I went through school knowing I was Black, within the confines of my family and network of family friends, I had one experience, and in school, I had another. From that time, I always felt a bit isolated from my peers. Throughout high school my focus was on doing well academically and finding a way around or ignoring the rest.

Willene's Story: Vignettes for a class assignment

[Willene set out to describe her educational journey because of a class assignment. After completing the readings on transformative learning theory, she found it to be a suitable vehicle for understanding experiences that affected her education.] I examined the personal impact of racism and white power on life long learning. The personal impact of racism had emotional affects that created disorienting dilemmas. Transformative learning involves "critical self-reflection, which results in the reformulation of a meaning perspective to allow a more inclusive, discriminating, and integrative understanding of one's experience" (Mezirow, 1990, p. xvi). To disorient is to cause a person to feel lost or confused, give misleading information, especially regarding position. A dilemma is a situation that requires a choice between evenly balanced alternatives, a predicament that defies a satisfactory solution.

Childhood dilemma - the lynching. Uncle Adam was hanged from the avocado tree in front of our house when I was two and my brother was five. We stood on the porch crying with mama who was holding daddy trying to keep him from being killed by the Klan. The memories are vivid, the white man in a choir robe with the gun, Uncle Adam hanging from the tree, and daddy's runny nose. There was never any discussion or a funeral, which was very unusual. Daddy changed.

Teenage dilemma – integration and the GED. My mother taught me respect for adults especially teachers and to value education. Being bused to Miami Senior High from Booker T. Washington Senior High in 1967 during my junior year was to be an adventure. For this change of schools the church told us we were to be away from people who loved us and cared for us. At registration when asked my name, I was told to speak up by a white woman, she exclaimed "nigra, speak up!" Imagine my surprise when I was suspended on the first day for speaking to this white woman in a disrespectful tone. I cried all the way home with Mama on the bus. The bus ride home was all the more humiliating because I was required to sit on the back of the bus because of the color of my skin. I never returned to school, I studied for the general education

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examination at Bethel AME Church. I passed the examination within three months. In my heart, I had graduated from Booker T. Washington in 1967.

Caregiver dilemma the abandoned granddaughter. My friend who worked for the department of children and family (DCF) invited me to lunch. As it turned out, she did this because my granddaughter had been dropped off in her office by my daughter. In order to get custody of her, DCF required a health screening, psychological evaluation, and a home study. It took four months to get custody. During this time, my granddaughter stayed in a state group home. After finally getting custody, I received no support from DCF. Caregivers are not equipped to manage children with psychological problems and learning disabilities. School based support groups of relative caregivers were created and funded by Advocates PTA. I attended a workshop conducted by Dr. Sandra Poirier a faculty member at Florida International University who recruited 5 grandparents under the displaced homemakers program in 2002. The students recruited into this program were given an opportunity to pursue an undergraduate degree in family and consumer sciences. After receiving a financial aid refund check, the excuses started and no one else returned. I am the only graduate.

Adult dilemma – strange fruit. I was considered a self-starter and team player by my coworkers and management. I was expected to learn everyone else's job and fill the gaps when others were on vacation or out for any reason within the department. Nevertheless, when a high-level position opened I knew I was qualified for, I was told I could not be promoted because I did not have a degree. Once I obtained my degree, I experienced resentment, harassment, and reprisals. Coworkers felt that I was no longer available to fill the gaps. To them I was no longer the person I had been without a degree. Another position opened that I applied for and did not get. I filed an EEOC claim and complained to the company's district director. After two or three days, I was told by management that the application process would be reopened for the finalists. I got the position. Nothing changed. I had no additional job responsibilities. No respect! I was making a lot of money doing clerical work. While on vacation, I got a phone call from my supervisor who said "You got to go, do not report back to work on Monday." I ignored the call. Monday – employed, still invisible. Always invisible and unobtrusive while carrying a knapsack of racial baggage (Johnson-Bailey & Cervero, 2000). Psychological violence is just another form of lynching and keeping us in our place "…Black bodies swingin' in the southern breeze…Strange fruit hangin' from the poplar trees…" (Allen, 1939).

Lorenzo's Story: The Creation of Racial Distrust

As I was growing up my mother and father always warned me about "trusting" White people. My mother taught me that I had to always be better than my White counterparts in order to succeed in life because society favored Whites over Blacks. Indeed, this was the reality of the Jim Crow south that she grew up in. She always warned me to be wary of White people and to avoid interacting with them when possible. For my mother, the world was decidedly Black and White. Her early childhood experiences had made her conclude that this was the way of the world. She lost her Mom at an early age. She was told that in the 1940's her mother took a ferry across the Chattahooche River to Alabama to get food for the family, however, mysteriously the ferry was said to have capsized and all of the 4 to 5 Black patrons were killed and the White ferry driver survived. My Mom says that eyewitnesses indicated that all the Black patrons were killed for the sport and entertainment of the White ferry driver. He was not prosecuted and nothing happened to him. My Mom blamed the White power structure at the time for her

Mother's death. For her this was evidence that the White Jim Crow south did not value the lives of Black people.

This became an even greater reality for her following the death of her father. She often recalled the time when the Ku Klux Klan knocked on their front door and asked for her father by name. When he came to the door, he was snatched out of the house, driven away to woods where he was tied to a tree, and beaten until all the skin had been ripped from his buttocks. The Klan inflicted this "punishment" on him because they believed that my step-grandmother was a White woman because she would "pass" each time that she went into town. When Klansman saw her with him and overheard them argue, they believed that a Black man was disrespecting a White Woman. My grandfather died shortly after his gruesome beating at the hands of the Klan. There was no available medical attention, no investigation, and no prosecution. Both of my Mom's parents had become casualties of the Jim Crow South.

Admittedly, having been told these two stories repeatedly by my Mom while growing up made me "suspicious" of all White people and as such, I avoided them. This was easy to do through my 4th year of grade school. Interestingly, after the implementation of court ordered desegregation of the county schools, my Mom was among the first to enroll her children in the school nearest our home, which was an all White school. She explained that she did this so that I would get the "best" possible education. She reminded me not to trust White people even though I was now attending a White school. I remember my first day of classes vividly. Suddenly, my race which had been invisible to me when I attended a segregated all Black school was now visible. I was the only person of color in the class. My inner voice was now louder than my outer voice. I was now reminded of my race on a daily basis. This had not been the case when I attended the Black segregated school. The racial experiences of my Mom combined with my experience of being the first to attend a White school had resulted in the internalization of a racial view of the world based on distrust.

A Brief Glimpse at Themes

Several themes emerged: isolation in the midst of the American Dream; watching through the night- the loss of safety; blending in, forced out, and being visible; "Nigra speak up"- keeping us in our place; shame in silence; and "you can't trust white people." The American Dream is about a better life for your children, yet for Black folks in a post segregation society moving to a "good neighborhood" can result in isolation, fear, and exclusion. In each of the stories, the night became a time of terror when a child was awakened by shouting, cross burnings, lynchings, and dreams of horrendous deeds. Instead of a safe time to sleep and refresh, night became a time to watch and be vigilant. The encounter with whites can pose a dilemma to people of color. Some people of color come up with strategies to navigate the system, some become conscious of being the other, and for some they learn to cope with the reality of being forced out. The encounter with whites can often result in a reminder that American society still views Blacks as racially inferior and indeed subordinate to whites. In some cases, even when people of color follow the rules or follow instructions as given, white people change the rules in the face of compliance. This makes it evident that the objective was to exert power and control. The white men who committed these terrorist acts bragged about them. The black folks that lived through the terror felt shame, so much shame and powerlessness as to be silent about the terror. The warning that broke the silence came from Mothers stating, "you can't trust white folks." The status quo is maintained. Those with privilege do not acknowledge it. Oppressed people do not speak of it, and mistrust continues.

Implications

The commitment to social justice and the centrality of experiential knowledge for adult educators are very closely linked. Telling the story of "the people" is at the heart of social justice work. These stories reveal what has been kept hidden. Incidents of racism leave indelible marks on victims. The prevailing notion that racism is a thing of the past is a myth. In the last seven years, the United States' Department of Justice brought forty-one cross-burning prosecutions and in fiscal year 2007, the department convicted 189 defendants of civil rights violations – the highest number in the department's history (DOJ, 2007). Race has particular significance in our criminal justice system as a factor at every step in the process, even in judicial decision making (Bowman, 2005). By not encouraging people of color to tell their stories and insisting on continued silence, we become complicit in the oppression and racism that people of color have experienced and continue to experience. These stories reveal the ugliness of racism and chronicles racism's lasting impact on the lives of victims. If we are sincere in our quest for social justice, we must encourage the telling of stories such as these.

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Multicultural Adult Education: Importance of Gandhian Philosophy in Empowering Female Grassroots Leaders in India

Meena Razvi

Abstract

This paper highlights the importance of cultural context, local perspectives, and meaningful adult learning strategies within a non-western non-dominant workforce sector in India. Gandhian philosophy with the principles of *ahimisa* (nonviolence), *sarvodya* (self-help), and *satyagraha* (truth and firmness) influences the empowerment of low-income females and adult educators in India. This article describes how women in one contemporary Indian feminist non-government organization (NGO) effectively utilize Gandhian philosophy as their method for empowerment of women in low-income sectors. References to a qualitative research study conducted in Ahmedabad, Gujarat combine with a summary providing insights, implications, and contributions to the knowledge of multicultural adult education and leadership development.

Introduction

Statement of the Problem

Western concepts of gender equality and empowerment are not automatically transferable to Asian cultures. The positionality of an Indian woman is dependent upon complex social, political, and economic factors that hinder empowerment within low-income sectors. As a result of patriarchy and severe gender discrimination practices, the female-to-male ratio in India has declined drastically resulting in a ratio of 933 females to 1,000 males (Census of India, 2001, p.129). Gender discrimination in India can be traced back to a post-Vedic era during 1500 B.C. that created societal expectations of females which are observed more strictly within rural and low-income sectors than in the higher-income areas (Punalekar, 1990; Tisdell, 2002; United Nations, 2000). In addition, critical shortages of formal jobs for low-income women combined with a boom in India's population increased marginalization of the female workforce, most of whom are forced to labor under difficult conditions to earn subsistence-level wages within corrupt and unregulated informal sectors (Census of India, 2001; Rose, 1992).

Women's liberation in India began with male advocates who vocalized and supported the need for cultural and social transformations. Gandhi was the spiritual leader of the Indian civil rights movement during the struggle for liberation from British colonial rule that Indians refer to as the *British Raj* (Gandhi, 1983). Gandhi championed the importance of non-violent empowerment of the masses to eradicate British rule as well as overcome religious differences in order to reunite Indians and uplift the poor. One critical issue during Gandhi's era was the challenge to determine how to educate illiterate sectors of Indian society and empower them towards taking civic action to uplift their status.

By visiting villages and hosting dialogues among the disenfranchised populations, Gandhi practiced what he preached (simplicity, modesty, frugality, compassion, brotherhood, and equality). Writing reports and articles, both in his native Gujarati and English, Gandhi's popularity soared until his messages were broadcast on radio and television reaching out to both the educated elites and illiterate majorities until both joined forces to work side by side towards freedom from the *British Raj.* As such, Gandhi has been credited with being the founding father of post-colonial India as well as creating a non‑violent philosophy called *satyagraha*.

Research Questions

      This paper aims to answer the following questions: How is Gandhian philosophy an adult learning strategy? How does the Self-Employed Women's Organization (SEWA) apply Gandhian philosophy in its educational strategies? Using Gandhian philosophy, how does SEWA Academy empower women?

Gandhian Philosophy As Adult Learning Strategy

      Although evidence of voluntarism in India dates back to 1,500 B.C., Gandhi is most noted for initiating a national effort of voluntary leadership on behalf of the poor (Bhatia, 2000; Rai & Tandon, 2000). A native of Porbundar, Gujarat, Gandhi studied law at Oxford between 1887-1891 eventually returning to India where he became a volunteer activist in the freedom campaign against British rule. Traveling third class among India's poorest masses, Gandhi was so appalled at the high rates of poverty he decided to withdraw from a lucrative law practice vowing to resolve this situation. Thus began his lifelong ambition to educate and lead India's masses towards freedom, equality, and justice.

      One distinct difference between Indian and western feminism is that Indian social reforms for women were initiated by Indian men during the eighteenth century, continued by the inclusion of women during the campaign against British rule. Gandhi was the spiritual leader during the struggle for liberation and so endeared himself to the public that Rabindranath Tagore, an Indian poet and Nobel Laureate, bestowed Gandhi with the title *Mahatma* (great soul) (Ruche, 2001). Gandhi, who broke multiple gender and cultural taboos to include women and minorities in the fight for national freedom, wrote about his awareness and respect for gender equality in his autobiography believing that women were intellectually equal to men (Gandhi, 1983). .

      Many Indian voluntary organizations were formed after independence and chose to follow either a Gandhian or religious ideology (Bhatia, 2000). Gandhi encouraged women to participate in social and political transformations of society (Gandhi, 1983; Jayawardena, 1986; Khanna & Varghese, 1978). One successful NGO, SEWA that is organized and staffed by women, designs and implements innovative alternative ideas aimed to empower low-income working women through its use of Gandhian philosophy in adult and community education (SEWA, 2005).

Educational Strategies

      SEWA's grassroots leaders follow Gandhi's promotion of the "beauty of compromise" with their non-violent acceptance of personal insults in order to focus on a higher goal (Gandhi, 1983, p.129). After serving two years in prison for anticolonialist activities, Gandhi resumed his activism in 1924 to concentrate upon "social and economic objectives" (Ruche, 2001, p. 64). Gandhi rallied the masses with multiple informal educational strategies that included making speeches, calling for religious fasts (a method that disrupted British productivity and profit), broadcasting clear goals and methods of civil disobedience, dialogue with British rulers, role modeling simplicity and compassion, demanding justice, and leading protest marches, in an effort to lead the public towards awareness and empowerment from unjust colonial rule. Gandhi preached throughout India specifically from the Gandhi Ashram located on the banks of the Sabarmati River in Ahmedabad where he welcomed followers from various cultural levels of society to critique British rule and develop leaders with national pride. From this Ashram,

Gandhi began his famous salt march to educate Indians about the importance of civil disobedience and their rights to demand justice against unfair salt taxes (Gandhi, 1983).

One of Gandhi's most radical teachings was an effort to promote Hindu/Muslim unity in order to counter racial riots that disrupted and undermined the freedom campaign. SEWA follows Gandhi's efforts to reunite women from all sectors of society by helping them unlearn colonial and religious systems of caste, class, gender, social, political, and social separation; which Gandhi believed gained a stranglehold on Indian progress. Critics of Gandhi point out that his methods were not always consistent such as his refusal to allow women to join the 200-mile, 24-day salt march (Ruche, 2001). Discrepancies in some of Gandhi's methods point to his strict Brahminist, male-dominated upbringing that left residues of patriarchy and a perception of females as the weaker sex. Despite some of his flaws, women rallied around the Mahatma to offer support and take part in the struggles for freedom. As a result, many Indian NGOs today, follow the Gandhian philosophy.

In 1922 Gandhi lead a campaign to reject the purchase of foreign cloth as a symbol of resistance against Western materialism and economic domination by colonials (Gandhi, 1983). SEWA, a leading Union for low-income self-employed women, teaches its members national pride by emulating Gandhi's practice of wearing *Khadi* (wearing of simple, hand-woven cotton cloth), as a non-violent method to counter foreign imports. By providing crisis aid after racial riots, SEWA continues Gandhi's legacy to reunite Muslim and Hindu neighborhoods. As a standard practice, SEWA Academy staff begins each day by reciting both Hindu and Muslim prayers to minimize religious taboos and unfair work practices. Gandhi's vision was to create self-reliance for the nation and its people which he demonstrated through his daily practice of spinning cotton thread (Ruche, 2001).

SEWA Academy

Traditions die hard in a 5,000 year old culture which makes effective leadership critical for social transformations in India. SEWA Academy, one branch of the SEWA organization, uses Gandhian philosophy as a guiding principle and encourages women to rejuvenate their skills in handicrafts to build self-reliance by selling their products and services with the assistance of micro-finance from SEWA Bank. Since 1991, SEWA Academy has offered informal training programs for its members in the areas of capacity building, awareness, gender equality, and leadership skills. Based in an old refurbished mansion at the heart of the city of Ahmedabad, SEWA Academy's staff and trainers plan and conduct training programs on site and in rural communities to promote and increase empowerment of its members. Lead by female trainers, women sit in circles on rugs to learn about gender equality and the benefits of empowerment. For visitors and staff, SEWA Academy houses a library containing books and articles on activism and political struggles pertaining to Indian women. SEWA has receives numerous grants and awards nationally and internationally (see www.sewa.org.).

At the heart of SEWA Academy's administrative unit are two rooms housing the Video Unit organized and run by staff and volunteers whose task it is to capture working women's issues on film, distribute them as evidence against unfair work practices, and keep a library of videos on file. Although several of the camera operators are illiterate and self-taught, they believe in the strength of community to overcome any barriers towards equal rights. Each of the seven video team members is fully capable of computer editing. Video SEWA provides visual communication that is powerful for illiterate people. Faced with barriers towards empowerment,

SEWA's members quickly learn to overcome obstacles through innovative practices and support from the union of like-minded women.

SEWA trainers overcome illiteracy by facilitating highly participative activities and strategies such as group discussions, role plays, story telling, chanting slogans, videos, singing freedom songs, overcoming fear of public speech, and drawing activities in order to promote leadership among its members. Thus, SEWA has become both a union and a movement that honors Gandhian philosophy with innovative practices that are context specific and focused towards community development and gender equality. Democratic non-violent leadership practices at SEWA continue with the minimization of power structures between management, staff, and grassroots leaders to emulate Gandhi's vision of unity and equality.

Significance

Low-income Indian women have a critical need for inclusion of culturally specific instructional strategies. The socio-economic milieu within non-Western non-dominant contexts in India represents the necessity of Gandhian philosophy towards the development of women, most of whom remain semi-literate despite governmental efforts to raise educational standards.

The significance of Gandhian philosophy is its ability to strengthen the equality of the masses and focus towards inclusion of the poor with context specific programs, services, and educational strategies aimed towards their needs. SEWA utilizes Gandhian philosophy to empower low-income women with its leadership program so women can learn how to initiate and promote social transformations in their neighborhoods. The influence of SEWA's female grassroots leaders has been documented in one case study conducted by this author that highlights the legacy of working women in India (Razvi, 2007).

SEWA resurrected a dormant cultural norm of gender equality by promoting Indian cultural norms and value systems to reeducate society about pre-Vedic practices. Women in India practiced gender equality during Vedic times (pre-1500 B.C.). Indian women do not need to believe that feminism is an imported western value system in order to gain freedom from oppressive practices. Indian women can counter retaliation of feminist practices from patriarchal forces by pointing out their ancestral rights.

One important factor in the Indian women's struggle is the ability of Gandhian philosophy to overcome cultural barriers in social transformations while still retaining the roots of important contextual value systems, thus avoiding the typical force fitting of western feminist methods. Retention of national pride is important to Indian women continually traumatized by patriarchal methods dating back to the Laws of Manu (Laws of Manu, 1967) that systematically stripped their rights from birth to death. Contemporary Indian feminism promotes a return to pre-colonial and pre-western influences to an era when Indian women practiced gender equality as the norm.

Implications

Knowledge and insights from this study question western norms and methods of adult education and contribute towards the discourse of non-western issues and contexts surrounding low-income women's socio-economic status in India, together with advocating the importance of culturally sensitive research and educational methodologies. Indian feminism began and continues with male support in contrast to western feminists who struggled for equality against male dominance. Indian feminists aim for equality *with* men, as opposed to freedom *from* men.

This paper provides several insights: It informs scholars and practitioners regarding critical needs and challenges within multicultural workforce development, highlights the need for context specific adult education, as well as provides contributions towards global feminism.

Conclusions

SEWA uses Gandhian philosophy in its adult educational programs to focus on the needs of women within informal work sectors. Through context specific training programs, SEWA encourages self-sufficiency, national pride, capacity building, and emergence of female grassroots leaders in low-income neighborhoods.

Scholars and practitioners in adult education can continue to close the gap by formulating learning and teaching strategies focused on the needs of specific multicultural learners. Scholars and researchers can thus enhance their cultural sensitivity with research efforts in specific contexts to better understand and disseminate diverse students' perspectives that will lead to effective learning outcomes.

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LAYERED UNDERSTANDING

Introduction of the *Lotus-Layered Triangulation Model* ® for validating qualitative research combined with an arts-based method of understanding

Soni Simpson

Abstract

This paper discusses methods and issues within adult education research. Specifically, this proceeding summarizes the use of the newly developed Lotus-Layered Triangulation Model® in combination with arts-based research methods for narrative analysis. This new triangulation model was found to be a strong cross-check validation tool for qualitative research. Additionally, the use of respondent-created collages was found to be a powerful arts-based research tool which facilitated theme development for the researcher while allowing the respondents to access deeper understanding of the analysis content. This paper presents these two methods to assist in validating qualitative research.

Introduction

Qualitative research provides rich life contextuality to a very human field, without which, true understanding of the needs and possibilities within adult education and learning could not be achieved. However, one of the primary research issues within adult education is that qualitative research is not fully accepted within some sectors as significant and valid. How, then, can adult education researchers provide substantive validation of qualitative data that illustrates the dynamic relationship between learning and life? This paper documents the development, introduction and use of a new triangulation method, the *Lotus-Layered Triangulation Model®*, that layers industry learning and expert knowledge with respondent-centered data and researcher understanding in a method that even the most stubborn quantitative-based decision makers must accept.

In addition, this paper outlines the use of arts-based research to enhance the triangulation method and respondent-researcher understanding of key issues. Although both research tools were tested in a narrative inquiry analysis, it is proposed that both sets of tools could be used in a wide variety of qualitative studies to significantly enhance research understanding and outcomes as well as data acceptance by key audiences such as grantors, investors and administrative policy-makers.

To enhance context understanding, the arts-based research method will be discussed first and the new triangulation method will follow.

Personal Narrative and Arts-Based Research Method

The full narrative analysis that these methods were tested within documents and tells the stories of adults that experience a disorienting dilemma as described by Mezirow (1978, 2000) and how they find meaning through creative expression.

"Story", in most cases, means "Narrative." Narrative stories can expose the meanings of lived experience. The narrative power of story can be very compelling, more moving, more physically and emotionally stirring then life itself. Contextual understanding of respondent emotions can fully engage and bring an otherwise rational-oriented person (such as the reader or

audience) to tears. The story provides a more deeply understood world engagement. Visuals accompanying the story provide even greater depth. As even researchers in the management world are finding, this depth is something the hard research sciences cannot do.

To bring the study participants' narratives to life, interviews were videotaped as were the respondent's own creative expressions. Conversations and informal interviews were guided by an in-depth interview research protocol, balanced with free form expression. Each narrative for the seven participants was constructed from hundreds of pages of verbatim transcripts compiled through the two separate individual interviews, then compared and contrasted to each other in critical analysis and reflection to develop findings.

Most relevant to this paper, however, is the increased learning found when using collage as a data tool. Following the first interview, the respondents were asked to create collages describing their feelings regarding their creative expression as it related to their transformative learning experience (the content of the study). In consumer research terms, this is a form of "bricolage" in which the tools utilized are not prescribed by, but dependent on, the nature of the study (Gordon 1999). This constructivist post-modern philosophy that under-girds the study approach also fits within the Narrative "Peeling the Onion" Paradigm, as described by Clandinin and Connelly (2000). Based in Dewy's foundational thinking that experience is our imaginative touchstone, Clandidin and Connelly place their thinking of narrative inquiry in the following three dimensional space: 1) Interaction (personal to social) 2) Continuity (past, present, and future) and 3) Notion of Place (situation). Thus, within narrative inquiry, we move back and forth freely between these dimensions and continuums in order to develop the true story to be told (i.e. it is OK to revisit and regroup). It is through this layered onion approach that the respondents and researcher co-created meaning through recounting the participants' life events in a narrative form. This process was enhanced with creative expression as an arts-based research tool.

Arts-based research is founded on accepting that the arts as well as the sciences can help us understand the world in which we live. For example, fiction reveals understanding about individual and social character, daily lived experiences and the human effect of catastrophies (such as war or illness) that would elude scientific description (Eisner 2002). Max Van Manen contends that the basic things about our lifeworld (such as the experience of lived time, lived space, lived body, and lived human relation) are pre-verbal and therefore hard to describe. Because artists are involved in giving shape to their lived experience, the products of art are, in a sense, lived experiences transformed into transcended depictions that can yield insights into emotional or affective areas in the process of data discovery. Additionally, creative expression complements the cognitive process by enhancing interpretation of the unconscious and increasing imagination of alternatives when one discovers old habitual modes of interpretation are no longer effective (Cranton, 2006; O'Sullivan, 2002).

Although the development of the creative expression may be an excellent insight or learning tool by itself, it is useless as a research tool without critical reflection regarding the meaning behind the expression. This meaning must be explained by the creator of the "art". Therefore, the respondents in this study were asked to prepare an "artist's statement" that described, in their own words, the original collage they created for the study. From this discussion, the respondents were able to access much deeper insights and meaning regarding their personal creative expression's role in their transformative experience. In short, these respondents were able to

- Constructively conceptualize their thoughts, feelings and values with words, symbols, metaphors, color and other visual imagery meaningful to them. They could express and

construct meaning in a way they were not able to do through regular dialogue but through (w)holistic articulation.

- Crystallize a spiritual link with creative expression. They were able to tap into their subconscious by drawing upon the power of symbolism. Prior to the collage exercise, the respondents had not even hinted at the link between their creative expression and spirituality. It was through the visualization of their feelings that this surprising theme emerged. Thus, this technique both developed and strengthened their views of creative expression in relation to a sense of universal or spiritual connection with their art and with the connection to purpose, or something greater than themselves.

- Validate the importance of the role of creative expression in their lives as well as their self concept and management of their disorienting dilemmas. At this stage, all the respondents expressed gratitude for allowing them to participate in the research. After describing their collages, they felt their dabbling in their own creative expression was important and not just some "silly hobby".

- Deepen their learning and sense of "survivorship" regarding their transformative experiences. They also demonstrated a sense of control or peace in their lives, an optimism for the future and an appreciation of their ability to survive and thrive, whatever may come.

It was through the arts-based collage tool and using their personal creative expression as data, that these respondents demonstrated their optimism, high internal locus of control and spirited resiliency. Far richer data was gathered and narratives developed as a result of this method than by conducting interviews alone. These were important data components of the triangulation method utilized in this study.

Lotus-Layered Triangulation Model®

This new 10 point model for multi-layered triangulation method was used to organize the narrative analysis and has application for several types of qualitative. The model consists of and respects separate, inter-related triangulation strategies that all share a common center of the researcher's lens. The three triangulations include sources of knowledge that are

1) Respondent centered insight
2) External knowledge gathered by the researcher
3) Co-created knowledge and understanding developed through respondent-researcher interaction.

The layering of the three triangulations - with the recognition of the effect of the researcher's story and lived experience in the center - creates a lotus flower. The lotus was chosen as the model format as it is, appropriately, a symbol of transformation in many cultures. In this metaphor, the researcher is transforming the data from all three triangulations through the researcher (the center) into a new understanding or (w)holistic way of looking at all ten data points.

These three levels of triangulation are not linear stages a researcher goes through in developing an in-depth narrative analysis, but are separate sources that inform the study and can be revisited as needed throughout the process. For example, although some researchers insist upon doing thorough literature reviews and locating expert informants prior to conducting narrative interviews, others may choose to do a preliminary literature review and then let the data uncovered in their study direct a final formal literature review. The model allows for this kind of flexibility and honors all the sources of data.

The respondent's point of view is recognized as the primary source of data, the researcher's external sources layer upon the understanding and contextualization of the narrative study and finally, these two sources of knowledge inform the third triangulation level, which is the interaction that sets the stage for co-creation of knowledge and understanding between the respondent(s) and researcher. The data points of each of the three triangulations may change in various narrative analyses; however, the concept of one set of triangulations being respondent knowledge sources, the second being researcher knowledge sources and the third being co-created knowledge between the researcher and respondent does not change; nor does the acknowledgement that the researcher is inherently centered within their interpretation of the narrative analysis study.

The three triangulations, and the specific data points of each, used within this particular study where the Layered Lotus Model® debuted are as follows (illustrated in Exhibit 1):

Respondent Relationship with Life Experience, Self and Creative Expression. This is the triangulation of a) the respondent's story (their lived experience narrative from their point of view in regards to their transformative experience and the role of creativity in this learning), b) the respondent's original creative expression and c) the collage the respondents created for this particular study combined with their artist statement. All three of these data collection points are respondent centered or derived and irreverently honor the respondent's relationship with their lived experience, themselves and their creative expression.

Researcher Relationship with Knowledge-based Interpretation of the Phenomena. This is the triangulation of the knowledge gathered from external sources by the researcher. The researcher typically brings this knowledge to the qualitative interaction with them. Often, however, they will loop back within this triangulation level to gain deeper understanding of findings developed within the respondent-researcher relationship. In this study, the three sources of data are a) bodies of literature uncovered in the literature review stage, b) content expert informants (in this case, workshop leaders and art therapists), and c) dialogue among experts within "The Academy" as identified through industry conferences and the researcher's dissertation committee.

In actuality, each of these data points could be modeled in their own lotus layered triangulation. For example, there were several bodies of literature reviewed for this study. The key "schools of literature" sourced were adult education and learning in general; transformative learning specifically; other ways of knowing; imagination, creativity and use of the arts; qualitative research methodologies (within education, consumer insight understanding and research methodologies in general); art therapy and arts within psychology; and literature pertaining to the purpose or meaning of life. These seven literature areas informed the process. The expert informants data point includes art therapists, workshop leaders and social workers that were consulted throughout the study. These professionals graciously discussed their thoughts in regards to adult development and the use of creative expression to inform transformation.

Additionally, the "Academy Committee and Conference" data sources included faculty experts, committee members, intermittent and ongoing dialogue with graduate scholar colleagues met at conferences and lastly, through ongoing dialogue with adult education and transformational learning professoriate experts met at conferences or through faculty. The study was blessed with the generosity of leaders within the field. Many academic scholars were gracious in their sharing of knowledge and encouragement.

Researcher-Respondent Relationship with Each Other AND the Narrative. Within this study, the three data points at this third triangulation level consisted of a) the first interview where the respondent shared their story through an unstructured digitally taped interview. This interview was converted into a transcript for data-coding which is reviewed in conjunction with the video tape. b) the second digitally taped interview where the respondent shared their collage and artist statement with the researcher. This was also converted into a word transcript for data coding and is analyzed in conjunction with the video, the collage and the artist statement. And c) clarification data which was collected through field notes, as well as follow up emails and discussions with respondents.

Co-Creation of Meaning-Making Center. This model, when layered to create the transformational lotus flower, is interlaced with the researcher's lived experience in recognition that the research process itself sets up a dynamic co-creation of meaning at the core of the narrative analysis. Often, throughout the research process in the study, the respondents would comment about "epiphany" or insights that they had just gained through the critical reflection process inherent within this narrative study. This respondent insight would sometimes be sudden and unexpected during a dialogue, might hit the respondent or researcher later and require follow-up, or would blossom during the collage creation- reflection process.

The use of this multi-layered triangulation framework to visit and revisit the many layers of analysis required in qualitative narrative inquiry -- as in peeling the layers of the onion-- significantly increased the validity of the study findings.

Exhibit 1: Lotus Layered Triangulation
Narrative Analysis
1) respondent centered insight

2) external knowledge gathered by the researcher

3) co-created knowledge and understanding developed via respondent-researcher interaction

4) Addition of Researcher Lens

Respondent Lived Experience Narrative

Conferences Committee &

Digitally Taped Interview 1: "the Story"

Expert Informants

My Lived Experience

Co-Creation of Meaning-Making

Digitally Taped Interview 2: "the Collage"

Original Creative Sample

Collage and Artist Statement

Clarity: Field Notes and Follow-up Interview Option

Bodies of Literature
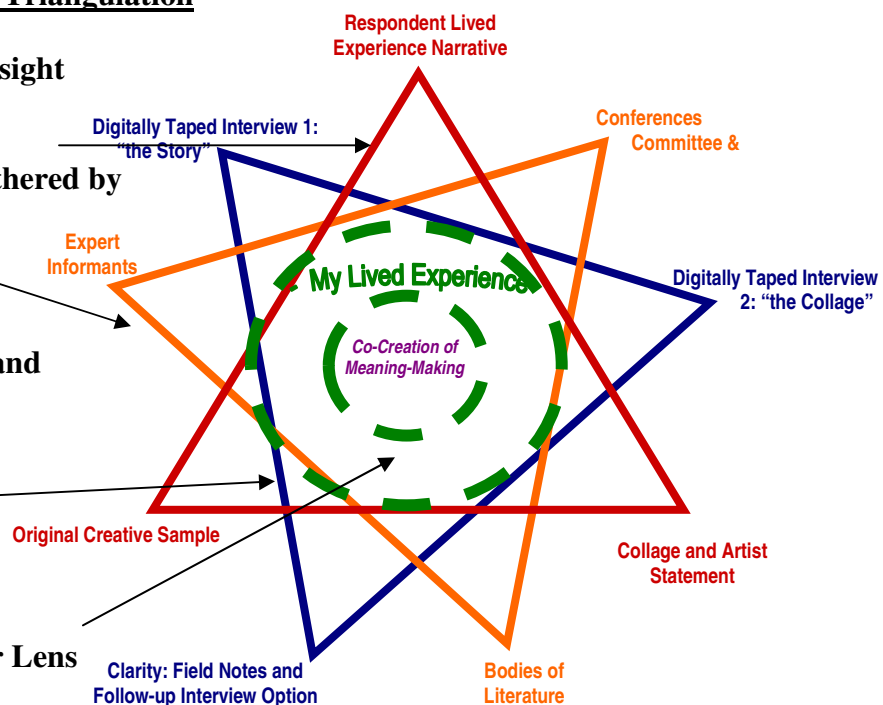
Conclusion: Implications for Adult Education

This study depicts the importance of creative expression in qualitative learning, as well as demonstrating the use of a new model for triangulation. The Lotus-Layered Triangulation Model® provides a tool for validating the trustworthiness of qualitative data and a framework for

resource construction in a deep qualitative analysis. It works particularly well for the in-depth narrative analysis process.

It is proposed that the arts are not only a legitimate way of knowing - but a crucial and different way of accessing meaning than our current western linear rationality. Although both qualitative and quantitative research methods have their purposes, the quantitative scientific continues to pervade in today's world. This study showed that qualitative data, when used to bring social situations and lived experiences to life, can provide far deeper understanding of very human issues than any amount of quantitative data. However, it is imperative that this data be accepted, and thus, a stringent triangulation method can not only assist the researcher in drawing solid findings but in providing our scientific-minded society research validation.

Thus, this provides researchers methods in increasing acceptance of qualitative research for program and curriculum developers, administration, as well as investors such as grant foundations.

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The Effects and Perceptions of Coaching Interventions in Online Chat Discussions

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Abstract

This mixed-model study examined coaching interventions in online chat discussions. The quantitative phase explored the effect that coaching in setting group discussion norms, facilitating dialogue, and summarizing the discussion has on developing shared meaning in online chats. The qualitative phase explored how coaching feedback was perceived and used. The quantitative findings suggest that coaching feedback had no affect on the groups' ability to explore and synthesize ideas and come to a group resolution of the issue under discussion. Qualitatively, two themes emerged: members delegate to moderators and postings trump process. Group members did not perceive that they shared responsibility with the weekly moderator for using the feedback to increase their skill in developing shared understanding. In addition, developing the content for the weekly posting took precedence over making improvements to the process that would facilitate group meaning making.

Inquiry-Based Learning and Feedback

This study examined coaching in communities of inquiry. The learning communities were part of an undergraduate/graduate-level course that blends online and face-to-face experiences. Previous studies by the researchers found that learner-moderated chats lead to spaces in which cognitive presence develops but that learners may need to be coached in teaching presence to progress through the stages of cognitive presence; i.e., exploring perspectives, integrating and synthesizing ideas, and resolving the issue being discussed (Stein & Wanstreet, 2008; Stein et al., 2007).

Because the course under study involved inquiry-based discussion, the Community of Inquiry model was chosen to provide the conceptual framework (Garrison, Anderson, & Archer, 2000). The model assumes that learning through discussion involves the interaction of three overlapping elements: teaching presence, social presence, and cognitive presence (Garrison et al., 2000). Teaching presence involves course design and administration, discourse facilitation, and direct instruction in text-based computer conferencing environments. Social presence is the ability of learners to project their personal characteristics to others, and cognitive presence involves meaning-making through sustained communication.

Of particular interest in this study is the effectiveness of a teaching presence feedback intervention in increasing cognitive presence. Specifically, the researchers' coached groups in how to set the climate for learning, facilitate dialogue, and summarize the discussion.

The conventional wisdom regarding feedback from instructors to online learners is the more feedback the better. Immediate feedback is necessary to keep learners engaged, correct errors, and meet learner expectations that their work is noticed (Tallent-Runnels, Cooper, Lan, Thomas, & Busby, 2005). Feedback is also useful to keep learners on task and to provide guidance in navigating through an academic chat room (Stein et al., 2007). Stein and Wanstreet (2008) have suggested that in the absence of feedback, learners in the chat room will allocate their time in social, teaching, and cognitive presence in a similar way from chat to chat. Over

time, learners do not seem to change strategy for achieving resolution, nor do learners change the pattern of how they allocate their chat time.

A number of studies have investigated instructor actions to improve the quality and direction of chats. Instructor interventions could focus the conversation on specific threads and raise the quality of intellectual discourse (Burnett, 2003; Ortiz-Rodriguez, Telg, Irani, Roberts, & Rhoades, 2005) or increase the level of critical thinking by providing students with ways to introduce ideas and invite additional comments on threads (McAlister, Ravenscroft, & Scanlon, 2004). These instructor interventions take place during the conversation and are applied at the individual comment level.

However, how differing levels of feedback influence learning outcomes when applied at the class level has not been systematically investigated. Loewen and Erlam (2006) varied the type of feedback in an online class on language acquisition. Feedback was either implicit (response is correct or not) or explicit (response is correct or not and the reasoning behind the correct response). Loewen and Erlam have observed that language use in chat rooms tends to lack accuracy in grammar, syntax, and other writing conventions that might accurately convey the message as compared to voice in a face to face setting. Focusing on grammar as well as substance in a chat impedes meaning-making. The researchers found no significant difference in the performance of the groups on either oral or written examinations because of the type of feedback received. The researchers noted that feedback was not immediate due to the ways in which chat messages are received. Also noted was the idea that when feedback was provided, learners were not asked to make an immediate correction. Thus a delay in receiving and acting upon feedback might hamper performance.

The project was designed to answer the following research questions: (1) What effect does coaching in teaching presence have on cognitive presence? and (2) How did the learners perceive and react to feedback and use it to increase cognitive presence?

Method and Procedures

The quantitative phase of this study investigated the effect of coaching as a teaching presence intervention on cognitive presence. Teaching presence involves instructional design (in this study, it is how the group developed norms for conducting weekly chat discussions), discourse facilitation, and direct instruction. Cognitive presence involves triggering events, exploration, integration, and resolution.

A quantitative content analysis of transcripts from group chats was used to determine frequencies of cognitive presence indicators. The content was created spring quarter 2007 by learners enrolled in an undergraduate/graduate-level course at a large Midwestern university about the philosophical and historical roots of adult education in American society.

Learners were randomly assigned to groups. One group was randomly selected for three coaching interventions by the co-investigators. A second group was randomly selected for one coaching intervention. A third randomly selected group served as the control. All groups received feedback on the content of their chats from the instructor.

Four transcripts from each group were analyzed to track changes over time. Two coders working independently determined the units of meaning (in this study statements and paralanguage) that represented cognitive presence according to the template developed by Anderson, Rourke, Archer, & Garrison, (2001). Reliability testing was conducted on a random sample of 40% of the transcripts using Krippendorff's (2004) alpha ($\alpha = .92$).

The qualitative phase of the study investigated how coaching feedback was perceived and used by learners in the same course in 2008. All groups received baseline coaching in teaching presence. This included suggestions for choosing the weekly moderator and indicating when a comment or response was complete as well as facilitating dialogue and summarizing the chat to check for understanding. One group subsequently received five coaching interventions, a second group received three coaching interventions, and a third group received no additional coaching in teaching presence. The researchers then examined the groups' chat transcripts at two points in the course to determine in what ways the coaching advice was being used. A thematic code was developed on the basis of prior research and used to interpret the texts (Boyatzis, 1998). In addition, group members were interviewed for their perceptions of coaching feedback.

Summary of Findings

The quantitative research question explored the effect of coaching in teaching presence on cognitive presence. A mixed ANOVA was conducted to assess whether there were coaching treatment and time-in-course differences in cognitive presence. Results indicated no significant main effect of time in course, $F(3,10) = 1.42$, $p = .29$, nor of coaching treatment, $F(2,12) = 1.74$, $p = .22$. There was no statistically significant interaction between time in course and coaching treatment $F(6,20) = .97$, $p = .47$. This suggests that the coaching intervention, whether one treatment or three treatments, did not change the frequency of the groups' cognitive presence. The findings also suggest that groups do not change the pattern of how they allocate their chat statements over time.

The second question explored how learners perceived and used coaching feedback. Two themes emerged: members delegate to moderators and postings trump process.

Members Delegate to Moderators

Group members did not perceive that they shared responsibility with the weekly moderator to incorporate much of the teaching presence feedback they received. When a group member not serving as moderator did make a suggestion related to the teaching presence category of direct instruction, she prefaced it with "Not to overstep, but . . ."

Drawing learners into the conversation fell largely to the weekly moderator: "Does Rebecca want to add something? Or should we move on?"

One coaching suggestion about summarizing the chat to check for understanding and help the moderator write the discussion posting efficiently was specifically directed to all group members. Summarization supports the integration phase of cognitive presence, which is necessary for group members to come to a shared understanding of an issue. However, the advice to summarize was interpreted as applying only to the moderator. For example, one member of the group that received intermittent coaching feedback said, "I feel that summarizing while chatting should be optional for the moderator; you kind of miss out on the input of others if you have to focus on something else too." Another member of that group agreed: "I think the summarizing as you go creates a situation where the moderator is not involved in the conversation; they are busy putting it all together."

The group that received continuous feedback also delegated summarization to the moderator:

MIKE: Joe do you have summaries prepared, or will you do that later?

RAY: I think the balance theme is going to be a significant point in the summary; maybe difficult to define or shape or meet – but definitely something to ponder.
JOE: I'll do my best and put my thoughts together.

By not owning the teaching presence process, group members put moderators in the position of establishing the climate for learning, facilitating dialogue, and putting their thoughts together, as Joe expressed it, rather than leaving the chat with a clear understanding of the groups' thoughts.

Postings Trump Process

The main concern of group members was to adequately discuss the weekly issue and help develop a discussion posting following their chat. When asked how feedback influenced their performance, group members focused on feedback from the professor about content rather than feedback from the co-investigator about the teaching presence process. "I can determine if my thoughts are on track or not," said one learner in the group that received intermittent coaching in teaching presence. Another agreed: "I enjoy reading the feedback from [the professor]. It helps focus my thoughts and see what direction he is intending the class/understanding to follow."

When prompted to discuss teaching presence feedback, one learner from the group with intermittent feedback said, "Receiving 'directions' on how to enhance our discussion can be very difficult at times." Yet another learner from the group with continuous coaching remarked that "it seemed to push us into a more organized direction" despite being "a huge learning process."

Suggestions to determine the following week's moderator at the beginning of the chat and to follow a convention that signals whether a comment is unfinished (such as using ellipses) or complete (such as using "end") went largely unheeded.

Conclusions and Implications for Practitioners

Coaching feedback did not change the frequency of statements related to cognitive presence. This may have resulted because feedback did not immediately follow the chat but was provided before the subsequent chat. Thus, members were not given the opportunity to make changes while they were still engaged in the chat or while it was fresh on their minds. In addition, moderators changed weekly and had little incentive to act on feedback that pertained to the previous week's moderator. Online instructors may want to consider holding practice sessions prior to the first learner-facilitated chat during which they model teaching and cognitive presence. In addition, instructors should provide timely feedback after the chat as well as lessons learned prior to the next chat to reinforce the teaching presence process.

Because those in the moderator role were perceived to be primarily involved in setting the learning climate, facilitating discourse, and summarizing the chat discussion, the other learners did not share responsibility for using teaching presence feedback to increase their skill in developing cognitive presence as a group. To promote shared responsibility, instructors may want to consider assigning a summarizer role and a facilitator role to ensure that all members have the opportunity to be heard in addition to a moderator role. The moderator would then focus on introducing the weekly question for discussion and keeping the discussion on track. Sharing the responsibility to advance the discussion among more group members would mitigate the moderator's power and the moderator's voice (Wanstreet, Stein, & Simons, 2007) and more genuinely reflect the group's shared understanding.

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Working Through the 'Willies': How a Novice Adult Online Learner Experiences Transactional Distance

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Abstract

This naturalistic inquiry investigated how a novice adult learner experiences an online environment. Three themes related to how the novice learner reduces the transactional distance space emerged from an analysis of interview transcripts: creating a voice for learning, connecting in a space for learning, and creating a time for learning. Initially, instructors play a critical role in helping novice learners develop identities as online learners and work in that dialogic space.

Introduction

"The first night I sort of had willies in my stomach—you know, the funny feeling you get. Gosh, I've never [chatted] before . . . but it was comfortable. It wasn't an uncomfortable thing."

As Pat, a novice adult online learner expressed, adult learners return to higher education with complex, contradictory feelings that help form their identities as learners (Wojecki, 2007). Online environments present adult learners with an "inevitable" identity adjustment because of changes in the nature of communication and interaction (Garrison, Cleveland-Innes, & Fung, 2004, p. 61). The changes can be understood through the lens of transactional distance theory, which allows for the analysis of the experiences of adults who are becoming online learners.

Many adult learners are still novices in virtual environments. Instructors who regularly teach with technology may have a tendency to forget the challenges novice users face in becoming familiar with course management systems and other electronic communications necessary to complete their academic work. Being aware of transactional distance from the novice user's point of view can help instructors understand how the learner moves from being dependent on the instructor to being interdependent and from feeling distant to feeling interconnected with others in the course. This understanding can assist in creating a more comfortable learning environment as well as in efforts to retain learners in online courses.

Review of the Literature

Transactional distance is a foundational concept in distance teaching and learning. Transactional distance theory holds that the physical separation of the learner and instructor can lead to psychological and communication gaps that create misunderstandings and feelings of isolation (Moore, 1997). The structure of the course, dialogue between the instructor and learners, and the extent to which learners are autonomous are dimensions of transactional distance.

The three constructs of transactional distance—dialogue, structure, and autonomy—have been studied as the building blocks for interaction among learners, instructors, materials, and technology (Chen, 2001). The goal of investigating the combination of these elements has been to reduce the chance for miscommunication and misunderstanding concerning the nature of the course, the intent of the instructor and learner, and the content itself. Dialogue has been the most

privileged of the concepts and has been seen as the primary tool for reducing chances of misunderstanding. Dialogue reduces the transactional distance, while structure by itself may increase transactional distance (Dron, Seidel, & Litten, 2004). However, Chen (2001) found that the model accounted for only 6 percent of the variance in the dependent variable transactional distance. Transactional distance correlated with learner support, skill level, and interaction.

Gorski and Caspi (2005) question the basic premises of the theory and of reducing the model to equate dialogue to distance. Gorski and Caspi cite a lack of empirical support for the theory by critiquing the operational definitions. If transactional distance is described by the intersection of dialogue, structure, and autonomy, then the dependent variable is missing. Transactional distance *is* dialogue, structure, and autonomy. One cannot measure directly reductions in transactional distance.

The usefulness of transactional distance as a theoretical model for teaching and learning as well as a model describing teaching practices is coming under challenge. Garrison (2000) describes the shifting of the distance teaching-learning paradigm. While transactional distance may have described the concern for organizing learning experiences for individual learners and one-way interactions, the introduction of interactive online tools has moved the paradigm to a more multi-interactive, integrative, and collaborative learning space.

The idea of a learning space is implied in Moore's definition of transactional distance. Transactional distance is a space crossed by learners and instructors to reduce miscommunication and psychological distance. The original description of the space was based in a model that lacked synchronous and other collaborative tools. The tools for crossing the space were limited to telephone, mail, or teleconference. Moore (1997) states that transactional distance is a space separating teacher and learner, and that "with separation there is a psychological and communications space to be crossed, a space of potential misunderstanding between the inputs of the instructor and those of the learner. It is this psychological and communications space that is transactional distance" (p. 22).

If transactional distance is a space and, with the introduction of collaborative and interactive tools, if the space might be redefined as the place where learning occurs, then what does it feel like to be in that space? How does a learner cross that space and engage in learning? How do learners negotiate through and in that space? Transactional distance might be reconceptualized as the space where one might feel separated, or not connected, to the meaning-making activities of the learning environment.

To date, the transactional distance literature has considered how the "distance gap" can be increased or decreased by instructor-learner, learner-learner, and learner-content interactions. However, the literature has not yet addressed what happens from the perspective of a learner situated in the distance gap itself and the learner's struggle to overcome feelings of distance.

Method

This naturalistic inquiry study investigated the following questions: How does a novice adult online learner experience the transactional distance space? How does he or she negotiate in that space to close the transactional distance gap, which will result in learning? Data to answer this question were gathered through online chat sessions and in-depth interviews with five volunteers from a course in the changing educational landscape in America. The interviews were conducted in a semi-structured fashion by one of the researchers not involved in teaching the course. Constant comparative analysis was used to construct the categories.

A composite case, "Pat," represents the learners in this study. While we honor the individual voices, the composite was used to tell an integrative story and to share our knowing of this particular reality through the use of creative analytical practices (Richardson & St. Pierre, 2005). Pat's comments illustrate the struggles and successes of an adult student learning in an online environment.

Findings

Three themes related to how the novice online learner reduces the transactional distance space emerged from an analysis of the interview transcripts: creating a voice for learning, connecting in a space for learning, and creating a time for learning.

Creating a Voice for Learning

Adults need to learn how to express themselves in online educational environments and to create a sense of their presence and identity as learners. Learners need to fill in the spaces created by the lack of visual and verbal cues. The effectiveness of dialogue in reducing transactional distance is moderated by text, the use of language, and technical limitations of the online learning platform.

Dialogue was used as the primary means of learning. Through group interactions, the small group, and later the large group, would come to create their understanding of the historical courses behind adult education in the United States. Finding voice while learning how to use a new online tool to communicate was Pat's first hurdle:

> The first night I sort of had willies in my stomach—you know, the funny feeling you get. Gosh, I've never done this before, 'cause I never chatted anywhere. How do you do it? Is it easy to figure out? And it was. I'm not a fast typer, so that was an issue. It was my first time in any chat room of any type, so that was a growing kind of experience to begin with; but it was comfortable. It wasn't an uncomfortable thing. I got better at seeing where we were going and typing in. I was trying to type in *big* responses instead of smaller responses and keep adding to them. So I learned myself.

As the course progressed, Pat found that the chats and threaded discussions did contribute to helping her construct her own knowledge:

> In this particular class, the dialogue caused us, I think, to really think through an issue because you weren't just making one-way communication, doing research, and throwing it back out there. You were being challenged daily by your classmates to try and put something positive together *and* by the people [in] the other [groups]. If they were on your team, they were challenging you to say, "Well, is that really what we want to put in our . . . posting?" And on the other side, you posted it and somebody would tear it apart.

> The single biggest thing I liked was the option to interact with other students. I can't imagine how you could ever do that to the extent we did without this type of communication tool. . . . We kind of learned from each other . . . because [of]

the dialogue. We would talk about something that I knew nothing about. And as I
talked, it started to come to the surface, you know. You could almost see it.

Connecting in a Space for Learning

Creating a space that encourages learner involvement can be disconcerting initially as
learners transition from depending on the instructor for all the answers to working
interdependently with others to construct their own meaning. Adult students need to learn how to
learn from each other and come to value the contributions of others. The instructor's presence in
meaning making is still a desired feature by learners who have not participated in highly dialogic
learning experiences. Instruction that combines face-to-face and online learning can reduce some
anxiety about the learning tasks and make the learning less distant. Pat relates an incident of how
being "in distance;" that is, a 100 percent distance learning space, meant also being distant from
the learning:

> When I was lost and I felt I had a question, I just felt like I was alone. You felt
> very distanced from even the faculty who were right here on our campus. I still
> felt lost. . . . One night in distance I felt like I was bothering the instructor.

"Distant" can also mean that learners are not clear whether they are learning. As the
course proceeded, however, Pat began to depend less on feedback from her instructor and to rely
more and more on the comments from others as confirmation of her learning.

> I think at first I didn't have a gauge for how I was doing until I could interchange
> and interact with other people, and then you had an idea of how what you were
> learning was similar or different to what other people were learning on their own.
> So I think that working with other people certainly helped, even though you
> know all of the reading was learning on your own, it helped to gauge how you
> were doing by talking with others.

The course structure helped create a working space in which learners constructed their
own meaning.

Creating a Time for Learning

Creating a time for learning involves helping adults realize that the responsibility for
learning is theirs and that they must balance life priorities to accommodate online tasks, which
are generally more loosely scheduled than classroom experiences. Rather than having an
assigned time and place to meet as in a face-to-face session, Pat found that the flexibility may
have encouraged learners to let other priorities emerge. Pat describes the difficulty in arranging
for a chat among her small group to accomplish assigned learning tasks:

> We all work full time in other jobs. And then when we would find time, not
> everybody would be there on time and we wait. And if we would try it from
> home . . . [the IP connection] would kick you out of the system every 30 minutes
> so that it was a hassle. It *does* require a little more of a . . . self-motivated person
> to get on and do it. This is the first time I've had a chat experience in any of the
> classes, so we still had designated time that we had to get together as a group and

that was problematic. But I never had problems with the *whole* class meeting together.

While the flexibility of online learning provides opportunities for learners to interact at a time and place controlled by the learners, the format also allows learners to restrict their interactions based on emerging life priorities. The issue of coordinating online learning with other life commitments, especially among group members, becomes a crucial issue for the learner. Thus, the flexibility in creating a time for learning that online environments can provide is experienced by adult learners as both a facilitator and a barrier to engaging in group learning.

Implications

The transactional distance gap can be a troublesome space for an adult trying to create an identity as an online learner. At the beginning of the experience, instructors need to be available to assure learners that they can work in a dialogic situation and that their thoughts are valued. As the adult's confidence in his or her ability to learn online increases, direct interaction with the instructor can decrease.

As instructors, we must remind ourselves that learners are not necessarily familiar with online educational environments. They may need our help working through the "willies" an online course can induce.

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Factors Involved in Higher Education Web Promotion to Prospective Adult Learners

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Abstract

This study analyzed the Internet presence of 24 public and independent colleges and universities in Central Ohio. The study sought to analyze the content of the institutions' Web site home pages and adult education landing pages to determine the frequency of marketing messages that might persuade adult learners to enroll at the institution. The findings indicated that the majority of college and university Web sites in the sample used in this study did not directly market to adult learners. In addition, most institutions' Web sites did not contain information relevant to adult learners. Often, institutions' Web sites did not provide easy access to adult learner information if such existed. Based on the results of this study, the authors suggest improvements that college and university administrators should consider to ensure that institutions' Internet marketing presence contains messages that effectively appeal to the adult learner demographic. Suggested Web site message improvements include designing messages that appeal to the needs and interests of adult learners; welcoming adult learners through textual content, visual displays, and ease of access to information; demonstrating how an institution will address adult learners' issues and interests; and, convincing prospects that they will achieve their goals by completing their education at this institution.

Introduction

Adults make up nearly half of the participants in formal learning (Creighton & Hudson, 2002), and the numbers are expected to continue to increase. Increased adult participation in higher education may be due in part to economic forces affecting the workplace. Globalization, changing technology, and profitability demands affect the workforce (O'Toole & Lawler, 2006). Often, employers determine that the most effective way to reduce costs and improve profitability is to reduce their workforce. Unemployed workers seek jobs with other employers, upgrade their skills to improve their competitiveness, or choose a new career that requires additional education.

Adult learners who decide to further their education must search for an institution that meets their specific needs (Broekemier, 2002; Brown 2004). Brown (2004) found that more than half used Web sites to find information about their universities' programs of study. Kittle and Ciba (2001) found that between 1997 and 2001, recruitment of students by colleges and universities through the use of Web sites, increased from 40% to 100%.

Adult learners typically face multiple issues when deciding to continue their education by attending formal college and university programs. Stein, Wanstreet, and Trinko (2006) found that six variables interact to explain 22% of the observed variance in adult students' decision to enroll in a workforce development program. Incorporating these variables in Web marketing may help adults with their decision-making process.

Purpose of Study

The purpose of this study is to analyze Web site marketing content to ascertain how colleges and universities match their messages to the needs of adult learners as determined from the participation literature. The project is designed to answer the following research question: What are the Web site messages used by colleges and universities that are specifically intended to persuade adult learners to enroll?

Method and Procedure

A quantitative content analysis of Web pages from 24 colleges and universities in Central Ohio was used to determine frequencies of messages to prospective adult learners. The researchers determined the nine counties to be included in the study as those identified by the Ohio Department of Development as the Central Ohio Region. Utilizing the listings and maps of colleges and universities from the Ohio Board of Regents and the online Yellow Pages, the researchers identified 24 accredited, degree-granting institutions of higher education in Central Ohio. The 24 institutions consisted of four public and 14 independent colleges and universities (as defined by the Ohio Board of Regents) and six others from the online Yellow Pages that were not listed in either category by the Board.

A coding procedure and template were developed and adopted for this study. After training, coders worked independently. Each coder accessed the home page Web site of each institution included in the study. Each home page Web site of each institution was scanned for references to adult learning, including continuing education, adult education, or comparable references targeting adults. If the home page contained a link to information for adult learners, then the coder accessed that link and coded the resulting Web page as the adult education landing page. If the home page contained no reference to adult learners in either text or photographs, then the coder conducted a search of the Web site using the home page search facility and the terms "adult," "adult education," and "degree completion" in that order. Any landing pages accessed as a result of the search that included information about degree programs were coded as the adult education landing page. Table 1 contains the definitions of the data units used in this study.

Table 1
Data units

Unit Type	Unit Description
Sampling unit	Home page
	Adult education landing page
Meaning unit	Statements (include subject (inferred or implied) and predicate
	Photographs
	Headlines (do not have to be statements)
	Links
	Slogans
Recording unit	Marketing messages identified on the coding template
Analysis unit	Frequency of marketing messages tailed to adults

Reliability testing on the Web home pages was conducted using Krippendorff's (2004) alpha (α). Interrater reliability among two coders working independently was $\alpha = .47$. A minimum level of 80% is the theoretical standard for a content analysis study to be considered reliable (Riffe, Lacy, & Fico, 2005). Garrison, Cleveland-Innes, Koole, and Kappelman (2006)

point out that a complex coding scheme, such as was used in this study, may have a negative effect on reliability. They suggest that negotiated coding, in which raters discuss and debate interpretations to determine whether they can come to an agreement, may be useful in exploratory research, such as this study. Another way to potentially increase interrater reliability would be to print copies of all Web pages to reduce inaccuracies resulting from Flash technology that regularly changes the Web page content.

Web site messages were analyzed according to the following descriptive categories from Stein et al. (2006): (a) possibilities for intellectual, personal, and career opportunities; (b) institutional support; (c) synchronizing learning and earning; (d) reflective learner; and (e) match with an academic reputation.

Instrument

Researchers used a coding template developed in Excel Spreadsheet to record, tabulate, and analyze Web site observations of nine message evaluation components. Table 2 shows the descriptive criteria used to identify and evaluate Web site messages in five of the nine components. Other components were evaluated by determining whether adult learners were identified in Web site text and photographs, whether the Web site text connected the idea of learning to feelings, and whether the Web site text identified the likely impact on adult issues as a result of degree completion.

Table 2

Message categories and descriptive criteria

Categories	Descriptive Criteria
Possibilities for intellectual, personal, and career opportunities	I think I will be able to finish the program.
	Furthering my education suits my image of myself as a professional.
	My career opportunities will increase.
	The program will challenge my intellectual ability.
	I think participation would be personally satisfying.
	The program will improve my mastery of content.
	Getting a degree will fulfill a personal obligation.
	I think I can attend classes regularly.
	The courses are interesting.
	The available courses are useful and practical.
	Even with all of my other commitments to my family, community, and employer, I have the time to devote to this.
	I enjoy studying.
Institutional support	The amount of time required to finish the course is reasonable.
	Courses are offered at a convenient location.
	Other students like me are in the program.
	The institution has technology support readily available.
	The process to enroll is relatively easy.
	The institution has a library with convenient hours.
	The institution will accommodate special needs I may have.
Synchronizing learning and earning	My employer provides assistance financially and with time off to attend class.
	My boss, co-workers, and friends encourage my participation.
Reflective learner	I have confidence in my learning abilities and will be successful in

	school.
Match with an	The program will give me a recognizable credential.
academic reputation	The credentialing program has a good reputation.

Findings

Table 3 presents a summary of the results for the nine components included in this study. The data show the number of institutions that target specific enrollment messages to adults on their home pages.

Table 3
Number of Institutions That Target Enrollment Messages to Prospective Adult Learners

Nature of Message	Number of Institutions	Percentage of Institutions
1. Possibilities for Intellectual, Personal, and Career Opportunities	9	37.5%
2. Institutional Support	7	29.2%
3. Synchronizing Learning and Earning	1	4.2%
4. Reflective Learner	0	0%
5. Match with an Academic Reputation	3	12.5%
6. Adult Learners Identified in Text	8	33.3%
7. Adult Learners Identified in Photographs	14	58.3%
8. Text Connects the Idea of Learning to Feelings	4	16.7%
9. Text Identifies the Likely Impact on Adult Issues as a Result of Degree Completion	2	8.3%

The analysis of home pages from 24 institutions' Web sites indicated that the most frequent adult learner-oriented college and university Web site messages contained themes related to possibilities for intellectual, personal, and career opportunities (37.5%), and to institutional support of adult learners (29.2%). However, only four institutions' Web site messages contained text that connected learning to feelings, and only two institutions identified any likely impact of degree completion on adult issues. In addition, eight institutions mentioned adult learners, and two institutions depicted adult learners in photographs on their Web sites.

Conclusions and Implications for Practice

College and university Web sites are used for two distinct yet related purposes: as a repository for information and a portal for accessing it, and as a marketing tool. This study suggests that as a tool for marketing colleges and universities to prospective adult learners, scarce attention is being given to the adult learner demographic. Institutions' Web sites generally do not contain marketing messages that appeal to adults, or clear links to information relevant to the needs of adult learners and the issues they face in pursuing their educational goals. Institutions are not meeting the needs of adult learners making decisions about their educational futures. Web pages are out of sync with what the literature suggests are needs of adult learners.

Messages directed to prospective adult learners are primarily cognitive (i.e., information about career opportunities, institutional support, and academic reputation), with little or no use of messages that appeal to emotions or attitudes (connecting learning to feelings, likely impact of education on adult issues). While more than half of the institutions analyzed include

photographs on their Web sites that depict adult learners, only one-third of the institutions mentioned adult learners in their Web site text.

Marketing efforts aimed at adult learners should be designed to appeal to their interests by demonstrating a welcoming presence through textual content, visual displays, and ease of access to information that addresses relevant needs and issues. Messages should demonstrate how an institution will address relevant issues and interests, and convince prospects that they will achieve their goals by completing their education at this institution. More than one third of the institution Web sites reviewed in this study included messages that address the possibilities for adult learners to enhance their opportunities, and nearly one-third mentioned the support services available to adult learners. However, far fewer Web sites included messages that addressed financial support, encouraging success, promoting academic reputation, connecting with emotions, or impacting adult issues through education. Cognitive and affective messages should be reflected in Web site marketing to aid prospective learners' decision-making.

In addition, accessibility of Web site information is essential for adult learners as for any audience. Information for adult learners should be included on the institution home page or easily accessible with a clearly labeled hyperlink. If a prospective adult learner cannot readily and easily locate relevant information needed to help meet her/his goals, then the learner is likely to assume the information sought does not exist and will decide to search a different institution's Web site. Prospective learners who view an institution's Web site should be able to conclude that their needs will be met by the institution.

Broekemier (2002), Brown (2004), and Stein et al. (2006) suggest that adults make decisions about pursuing their educational goals based on their perceptions of the likelihood that their needs will be met and their issues addressed. College and university administrators who wish to compete for the enrollments of adult learners may want to appeal to them in ways that will persuade them that the institution can and will help them achieve their educational goals. The findings of this study suggest that institutions can improve the use of their Web sites as marketing tools for adult learners by designing Web site messages that appeal to the needs of adult learners and the issues they may face when deciding to continue their education. Administrators should review their institution's Internet presence as depicted by their Web site's design and content to ensure messages are aligned with the interests of adult learners.

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Exploring Definitional Aspects of Office Politics through a Comparison of Popular Press Books

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Abstract

This paper reveals findings from a thorough comparison of ten randomly selected popular press books on office politics in response to what office politics is called, how it is defined, what the competence at navigating office politics is called, and what the characteristics of the skilled politician might be. This project is part of a much larger systematic study to enhance understanding of office politics. Deep comprehension of the complexity of this phenomenon will point to specific competencies and skill sets to be included in effective teaching for positive political practice. Formative findings suggest that the nomenclature surrounding office politics remains amorphous and either missing or indirect; and the identification of competencies and skill sets required for navigating office politics are mostly intertwined with voluminous hints, guides, and tips for what it takes to achieve career survival or success. A rich implications section for the scholarship and practice of professionals assisting with the development of political competence is included.

Introduction

Political savvy is a complex set of skills demonstrated by those who successfully navigate office politics in the workplace. Prominent thinkers (DeLuca, 1999; Reardon, 2002; McIntyre, 2005; Gilley, 2006) concur that individuals must leverage power and influence to positively affect decision-making when perceptions of power inequity and limited resources exist. According to Truty and Purlee (2007), "in the U.S. workplace…political savvy is a critical competence for employability, performance of one's job, promotion to a different job, and overall career success" (p. 146).

Structured consciousness-raising about office politics and ways for developing political savvy remain elusive to many who are not among the managerial or leadership ranks or who do not frequent elite universities (Truty and Purlee, 2007). Truty (2006) argued that given its importance for organizational leaders and their subordinates, access to awareness and development of political skill ought to be systematically taught to high school and higher education students. Truty and Purlee (2007) described an example of how such a course was designed for, and delivered to, undergraduate students in an urban Midwestern university. Attempting to select a textbook for the course, Truty found no source that pulls together, in one place, an analysis of the content, similarities, differences, themes, and how they are discussed across popular press books on this subject. Thus, we have launched a larger systematic analysis of all book titles with *office politics* as a subject keyword according to the Library of Congress. The search resulted in 178 titles. Nine were eliminated because they were written in a language other than English. We were left with 169 titles from which to choose. Each of these works has *office politics* in common as a keyword in the subject. However, 34 other keywords are also represented by these works. Each of these 34 keywords has been attributed to at least three sources. Using www.randomgenerator.org, we randomly selected a proportionate number of books from all of these keywords, *office politics* included, resulting in 31 titles to compose the

data pool for our larger study. We developed some questions that apply to all of the titles, and we are allowing the rest of the content to thematically emerge. We are coding with N-Vivo (particularly effective with content or textual analysis and grounded theory approaches) and applying the constant comparative method of analysis according to Glaser and Strauss (1967).

We created a space on www.myhuddle.com to share documents between us, we meet bi-weekly, and we discuss electronically in-between face-to-face sessions about what we are finding and how we are interpreting it. For purposes of this paper, we are prepared to discuss our analysis of one-third of the titles on our list, or 10 books; and we focus on how some popular press titles define office politics, what they call it, what the political competence is called, and what political competence looks like. We believe that by understanding these things, practitioners will be better poised to select texts and content when teaching for political competence.

Toward a Definition of Office Politics

What the Phenomenon Is Called
Office politics is named inconsistently--if at all--in these popular press books. Rosner (1998), Embree and Shapiro (2004), and Tullier (2005) stop short of explicitly naming office politics. Choate (1989, p. 3) and Blitzer (1994, Tip 24) refer to "corporate politics" instead, leaving the reader to question whether or not corporate politics and office politics are the same phenomenon. Butcher and Clarke (2008) utilize a number of terms that the enlightened reader could understand as office politics. *Politics* or *politician* is common across these terms. For example, the authors refer to "constructive politics" (p. 13); "negative politics" (p. 44); and "legitimate politics and their less acceptable counterpart" (pp. 50-51). Others, including Rosner (1998), Haass and Haass (1999), Herbold (2004), Tullier (2005), and Hoover (2004) do not mention office politics but focus on what appear to be selected aspects of office politics, depending on the authors' purposes for writing the books and their intended audiences. For example, Rosner speaks to coping with, and overcoming, a negative work experience: "Are you one of the working wounded…I'm not talking about disgruntled postal workers here; I'm talking about the other kind of workplace 'bullet' that can wound your heart, your mind, and your career" (p. 1); Haass and Haass focus on behaviors that make workers "effective" (p. xv) across workplace contexts; Herbold addresses a specific "infectious condition" (p. 3) in the workplace. He calls this condition the *Fiefdom Syndrome*: "The fiefdom syndrome stems from the inclination of managers and employees to become fixed on their own activities, their own careers, their own territory or turf to the detriment of those around them" (pp. 3-4); Tullier presents specific advice to individuals who are job searching; and Hoover primarily addresses how to manage up, especially when working with a difficult or "idiot" boss (p.1). In these latter works, the reader would recognize the connections with office politics only if he or she were already familiar with some typical behaviors associated with them. Only Benton (1992) explicitly names office politics in her work. Thus, the educator in search of popular press books about office politics would find that in choosing these particular works, he or she could not be certain that they are discussing the phenomenon in question. The only "real" indicator is the Library of Congress assignment of *office politics* as a subject keyword because this nomenclature does not even appear in the titles of these books. It is possible that testimonials located in the book, on the cover, or on the jacket could provide additional clues.

How It Is Defined

At times, office politics is defined metaphorically. Choate (1989) calls "corporate politics" "a game" (p. 3). Butcher and Clarke (2008) define "constructive politics" as "the [logical process] by which diverse interests and stakeholders may be reconciled in organizations…." (pp. 155-156). They claim that "[Constructive political activity] is very different to its negative counterpart in several fundamental ways….Compared with the obvious manoeuvring driven by pure self-interest, constructive political activity is far more skilful" (p. 45). Thus far in our work, we have been unable to find a common definition for office politics. Therefore, it is no surprise that if the concept is not explicitly and consistently named, a clear definition remains elusive. One is still uncertain about whether or not a particular title is as inclusive as it needs to be, if it is indeed about office politics, and if the content included in the course design, if pulled from many of these works, represents a specific aspect of office politics/political competence without addressing other important considerations.

What Competence at Navigating Office Politics Is Called

Many authors do not directly name the competence demonstrated by those who are skilled at navigating office politics. Instead, they refer to "office smarts" (Blitzer, 1994, Title Page) or developing a "political mindset" (Butcher and Clarke, 2008, p. 29), for example. Butcher and Clarke also refer to "political fluency" (p. 45) and "political competence" (p. 50); and Hoover (2004) references "political shrewdness" (p. 166). Other authors attribute labels to those who clearly are skilled at acting effectively to attain their personal and/or professional objectives. Thus, Butcher and Clarke (2008) suggest that a political mindset drives "activity patterns" of the "constructive politician" (p. 81); politically capable managers" (p. 22); "politically effective manager" (p. 79); "the capable politician" (p. 80); and "skilful politicians" (p. 86), to name a few. Some authors stop short of concisely naming this kind of person, choosing to use descriptive phrases instead. The reader must accurately interpret the intent of the authors in this case by thoroughly reading their texts for understanding. For example, careful reading of Choate's (1989) book suggests that those who demonstrate political skill may be those who have the ability to "survive working in corporate" (p. 3). Embree and Shapiro (2004), similar to Choate, believe that understanding the visible and behind-the-scenes workings of corporate life will lead to career survival/satisfaction/tolerance/success within a corporate setting. For them, perhaps the competent person is an "expert" on corporate life: "Hopefully this book turned you into an expert on everything Corporate" (p. 199). Or maybe the politically competent individual is the worker who successfully finds ways to enhance and demonstrate his or her "promotion potential":

> Your Promotion Potential is a variable that can change by the hour, week to week, or month to month, and depends on every aspect of your Corporate performance. By dressing right, showing up on time, and hanging with the right people, your bosses will take notice of you and the promotion will come faster (p. 16).

With different terminology for naming the politically competent person, it is left to the reader's interpretation about what the person skilled at office politics does or looks like. After wide reading on office politics and putting two and two together with one's own lived experiences and observations, the reader can intuit the authors' intent; but the content of an instructional intervention for developing political competence in the workplace remains variable and amorphous at best.

What the Competence in Practice Looks Like
 It would appear that these popular press books, with their overarching emphasis on giving guidelines, tips, or advice, would be a perfect place to find information on what to include in a course on developing political competence in the workplace. Indeed, advice is plentiful among these sources; but if it weren't for the LOC's cataloguing of these books with *office politics* as a keyword in the subject, the reader would find it challenging to definitively know that the advice given and description of competence offered refer to the politically competent person. It is often necessary to glean this competence from behavioral advice that is provided rather than a description of competent behavior. Nevertheless, having done wide reading on the topic of political skill and office politics beyond these ten titles, we feel confident in our interpretation that the skill sets described in these titles are at least components of what constitutes political skill. Our present understanding about political competence (and, yes, we are aware that we, too, are using varied nomenclature) is that it is composed of a cluster of attitudes and skill sets as they are demonstrated in performance and the way in which one constructs a professional image; and authors in our sample sometimes discussed traits and mindsets of the competent person and/or skill sets involved in performing specific activities for professional image construction.
Our attempt to analytically extract the knowledge, attitudes, and skills of the politically competent person from these popular press books yielded three broad categories: traits and "mindsets" (Butcher and Clarke, 2008, p. 26), "activity patterns" (Butcher and Clarke, 2008, p. 81), and activities. Traits and mindsets appear to be foundational to politically competent behavior, with activity patterns and activities flowing directly from there. *Traits and mindsets* generally completes the stem, the politically competent person has…. or is…. know that….or believes that…. This includes, for example, overarching dispositional, cognitive, or affective qualities, such as *"presence", "performance", and "emotional strength"* (Benton, 1992, p. 3), as well as perspectives or ways of viewing the phenomenon; *Activity patterns* refers to generalized behaviors or activities. It responds to the sentence stem, the politically competent individual does…; and *Activities* refers to specific situations and workplace topics that hold implications for how one is perceived by the person one wishes to influence and how that perception bears upon whether or not one's personal or professional goals will be facilitated/attained. This list tends to be lengthy. Suffice it to say for now that it includes behavioral details on how to sit, shake hands, hug, and tone of voice (Benton, 1992), for example. At times, such details are reminiscent of business etiquette (Benton, 1992; Blitzer, 1994). Authors including Choate (1989) and Embree and Shapiro (2004) devote much of their work to discussing what to do/how to behave in specific workplace situations so as to maintain a sense of control and agency in one's own corporate work life. Such authors frequently write from a worker's perspective instead of from a managerial or executive point of view. Thus, they discuss the importance of developing self-reliance and initiative to obtain things they deem important. *Activities,* then*,* tends to be procedural and grounded in workplace situations that most people would agree are potentially conflicting or contested and/or otherwise important for impression management. Multiple authors discuss similar situations, such as understanding and working effectively with different types of people, especially one's boss; constructing a resume; asking for a raise; demonstrating appropriate professional attire; getting fired, laid off, or otherwise leaving the organization; sex and romance in the workplace; and so on.

Implications for Scholarship and Practice

A plethora of implications for scholarship and practice emerged from our analysis so far. In a mission to define office politics through popular press books, we failed to find a clear, singular definition for guidance. It is a concern that something that is not clearly defined can be destructive. Hoover suggests that the potential damage imposed by office politics is comparable to "being shot" (Hoover, 2004). Perhaps a thoughtful concept analysis could provide some enlightenment.

The knowledge, attitudes, and skills that compose political competence are being taught to students and workers at all organizational levels; however, we believe that they tend to stop short of being explicitly connected with office politics and the political competence required for successfully negotiating them. By naming these phenomena when teaching the skill sets that they encompass, educators could help the learners to situate what they are learning within their own lived experiences rather than view the instruction as isolated topics devoid of relevant and holistic contextual properties.

Of particular use to the learning professional is guidance for the selection of materials that he or she will require the students to read on office politics and political competence. The various perspectives in these popular press books suggest that knowing the author, the purpose, the intended audience, and how that perspective came to be are of paramount importance for accurate interpretation of the message and overall inclusiveness of content. For optimal effectiveness in teaching this topic, we believe that the educator must read widely and thoroughly to select the most appropriate text and reading materials for the situation, consciously choose one book over another, and be able to teach the fullness and complexity of office politics and political competence in the workplace.

In the books we have analyzed thus far, very few—if any--visible and invisible social, psychological, economic, physical, and other workers' differences are thoroughly or explicitly addressed. For example, Benton (1992), Choate (1989), and Embree and Shapiro (2004) talk about gender differences as they apply to only a few political situations, such as sitting properly and dressing professionally; and Embree and Shapiro briefly mention age as a discriminating factor in the workplace. Some of the titles in our data pool include explicit caveats about cross-cultural considerations or globalization as they impact political behavior. None of the books address race, ethnicity, and less visible or invisible differences and how those impact full comprehension and practice of office politics and political competence as phenomena in the workplace. The educator might then look to the scholarly literature for articles that discuss such differences to supplement the chosen popular press book.

Critical questions need to be asked concerning the "of course-ness" of office politics and political behaviors for addressing them/that compose them. For example, Butcher and Clarke discuss stealth as a competence/tool for behaving politically; but *ought* there be stealth and lobbying in organizations? How/why did such tactics originate? What might be some alternative ways of behaving?

Finally, the competence components that emerged suggest that political skill requires continuous learning, including formal and informal learning, experiential learning, and self-directed learning. Self-directedness and mastery of learning-how-to-learn skills appear to be assumed, although they may not be characteristic of all learners. Learning how to learn skills must be included in instruction for political competence and be explicitly connected to the phenomenon of office politics.

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Where Moses, Jesus, Mary, Marx, and Freire Share Rice and Fish at the Table: Post-Colonial Christians, Theology of Struggle, and National Liberation in the Philippines

Rey Ty

Abstract

Using historical approach and personal biography, this paper investigates the role of religion in Philippine politics. In their struggle for national and social liberation in the Philippines, Filipino Marxists, Christians, and nationalist educators work in coalition with the broad masses of the people to educate and work for cooperation, mutual care, justice and peace.

Introduction

While most peoples of Asia waged their struggles for national independence in the mid-1940s, Filipinos waged their war for national independence as early as 1896. A revolution under the National Democratic Front (NDF) continues today, of which the Christians for National Liberation (CNL) is a member organization. There is a need to give a fresh look at the revolutionary struggle and the cultural forces—specifically religious—working behind it. Oftentimes, religion is not studied insofar as it is linked to the realm of politics, the Philippines not excepting. In the case of the Philippines, religion was an integral part of and played a pivotal role in the Philippine revolutionary struggles. However, not much attention has been given to religion, as there is a dearth of literature dealing with the role of religion in politics. This paper assesses the role that religion played in the one hundred years of Philippine conservation, reform, and revolution.

Research Problem. People acting in different historically and socially determined contexts learn and negotiate the meaning and purpose of religion, as part of their cultural values in their social and political life. There are several problems related to the question of religion. One, a metaphorical wall is assumed to separate religion and politics in the Western world, especially in the U.S. But that is not always the case in actual practice in many parts of the world. Two, Marx criticized religion as the opiate of the masses. But in some societies in different historical times, religion can play a liberating role. Three, religion is often wrongly treated as a monolithic entity. Four, vulgar materialists regard religion as nothing but backward, superstitious, and objective idealist in philosophical terms. However, there is the phenomenon of the grassroots religious groups, especially on the ideological left, which defy all these previously revered assumptions (Sison, 2008). Oftentimes, when we talk about religion, we are really referring to the religious right. There is not much research on the religious left. Hence, religion in all its ideological diversity needs further analysis and exposition. Investigating the role of religion in social change in the Philippines, this paper aims to achieve the following: to identify the various roles that religion play in Philippine history and society; to situate the multiple religious actors in the Philippine context across a continuum; and, to develop a taxonomy that classifies the different roles that religion plays in society.

Research Questions. This research asks the following questions: (1) What are the different roles of religion in the Philippine historical, social, and political context?; (2) What is the role of the so-called Theology of Struggle in popular and community education?; and, (3) How do Christian popular educators in general and community organizers in particular advance national and social liberation in the Philippines?

Importance of the Study. This study has implications for adult education in the context of popular education in the grassroots community setting, especially for active church people who seek to advance progressive agenda for social change. Literatures surveyed for this study include publications on post-colonialism, national liberation, Latin American theology of liberation, Korean *minjung* theology, Philippine theology of struggle, and social change.   In general, this paper is epistemologically based on critical theory at its core. Specifically, however, the theories that steer the direction of this research are social-structural analysis and progressive post-structuralism. By comparing the different treatises of well-established seminal works, the most important term, religion, which guides this study, is defined and discussed in the literature review.

"Die religion ... ist das opium des volkes :" Theoretical Framework and Literature Survey. Religion is a social and historical phenomenon that links reflection of reality in unverifiable ideas and the psychology and behavior that correspond to it. The literature on religion is divided between the idealist theists and the materialist atheists. Moreover, there are two sources of literature which critique religion: legal provisions dealing with religion and Marxist critique. The Philippine Constitution (1987), just like the U.S. Constitution, asserted that there is a wall of separation between the Church and the State. The mechanical materialist Feuerbach indicated that humans created god in their own image and not the other way around. Similarly, Engels (1959, p. 435) described religion as part of false consciousness and contended that "religion is the fantastic reflection in human mind of those external forces which control their daily life…" Engels (1959) was opposed to anarchistically outlawing religion. He advocated patient work with the proletariat: only class struggle of the proletariat can draw the working people into conscious revolutionary social practice that will free the oppressed from the yoke of religion. The dialectical historical materialist Marx stated in his Jewish Question (1964) that primitive people did not understand natural forces to which they ascribed supernatural powers. In feudal societies, religion provided the needs of the people; under capitalism, the secular state is separate from religion and makes laws to give stability to civil society (Marx, 1964). He noted that, under capitalism, money became the new god under which all other gods are subsumed. While the people are politically and spiritually free in a secular state under capitalism, they are still humanly constrained on freedom due to economic inequality. Marx added that, later, in class societies, the ruling class use religion to maintain their privilege and the oppressed classes to fine solace in their miserable lives, hoping for miracles or rewards in the afterlife, which leads them to an alienated life. In his Critique of Hegel's Philosophy of Right, Marx (1964) noted: "Religious distress is…the expression of real distress and the protest among real distress. Religion is the sigh of the oppressed creature, the heart of a heartless world, just as it is the spirit of a spiritless situation. It is the opium of the people. The abolition of religion as the illusory happiness of the people is required for their real happiness. The demand to give up the illusion about its condition is the demand to give up a condition which needs illusions." Hence, Marx saw religion as promoting humility, capitulation to predestation, and resignation to fate; therefore, it is detrimental to social progress. Thus, religion per se is not the problem but a symptom of the problem. For people to be truly happy, they have to give up religion which only provides illusory happiness. Concurring with Marx and Engels, Lenin (1965, p. 86) stated: "Unity in this really revolutionary struggle of the oppressed class for the creation of a paradise on earth is more important to us than unity of proletarian opinion on paradise in heaven." Marx, Engels, and Lenin did not incite to wage a political struggle to eliminate religion but to "explain the source of…religion…in a materialist way…, linked up with the concrete practice of the class

movement, which aims at eliminating the social roots of religion" (Lenin, 1973, p. 405). Freire was one author who combined Marxism, nationalism, and Christianity in his educational theory. This paper argues that religion plays a whole spectrum of roles in society.

Research Methods. Informed by critical theory, this qualitative research uses the various tools of verification and falsifiability to cause a paradigm shift (Kuhn, 1962; Lakatos; Popper, 2002) in understanding the role of religion in society. This study is inductive and uses the case study research design, scrutinizing the roles of certain religious personalities and groups in the Philippines across various historical moments in bringing about social change. In the grounded theory tradition of inquiry, this research uses sociological insights in its aim to develop a theory of the role of religion in post-colonial societies. Research methods employed include historical analysis, personal life history and social biography, field visits, non-participant and participant observation, archival research, and document analysis. The themes are generated and coded, based on the research data.

Findings

Roles of Religion in the Philippine Historical, Social, and Political Contexts

Spanish Cross against Folk Religion and Islam. Before the Spanish conquest, the indigenous peoples in what is now called "the Philippines" were either (1) practicing indigenous religions or (2) converted to Islam as a result of contacts with Muslim traders from West Asia and South Asia. During the pre-colonial times, heterosexuals and homosexuals had their rightful place in society. The *Babaylan*, also known as *Catalonan*, played a role more important that that of the *datu* or tribal chief. The *Babaylans* provided the datu with advice on matters beyond human understanding. As documented in the 1738 Chronicle of Fray Juan Franciso de San Antonio, the hombres *maricones* (effeminate men), as the Spaniards call them, served as the priests to a hermaphrodite god of the lowland Tagalogs. The Spaniards derogatorily stereotyped the indigenous peoples who are adherents of folk religions as headhunters; and Muslims, infidels or *Moros* (Moors). The Spaniards baptized the colonized inhabitants en masse as Christians.

Masonry and Revolution. Many of the revolutionaries involved in the propaganda movement and the struggle against the Spanish Crown and Cross were masons. The masonry provided the model of recruitment, organization, and procedures of the revolutionary *Katipunan* movement. Aside from being masons, many of the revolutionaries believed in the power and use of the *anting-anting* (amulets) that warded off dangers that threaten their lives and limbs.

The Church in Philippine Political History. Church involvement in Philippine politics can be divided into three phases. During the first phase (1565-1760), Spain implanted Roman Catholicism in the colony. The Augustinians, Franciscans, Dominicans, Jesuits, and the Recollects came, divided, and administered the archipelago into territories. Serving as the instruments of the Spanish Crown, the friars had political control over the islands. During the second phase (1768-1897), there emerged an intensification of the debate about the secularization of parishes (1768-1872), the expulsion of Jesuits (1768-69), the decrease in Spanish secular priest, the political struggle between Filipino secular clergy and the Spanish friars, and the political execution of three Filipino priests. During the third phase (1898-1960), the Spanish friars represented Spanish colonialism and feudalism. Struggles for reform and revolution were pro-religion and pro-Christianity but anti-Roman Catholic and anti-cleric. The Philippine Independent Church (PIC) was established during the Philippine Revolution. The politically active *Colorum* movement was born. Non-Spanish European and U.S. missionaries arrived to compete with the Spanish Catholic friars. At the same time, Protestant Christian missionaries arrived.

Founder of the Philippine Revolution. Andres Bonifacio got involved in the Philippine revolution through a religious inspiration. During the Holy Week of 1895, he hiked to Mount Tapusi to search for the cave of the mythical Bernardo Carpio, who is the Filipino equivalent of Hercules. Philippine mythology (Carpio), Christianity (Holy Week), and politics (revolution) converged. Upon his return to Manila, Bonifacio founded the clandestine revolutionary Katipunan movement.

The Jesuits, Reform, and Anti-Communism. On separate occasions, through the Spanish Father Francisco Foradada and Father Joaqun Villalonga, the Society of Jesuits, also known as the Jesuits, tried to bribe Gregorio Aglipay, the founder of the Philippine Independent Church to sign a document proving his allegiance to the Roman Catholic Church, which he firmly rejected. Throughout the course of Philippine history, the Jesuits have been playing a role in an activist anti-communist reformism by seeting up such organizations as the Federation of Free Farmers.

Martial Law. During the period of Martial Law in 1972, the Marcos dictatorship used many millenarian religious fanatic groups to terrorize and annihilate political dissidents in the countryside. Members of the Tadtads (Choppers), Pulahan (the Red Ones), Greenan (the Green Ones), and others were religious fanatics who believed in the use of fasting, prayers, and amulets to gain supernatural strength to fight against communism. Millenarian religious fanatics hacked to death and slivered to pieces the Mindanao-based Italian parish priest, Father Tulio Favali as well as ate his brains. There are many other millenarian groups which under the direction and training of the security forces of the Marcos dictatorship have committed untold political killings in the rural areas and in the hinterlands.

Role of Theology of Struggle in Popular and Community Education

Christians for National and Social Liberation. As a response to the atrocities, political arrests, detention, involuntary disappearances, and torture committed during the Martial Law regime, the mainstream Protestant Churches and a segment of the Roman Catholic Church decided to minister to the burgeoning community of political prisoners. They provided direct services to them, such as medical treatment and free legal assistance. They also provided other services, such as income-generating projects, rehabilitation, and assistance to the families of political prisoners and the disappeared. Church people played a crucial role in ensuring the safety and security of political prisoners. They also organized education programs for church people nationwide in all the major island groups. I was involved in the anti-dictatorship struggle both inside and outside the Philippines. As the Asian regional coordinator of Amnesty International Berkeley and as a volunteer researcher for Asia and French-English interpreter and translator of Amnesty International, International French Secretariat, I was already involved in anti-dictatorship actions in Berkeley, California (1981-83) and Paris, France (1983-85). I also helped translate and interpret the anti-dictatorship speeches of Filipinos and Filipino refugees with whom I traveled all over France. I returned to the Philippines in 1985 to go up the mountains and down to the villages in order to understand the social realities. Peasant villagers and church workers warmly welcomed and housed me wherever I traveled to learn from the people, facilitate popular education workshops, or join and conduct fact-finding missions. I was a volunteer of the Ecumenical Partnerships for International Concerns (EPIC) which brought me to fact-finding missions to investigate human rights violations all over the Philippines. In one of the trips to Mindanao, I met a Protestant church organizer who brought me to the Protestant fold. Thereafter, I was actively engaged in facilitating popular education courses on international

human rights and international humanitarian principles in most major islands of the Philippines. Aside from the Program Unit on Human Rights of the National Council of Churches of the Philippines (NCCP), the Program Unit on International Relations of NCCP also invited me to facilitate popular education courses on international relations. Later, the Task Force Detainees of the Philippines (TFDP), set up by the Association of Major Religious Superiors of the Philippines (AMRSP), also recruited me to help them launch popular education courses on human rights and humanitarian principles all over the archipelago.

The Underground Church. The early church was an underground church in Rome. Similarly in the Philippines, many church people—pastors, nuns, priests, and seminarians—have formed a clandestine church-based revolutionary movement called Christians for National Liberation (CNL). Marxist reflections on the Church moved from treating the Church as a monolithic feudal institution which reflects its landlord interests to explaining the rise of a segment of the Church into oppositionist politics (Bolasco, 1994). The Church speaks with many voices. Philippine politics includes the phenomenon of having church people committed to the national democratic revolution (CNL, 2008; Jalandoni, 2008). Activist Christians work with Muslims and indigenous peoples too. Along with others, a former priest and a former nun run the international office of the NDF. Many priests are directly involved in the armed revolution.

Role of Christian Popular Educators and Community Organizers in Advancing National and Social Liberation

Though raised in a Buddhist, Taoist, Confucian, and Roman Catholic family, I am not at all a religious person. Nevertheless, church people asked me to work with them in our struggle for democracy and against a common enemy: the Marcos dictatorship. I first encountered Freire's action-reflection-action schema in a hilltop seminary where I facilitated human rights popular education workshops for church people. Filipino Christians give a liberatory message of Moses' exodus and a feminist interpretation of the pivotal role of two Marys in the life of Jesus—his mother and Mary Magdalene. Aside from Catholics and Protestants inviting me to engage in popular education, some underground church people invited me to study together. They include wife of the CNL founder (who had already asked for a papal dispensation), a Dutch priest and an Irish priest. Among others, we studied together Marx, Engels, and Lenin. Church people and the underground movement engage in popular education to advance national and social liberation. Metaphorically, Moses, Jesus, Mary, Marx, and Freire indeed broke bread here in the Philippine revolutionary context.

Conclusion

Summary. This research has the following major findings. One, people in the religious sector who are involved in politics spread across the whole ideological spectrum from pre-colonial to colonial and post-colonial periods. Two, they are involved in multiple roles: suppressing the rights of the people, supporting the status quo, as well as liberating the people from oppression and tyranny. They belong to the religious right, center, and the left. Three, contrary to the stereotypical view, religion can either be an "opiate of the masses" or liberator of the masses, depending on the role that these religious actors play in society.

Contributions and Implications of the Study. This study contributes to the understanding of the role of religion in social change and the production of new knowledge, as it does not treat religion as a monolithic essentialistic entity, but, viewed from post-structuralism, as an entity with pluralistic interpretations and uses in social analysis and social action. Hence, in terms of implications to both practice and theory, both practitioners and researchers will benefit from this

study, as the "religion left" is practiced in a different light in post-colonial societies. This study challenges the preconceived ideas about the role of religion in society, especially in the West.

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Gender, Culture, and Religion in Asia, Africa, and Latin America: Marginalization, Popular Education, and Empowerment of Women

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Abstract
This paper investigated the role of women in social change in the Philippines, Mali, and Brazil from the pre-colonial to the colonial and post-colonial times. The authors are guided by the critical, feminist, and post-colonial perspectives. Women have been subjected to discrimination on the basis of gender roles, patriarchal culture, and male interpretation of Christianity and Islam. Instead of accepting their low social status, many women join social movements where they learn to struggle for their empowerment. This paper contributes to the literature by mainstreaming women's experiences from three continents of the Global South.

Introduction

Research Problem. Discrimination and powerlessness afflict women in poor countries in Asia, Africa, and Latin America. Backward cultural beliefs and religious interpretations relegate women to the household.   This collaborative research investigates how the dominant culture, including religion, suppress women's right and how the use of human agency and women's voices to reinterpret culture and religion liberate women in the economic, political, and cultural spheres in post-colonial societies in the Global South.

Research Questions. The research questions of this paper are the following: How does the dominant culture affect women's role in society in Asia, Africa, and Latin America? How do non-formal adult educators in social movements reinterpret culture and religion that favor advancing women's interests in society? Through their collective participation and transformative learning in women's organizations, how do women negotiate and create new cultural meanings that subvert the dominant views and thereby empower them?

Importance of the Research to the Practice of Adult and Community Education. This research is important as it investigates the essence of women adult learners' lived experiences based upon how they participate in meaning making and the construction of a new social reality that includes and respects women's rights. Non-government organizations are the learning sites for these adult women learners.

Critical, Feminist and Postcolonial Perspectives. This paper is informed by several perspectives. A contemporary theory on culture and development argues that culture keeps women oppressed by giving more power to men (Sarr, 1991). Hence, there is a need to deconstruct culture in order to advance women's liberation everywhere in the world. Gramsci (1971) exposed and warned against the dominant social forces of the ruling class to establish consent or consensus for its self-preservation and maintenance, not only through political and economic coercion but also through ideological and cultural hegemony. The culture of the dominant forces in society becomes the consensus or common-sense values to which the oppressed people subscribe. Gramsci (1971) advocated the oppressed classes to engage in popular education in order to study critically their conditions and create their counter-hegemony to the dominant forces. Aside from Western critical and feminist literatures, Asian (Constantino, 1974; GABRIELA 2008; Gajanayake & Gajanayake, 1993; Sison, 2008), African (Konaré, 2000), and Latin American (Freire, 1970) views deepen our understanding of the conditions of women in the Global South. For Freire (1970), critical consciousness is a powerful tool to teals

individuals, especially disempowered women. His approach known as conscientization has inspired adult educators all over the world. Kwame Nkrumah from Ghana and Julius Nyrere from Kenya are advocates of mass education. While Nkrumah used mass education as a political weapon and tool to raise awareness among ordinary people in Ghana, Nyrere identified adult education as the best form of education to increase people's understanding and help them make decisions about their lives and situations affecting their lives. Both Kwame Nkrumah's and Julius Nyrere's educational practices guide people in determining the changes they wish and how they can make those changes.

   Research Methods. This paper takes the separate strands of critical theory, transformative learning, popular education, feminism, and community development to weave into a tapestry that provides distinct perspectives to women in different social contexts. Using the case study research design, this qualitative research studies select women's organizations one each in Asia, Africa, and Latin America. These organizations are GABRIELA, Association pour le Progrès et la Défense des Droits des Femmes Maliennes (APDF), and Cunha.   These women's organizations are in the Philippines, Mali, and Brazil, respectively. APDF is translated as Association for the Advancement and the Defense of Malian Women's Rights. Research methods include observation and analyzing existing data. Data are analyzed by open coding of the raw data which leads to the emergence and categorization of themes. Fine distinctions of meanings are identified, especially as three distinct contexts are under scrutiny. A grounded theory, or theory generated from data, is developed from the systematic research findings.

Findings

Dominant Culture and Women

   Women have been marginalized but have also struggled for equality throughout history. However, during the pre-colonial period, there were powerful women in the Philippines, Mali, and Brazil who were relatively equals of men, as there were queens among kings (Konaré, 1993). During the colonial period, patriarchy became institutionalized. During the post-colonial period, there are continuing efforts to recognize the legal rights of women; however, social and gender inequalities still exist. In all these periods, there were of course women who accepted the low social, economic, political, and cultural status of women as part of their destiny. But women who struggle for change are trailblazers who work concretely for the betterment of the status of women for generations to come.

   Philippines. Throughout history, the hegemonic culture is a reflection of the interests of people who have economic and political control over society. Prior to the colonial period, women in Southeast Asia, including the Philippines enjoyed relative equality with men. Staying over three hundred years in the Philippines, Spain left a legacy of colonialism and feudalism. The Spanish conquistadores imposed a feudal patriarchal culture. The Spanish friars and the Spanish colonial rulers joined to control the lives of the subjugated people.

   Mali. Despite their significant contributions, African women remain victim of social discrimination, religious oppression, illiteracy, poverty, and powerlessness. Cultural values affect and constrain women in learning their socially expected social roles. Early marriage and traditional and cultural norms define the primary roles of African women as caregivers. In this respect, women's role has been formed and constrained by old traditions relegating their place to the home. The Malian culture oppresses women and gives more power to men. From a young age, girls are taught how to be good wives once they get married. This education requires girls to keep quiet, to be submissive, to be obedient, to never say 'no,' and never speak out in public.

Society and culture reprimand women with "long tongues" (those who speak a lot). An ideal wife in Mali is characterized by her hard work, her submission, her obedience to her husband and his family, and the rules of the community. She is silent and is the symbol of old African values. During colonial times, ""Francophone women voiced their concerns about the plight of African women at the 1931 Exposition coloniale held in Paris. They organize, under an umbrella movement, les Etats generaux du feminisme, to pay homage to women in the colonies (both the colonizers and the colonized) and foster deliberation on ways to improve the situation of indigenous women" (Lydon, 2000, p. 63).

Brazil. Brazil is a country historically formed within a patriarchal and chauvinistic culture with catholic influences, all of which shape the roles and identities of men and women, subjugating and oppressing the latter. Traditionally, the role of women in Brazilian society was restricted to household chores and a few family related duties, always as a servant of men and the family. According to Duarte (2008), the feminist struggle for improving the social status of women in Brazil started with the fight for access to education in the beginning of the 19th century, moving on to voting rights (only obtained in the beginning of the 20th century – 1932) and later targeting sexual and reproductive rights as well as the world of work. Nowadays, it is possible to say that women's social status in Brazil has improved significantly, with access to schooling, equal voting rights, and a notable level of penetration in the workplace. However, there is still need for much change to reach gender equity, as data, information and analyses produced by Brazilian government studies have demonstrated (e.g. Diretoria de Pesquisas, 2006; Secretaria Especial de Políticas para Mulheres, 2004). In some regions of the country and, in the lower social strata, in particular, the division of labor in the household, the types of jobs accessible to women, and what rights women possess in relation to their sexual and reproductive rights are, unfortunately, much closer to the reality of two centuries ago. This collective cultural identity is closely linked to a traditional view of moral values rooted in religious beliefs and secular customs.

Non-Formal Education, Social Movements, and Counter-Hegemonic Culture

During the pre-colonial period, women in the Philippines, Mali, and Brazil learned to become community leaders and spiritual leaders. During the colonial period, aside from bearing the burden of doing household work, women who worked for social change learned to be involved and participate in the underground anti-colonial struggles. They rejected patriarchy and the low regard for women. During the post-colonial period, women learn about their rights and struggle for gender, social, and national reconstruction and liberation.

Philippines. As a major social movement of women cutting across different social classes, GABRIELA is a learning site. Here, women critically study the tensions and changing dynamics of women's role in society. Opposed to the hegemonic imperialist, feudal, and anti-people culture, GABRIELA women advance a national, scientific, and mass counter-hegemonic culture, along with other nationalist and democratic forces in society. Fighting for economic, political, and cultural independence, they reject and struggle to break free from the clutches of neocolonialism as well as from the vestiges of colonial culture. Entering into alliances and coalitions, GABRIELA women learn that their struggle cannot be separate—but in fact is integrated fully with the national struggle for democracy and liberation.

Mali. Women have legal rights as a result of their organization, mobilization, and consciousness-awakening (Wing, 2000). APDF is one of the women's NGO working for the rights of women in Mali. Community educators, by facilitating the dialogue and

conscientization of the oppressed, including women, play a crucial role as catalysts of social change. APDF teaches the women strategies that can bring to change. Its focus is on building women's confidence to understand and analyze oppression so that they can turn it into their empowerment. Through discussions and participatory research, APDF helps the women to understand the reality that shapes their environment and take actions to effect change and improve their situation (Gajanayake, S. & Gajanayake, J. (1993). The discussions include women's rights in the family, women's rights to autonomy in family, planning decisions, women's rights to education and learning, women's rights, to employment and fair compensation, and women's rights to political participation.

     Brazil. In practice, *Cunhã*'s educational actions assist women in developing an awareness of and actually acting out on their own social realities. When *Cunhã*' delivers a workshop on preservative usage and teenager pregnancy in a disadvantaged community, it will point out that condoms are available at the neighborhood public health center for free and that teens should get and most importantly use them. Such learning experiences translate into a reinterpretation of moral values and an awareness of choices as well as available institutional support. All of this represents a break of tangible and intangible cultural and religious barriers. Thus, in order to advance women's interests in society, these changes in views and perceptions from the grassroots are necessary. Combined with the achievements at the institutional level, such initiatives will forge a new and more equitable society.

Women's Participation in Social Change

     Women have suffered injustices in the private and public spheres but struggled against them. From the pre-colonial to the colonial and post-colonial periods, women in the Philippines, Mali, and Brazil have always been participated in social engagement. However, most history books highlight the achievements of men only for the most part. During the pre-colonial period, there were female rulers as there were male rulers. During the colonial period, women participated in reform or revolutionary social movements to oust colonial rule. During the post-colonial period, women join social movements to engage in the reconstruction of society, reform, or revolution.

     Philippines. Women in GABRIELA examine their national and gender identities. They align themselves with the struggles of the suffering majority against the exploitative neocolonial and domestic powers. They also challenge the internalized hegemonic feudal culture inherited from Spanish rule that perpetuates patriarchy. Deconstructing power relationship, they reject both neocolonial economic and political hegemony as well as colonial feudal cultural heritage that is fraught with patriarchal values. The anti-feudal line is the main component of the general line of the national and democratic struggle. Unlike most strains of Western feminism, GABRIELA women consider the liberation of the country from foreign domination as inextricably linked to the liberation of women from patriarchy.

     Mali. Women collectively use their human agency in an organizational setting to break down backward cultural beliefs and practices in order to improve their economic, political, and cultural stations in life. APDF challenges the hegemonic and religious structures of the Malian society by proposing ways and advancing women's rights in a social justice and it involves women in activities in order to facilitate social transformation.

     APDF was created in order to inform, educate, and help women understand their rights and oppose cultural practices that hinder their progress and transformation. APDF mobilizes and organizes women within and outside the country to fight against violence and injustices against

women for the well-being of their families and the society. It trains women to be candidates and elected. APDF as a social movement and a learning site organizes both women and men to recognize women's rights as human rights through practical reflection, actions, and events.

Brazil. To address the social reality in Brazil, social movements and non-governmental organizations have used non-formal adult education practices to promote learning experiences that can empower women through information. An example of an organization that advances the cause of women is *Cunhã Feminist Collective* (cunhã is an indigenous word for woman), founded in 1990 in João Pessoa, capital of Paraíba, northeastern Brazil. *Cunhã* is a non-governmental organization (NGO) created to promote the rights of women of all ages, with a focus on gender and citizenship in the areas of health, sexuality, reproductive rights, violence against women, and sustainable development. To accomplish that, it employs a three axis strategy: Education, political articulation and communication. The education strategy looks to contribute from the grassroots to the formation of a critical feminist perspective of gender, race/ethnicity, age and class, organizing and executing workshops, seminars, courses, dialogue circles, and lectures. The communication strategy aims at the dissemination of ideas to public opinion through the making and distribution of educational materials and publications, the organization of a documentation and information center with open access, research production, and by monitoring local and national media on themes of interest. In terms of political articulation, *Cunhã* seeks to intervene in the formulation, execution and monitoring of public policy by being part of networks, committees, and forums, which provides it with participation in the social sphere at the local, regional, and national levels (Cunhã Coletivo Feminista, 2007).

Conclusion

Summary of the Findings. This research has the following major findings. One, traditional cultural values affect and constrain women in learning their socially expected social roles. Two, women, however, collectively use their human agency in an organizational setting to break down backward cultural beliefs and practices in order to improve their economic, political, and cultural stations in life. Three, community educators, by facilitating the dialogue and conscientization of the oppressed, including women, play a crucial role as catalysts of social change.

Implications of the Study. In this collaborative research, the following have practical implications related to the community education and development of women. In studying the conditions of women, critical theory and feminist theories are great improvements over the so-called neutral sciences. However, most of these critical and feminist literatures originate from the West, which therefore are limited in their contextual analysis and application. Postcolonial feminists have different insights to offer that enrich the feminist discourse.

Contributions of the Study. By weaving together different perspectives to guide this research, the co-authors are able to develop a post-colonial theory that captures and encapsulates the experiences of women in Asia, Africa, and Latin America. Indigenous knowledge must be used to foster empowerment, justice, and social change in cultural contexts. This paper, therefore, fills a research gap that enriches the feminist discourse in general, as it is inclusive of voices from the Global South. This paper continues the dialogue between feminists in the North and feminists in the South. As a result, adult educators in both the Global North and the Global South will benefit from the further development of feminist theorizing, based on the research on women's practices in the Global South.

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Critical Post-Colonial Feminism in Southeast Asia and South Asia

Rey Ty & Meena Razvi

Abstract
Presenting not only their merits but also their challenges, this paper is an incisive indictment of critical, feminist, and post-colonial theories. Grounding this research on two case studies, one in Southeast Asia and another in South Asia, the two authors of Asian heritage developed an integrated "critical post-colonial feminist theory" that synergistically explains more effectively the realities of women in the neo-colonies hitherto deficient in the existing literature.

Introduction

Statement of the Problem

This co-authored article is concerned with women's movements in the Developing World, where women struggle against social, economic, political, and cultural inequities and work for a just society. In low-income societies the remnants of colonialization, poverty, traditional culture, and patriarchy contribute to the subjugation and marginalization of women.

Objectives

This study searches for both peculiarities and similarities among women's contexts, histories, practices, visions, and actions for social change within two Asian regions. In particular, it investigates the contributions of women from the Global South towards gender equality in the framework of social, gender, political, economic, and national liberation. A discussion of two case studies – one in Philippines and one in India will be presented as examples of the current milieu.

Research Questions

This paper answers the following research questions:
1. What are the contributions of critical theory, post-colonial theory, and feminist theory to understanding the women's question in general?
2. *What are the limitations that the existing critical feminist literature lacks in terms of theory, methodology, and content?*
3. *How can the development of a grounded theory fill the gap in critical feminist theory?*

Importance of the Research

This research is significant to the practice of adult, community, and workforce education for many reasons. Critical theory, post-colonial theory, and feminist theory have separately contributed to new knowledge with research derived from praxis. However, there are minimal concerted efforts to fuse these three theoretical strains into one comprehensive theory. This paper weaves together three theoretical areas into one piece of tapestry that depicts more brilliantly the situation of women in the Developing World; particularly in Southeast Asia and South Asia.

Methods

This qualitative paper uses a case study research design. The dialectical method (Laozi, 1982; Hegel, 2004; Marx & Engels, 1959) guided our logic in developing new ideas. A grounded theory emerges from the data, which were generated for the research. The major sources of data for this paper include one case study each of the historical and social contexts of women's

movement from the Philippines and India. We analyzed data using the inductive method by sorting and establishing coding categories.

Findings

This section presents the past contributions, limitations, and fills the gap in the literatures on critical, feminist, and post-colonial theories.

Past Contributions

In the North and West global hemispheres where most of the former colonial powers are located, critical and feminist theories have contributed to challenge traditional theories in analyzing social realities. However, in the South and East where most of the colonies are located, post-colonial theories provide alternative lenses through which international and national relations are scrutinized. The following section presents the contributions of critical, feminist, and post-colonial theories.

Critical Theory. Critical theory critiques traditional theory, including positivism which opposes philosophy. The dialectical method in philosophy—critiques knowledge claims, ideology, and social reality, proposes social change, as well as unifies theory with practice—is a legitimate alternate science to positivism. While positivism merely describes the world, critical theory seeks to promote reflection and liberation. The Frankfurt School's Horkheimer (1976), who coined the term critical theory in 1937, advocated the integration of social science and philosophy. If positivism and traditional theory focus on the acquisition of neutral knowledge, critical theory is concerned with praxis, meaning, and liberation of the anti-capitalist mass society. There are three phases in the development of critical theory: (1) a critique of western economic development, (2) a critique of western civilization's stress on reason and objectivity as well as the destruction of nature, and (3) Habermas' fusion of materialist with individualist, transcendental and idealist methods, such as phenomenology, interactionism, linguistic theory and communication analysis (1989). In sum, critical theory opened the door to question the so-called neutral but male-dominated social analysis and made possible partisan scholarship in various areas, including women's studies.

Feminist Theories. Of direct importance to the advancement of women's liberation is feminism, which is an umbrella term that covers a whole gamut of disparate theories. In general, feminism refers to the beliefs and practices that seek to free women by investigating the role of gender in power relations and knowledge construction. There are four recurrent themes in feminist theory: knowledge construction, voice, authority, and positionality and "there are differences in how the strands deal with these four themes" (Tisdell, 1998, p. 2). Global feminism is the belief that women in the non-Western world have concerns different from women in the West. Whereas psychological feminism stresses on the affective and relational aspects of women's experiences, structural feminism focuses on power, privilege, and the politics of knowledge, and post-structural feminism employs all aspects of positionality to challenge assumptions and the linkages among knowledge, power, and truth (Tisdell, 1998). In the U.S., critical theory is merged with feminism to develop new insights that suit the study of the U.S. context (Brookfield, 2005). In a nutshell, feminist theory actively uses women's perspectives in its critique of society.

Post-Colonial Theory. Often not studied by Westerners for obvious reasons as it is a critique of negative Western impact in the non-Western world, post-colonialism is a set of theories that support the causes of former colonies and present-day neocolonies against the colonial legacy and imperialism. Neo-colony refers to a society that was once a colony and now

has formal independence. However, major economic powers, including former colonial powers continue to influence, dictate, or control economic and other aspects of the lives of people in those societies. Two major contributors to the development of post-colonial theory building are the Francophone Fanon (1961) and the Anglophone Said (1978). In general, post-colonial theory investigates the effect and legacy of Western invasion, occupation, subjugation, colonialism, and control of the non-Western world. Fanon's case studies revolved around France's former colonies; while Said, on Britain's. Fanon (1961) criticized the violence of colonialism and imperialism and advocated intellectuals to play a role in revolutionary social change. Said (1978) argued that Western colonial and imperialist writings about the colonies and neocolonies are suspect, as Western Orientalists romanticize the so-called white-man's burden and exoticize alien societies as "the others." Both Fanon and Said examined how the West produces its binary representation of (1) itself as good and powerful and (2) of the non-Western world as deficient and weak, thereby justifying and reproducing the unequal relationship between them. Fanon and Said challenge such Eurocentric views and bring to fore the voices and actions of peoples in the former colonies; many of whom have deep-rooted histories dating back to several thousand years of pre-colonialization.

Limitations of the Current Literature

Despite their uncontested contributions to providing alternative perspectives to social analysis, critical, feminist, and postcolonial theories have their weaknesses.

Critical Theory. Critical theory has advanced knowledge by questioning and exposing the pseudo-neutrality of traditional and positivist science. However, problems still remain. One, critical theory principally deals with the problems of Western industrial societies. Two, "[g]ender is undertheorized in the male-authored Frankfurt canon" (Brookfield, 2005, p. 310). Three, critical theory is detached from the actual social practice of bringing about the transformation of society. Four, the Eurocentric notion "global feminism" insensitively lumps all women of the non-Western world into one category as one basket of goods. Five, in an elitist fashion, critical theory relies on the rest of civil society for social change and relegates the workers to the dustbin of history. Six, there is little theoretical interaction between the rich Global Northwest and the poor Global Southeast.

Feminist Theory. Together with critical theory, feminist theory has most definitely advanced knowledge by adding women's perspectives to the study of society. However, there are still many concerns with feminist theory. One, most of the feminist theorizing spring from Western thought, be they from the U.S. or Western Europe, both of which are the epicenters of feminist theorizing in the Global North. Two, these Eurocentric theories, therefore, are mostly reflections about the realities of women in the Western world. Three, the hitherto marginalized feminist theories in the West have become mainstreamed as the dominant discourse of women in the Global South. Women in the Global South mimic the voices of women in the Global North. Hence, women's voices in the Global South are still largely unheard, despite the rise of feminist consciousness in Asia, Africa, and Latin America. Four, even if Western feminist literature discusses women in the Global South, the latter are lumped together under "Global Feminism" which essentializes all women in three disparate continents under one category, basically dichotomizing Western women in the Global North as "us" and all non-Western women in the Global South as "the others."

Postcolonial Theory. While both critical theory and feminist theories enrich the ways by which we examine the material world, both sets of theory still focus for the large part on the

concerns of human beings in general (critical theory) and women in particular (feminist theories) in the advanced capitalist countries of the Global North, specifically in the Western Hemisphere. Critical theory presses forward human understanding by critiquing capitalism in general; and, feminism concentrated its critique on patriarchy. Postcolonialism contributes further to human thought by opening a whole "new" world for social investigation that both (1) the mainstream traditional and positivist and (2) alternative critical and feminist theories have previously ignored: the social realities and the peoples in general and women in particular in the former colonies. Despite its unquestionable contributions, there are still some concerns with postcolonial theory. One, the two major contributors to postcolonial research investigated are the Francophonie, specifically in Francophone Africa and the Caribbean (Fanon, 1968) and the colonies of the former British Empire, specifically West Asia (or the Middle East) and Anglophone Africa (Said, 1978). Two, as a result of the foregoing statement, many more former colonies in the rest of the world, such as in Asia and Latin America, therefore, were left not analyzed. Three, more voices from Asia in general need to be heard. Four, in addition, more women's struggles and voices need to be made known, heard, and given equal attention in literatures using both the critical and feminist theories.

Theories \ Concerns	Critical Theory	Feminist Theory	Post-Colonial Theory
Thesis: Past Contributions	**Reject pseudo-neutrality in research; study culture**	**Include women's realities & voices**	Include the realties & voices of people in colonies & neocolonies
Antithesis: Limitations of the Current Literature	**Focus on advanced capitalist societies**	**Essentializes non-Western women as "the Others"**	Only include former British & French colonies in general
Synthesis: How This Paper Filled the Gap	Study economy too; include poor societies in social analysis	Mainstream research on women in developing countries	Include the Philippines & India in particular

Table 1: *Classification of Past Contributions, Limitations, and Filling the Gaps in Critical Theory, Feminist Theory, and Post-Colonial Theory*

Filling the Gap

Taking into account the contributions and recognizing the limitations of critical, feminist, and postcolonial theories, two cases are used here to fill the gap in the literature. One case each from Southeast Asia and South Asia, specifically the Philippines and India, are presented here. Based on the data inductively generated from women's practice in two Asian societies, the authors developed new perspectives that combined the three separate theories as critical post-colonial feminism.

The Philippines. GABRIELA (2008a) is a "national alliance of women's organizations in the Philippines. GABRIELA (2008b) is concerned "with the problems of women as women, working to free women from all forms of economic and political oppression and discrimination, sexual violence and abuse, neglect and denial of their health and reproductive rights." It considers the women's struggle not as a separate struggle but "integral to the national liberation struggle for sovereignty, a democratic and representative government and equality between women and men in all aspects of life" (GABRIELA, 2008b).

India. The Self-Employed Women's Association (SEWA) is both a trade union and a social movement to support the social, economic, and political empowerment of low-income self-employed women in India; most of whom toil under heavy labor intensive conditions for unsustainable income generation such as vegetable vending and home-based sewing. Although many of its members are illiterate or semi-literate, SEWA overcomes challenges to provide an intensive four day leadership training program to develop grassroots leaders who can support women within deprived neighborhoods. SEWA participates at the local, state, and national levels of government to encourage social, political, and economic reforms for advancing the status of minority females in India; 94% of whom have little or no access to the formal workplace (see www.sewa.org.).

This paper fills the gap in critical theory, feminist theory, and post-colonial theory for the following reasons. First, while critical theory focuses strongly on the cultures of Western society, our two case studies emphasized the economies of non-Western societies. In addition, whereas feminist theory in general stresses gender equality but treats non-Western women as "the others," this paper puts "the other" women and their organizations in two different contexts with very different goals and strategies at the heart of the research. Moreover, this paper concretely studied women's social realities specifically in the Philippines and India, into which critical theory, feminist theory, and post-colonial theory have hardly delved.

Conclusions

Summary. There are three main findings from this research. One, critical theory, post-colonial theory, and feminist theory have contributed to a deeper understanding of valuing women's rights within the Asian context. Two, while critical theory is well developed in the Western world - particularly in Western Europe and in U.S.A., post-colonial theory is not only one of the least studied but is oftentimes misunderstood, and mostly investigated within the context of West Asia (or the Middle East) by mainly British scholars. Despite all its rhetoric about not treating all human beings as though they are alike, feminist theory in the West still lumps all women in the Developing World as falling under the category of "global feminism." Three, this research fills the gap in the literature not only by putting together critical theory, post-colonial theory, and feminist theory but also by using one case study from Southeast Asia and another from South Asia.. By doing so, we provide a synergy and new insights into understanding feminism as it relates to women in the Developing World, particularly in the Philippines and India.

Implications of Applying the Findings to Practice and Theory. Taken separately, critical theory, post-colonial theory, and feminist theory in the Global North positively contribute to stressing the importance of gender issues in the dominant discourse. However, there remains a gap in the literatures as current writings do not explain the women's condition in the various deprived regions of the world. Given that Asia encompasses a vast geographical region with multiple differences, Asian women are not identical. We cannot assume their needs without careful consideration of their individual contexts. If we continue to pursue the path of lumping all Asians into one category, we will continue what is created by colonialists. We must chart the separate Asian regions carefully based on empirical research and clearly define the boundaries of similarities and differences.

This research contributes to the literature in two ways: (1) by combining the three aforementioned hitherto disparate theories, the authors are engaged in theory building, which is grounded on data gathered from two case studies conducted in non-dominant contexts, which

provide new insights and (2) by offering a critical perspective of feminism from the perspectives of two researchers of Asian heritage.

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Perceptions of Mentoring From Graduate Students in a Workforce Education and Development Program

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Abstract

Graduate students at a large Midwestern university were asked to explore and share their perceptions of mentoring through questionnaire and focus group to better understand their needs and preferences as students in a workforce education and development program. As adult learners, their thoughts and feelings were seen as reflective of adults in the workforce in terms of what they felt assists them in achieving their professional and academic goals. Sixteen focus group members of varied ages, experiences, ethnicity and national origin volunteered to be video-taped to assist in gathering a better understanding of what mentoring meant to them, what their experiences had been with mentoring and how a culture of mentoring could be encouraged within their graduate program. Fifteen respondents to the online questionnaire provided further information regarding previous mentoring experiences and preferred mentor characteristics. Authors concluded that preferences of students regarding characteristics of mentors varied somewhat due to previous experiences and personal likes and dislikes. All students surveyed strongly supported mentoring in general to assist workers as well as students in their life goals. Additionally, all focus group students thought that a stronger mentoring culture should be developed in their program to further students' goal attainment.

Introduction

Mentoring has been a prevalent topic of research in education and business for many years. While much of the research in education has centered on mentoring new teachers and faculty and research in business has focused on retention and training of new employees, there is little research on mentoring of graduate students, particularly graduate students enrolled in workforce education and development programs. The focus of this research was to ascertain how graduate students define mentoring, what their experiences have been with mentoring, what characteristics are most important and how mentoring might be assessed. This mixed method research study is an attempt to understand the views of a diverse group of graduate students attending a workforce education and development (WED) program at a large Midwestern university in regards to any perceived need for mentoring as a career and educational assist. The purpose of this study was to better understand graduate students' perceptions of mentoring, including: how they defined peer mentoring; what characteristics were most important to them in regards to mentoring; what experiences they had previously had with mentoring and what suggestions they had regarding a mentoring culture within their program.

Theoretical Framework

Mentoring has been defined as a dynamic, reciprocal relationship in a work environment between a more advanced (mentor) and a beginner (protégé) aimed at creating career development for both people (Healy & Welchert, 1990). Mentors have been described as fulfilling varied roles such as counselors, advisers, role models, teachers, or guides to name only a few. These various mentoring roles serve two main purposes: a career related purpose and a

psychosocial purpose (Kram, 1983). Levinson et al. (1978, p. 84) viewed mentoring "not in terms of formal roles but in terms of the character of the relationship and functions it serves." Social learning theory provides another theoretical framework for mentoring as it explains the relationship between mentors and their protégés. Social learning theory describes the modeling process that takes place as newcomers learn through more experienced members of an organization (Manz & Sims, 1981).

Research Questions

How do graduate students view peer mentoring?
What characteristics do graduate students find most important in a mentor?
What effect have mentors had on students' lives thus far?
What ideas might students suggest in creating a mentoring culture in their graduate program?

Methodology

The research design for this study was a mixed qualitative and quantitative case study approach designed to gather graduate students' perceptions of mentoring within their existing experience. The authors determined that a mixed method design would be more fruitful because it would allow for the collection of perceptions from a larger number of WED graduate students at this large Midwestern university. This mixed method approach also provided an opportunity for discussion and clarification of mentoring terms which had been varied in the literature. The quantitative data collection instrument used in this research was a 34-item survey designed by the researchers. The questionnaire was developed utilizing a combination of semantic differential responses, rated from 1-5 (strongly disagree, disagree, neither agree nor disagree, agree, or strongly agree), multiple choice, fill in the blank and rating choices regarding students' perceptions of mentoring. Initially, the questionnaire was to be an online survey emailed to students on a departmental listserv, but because of complications and time restraints, surveys were e-mailed to some graduate students in WED while other surveys were administered to students in a seated class who volunteered to participate in the research.

The qualitative portion of the research was designed as a student focus group with the purpose of allowing students to freely discuss their experiences, perceptions and suggestions regarding mentoring. Sixteen volunteers from a WED class were asked pre-determined questions by a moderator. The 50 minute session was video-taped to maximize input from master's level students regarding their perceptions of mentoring. The focus group video-tape was transcribed, coded around themes that emerged from the data and analyzed separately by the two researchers. Dual transcript analysis contributed to the validity of the study.

Researchers combined data from the questionnaires with focus group analysis of graduate students to generate theory and recommendations regarding mentoring. Subjects were all required to sign permission forms to participate in the research and focus group volunteers were required to sign releases to be video-taped in order to participate in the study.

Discussion

The authors' purpose in conducting this research was to assess perceptions of mentoring of graduate students in a Workforce Education and Development (WED) program. Subjects were all graduate students in WED although they ranged from second semester master's level students to third year doctoral students. Equal numbers of males and females were surveyed with an age

range of 24 to 55 years of age. Ethnicity was varied and included: Four students of Asian heritage, one Pacific Islander, one Hispanic/Latino, six African American students and nineteen Caucasian students.

Quantitative Data

Out of the 50 surveys that were sent out in this sample of convenience, 15 students (or 30%) responded. Most of the respondents had been in the WED department for at least two semesters (40%), were between the ages of 26 and 40 years old (66%) and worked as graduate assistants (53%) on campus. All of the subjects had only had face-to-face classes on campus, as opposed to other delivery methods, and almost all (93%) had been a mentor to someone at some point in their adult lives.

When asked which definition best described their view of mentoring among several provided, the great majority of students (43%) replied that they viewed mentoring as a dynamic and reciprocal relationship between a more experienced (mentor) and a less experienced (protégé) aimed at promoting the career development of both. A significant number of respondents (25%) also viewed mentoring as a structured relationship in a work environment between an advanced employee (mentor) and a beginner (protégé) aimed at showing the beginner the ropes. Based on these responses, one would expect the participants to describe their experiences as mentors by "showing the ropes to someone new on the job." That was the case for only about 6% of the participants. Instead, 58% of the participants described their experiences as taking an interest in the mentee or being available to answer the mentee's questions.

While mentoring seemed to boost the graduate students' confidence and encourage them to achieve (40%), the participants mostly sought advice on career decisions and sought role models from mentoring outside WED (52%). The participants (66%) did not report having encountered any negative mentoring in WED. The authors wondered why so few stated not having had any negative mentoring experience in WED when that varied significantly from focus group data. The authors speculated that it was because most respondents were relatively new to the program having begun a little over two semesters ago; they do not recognize negative mentoring because they assume mentoring is positive, or they do not feel comfortable revealing such experiences yet. A subsequent survey could possibly ask similar information but make a distinction between mentoring from faculty and peer mentoring. In contrast, 30% of the respondents indicated they have had negative mentoring experiences outside WED; the experience was negative for them mostly because their mentor was not supportive of them (26%).

When asked about the effects of mentoring on their work and/or school, most respondents stated that they had a clearer sense of direction (81%), felt more productive (73%), and were more motivated (60%). However, mentoring seemed not to have helped or helped very little (53%) with the respondents' grade point average. This is consistent with what the respondents sought from their mentoring experience, namely someone who would encourage them, but not have a direct positive impact on their academic performance. However, this answer is not consistent with the respondents (43%) stating that their mentor helped them adjust to their course of study. It would be interesting for further research to find out what the statement "help me adjust to my course of study" meant to each respondent.

One of the goals of this pilot study was to ascertain the quality of mentoring in WED. More than half of the respondents (53%) could not determine the availability of informal peer mentoring in WED. Yet a majority of the students surveyed had been in the department for at least two semesters, which would seem long enough for them to know something about peer mentoring. This result begs the questions: How widespread is informal peer mentoring in WED?

In contrast, the respondents seemed to have experienced some mentoring from faculty members and to have had some positive experience. Indeed, they rated the quality of faculty mentoring as sometimes helpful (47%). It should be noted here that less than half of the respondents seemed to be aware of any mentoring, faculty or peer in the WED program.

This pilot study was also aimed at finding what roles and characteristics the respondents valued the most in a mentor. The mentor characteristics that were ranked by students from first to third by most respondents were leader, coach, and teacher, respectively. This is consistent with their mentoring experiences when someone more experienced took interest in them. As graduate students, the respondents also valued a mentor who could advise them. Virtually all respondents ranked "substitute parent" last among the characteristics, possibly because they felt no need (as adult learners) for such a relationship. As an employee and a student, the respondents wanted a mentor who was trustworthy (87%), knowledgeable (80%), and genuinely interested, personable, and honest (66% for each). As students, the respondents also valued a mentor who was a good listener (73%).

Qualitative Data

All sixteen focus group members were master's level students in WED, having been in the program from two to ten semesters. Because of the familiar classroom setting of the focus group, students appeared to feel fairly comfortable in sharing their perceptions of mentoring with the researcher who facilitated the group. After explaining the purpose of the focus group and acquiring written permission to video-tape the process from each volunteer, the facilitator asked several pre-designed questions regarding mentoring. Students mentioned they thought mentoring was "showing someone the ropes" at a new job, but also described mentoring as developing a relationship with someone where one "could actually not only teach them and share experiences about work, but actually influence them in their lives". All respondents had the experience of being mentored through such settings as: "an older guy the Navy", "on-the-job training", "a teacher at school", "an advisor within the WED program", an undergraduate instructor who only chose two students at a time to mentor, and a retiring teacher helping their replacement to know what to do.

Some students reported positive mentoring experiences as previously reported, while others reported negative experiences. Some of the negative experiences mentioned were "some people will try to mentor you whether you want them to or not"; "one professor was too focused on his own reputation" to be helpful to me; "one mentor was very critical, attacking my character"; "some assume that what works for them should work for you"; "they treated us like little kids"; and "some mentors do not have the skill or experience to mentor someone and don't know the difference". Some characteristics that students would look for in a successful mentor were identified by focus group members such as: having been in the field for a while, an achiever, a voluntary relationship, outgoing, integrity, flexibility, patient, motivated, common areas of interest, honest, personality that meshed with their own, insightful, truthful and knowing when to move on.

When students were asked if they though there was a "mentoring culture" in their program, there was a resounding response of "no" from 13 of the 16 participants. The three Asian students did not agree. Although one student said that you should not expect to have your hand held in graduate school, she also stated that there was a lack of real mentoring in the program. Other comments were: "you have to create your own culture of mentoring here"; "I kept getting shot down, didn't anyone see I was trying"; "I'm on my third advisor" and "it has

been so frustrating, no one tells you anything". Five students did report that they found really terrific advisors when they went looking for them. Peer mentoring was another issue discussed by the group which seemed to depend on individual preference. Many students stated that they had friends who had been students in the program who mentored them and that they in turn had assisted other students who seemed to be having difficulties. But most students felt that any mentoring relationships should be formed slowly as people got to know each other better.

Conclusions and Recommendations

The authors' conclusions from this pilot study suggest that students (and workers) tend to have expectations of mentors based on their experiences of mentors in the past and on their personal likes and dislikes of how they prefer to be mentored. Some students preferred mentors who were like themselves, while others preferred mentors who could provide a different perspective; some preferred a mentor who had a "similar" personality while others only cared about "learning" from their mentor, stating personality was unimportant. There appeared to be some cultural differences in student preferences because the Asian students seemed to place less importance on personality and more on learning from their mentor and requiring patience of the mentor. The authors would like to pursue this topic in further research to see if there are really cultural differences in regards to expectations of mentoring.

It also appeared that as students, subjects preferred more informal guidance, availability and advisement than as employees, who appreciated more structured mentoring and reciprocal career development. Perhaps the setting and role of the mentee is a predominant factor in what characteristics an individual looks for in a mentor. Further research in this area might shed some light on being able to prescribe more accurately mentoring characteristics in different settings.

In terms of recommendations for workforce education and development programs and this one in particular, it would appear that students are requesting more in terms of a mentoring culture in which to develop. In a period of diminishing resources it becomes even more necessary to strategically plan how to serve incoming students when faculty are being asked to do more with less. The authors' would like to advance a proposal to develop more advanced graduate students into roles of peer mentors, believing that there is a twofold purpose in doing so. First, incoming graduate students could have a variety of more experienced students to call upon for guidance and assistance in areas such as which classes might be most helpful to them and which instructors might be most suited to assisting them in their particular interest areas. As an informal system, students would be allowed to "try on" more advanced students to see how well they fit with no expectation of a structured relationship unless they so choose. Next, developing a more understandable community of practice within a WED program would be beneficial to not only students but faculty alike, because resources across the country and internationally could be forged. More advanced (particularly doctoral) students who volunteer to be available for mentoring of newer students would also gain from this process by developing skills in advising other students, which could be used in their future professional lives.

The application of the findings from this research can be used to assist any workforce education and development program in supporting graduate students through their personal, academic and career goals and encourage a learning community of students in workforce education and development.

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Developing a Learning Organization in South Korea: The Importance of Cultural Values

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Abstract

This study explores the barriers and facilitators that South Korean cultural values pose to implementing the learning organization concept. What constitutes successful learning organizations varies across different countries associated with cultural differences. While little is known about the applicability of this concept in East Asian contexts, there is a concern that the learning organization, which originated in a Western context, can be easily transferred to the context of South Korea. Given that South Korea may be considered as a society with high levels of power distance, strong uncertainty avoidance, collectivism, femininity, and long-term orientation (Hofstede, 1980), it is argued that the learning organization concept can be well-adopted in South Korea only if cultural differences in terms of such dimensions are taken into consideration.

Introduction

More organizations have recognized an ongoing need for continuous learning and have become intrigued with the notion of the learning organization. To build the learning organization, where does one start? As Hitt (1996) noted, the first step is to make a diagnosis and identify the organization's current strengths and weaknesses with respect to its being a learning organization. What constitutes the learning organization might vary widely across different cultural contexts because a variety of factors can influence applications for the learning organization concept. While little is known about the applicability of this concept in East Asian contexts, there is a concern that the learning organization concept, which originated in a Western context, can be easily transferred to the context of South Korea. In this sense, understanding a specific cultural context is crucial for building a learning organization. Based on these concerns, this study explores the barriers and facilitators that Korean cultural values and contexts pose to implementing this concept. The following question guided this study: What cultural factors may promote or hinder applying the learning organization concept with the context of South Korea?

The Learning Organization: Its Concept and Characteristics

Although many scholars have attempted to define the concept of the learning organization, no universal characteristics to describe the learning organization appear to exist. The notion of organizations as learning systems emerged during the 1960s and 1970s with an increasing emphasis placed on the perspective that organizations should be viewed as organic systems rather than mechanical systems (Bennis, 1969). There is no doubt that organizational learning occurs through individuals (Argyris, 1992). Organizational learning, however, is not simply a sum of the learning by each individual and is rooted in patterns of behavior not tied to any one individual (Yeung, Ulrich, Nason, & Von Glinow, 1999). As Fiol and Lyles (1985) noted, organizational learning embodies histories, systems, and norm within the organization that are transmitted to new organizational members.

Having its roots in theories on organizational learning, the learning organization concept has been developed from various perspectives. Despite its conceptual elusiveness, many organizations have attempted to embark on building learning organizations because the ability to learn is expected to provide the key source of competitive advantage for organizations (Senge, 1990). One of the significant facets under the learning organization concept is a systems approach to learning which serves as a glue to bind the learning organization together. Garvin (1993) demonstrated that organizations could promote their learning more effectively by creating an environment including systems and processes that support organizational learning and learning transfer. The fundamental premise behind the learning organization concept is that the organizational capability to adapt to the demand of continuous change depends on the systemic learning process at all different levels within the organization (Phillips, 1999).

Learning organizations provide a highly social learning environment, and learning occurs at three interdependent levels: individual, team, and organization (Watkins & Marsick, 1993, 1996). For the design of the learning organization, Watkins and Marsick (1993, 1996) provided seven imperatives: (1) create and support continuous learning opportunities; (2) promote interactive inquiry and dialogue; (3) encourage collaborative team-based learning activities; (4) empower people toward a collective vision; (5) establish systems to capture and share learning; (6) connect an organization to its environment; and (7) provide strategic leadership for learning practices. As emphasized in Senge's (1990) systemic approach, learning takes place in a variety of contexts encompassing individuals, teams, procedures, structures, and strategies. What is essential is the interaction dynamics of these contexts that impact on how and what the organization learns (Yeo, 2005).

The Learning Organization in South Korea: Possibilities and Challenges

Learning is complex and multifaceted occurring in a variety of contexts with diverse impacts. Learning in an organization depends on not only the micro practices but also macro factors in a broader organization's context. Yet, the interplay of these micro and macro factors has not clearly been described in the literature on the learning organization. In this section, we provide five cultural dimensions studied by Hofstede (1980) and discuss contextual factors that promote or hinder building learning organizations in South Korea.

Cultural Dimensions in South Korea

Schein (1996) defined organizational culture as "the set of shared, taken-for-granted implicit assumptions that a group holds and that determines how it perceives, thinks about, and reacts to its various environment" (p. 236). Cultural influences strongly affect how organizational members uniquely think and behave, differentiating one group of people from another (Kreitner & Kinicki, 2007). Since the concept of the learning organization has a close relation with the organization's learning culture (Watkins & Marsick, 1993, 1996), it is important to take the cultural aspects into consideration when we attempt to transform the existing organization to the learning organization. Hofstede (1980) identified the cultural dimensions of about 70 countries in his landmark cross-cultural comparison study. Based on his analysis, cultural dimensions of South Korea were briefly reviewed.

Power distance. Power distance means the extent to which the less powerful members of organizations accept and expect that power is distributed unequally (Hofstede, 1980). As shown in Table 1, South Korea demonstrates relatively a higher level of power distance index compared

with the world average. It can be concluded that South Koreans have a tendency to accept unequal distributions of power than people in other countries (Baek, 2003).

Uncertainty avoidance. Uncertainty avoidance refers to the extent to which people feel threatened by unclear and ambiguous situations (Hofstede, 1980). South Koreans show strong uncertainty avoidance and tend to follow traditions to avoid risks (Baek, 2003).

Masculinity versus femininity. Masculinity/femininity concerns the degree to which the prevailing values in society are instrumental, focusing on success and money, or relational, focusing on caring for others and interpersonal relationships (Hofstede, 1980). South Koreans are inclined toward femininity rather than masculinity, so they are more focused on the harmonious relationship and consideration for others rather than material success (Baek, 2003).

Individualism versus collectivism. This dimension refers to the extent to which individuals are integrated into groups. In individualistic society, people are less integrated into their groups or organizations (Hofstede, 1980). In collectivist societies such as South Korea, people emphasize their organization's interests at the sacrifice of individual gain (Baek, 2003). This is one of the main distinctions of the cultural characteristics of Asian countries from those in Western contexts.

Long-term orientation. Hofstede added a fifth dimension, long-term orientation later on. Long-term orientation can be defined as the extent to which the society is long-term or short-term oriented (Hofstede & Bond, 1988). Individuals from long-term oriented cultures tend to accept gradual progress, underline thrift and perseverance, and organization has priority over individuals for final success (Hofstede & Hofstede, 2005). Although South Koreans show a relatively lower score compared with the average of Asian countries, it is still higher in the global context (Hofstede & Hofstede, 2005).

Table 1
Value Scores of Five Indices for South Korea

Five dimensions	South Korea Scores	World averages
Power distance	60	55
Uncertainty avoidance	85	64
Masculinity	39	50
Individualism	18	43
Long-term orientation	75	45

Note. Adapted from "*Cultures and organizations: Software of the mind,*" by G. Hofstede and G. J. Hofstede, 2005, New York, NY: Mcgraw-Hill. Copyright 2005 by McGraw-Hill.

Creating the Learning Organization in South Korea: Possibilities

South Korea has experienced a remarkable economic growth and transformation from a state of poverty into a member of OECD over the past decades (Song, 1990). While economic policies and systems have served as the basis for this rapid and sustained period of economic growth, the high quality of labor force through education has been recognized as one of the critical factors behind South Korea's development (Rowley & Bae, 1998). The issue of improving human capital as a crucial source for the country's rapid growth has continued to be considered as key to South Korea's sustainable growth (Ashton, Green, James, & Sung, 1999). South Korean's strong passion for learning has deeply rooted in Korea's traditional respect for knowledge and belief in human development. In South Korea, there has been little shortage of takers for education due to the culture of high demand for academic education and the high

economic returns, and this demand has conditioned the interactions between the state, education, and economic growth (Ashton et al., 1999). Strong desire for continuous learning of individuals seems to promote to successfully accept the notion of the learning organization among organizational members. The strategic investment in human capital led by the state of South Korea also might be of considerable significance in the new economy with its emphasis on knowledge intensive activities and offer positive potential that promote a learning organization.

Further, South Korea's culture aspects appear to have the potential to contribute positively to the implementation of this concept in South Korea. There is a doubt that the learning organization concept, which has largely developed by Western scholars from individualist and low power distance cultures, can be easily transferred to collectivist and high level of power distance societies. However, organizational culture based on femininity can help encourage the work environment of considering others. It reduces the negative effect from relatively higher power distance and facilitates interactive communication in the organization. Moreover, people with long-term oriented cultural aspects lay emphasis on organizations rather then individuals for the ultimate organizational success in the long run. These culture dimensions might be in the same line of the learning organization concept.

Creating the Learning Organization in South Korea: Challenges

There are several challenges for successfully accepting the learning organization concept in the context of South Korea. As described by Senge (1990), learning organizations provide organizational environments where all members reflect on all decisions through mutual dialogue and open communication systems. To build such an environment, organizations need to adopt flat structures which encourage flexibility and creativity. However, highly hierarchical structures existed in most Korean companies might hinder improving such learning culture in organizations. To become the learning organization, all members should be encouraged to acquire, use, and share knowledge (Phillips, 1999). The rigid hierarchical structure of Korean organizations prevents effective communication and mutual understanding among organizational members, especially between managers and members in lower positions.

The Korean educational system has been mainly criticized by its traditional focus on rote learning and lacking of self-directed learning and creative thinking despite high investment in human capital (Ashton et al., 1999). Therefore, it is unlikely to promote collective learning to catalyze creativity and innovation required in a current competitive business environment by imbuing the notion of the learning organization into employees.

South Korea is known as a strong uncertainty avoidance and collectivist society. In collectivist societies, people are more likely to distinguish between in-groups and out-groups, which can undermine a collaborative process and systems thinking. Individual sacrifice in collectivistic societies also might be harmful to build the learning organization in that individual specialties can be ignored by the justification of giving priority to groups. Based on strong collectivism and uncertainty avoidance which values the harmony and politeness among organizational members, people might think that conflict should be avoided to fortify the unity of members. However, in order to achieve more creative and productive outcome, it is not desirable to ignore all kinds of conflicts; rather, constructive conflicts can be valuable in promoting a learning culture (Thompson, 2004).

Conclusion

The learning organization seems to be an ambiguous concept that has been used with different meanings and purposes. Moreover, the concept and its characteristics of the learning organization will vary in countries, regions, industry clusters, and cultures due to a variety of contextual factors. Economic, Social and cultural factors can influence interpretations and implications for building a learning organization in a variety of ways. This study provided an understanding of cultural factors embedded within the context of South Korea and demonstrated possibilities and challenges to promote or hinder for building the learning organization in those contexts along with examining the concept of the learning organization and its characteristics.

Given that South Korean showed relatively high levels of power distance, uncertainty avoidance, collectivism, femininity, and long-term orientation, it is argued that such cultural dimensions along with contextual factors might play a critical role in applying the learning organization concept in South Korean organizations. One of the limitations of Hofstede (1980) is that this research was conducted already three decades ago. While Global Leadership and Organization Behavior Effectiveness (GLOBE) study by House, Hanges, Javidan, Dorfman, Gupta, and Associates (2004) confirms that overall cultural aspects of South Korea is still similar to the descriptions in the old research. Other scholars, however, found that South Korean have changed to much individualistic and less long-term oriented (*e.g.* Shin, 2001). Despite of this limitation, there is no doubt that Hofstede provides the useful framework for cross-cultural discussion even today.

Based on these contextual aspects, the learning organization concept is likely to be well-adopted in South Korea only if culture factors are taken into consideration. Some scholars criticized the learning organization concept in that it is often touted as the new panacea for coping with most organizational challenges. The learning organization should be more than a metaphorical vision. It should be noted that learning in an organization is multifaceted occurring in a variety of contexts with varied impacts. For further study, it needs to be explored on how the concept of the learning organization is currently being applied in different contexts with more critical perspectives.

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The Sims Resource: Tinkering, Creating and Sharing as a Method for Developing IT Skills

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Abstract
The popular video game, The Sims2, recently sold its 100 millionth copy. A major factor contributing to this franchise's phenomenal success is its thriving fan community, including The Sims Resource (TSR), a popular Sims website. Similar virtual communities around video games are common, but TSR is distinctive because it is predominately populated by adult women engaged in practices central to creating and sharing game content (modding). The size of this community (over 1.8 million members), and astounding amount of content created and shared daily (nearly one-million downloads per day) is impressive. These statistics also depict TSR as a unique community where large numbers of women learn and teach each other modding skills that are embedded with extensive information technology (IT) skills. In this presentation we discuss three practices central to teaching and learning in this community and address the implications for working with women around IT content in the classroom and at a distance.

Conclusion
Using case study (Stake, 1995) and discourse analytic (Gee, 1999) methods, we found evidence that TSR participants engage in learning IT skills while in pursuit of meaningful, personally-relevant goals. They also pursue learning in an interest-driven fashion, including both horizontal and vertical trajectories (Hayes, King & Lamers, 2008), unlike formal learning environments with content presented sequentially. Mentoring, normatively conceptionalized as a one on one relationship, in TSR is distributed in the form of feedback and guidance provided by many different people.

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