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ABSTRACT
               The chapters and authors in this volume are as
follows: "The New World of Continuing Education" (Thomas); "Compared
to What? Comparison Studies as an Added Dimension for Adult Learning"
(Kidd); "Culture in the Classroom" (Barer-Stein); "Planning for
Learning: A Model for Creative Decision Making" (Herman);
"Application of Learning Theory to the Instruction of Adults"
(Brundage, Keane, MacKneson); "Program Evaluation for Instructors of
Adults" (Davie); "Holistic Learning/Teaching in Adult Education:
'Would You Play a One-String Guitar?'" (Griffin); and "Advice and
Empathy: Teachers Talking with Teachers" (Draper). Each chapter
begins with a practitioner's summary and ends with a bibliography.
The book concludes with the names and addresses of Canadian and
international adult education organizations and an annotated
bibliography of 107 selected Canadian writings on adult education.
(CML)

The

CRAFT

OF

TEACHING ADULTS

Thelma Barer-Stein
and
James A. Draper

Editors

THE CRAFT OF TEACHING ADULTS

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CULTURE CONCEPTS INC.

DEDICATED

TO

THE CONTINUING PRESENCE OF

J. ROBY KIDD

Nationally and internationally, even before his death in 1982, Dr. Kidd's devotion to adult education impressed and continues to impress those who knew him, heard him, or read his works.

It is in this way that J. Roby Kidd is a continuing presence in adult education.

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Thelma Barer-Stein
James A. Draper
Editors

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INTRODUCTION

Introducing a book is very much like introducing a person. It is important to state the name correctly and it is also helpful to explain just a tantalizing bit about it. At least that is what one does in order to provide an introduction that will slip effortlessly into dialogue.

A book on teaching adults will likely elicit at least a raised-eyebrow of awareness from any person who is considering, is already committed to, or who has perhaps heard that teaching adults is different from teaching children.

Almost ten years ago, James A. Draper delivered the keynote address to the Colleges '79 Conference in Saskatchewan. The title of his address was: "The Craft of Adult Education"[1]. At that time he noted that "the craft of teaching adults" was based on certain assumptions:

- that adults can and do learn
- that adults can and do 'ake responsibility for all aspects of learning (planning, participating, evaluating)
- that we are all teachers and learners

He noted too that 'craftsmanship' can be thought of along two basic dimensions: the 'production' craftsman concerned with replication and a uniform end-product, and the 'artisan' craftsman who is continually refining and perfecting his/her process through experimentation and innovation.

Returning to his department of adult education at the Ontario Institute for Studies in Education (OISE), James pursued this notion of the "artisan craft of teaching adults" and recognised its presence in the contagious enthusiasm and expenditure of time and effort by students and colleagues alike. That was when he nudged the faculty members to share reflections on their many years of experience, to produce this book.

Immediately, several questions beg attention:

1. How does teaching as a 'craft' differ from just teaching?
2. How does teaching become 'craft'?
3. What characteristics distinguish the practitioner of a 'craft'?

In that Saskatchewan address, James had also noted that "what determines 'craft' is not the acquisition of highly specialized skills and/or knowledge, but the genuine faith in its worth." And if we question the source of that "faith in its worth", we may find it in Alan Thomas's words:

". . the impact that a single teacher in a single course or class can have on an individual learner. . ."

For any teacher, the first tangible response from a student that indicates clearly how much and to what degree you have influenced their thinking, their behavior, their very life direction is unforgettable. I am sure that is what Thomas is speaking about. In a very real sense, it is the reality that you as a teacher, have made a difference to someone. Just one single someone is all it takes. That is impact.

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1 Draper, James A "The Craft of Adult Education" in Proceedings of Saskatchewan Community Colleges, *The Practise of the Craft of Adult Education*, Saskatoon, April 19 -21, 1979

It is a delicious, heady feeling. It is the impact that sends you back to your notes and back to your books and out to your friends and colleagues in the desire to know more, to do more. The impact that you as a teacher can have on a single individual is so enticing, you find yourself compelled to press forward in your own learning: just being aware of things, observing and acting them out is no longer enough. Now you want to dig deeper and hone those skills and perfect that knowledge to a glistening understanding of the topic you are teaching. And more, you want to teach it better than ever before. Now you find yourself involved in grasping and enhancing both the process and the content of your teaching.

An unfamiliar yet enticing realisation of the effect of your teaching set you digging deeper. Another way of explaining this is to note your own progression from initial awareness to eventual immersion and involvement – in this case – in the process and the content of your teaching. You have just validated the process of learning as "a process of experiencing the unfamiliar"[2] – the same process that each individual in your class will also be moving through as they too, progress from the unfamiliar to the familiar. After all, we don't 'learn' what we already know.

How does teaching as a craft differ from just teaching? There is no passivity, superficiality or status quo in *craft* where teaching is concerned. While children usually don't have a choice, adult students often vote their feelings about mediocre teachers with their feet: attendance diminishes. In many ways, it is more difficult to be a mere average teacher when dealing with adults. They are here because they want to be here. The intensity and eagerness they bring to the class, their real life experiences that they offer as examples or issues of concern, their efforts to overcome tiredness, family and financial difficulties in order to study, all provoke a responding intensity and authenticity from the teacher.

How does teaching become craft? It begins with the awareness that something here is different, and it is consummated with the committment to understand how to be better, how to do better. This implies that the 'craft of teaching' is never a fully accomplished work, but, like the individuals within the class, it is always shifting and changing in response to the learners. Perhaps it is this recognition of, and openness to continual learning that distinguishes a craft.

What characteristics distinguish the practioner of a craft? That is what Draper hoped would emerge in the written reflections of these experienced practitioners of the craft of teaching adults. And in the ensuing pages, you will be continuouly fascinated by the interplay of theory and practice, of reflection and research, and how ail of these together with the warm awareness of their impact on each individual adult learner, has resulted in the careful attention to detail that marks each contributor as a specialist in their craft. But you'll be aware of something else. Underlying all their experience and skill, there is the tangible presence of a thirsting curiosity, their inner driving need/desire to learn yet more.

2 Barei-Stein, T. "Learning as a Process of Experiencing the Unfamiliar" in *Studies in the Education of Adults (U.K.)* Vol 19, NO. 2, 1987.

See also: Barer-Stein, T "On the Meaning of Learning: Reflections with Dewey" in *The Canadian Journal for the Study of Adult Education*, Vol. 1, No 1, 1987

Alan Thomas tackles head-on the many confounding terms and definitions that frequently perplex the newcomer to the field, as well as those long a part of it. He places these firmly in historical context that includes provincial, national and even international examples of development and points out how these affect individuals as learners and teachers of adults.

Still retaining and emphasizing the importance of a global view to any subject, J. Roby Kidd has linked one of his favored subjects: international comparative education together with the exciting idea of using comparisons as a tool to expand learning itself. And in touching on the mystique of a "good teacher", Roby notes:

> A good teacher is not trained or instructed or moulded by someone else, he or she *becomes one* ...

Instead of addressing ethnicity, culture or multiculturalism as a separate topic for study, Thelma Barer-Stein draws attention to "cultural baggage" not as an appendage to either individuals or to topics for study, but rather as an inherent aspect of each. Seen as the asset that it really is, such 'baggage' can offer opportunities to add diversity to the program and to individual projects, and to enhance individual participation.

Reg Herman breezes through theories and models of program planning and leaves the reader with a handful of practical tips that emerge exciting and fresh, ready for immediate application. His extension of the familiar into new realms of possibilities command attention:

> ... let's brain-storm a wider spectrum of goals ... I'll bet ... that we'll open potentials in this course that we might not otherwise have seen. Planning can become a series of adventures.

With a clean sweep, Donald Brundage et al, expose still more of what adult teaching and learning is all about as they divest theory and principles of their dusty cobwebs and place them in clear and practical perspective with recognizable situations and examples. All the familiar terms and principles are here, but presented in such a crackling spirited deluge of suggestions that each reader will be transforming the notion of 'problem' into the excitement of a challenge.

Lynn E. Davie hunkers down to some serious discussion on the fine points of evaluations: for whom and by whom and what for? If you thought you already knew all about this subject, this chapter deserves your attention because it is quite literally a guided tour through the complexities of evaluative processes with some pithy examples. Davie doesn't mind pointing out something that is too often overlooked: just as adults insist on learning what is relevant, so they also would like it to be known that they have a distinct preference for evaluation processes that are also pointedly relevant - and private. Understanding and accomplishing this, is the skill that Davie offers.

While I have already pointed out that learning begins with an awareness of the unfamiliar, Virginia Griffin shows that it can also begin by taking another look at what we thought we knew. In this chapter,

she inspires us to recognise and to employ the totality of the mental potential of ourselves and others:

> My intent...is to invite you to consider the learning potential in these often-overlooked capabilities, and take a fresh look at the familiar one of rational mind...help yourself and your learners make your learning richer, fuller, and more exciting and more beautiful by using all the strings of your guitar.

Holistic learning and teaching is envisioned and practised as the expansion of individual potential for learning that it really is.

From his four year study of part-time teachers of adults, James Draper turns the spot light on this 'neglected species' of teacher. Many readers will see themselves as Draper details their anxieties as they grope to understand what teaching adults is all about. Their insightful solutions to everyday problems and their down to earth advice comes to the reader often in the exact words of the part-time teachers. His interpretative summation of this study deftly incorporates wisdom from his own years of experience:

> One underestimates the value of teaching if one limits its description to the classroom.... The teacher of adults is an important and not insignificant part of a larger process of individual and social change.

Finally, having offered you the opportunity to meet and share with these adult educators, we invite you to extend the sharing into the adult education network of organisations, nationally and internationally with an introduction to what they are all about and a listing that even includes addresses. Each contributor has offered references and sometimes additional readings and we extend these too, with a selected and annotated Canadian bibliography. It is by no means an exhaustive one, consider it an appetizer to whet and encourage your own interests.

You may recall that I began this introduction to our *Craft of Teaching Adults* by equating an introduction to a book with an introduction to a person, with the intent of being able to "slip effortlessly into dialogue." Dialogue with a book?

Think of those times that you have been in the presence of someone so fascinating, so erudite and so challenging, that your total being was held immobile in absorbed listening. Taking leave of such a presence is done always with a mix of exhilaration and reluctance. Exhilaration because now your mind is racing in many new and exciting directions forming inferences, imaginations and possibilities all stimulated by that single contact. You know the reflections will bounce excitedly for a long time. Reluctance because of course it would be pleasant to listen much longer. The person, like a book, has stirred an ongoing dialogue of ideas and notions that won't rest until you have taken hold of them and settled them firmly into your own world, your own personally meaningful world of relevance. And after all, that is the only real goal of any learning, isn't it?

Thelma Barer-Stein
Toronto, 1988.

INTRODUCING THE CONTRIBUTORS

Nine years ago, James A. Draper envisioned this book as a collaboration of all the faculty members of the Adult Education Department. Not all were able to commit themselves; of those who did, Thelma Barer-Stein and Don Brundage's co-authors are not faculty members. For those not familiar with "OISE", it should be noted that the post graduate Department of Adult Education is a part of The Ontario Institute for Studies in Education (OISE), affiliated with the University of Toronto.

THELMA BARER-STEIN

An undergraduate degree and interneship as a dietitian, a M.Ed. in educational administration and a Ph.D in adult education do not really speak of Thelma's lifelong interest in understanding cultural differences, It is the thread that links her seemingly disparate research, writing and teaching in cultural food differences (her book, *You Eat What You Are: A Study of Ethnic Food Traditions* is widely used as a classic text), in the human experience of learning ("Learning as a Process of Experiencing the Unfamiliar") and in phenomenology as a serious approach to research in human experience. As an independent scholar and consultant, her work has taken her to many universities in Canada, as well as to Australia, Thailand, India and most recently (1987) on a tour of universities in England, Scotland and Wales sponsored by The British Council. She helped to develop and co-taught the OISE Adult Education Department's course: Adult Education in Cross-cultural Context and she is also the founder and director of Culture Concepts Inc.

DONALD H. BRUNDAGE

Don Brundage was born and raised in Alberta. After receiving his BA from the University of Alberta he began a career with the Calgary YMCA and continued his academic studies at George Williams College receiving his Masters in Social Work in 1952. Eleven years of work with the YMCA in Calgary and Toronto was followed by six years in New York City where he received his Doctor of Education at Teacher's College, Columbia University while working at International House. For the past 20 years he has been associated with the Department of Adult Education, OISE in Toronto. His collaboration work with Dr. Dorothy MacKeracher, *Adult Learning Principles and Their Application to Programme Planning* is well known in Canada and abroad.

Dr. Ross Keane and Dr. Ruth MacKneson, co-authors of his article, are graduates of the Department of Adult Education, OISE.

LYNN E. DAVIE

Lynn Davie, an adult educator for more than twenty years, is currently the Chairperson of the Department of Adult Education at the Ontario Institute for Studies in Education. His writing and research has focused on literacy, program evaluation, distance education by electronic means, and computer applications in adult education.

Currently, he is working on two major lines of enquiry. He is working on a large scale computer simulation of the Canadian economy to estimate both the costs of a national literacy campaign for Canada and the effects of increased functional literacy on the economy of Canada.

Also, he is developing methods and techniques for the use of computers linked by telephone lines for the provision of distance education to adult students separated from educational institutions by time and distance.

JAMES A. DRAPER

James has been a faculty member of the Department of Adult Education, OISE, since 1967. Graduate courses which he has taught include: introduction to the field of adult education, community education and development, adult basic education, adult education in cross-cultural contexts, comparative studies in adult education, and the social history of adult education. Much of his field work and writing has been on adult education in India. During the past few years, his research has focused on the part-time instructors of adults who are employed by school boards and colleges in Ontario. Currently, he is doing a study of graduates from faculties of education to see how many of these graduates eventually teach adults. He is on the review board of The McGill Journal of Education and has contributed four articles to the New Canadian Encyclopedia. He is presently the elected member from Canada on the governing Council of the Commonwealth Association for the Education and Training of Adults (CAETA).

VIRGINIA R. GRIFFIN

Ginny Griffin has been a member of the Adult Education faculty at OISE since 1968. During that time she has taught program planning and courses on processes of learning and facilitating adult learning. Her research interests most closely focus on the processes of learning, especially those that enable us to be most fully human. A special enjoyment in her work is supervising thesis students, and learning with them the complexities and beauty of adults learning and finding more possibilities within themselves than they knew were present.

A recent book, edited with David Boud, *Appreciating Adults Learning: From the Learners' Perspective* exhibits her learning with thesis students and the perspective she takes in her work, both in her teaching and her research.

REG HERMAN

Reg entered adult education in 1967 as a Project Director for research and development at OISE. From 1968 to 1972, he was Managing and Features Editor of *Convergence*, the international journal edited by J. Roby Kidd. Aside from the projects listed in the References (the film, *Innovations for Learning: Case Studies of Training in Industry; The Design of Self-Directed Learning*), Reg feels that the research that most influenced the creative decision-making model were: a study for UNESCO of the national disaster of community access to cable TV in Canada; *The*

Heritage of Adult Education, two video programs with Roby Kidd produced by the U. of Guelph; *A Social Services Model of Adult Basic Education* (A.B.E. for the marginalized people of this rich society); and *LOGS: a Language of Group Skills*. Reg has left OISE to devote full time to consulting, research and writing on group problem-solving and decision-making skills.

J. ROBY KIDD

Probably best known for his widely-translated book, *How Adults Learn*, Roby was the first chairman of the Department of Adult Education (1966) at OISE; chaired or directed many international organisations such as the Second World Conference on Adult Education (Montreal 1960), UNESCO International Committee for the Advancement of Adult Education (1961-66), International Cooperation Year, Canada (1964-65), the adult education division of World Confederation Organization of the Teaching Profession, and the Canadian Association for Adult Education (1951-1961). Internationally, he is probably best remembered as founder and first secretary-general of the International Council for Adult Education. Roby wrote his chapter for this book out of a depth of practical experience, for it is he who established the first Comparative Studies Program in Canada which attracted international fellows and students for graduate study. His death in the spring of 1982 characteristically found him in the midst of many national and international writings, travels and activities in his beloved field of Adult Education.

ALAN M. THOMAS

Alan was born in Toronto, studied for his B.A. (English and philosophy) at the University of Toronto, his M.A. (History of Education) and Ph.D. (Social Psychology), both at Teacher's College, Columbia University. His teaching includes experience at the University of British Columbia (1955-60) in the Faculty of Education, and at The Ontario Institute for Studies in Education, University of Toronto since 1971. From 1960-1969 he was the executive director, Canadian Association for Adult Education, and served as executive-assistant for the Minister of Communications, Government of Canada from 1970-1971. His major research interests centre around large scale programs in adult education; "Learning in Organizations"; "Labour Canada's Labour Education Program" and a "Review of the Educational programs in the Canadian Corrections System"; policy formation for adult education and learning and the law. Currently he is working on a project concerning the use of "prior learning" for determining admission or advanced standing in Canadian education as well as a study of the impact of older-full-time students in Ontario secondary schools.

USING THIS BOOK

This is not another basic how-to book. In offering a distillation of long-practiced skills and deeply reflected wisdom in teaching adults, the contributors have displayed a smorgasbord of possibilities. It is for the reader to browse, select, and hopefully make use of these in distinct and personally relevant ways.

You may be just contemplating a shift into full-time or part-time teaching of adults or perhaps you have been engaged in teaching or planning adult learning for some time. This book is intended for all who feel a need and a desire to learn more and to become even more effective in what they already do.

But we don't always have the time we would like to have, to do the things we would like to do. Settling down with this book and reading it from cover to cover would be like listening attentively in a good conversation. Failing that, one could skip through and read only the *Practitioner's Summary* at the start of each chapter; this is rather like eating a meal of appetizers. Intrigued with a particular author or topic, we invite you to flip the pages quickly and read the *Boxed Sections* (in all but Brundage's chapter); this would be like eating the whole meal, but only little bites.

Focusing in on a particular aspect of adult teaching, you will find the author's own *References* as well as the *Annotated Bibliography* helpful in extending your own learning.

And perhaps it is that personal need or desire to extend one's own learning of daily work that gradually transforms that work into a craft.

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CHAPTER I

THE NEW WORLD OF CONTINUING EDUCATION

ALAN M. THOMAS

PRACTITIONER'S SUMMARY

The chapter is an attempt to make the part-time instructor of adults more at home in the wider context of the field of adult education. The author attempts a difficult task: to clarify commonly-used terms within the field despite the differing contexts in which they m..ght be used and the diverse lives and interests to whom they may be directed. Such a young field presents few "agreements" or "traditions", but Thomas offers severa' definitions as a foundation for understanding and discussion of: "Education Permanente", "Lifelong Learning", "Continuing Education" and the "Learning Society".

Other current confusions centre around concepts of the learner as "student" or "pupil" and the teacher of adults as "leaders", "resource person", "facilitator" or "expert".

Canadian history, past and more recently confirms the importance and diversity of adult learning: to learn or teach a language; to propagate religious faith; the proliferation of secular organizations and volunteer groups; citizenship education; martial training and later the education of employees in industry workplaces. When one considers all of these as forms of adult education and multiplies them by the countless industries, hospitals, government departments, etc. then we can agree with Thomas that "it is not surprising that no one knows . . . the exact amount of adult education in Canada."

But this same diversity and its unbridled growth has also exacerbated relationships among all forms of adult education and the varying levels of government. This presupposes an alertness on the part of all adult educators to be aware, and to be able to deal separately and in conjunction as educational policies change through varying influences – and the needs of the learners change as well.

Canada's present period indicates "steady and explosive growth of adult education" – by whatever definition – even though such growth often defies detection or definition. Nearly half the upper-income adults in Ontario are or have been involved in part-time learning. What is of concern here and in other societies, is the lack of participation in educational opportunities by the "lower half of the population".

An impressive growth area lies in "labour education" and it is here that monies are directed, rather than to educational institutions, by the Federal Government. But what is most important to note is that such education is voluntary from both sides.

Presentations of such educational opportunities and the increasing diversity of the burgeoning needs of adults leads us to concerns of process and content, and how best to achieve the evaluation of these for all concerned.

Adults have become a focus of interest for research and studies dealing with the adult life stages and how these may relate to adult learning. Two major writings include Kidd's HOW ADULTS LEARN and the UNESCO LEARNING TO BE, REPORT OF THE FAURE COMMISSION which stresses (among other points) that it has been wrong to invest exclusively in education for the young and that further research into learning itself as a distinct discipline called "MATHETICS" may be of benefit for all societies.

Many studies indicate the decreasing importance of chronological age and the increasing importance of experience, circumstance and context as far as the giving and receiving of learning. This is important, because all such understandings call for differing educational planning that is sensitive to and inclusive of the changing needs of the adults who are participating.

Thomas's conclusions include not only issues related to the broad national, or community scope of adult education, but also the impact that a single teacher in a single course or class can have on individual adult learners and therefore on the results of large-scale provision of learning opportunities. Adult learners expose themselves: they reveal their ambitions as citizens and workers, their hopes as parents, their anxieties as individuals. Instructors of adults must tread warily, for they tread on their dreams.

CHAPTER I
THE NEW WORLD OF CONTINUING EDUCATION
Alan M. Thomas

What Is Adult Education?

What this article attempts is to provide some perspective and some context with respect to the current practice of adult education in Canada.

We will try to provide some glimmering of the complexities, the scope, the vitality that characterizes the adult end of the spectrum of continuing education, acknowledging that no single presentation could possibly do justice to the variety that is to be found both from region to region and student to student.

Any reply to the first legitimate question by the uninitiated: "What is adult education?" produces the first confusion. Depending on whom is asked, the response is likely to include a torrent of terms, mostly familiar words in unaccustomed combinations: adult education, continuing education, recurrent education, educ. tion permanente, life-long education, vocational/technical training, and most likely a few others. Each of these terms comes with its particular definition. Each frequently claims to be the best term, but the astute listener will see that each one is based on slightly different grounds, and often reflects the interests of a specific organization or group of organizations in the society. Adult lives are so diverse, and the interests of modern societies so complex and demanding, that it is not surprising that there should be competition, reflected by these various terms, for the most precious possession of all adult citizens: their attention, and their will to learn.

While there is obvious competition for the imaginations and will of the young, in our society at least, that competition takes place in a deliberately publicly responsive forum, the elected school board. It takes place also within some generally agreed upon traditions about the auspices of the education of the young, and the general methods of carrying out such education. No such agreements or traditions are associated with the education of adults.

To approach the adult sector of continuing education from a preoccupation with the education of the young, that is, the children and youth sector of continuing education, is almost to ensure confusion and misunderstanding. In general it is easier to explain adult education to people in business, the military, even in government, than it is to people whose professional lives have been devoted to the practices and language of the formal system of education. It is no one's fault that this is the case, only that for a variety of reasons, for the past ninety years or so, the two sectors of educational practice have been sharply separated from each other: separated by professional language, by methods of practice, by sponsoring agencies, and by methods of finance. The only

common link has been the learners themselves who, as adults pursu-
ing some form of self development or another, are the same people
who, as children, enjoyed or endured the attentions of the educational
system designed for them.

What has been given little serious attention, in this context at least,
is that success as a child or young person in the school system nearly
guarantees the likelihood of that person participating, usually success-
fully, in some form of adult education. Whether this can be explained
by the fact that those who do succeed in formal schooling usually take
up roles and places in the society that demand their further learning, or
by the fact that success as a child in formal schooling creates habits of
learning that demand participation in formal educational settings as
adults, or by a combination of both factors which is most likely the
case, is a matter of some debate.

However, the apparent functional relationship between the two
sectors is of increasing importance, as the demands of the present and
future society make their professional isolation from each other both
impossible and increasingly destructive.

ADULT EDUCATION

The most common term is, of course, adult education, as defined
by UNESCO, a definition that is now very wide-spread in acceptance
throughout the world:

> The entire body of organized educational practices, whatever the
> content, level and method, whether formal or otherwise, whether
> they prolong or replace initial education in schools, colleges, or
> universities, as well as in apprenticeships, whereby persons re-
> garded as adult by the society to which they belong, develop their
> abilities, enrich their knowledge, improve their technical or pro-
> fessional qualifications or turn them in a new direction and bring
> about changes in their attitudes or behavior in the twofold per-
> spective of full personal development and participation in bal-
> anced and independent social, economic and cultural
> development. (Occasional Paper 34, Canadian Commission for UN-
> ESCO, Ottawa, 1980, p.3)

A close examination indicates that this definition equates "adult
education" with the education of adults, since it says that adult educa-
tion is any form of education participated in by persons regarded as
adults in the society to which they belong. As simple as that sounds, a
moment's reflection reveals that for one group in our society (those
between 15 and 19 years of age) the question of just who is an adult is a
hazy and often painful one. On the one hand, at sixteen we have
entrusted individuals with the privilege of driving a car, with all of the
potential for manslaughter or suicide or both, that that implies. On the
other hand, we reserve other such adult privileges as drinking and
voting to later ages, and there remains considerable confusion in the

eyes of the system of criminal justice, with respect to just who is an adult and when. Even after that, while the law may be all of a piece in this respect, there are a range of informal sanctions, regarding whether an individual has indeed acted like a grown-up, that can be, and often are, applied to any age.

For many years, the British defined adult education not by the age of the participants, but by the nature of the subjects studied. It was in essence liberal education, the type of education designed to develop and maintain adult behavior. The point is important simply because the term adult education frequently conceals an ideology related to who ought to be the participants, or what the objectives ought to be. These various ideologies have to be identified as they occur. For all round practical purposes, the UNESCO definition seems to serve us best, realizing that it is a technical definition only.

EDUCATION PERMANENTE

Education Permanente is a definition one is likely to encounter in Quebec or among French-speaking Canadians. It is not well translated as Permanent Education, but probably more accurately as continuing education.

RECURRENT EDUCATION

Recurrent Education is a phrase introduced since World War II by the Organization for Economic Cooperation and Development. This organization is made up of industrially advanced countries, for the most part, and its purpose is to provide information and research regarding their development, development primarily of an economic nature. Recurrent education means an educational policy or policies which supports alternate periods of work and school, sometimes consecutive, sometimes concurrent, which will lead to the development and maintenance of a work force adequate to a modern technical state. It can be considered a sub-system of the broader definition of adult education, and it is to be found operationally among economists, and those who do perceive a relationship between learning and economic survival. This is also the arena in which the more familiar term, vocational/technical training, applied to adults, is a commonplace.

LIFELONG LEARNING

Lifelong learning, while often casually introduced into these responses, is, of course, an entirely different term because it is based on the capacity and likelihood of individuals engaging in learning throughout their entire lives. It is quite independent of the existence of formal or even informal educational agencies and programs, or of publicly identified goals of the kind represented by various degrees, certificates, diplomas, and the like. This is the realm of the work of Allen Tough (*The Adult's Learning Projects: A fresh approach to teaching and practice in adult learning*, OISE, Toronto 1971) and his associates, who

argue that up to 80% of the learning activities of adults is carried out quite independently of educational systems. These discoveries are important for anyone concerned with what is being learned in any society, as distinct from what is being taught, but they are of equal importance to those working in the educational system, since the learning taking place outside that system or systems bears directly on the success or failure of their efforts.

CONTINUING EDUCATION

Continuing Education has been left to the last, mostly because it is now a matter of public discussion in most provinces, and because the predominant definition seems unsatisfactory. In the document entitled *Continuing Education: The Third System* issued by the Ministry of Education, Ontario, 1981, continuing education is defined as:

> the provision of opportunities for lifelong learning in English and in French to adult learners who are not involved in traditional full-time credit programs. Adult learners are those people at least sixteen years of age or older who are engaged in purposeful learning activities. (p.7.)

There is some tradition in Ontario, as in other provinces, for this kind of definition, that is, one that defines continuing education as only that education undertaken after the participation in formal programs. It is largely a definition based on what various educational institutions have done in the past, and for that reason is recognizable to almost all educators. However, it does not seem particularly suitable for the present or future in which traditional student bodies are changing with great rapidity, and it does not seem to fit the experience of these new students, or even some of the conventional ones. Recently an alternative definition that may be better on both counts was advanced by the Department of Adult Education, The Ontario Institute for Studies in Education. (See *New Reflections on a Learning Society*, 1981, p.8.) Continuing Education is defined in this case as:

> a system(s) of education which includes formal and non-formal education; is defined with respect to its various parts and agencies (elementary schools, secondary schools, colleges and universities) in terms of specific educational objectives to be fostered, rather than in terms of the age or circumstances of learners. The system is available to persons of any age, part-time or full-time, voluntary or compulsory, and is financed by a mixture of public and private resources. It is distinguished from other educational activities in the society by the possession of the exclusive right to provide public recognition or certification for those completing its programs, though not all of its programs need lead to such certification.

The view of the authors was that such a definition provided a more coherent framework from which to judge and evaluate the contribu-

tions of various agencies in the system, and that it reflected more accurately the view of the child moving from grade five to grade six, the youth moving from high school to college, and everyone else moving in and out of the system for various purposes and at various times; each one can claim with authority that he or she is continuing his or her education.

> *The conflict and confusion that abounds with respect to definitions is likely to remain for some time. It is, after all, the result of a field of activity experiencing rapid growth both in practice and in thinking about practice. The important thing is to try to use consistently whichever definition most appeals to you. That alone will be an important improvement in future discourse.*

Using Familiar Terms in Unfamiliar Ways

The second immediate confusion presents itself in the use of familiar terms in unfamiliar ways. For example, the word "student" (adult education in Canada would not dare to use the word "pupil", though some other countries do) can mean a very much wider range of experience and conditions than attending a school every day and being present in classes.

The other source of confusion is the use of unfamiliar terms to describe what would seem to be familiar events or circumstances. For example, the word curriculum was rarely used, at least until recently, as more formal agencies became active in adult education. Most noticeable perhaps are the words used in place of the word "teacher". Leader, resource person, facilitator, expert are all likely to be found in the literature. Some of them, to be sure, grate on the sensibilities, but they are products of the experience that has accumulated as adult educators have worked with adults as learners in settings and circumstances quite unlike the formal ones usually associated with all education.

> *What the proliferation of words associated with teaching represents is the fact that the teacher in a formal classroom plays a combination of roles, often simultaneously, roles that often differentiate themselves when working with adults. For example, in working with adults, the person who is the source of expert knowledge (resource person) need not be the same person who arranges for exchange among students and with the expert (facilitator).*

To a certain extent, the different language found is the result of the history of adult education in Canada. As a matter of principle, adult educators disassociated themselves and their practice from formal schooling because they believed, often correctly, that adults did not want to be approached as though they were children. The image of

grown men and women crammed into desks created for children, however apocryphal it may have been, had an enormous influence on adult educators in the first part of this century.

Recent History

> *As an immigrant country, Canada has had to maintain a tradition of adult learning and of adult education for its entire history. It is relatively safe to assert that there has not been a minute in Canadian history when someone was not trying to learn or teach a language.*

A new geography, a new agriculture, a new society, the fundamental experience of the adult immigrant, had to be learned as an adult, usually informally, and by trial and error.

The most important agencies in this enterprise during the nineteenth century were the churches, engaged not only in the propagation of the faith in competitive religious environments, but in a variety of other services as well. However, as the century moved on, secular agencies appeared such as the Mechanics' Institutes, and various other lodges, associations, and voluntary movements. Before the century ended, the Toronto Board of Education, among others, was offering evening classes to young men and women in a rising middle class. There is no doubt that during that period adults were learning proportionately as much as adults are learning today. The major difference today is the number who are learning publicly and under public auspices, that is, participating in formal adult education.

From the point of view of the society, during that period there was always the need for citizenship education of some kind, a need that continuously increased as the franchise was extended to larger and larger groups of residents, to say nothing of newly arrived citizens.

However, the long tradition of concern for adult education was interrupted at the turn of the century by one, or a succession, of events. The first was the increasing introduction of compulsory education for children and young people. While the almost universal application of that policy was not completed until nearly half way through this century, the ideology of a movement that promised to "fill the churches and empty the prisons" also created the belief that the education of adults was no longer necessary. The belief, imbedded more deeply and profoundly in those in charge of public education than in any other group, that any lapse or failure in educational achievement noticed among adults could be eliminated by rearranging the school program of the children, captured the popular imagination and remained an official doctrine for fifty years or more.

At the same time a second conviction took root. This was that what adult education was necessary was only citizenship education for adult immigrants who had never been to school, and the provision of limited

opportunities for those who, for one reason or another, had missed their chance at school as children. Adult education was perceived to be a safety net for those who had fallen through a crevice in the society.

Despite the lengthy popularity of this view, from the turn of the century to the end of World War II, other currents were developing. Two world wars, for example, involved enormous programs of adult education, as young men and women were obliged to learn martial skills never taught in school. Research applied to industry, and accelerating technical growth and changes, persuaded large technically based enterprises, such as oil companies, to provide training and education for many of their employees as early as the mid-thirties.

By the mid-fifties, an American professor, Harold Clark (see Clark and Sloan, *Classrooms in Factories*, etc.) argued that by that time in the United States a third system of education had been created, rivalling in resources and numbers the public school system and the universities. This system was entirely preoccupied with the education of adults. It was to be found, not in spacious buildings clearly announcing their educational purposes, but spread almost invisibly throughout the work places of the United States.

In Canada, the same development occurred. It took place more slowly than in the United States, partly because of the predominant "branch-plant economy", with the result that most of the research and consequent training that would have taken place in Canada remained at head office, usually in the United States. However, by the seventies, one high technology company in Canada maintained nineteen permanent teaching centres in the province of Ontario alone, through which passed some eight to ten thousand students a year.

> When the volume of education is multiplied by all of the other middle and large-sized industries, and by the hundreds of government departments, hospitals, and other large organizations, it is not surprising that no one knows precisely the exact amount of adult education in Canada, nor the extent of resources it consumes, either in time or money.
>
> The same growth and development has led to new complications in the relationships between varying levels of government.

Education in Canada is generally assumed to be an exclusive right of provincial governments, though the interpretation that the founding fathers meant to include the education of adults in their decision-making remains open to judicial challenge. In addition the overall responsibility of the Federal Government for the state of the economy, and the relentlessly increasing dependence of the health of that economy on the availability of constantly proliferating skills that must be learned by both young and old, means that the Federal Government cannot ignore the educational provisions (or the lack of them) made available by the provinces.

While there have been few, if any, skirmishes between the two levels of government over the education of the young, there has been almost constant dispute and acrimony since the early years of the century over the technical and vocational education of adults. As we, as a country, have become increasingly dependent for our survival upon what adults learn as adults, these disputes are likely to continue.

> *The consequence is that anyone engaged in the practice of adult education has to keep an eye on several levels of government simultaneously, and must be able and willing to deal with them both separately and in conjunction as their policies change, and as the needs of the relevant groups of adult learners express themselves.*

Adult Learning

With the publication of J. Roby Kidd's, *How Adults Learn*, in 1959, self-consciousness with regard to the distinct nature of the learning of adults was established. Earlier references to the special terms associated with adult education suggested the contrast in experience with learning of the young in school, and learning of other ages under other and diverse circumstances. Kidd's book drew on an enormous range of research and experience that had not been previously organized into a single presentation.

Since that time attempts have been made to assert a distinct theoretical field under the term "andragogy" as distinct from "pedagogy". Information has accumulated with respect to processes of maturation and how those processes affect the learning potential of adults and, at a more popular level, much attention has been given to varying "life stages" and the range of attitudes, expectations, aspirations, and capabilities that are associated with each of these stages.

Since 1958, when the first full time graduate program of studies in adult education appeared at the University of British Columbia, approximately ten more programs offering various graduate degrees have been created at Canadian universities. Though they have led a somewhat uneasy existence in association with much larger faculties wholly preoccupied with the learning and schooling of the young, they have for the most part survived and, in recent years, numbers of applications for admission by students have surpassed those experienced by the school centered programs.

Next to Kidd's work, the major landmark was the publication of the UNESCO report on education throughout the world, *Learning to Be, Report of the Faure Commission*, UNESCO, Paris, 1973. UNESCO had witnessed, during the twenty years following the conclusion of World War II, the largest expenditure on formal education in the history of the world. These expenditures were not confined to the advanced industrial world, but undertaken by very nearly every country, rich or poor,

in the belief that investment in formal education was the secret to economic growth. The UNESCO study, at the end of that period, was an attempt to assess the validity of the formula. Results were mixed, the percentage of illiteracy, a basic measure throughout the world, had dropped, but the total numbers of illiterate individuals had grown; many, many more children had experienced increased years of school; some progress in the battle against poverty, disease, malnutrition, and plain underdevelopment seemed to have been made.

However, no one had anticipated the millions of rebellious students, the hundreds of thousands of discontented teachers, the alarmed and uneasy publics that developed during the same time. The Report drew two conclusions, among many that are of special importance to adult education in the present period.

> First, it argued that despite the turmoil and the imbalances, it had not been wrong to invest heavily in education; what was wrong was to invest so heavily and exclusively in the education of the young.

The conclusions laid to rest one of the oldest North American beliefs: that you could fundamentally alter a society by concentrating on the education of the children. Second, the Report argued that learning as a human, individual activity was and is more fundamental than education, which is only a response to the existence of that potential, and that

> it might be more profitable to enlarge the psychological, sociological, political, etc., study of learning if we are to understand the true nature and function of education.

It also pointed out that a good deal of the most recent contribution to the understanding of learning was coming not only from psychology, but from neurology, chemistry, physics, and sociology, as well as other disciplines. In this light, the Report argued for the establishment of learning as a distinct discipline of its own, to be called "Mathetics".

While the latter has yet to be realized, many Canadians, and others, have enlarged the exploration of the study of learning as a basis for determining the nature of the educational system. Increasing contributions are being made to the concept of "learning styles", as being characteristic of different individuals at different times and under different circumstances; styles that mediate whatever teaching style may be in use. More is being understood about learning from new and different media of communications, leading to arguments that there are several forms of literacy in addition to that associated with extracting information and truth from the printed word.

In addition, new ideologies have emerged. Paulo Freire, working in the poorest parts of Latin America and Africa, has asserted a dialectical metaphor for learning, rooting his teaching of literacy in an oral and

political context. The Canadian Government experimented some years ago with the use of the Bulgarian theory of "Suggestology", based on an analysis of conditions of the brain, and the receptivity to the careful planning of total learning environments. The method was reported to be especially useful in the teaching of languages, a matter of high priority in official bilingual Canada.

It is an exciting time to be active in adult education, and it would take a much longer survey to identify all of the ideologies and theories that are claiming attention.

> *Whether it is necessary to continue to argue for the absolute difference between adult education and the education of the young remains a question.*

With the two sectors drawing together, it may be that something more closely resembling a continuum will appear. However the continuum can be analysed in terms of two principal factors: individual development, and the basis of participation.

In terms of individual development, puberty appears to be a fundamental watershed. Individuals who have not made that passage would appear to be more like all the other individuals who have not done so than they are like those who have. Once that passage is complete, then varying stages of growth and development, and relentlessly varying experiences, appear to be the dominant factors. In any group of seventeen year olds it is possible to find some who, in terms of some characteristics, more closely resemble thirty year olds than they do other seventeen year olds; and vice versa.

> *From this period on, chronological age becomes of less and less importance; while experience, circumstance, and condition become primary.*

However, as we have observed previously, there are some generalizations that can be made on the basis of socially and culturally defined "life-stages".

The other major factor is that *participation by adults in education is basically voluntary*, and that fact dominates recruiting, teaching, administering, and all other facets. It has, more than any other factor, given adult education its dominant characteristics. To watch even young children participating voluntarily in some form of learning, is to anticipate the basic pattern of adult education, allowing for the importance of variety in experience.

When training and education on a large scale in non-educational organizations is studied, it is possible to draw some conclusions (see Thomas et al, *Learning in Organizations*, Department of Adult Education, OISE, 1980). They are associated with four principal circumstances: entry to the organization; advancement in that organization (promotion or job change); major technological changes in the organi-

zation's activities; and special individual problems. These same four categories would appear to apply to the society as a whole. Entry is, of course, manifest in the education of the young, but as a continuing immigrant society, we have been and will continue to be concerned with the special circumstances of adult entrants, under the general rubric of citizenship education.

It might also be argued that entry involves re-entry and that this characterizes the millions of women moving back into the labour force from the different circumstances of bearing and raising children. Many of the same needs seem to exist as in the case of new citizens. It used to be thought that entry education, plus "learning by example" was sufficient for advancement through the society, and perhaps it was. Clearly, practice no longer seems to be the basis of perfection, and substantial interventions must be made to ensure effective movement from job to job, or position to position. By and large this is handled within the employing organizations, but increasing cooperation is developing between them and educational agencies. A great deal of care and thought will be required in the development of those relationships in order not to damage either them or the potential student.

Major technical change is clearly beyond the scope of any formal entry education program. In the words of an African leader, we cannot wait for the children to grow up in order to maintain our nations.

> *Massive changes occur, with widely differing and uneven effects on the society. This is most often cited as the basis for adult education, and while it is not the only one, it is a principal one and will remain so.*

In general, it calls for educational planning quite unlike that associated with normal systems of education; short term, and widely varying responses in contrast to the more stable and predictable responses associated with traditional programs and agencies.

Individual problems exist wherever education is an alternative, and must be associated with the same practice common to formal education; counselling, coaching, and the chance to fail and try again. Despite the image of ruthlessness often associated with large non-educational organizations, the amount of response to individuals is remarkably high. It may be so because adult education, voluntary as it is, has always been obliged to make responses to individuals, and it may be because it is cheaper to respond in that way than to hire someone new.

We are also witnesses to the shift of special individual problems from that category, for example women re-entering the work force, or older workers moving into retirement, into everyday passages that are part of "promotion" and coped with by a reasonably effective system of "continuing education".

The Present Period

> *The overwhelming characteristic of the present period is the steady and explosive growth of adult education, however it is defined. However, the resources of adult education, and its practices, develop so differently in comparison with the child and youth centered sector, that such development is not always very visible to the untrained eye.*

That growth has occurred despite the equally steady decline of the child and youth centered educational sector. While available resources appear to have been drying up in that sector, they have been doing the opposite with respect to the education of adults.

In terms of the participation of adults as individuals, demand has simply gone on increasing over the past three decades. In 1974, Waniewicz (see *Demand for Part-Time Learning in Ontario*, OECA-OISE, 1974) reported that near y half of the adult population in Ontario reported either being engaged in some recognizable form of part time learning, or having just finished such an engagement and preparing for another. These adults were characterized as being in the upper levels of income and educational achievement, a fact constant in every industrial society in which such research is done. The disturbing aspect of this information is that it is equally constant in industrial societies that individuals with less educational success, and less income, the lower half of the population, hardly participate in adult education. This seems to be true despite the fact that they pay for many of the available resources through their taxes. At the present time, equity with respect to the education of adults seems roughly comparable to the equity with respect to children before the passage of the compulsory attendance laws: the rich take care of themselves privately; the middle class try to provide for themselves through various means, including the use of publicly provided resources; and the poor get little or nothing.

> *Despite this fact, a fact of very great importance to School Board adult educators, growth has been impressive. It has spread through most of the organizations of the society: voluntary, government, quasi-government, military, and industry, as the rate of change and technical growth has surpassed any preparation that schools for the young can anticipate or provide.*

One recent example, indeed the largest public contribution to systematic adult education during the early seventies has been the financial support of the Federal Government for "labour education". In this case, over a seven year period, the Federal Government contributed just under twenty million dollars to the organizations of the labour movement for the purposes of training their officers and mem-

bers. The expenditures of these organizations on education has also increased, making it possible for thousands of Canadian workers to acquire skills of management, decision making, and knowledge about the society that otherwise would have been very hard to achieve.

It is of special importance to note that the money was given not to educational agencies, but to the labour organizations themselves. Most of these latter established their own educational programs, seeking only occasional assistance from the formal educational agencies. It is of equal interest to note that this Federal intervention into adult education was accomplished without a trace of complaint or objection from the provincial governments.

> *Participation in adult education must be viewed from two points of view: that of individuals who participate as students, and that of the agencies that provide the courses and other educational opportunities. In both cases, participation is voluntary; with few exceptions neither party is required by law to engage in the activity.*

This is in sharp contrast to the formal educational system in which the dominant agencies are designed only for the purpose of providing educational services, and in which a large segment of the student population participation is required by law. In recent years, primarily among the professions, experiments have been undertaken in making participation in continuing education compulsory. There is a fierce debate now raging over whether such compulsion actually contributes to the development and maintenance of more competent and responsible professionals.

The great variation of agencies and in their style of participation in adult education gives rise to questions of quality. Which ways are better? There is no simple answer, and hopefully both research and debate will continue. Rivalries exist, and such policies as diverting money from educational agencies to labour organizations serve to increase those rivalries. While, for obvious reasons, the traditional educational agencies tend to believe that all or most of the educational activities should be entrusted to them, tnere is evidence that different educational tasks are better performed by different agencies, not all of whose principal task is education.

> *At the same time, new needs of adults present themselves.*

As well as those associated with developing or simply maintaining managerial and technical skills sufficient to fill positions where the margin for error is small – interesting examples are airline pilots and nuclear workers.

> *– there are increasing numbers of people in the society whose education is not sufficient to enable them to enter such positions.*

Illiteracy remains a serious problem, despite nearly a century of compulsory schooling. Despite the evident successes with the upper half of the population, it is clear that exposure of many, in many schools, for the minimal number of compulsory years, is not sufficient to ensure that they have a decent chance to succeed in this society.

In addition, the largest increase in the labour force for the past few years has come from women, many of whom did not get, or have lost the necessary skills, for entering reasonable jobs. Since intelligence is distributed normally in a population without regard to gender, it is apparent that the need to provide adequate opportunities for these adult women is a matter not only of individual justice, but of economic and social necessity for a country such as Canada. We need them to perpetuate our society in more than one way.

Realities for You, the Instructor

Overall, there are some simple realities that everyone who has worked, or is working with adults as learners, knows, but sometimes forgets to convey. There is the special and exhilarating tension associated with working with adults. These are not people who are protected from the exigencies of the society before you meet them, or immediately afterwards.

> The experience of society that they bring is fresh, and intensely real and authentic to them; the decisions they make after leaving an educational event, perhaps influenced by what happened during the encounter, are authentic, and immediate to them, and perhaps to many other people.

The encounter with you, in whatever form it occurs, is and should be sheltered from the world, but it is only a brief shelter. The students know it and value it, the teacher must do likewise.

The reasons for their being there are often inscrutable, even to them. Sometimes it is because they happen to be free at that time, and you are as reasonable an opportunity as several others. Sometimes it is because you represent the educational agency they last attended, and the one that they think will make them feel the most welcome. To discourage them inadvertently, may discourage them from any further educational effort for a long time.

> Sometimes, they are less interested in receiving new information, new knowledge from you, than they are in trying to understand their experience, to articulate it, examine it, and share it with others.

Under these circumstances, the other students present are at least as important as any instructor, and their experience must be sought after, listened to and treated with respect.

When adult Canadians tell you what they are or have been *learning*, they tell you very important, indeed intimate, things about themselves. They reveal to you information about their hopes, their plans, their ambitions, their very images of themselves.

When we examine patterns of participation by adults in adult education, we can draw some conclusions about the lives of the adults involved. First of all, we are witnesses to a lot of hard work. Imagine the determination involved in attending courses in motor mechanics, two nights a week, three hours a night, for thirty weeks. Lots of adults do that many times over. But these same adults are also telling us something about their beliefs in their families, their communities, and their country.

> *To be a witness to adult learning, to adult education, is to be a witness to the quality of everyday life.*

All of these are simple things, but it has sometimes seemed to adult educators that they are the very things that teaching in a compulsory system makes one insensitive to. They often seem to scare the new adult educator rather than being seen as the priceless resources of adult education.

> *If a student comes freely, feels free enough to share experience, and believes that that experience is not only welcome but important, then that individual will offer his or her attention, will, and imagination to whatever is the developing objective of that particular educational enterprise. That is the essence of adult education.*

Teachers, providing agencies, educational systems, indeed whole societies, must be good enough, sensitive enough, sincere enough, and exciting enough to win, to deserve, that attention.

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CHAPTER II

COMPARED TO WHAT: COMPARISON STUDIES AS AN ADDED DIMENSION FOR ADULT LEARNING

J. ROBY KIDD

PRACTITIONER'S SUMMARY

In his own sprightly manner, the author explains the meaning and the implications of comparisons and shows how such studies can add dimension to almost any research or field of study. Teachers are always on the lookout for something different. Kidd points out that making comparisons is commonplace, but crucial within anyone's development.

Using the development of a course in Comparative Studies at OISE as an example, the author offers some of the initial reflections in creating this program as a universal structure for inserting comparisons into almost any field of study. His method to do so is briefly outlined:

1. *finding an example or specimen*
2. *placing it beside another whose properties and functions are known*
3. *drawing inferences through systematic comparisons of properties and uses*
4. *replicate until sure of result*

Immediately several important points will be seen by the participants in such work: a re-examination of what they had taken for granted in their own culture, their own situation or study; a more careful look at what was known and assumed, to see if the newer knowledge may add importance or clarification; finally a deeper appreciation of differing ways and differing knowledge that may not have existed before.

The end result is "an acknowledgement that many disciplines, subjects, and kinds of experience may contribute to a better understanding of one's educational system, or one's own learning."

A listing of the reasons for making use of comparisons is offered by the author: to become better informed about other systems, other culture's ways of doing; historical roots, how other humans live and learn; differences within one's own country, community, relationships, in understanding oneself; and to help reveal cultural biases.

"For all of us, what seems to happen as we engage in comparative studies is a process of deepening reflection about ourselves, how we learn, grow, feel, appreciate, express ourselves."

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In conclusion, the author's most valuable point may well be that "there is nothing foreign about comparative studies" and that these may be most important for the on-going development of the teachers themselves.

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J. ROBY KIDD

Everybody Does It

Everybody compares! Comparing is an activity that one does constantly, some people, excessively. The famous cartoonist of *The New Yorker*, James Thurber, was walking along Broadway one day when a friend approached, greeted him, and asked: "How is your wife?" The cautious comedian, who was very shortsighted, blinked, and asked a question in return: "Compared to what?"

It has been said that one way *Homo sapiens* differ from other animals is that it can compare, and thus, begin to build up experience and knowledge, socialize, develop standards, empathize, understand other people, and himself. Actors are adept in this capacity of comparing, so are lawyers, and so are teachers. It is often said that an intelligent person is "well read". It might be said of good teaching that it is "well compared", it has been developed through a maturing process of seeing relationships between content, and interest or concern, and method and learning style.

> A good teacher is not trained or instructed or moulded by someone else, he or she becomes one, and among the processes in this growth, constant comparing of other persons and other educational programs is paramount.

In most fields of scholarship, there are branches given a title like comparative law, comparative psychology, comparative sociology, comparative education. Comparative psychology is primarily a study involving animals versus human beings, but comparative education is about the different ways that members of the human family respond educatively.

The Uses of Comparisons

One of the first decisions made when the Department of Adult Education was started at OISE was to begin systematic teaching and research in comparative studies of adult education. It was the first Department at OISE to offer comparative studies, and OISE was the first institution in the world to offer graduate comparative adult education.

It is a very common phenomenon, happening many times everyday, that someone will make a statement, or a claim: a hockey player is undisciplined, a garment is gorgeous, an experience is wonderful, a learner is slow, a teacher is brilliant, etc., and the statement does not

have much meaning until it can be seen in context, with the quality
related to something else you do know – compared to what.

Comparisons are often used to illustrate important differences
between peoples or cultures. The philosopher, Alfred North White-
head, who had taught in both American and British Universities, used
a comparison to state what he considered important attributes of the
two peoples.

> In England, if something goes wrong – say, if one finds a skunk in
> the garden – he writes the family solicitor, who proceeds to take
> the proper measures; whereas in America, you telephone the fire
> department. Each satisfies a characteristic need; in the English,
> love of order, and legalistic procedures; and here in America,
> what you like is something vivid, red, and swift.

I once remember Henry Marshall Tory, president of five different
Canadian institutions of higher learning, claiming that you could de-
rive the essence of three different nations from a simple formula:

ENGLAND: As it was in the beginning, is now, and ever
                shall be, world without end, Amen.
UNITED STATES: As it was in the beginning, is now, and By
                God, it's got to stop.
CANADA: As it was in the beginning, is now, and if there
                is to be any change, we will first appoint a
                Royal Commission.

Ways of Comparing

Comparative studies are not as simple as this elegant formula
would suggest, but they are intended for the same purposes – to
describe and analyze similarities and differences in order to under-
stand meanings, essences, lessons from other cultures, institutions
and peoples, and to better comprehend one's own society and oneself.
All of the statistical tables, the computer printouts, the packed files of
information, are so much pulp if the stage of understanding is not
reached. Some comparativists want and claim much more than under-
standing; they aim at the ability to predict or claim a method that is
valuable for decision-making and many other virtues are hoped for or
expected. But the irreducible minimum is understanding and if that is
richly achieved, it may be sufficient justification.

That is the purpose that prompted the application of comparing as
an early and basic research method in the physical sciences. The
method is a simple one.

> *You find a specimen; you examine it and place it in juxtaposition with another specimen whose properties and functions are already known, according to weight, hardness, colour, feel, taste, smell, etc., you draw inferences through systematic comparison of the properties of both specimens, inferences about origins, relationships, functions, uses, and so on, and then you replicate such a process again and again until you are reasonably certain of your result.*

In the process, greater specificity becomes possible. An interesting example of this process is that the concept "warmer" eventually became the word temperature, and eventually led to specific statements of "warmness". This is something like what happens in comparative adult education, but the latter process is much more complex. Since it is a social and living experience, the data are more difficult to organize and control, and are typically far from complete. There may be more unknowns than knowns.

From one point of view, the whole "science" of statistical organization and expression is for the purposes of systematic comparing, and such measures as averages, means, medians, standard deviations, are primarily to provide a way to specify, with some accuracy, what are the relationships, similarities, dissonances. That use is so common that we don't think about it.

> *There is nothing esoteric about comparing: it is a traditional and much used process to achieve many kinds of learning. What is important about it is that it be systematic.*

Research in education was rather slow to develop, and adult education was the last member of the educational family to organize systematic research. Over whole sections of adult education, the nonformal, as well as self-initiated studies, statistics are almost unknown, and even formal adult education statistics are incompletely collected or reported.

Nevertheless, while the number of possible comparisons are almost infinite, only some are significant. At an international seminar on comparative adult education, held in Nordberg, Denmark, in 1972, Professor George Bereday, who then held the only chair in Comparative Education, said: "You can make comparisons between any organisms – let us say between an elephant and a flea. You could say the elephant is a big breather, while the flea is a little breather. Of course, many kinds of comparisons are simply not worth making." Some comparisons, and there are a great many such, lack any significance, or importance, or relevance: they lack *valence*, to use a term of Benjamin Barber.

> *Comparing, to be meaningful, must be about significant relationships, and result from the ordering of data so that they can be rigorously compared. If this is not done, the result may be greater confusion or error.*

For example, if casual relationships are interpreted as causal, it is possible to derive the most bizarre effects, all too commonly employed by politicians vying for office, who attribute the worst blunders to their opponents, and all of earth's blessings to themselves. I remember very well when I was at Columbia University how amused we were when we discovered, in examining some census data from the nearby city of Newark, that there was a one to one, a perfect correlation in that city between the increase in teachers' salaries, and the increase in the consumption of bourbon. Few politicians could have resisted the temptation to state that the one was caused by the other, but every educationist should examine faithfully the data on which such causal relationships are advanced.

A much more serious misapplication of comparing occurred during World War I when adults entering the American army were given a series of timed school tasks, conducted under school conditions, based on school-like kinds of motivation, and called "intelligence tests". The performance of these men, many of whom had long left school, and had been compelled to take part, even though many of them had no interest in the project, was on the average, about the same as the performance of boys and girls in school of the age of twelve or thirteen. Such results should not have been surprising to anyone, but what was startingly, incredibly stupid, and resulted in damaging consequences, was that some psychologists concluded from such a comparison that the *mental age of the average adult* is about twelve or thirteen years. It has taken almost half a century to get over some of the consequences of that extraordinary blunder by some highly intelligent psychologists and newspapermen.

> *Comparing can be an excel.   : tool for understanding, but only, as is true of any good tool, when it is used well.*

Systematic comparing applied to education probably began at least three thousand years ago, perhaps in Egyptian times when hundreds of visitors came to the Nile Valley to learn about the educational and economic system of the Egyptians, or again in the first centuries A.D., in what is now India and Pakistan, when as many as ten thousand foreign students would enroll in universities, such as Nalanda and Taxilla, and again in the tenth century, when Arab universities in Baghdad and Cairo were world centres for art, music, poetry, medicine, chemistry, mathematics, and attracted thousands of visiting scholars. There is evidence that there was systematic analysis of the modes and "outputs" of these studies. Any of these periods might

have been selected as the beginning of Comparative Education. However, in Europe and North America, we still find it necessary to say that all progress began with us. Accordingly, we date the beginning of comparative education from the year 1817 when a distinguished French educationist, Marc-Antoine Julien, published his treatise, *Plan and Preliminary Views for a Work on Comparative Education*, in which he proposed a method of collecting educational data from each country, using a carefully devised questionnaire, and went on to suggest that teaching methods should be standardized. Comparing, as he saw it, was primarily to assist each country to borrow the best practices of other countries.

For the next century, at least, the objective of cultural borrowing was primary for people like Egerton Ryerson of Canada, or Horace Mann of the United States, who themselves travelled widely to carry out comparative education. On the whole, it was also a period when other cultural forms, architectural, economic, fashions, were also borrowed without much discrimination, and when there was often misappreciation of the values of indigenous cultures.

Goals of Comparative Adult Education

What *is*, or what *are*, the goals of comparative adult education? Notice that we use the term *comparative adult education* to distinguish between comparative methods applied primarily to school systems for children and youth, and those applied to older learners.

> *However, we prefer the term* comparative studies *because it is an acknowledgement that many disciplines, subjects, and kinds of experience may contribute to a better understanding of one's educational system, or one's own learning.*

Included are comparisons through history, literature, production, or art, religion and ideology, not just school statistics. Accepting such a term and concept prepares the ground for an acceptance of multipurposes, not just the sole purpose of cultural borrowing. At various times, people in adult education have studied together what are the *central goals*, and the following list indicates some points of agreement:

- to become better informed about the educational system of other countries;
- to become better informed about the ways in which people in other cultures have carried out certain social functions by means of education;
- to become better informed about the historical roots of certain activities, and thus, to develop criteria for assessing contemporary developments and testing possible outcomes;
- to better understand the educational forms and systems operating in one's own country;

- to satisfy an interest in how other human beings live and learn;
- to better understand oneself;
- to reveal how one's own cultural biases and personal attributes affect one's judgment about possible ways of carrying on learning transactions.

BORROW OR RESIST: COMPARISON AS TOOL

In earlier times, as we have noted, comparative education was fostered with the definite purpose of "borrowing" successful forms and activities from abroad to be attached to one's own system. The purpose was similar to the proverb from Ghana: "It is to blow dust from each other's eyes that one finds two antelopes always working together." In those early days, comparative educationalists were mainly reformers. Today, "reformers", in this sense, have been replaced by educational planners, and comparative studies are as much a preparation for educational planning as are studies of economics or sociology. In more recent decades, comparative modes have been sought that might assist educationists in one country faced with difficult decisions about whether to welcome or resist cultural innovations from another. Comparative modes have been recommended as essential tools for educational planning, and for educational assessment.

> *One interesting objective for comparative adult education is to identify those characteristics or patterns of behaviour which are culture-bound, related to a given society, from those that have universal characteristics.*

LEARNING ABOUT ONESELF THROUGH COMPARING

In other words, comparative studies may be part of vocational or career training for some people who will spend much of their careers in, or concerned with, other societies. For most of us, they satisfy curiosity and enlarge horizons, they are "liberal or humane" studies, and some writers, such as Wilfrid Cantwell Smith, who has written extensively on comparative religions, and was first Director of the Islamic Institute of McGill, believe that in the modern world, they are the richest, most effective, of the "humanities", much more so in the contemporary world than Latin or Greek, and having as much emotional and aesthetic power. For still others, comparative studies can provide methods and techniques for research, or clues, or hypotheses, for both formative and summative evaluation.

> *For all of us, what seems to happen as we engage in comparative studies is a process of deepening reflection about ourselves, how we learn, grow, feel, appreciate, express ourselves.*

How often have you heard someone of shipboard, or an 'rplane, state: "I never understood, or I never appreciated my country until I was away from it." To the extent that this process happens of valuing our country or ourselves, one need not search from other, or larger goals; this is justification enough.

However, personal development is not inconsistent or at odds with significant social purposes. Many people today have the responsibility for sharing in decisive choices about whether some cultural practice, or method, or technique, or fashion, or product, ought to be accepted, adopted, or adapted, or should be resisted. We are now far more aware that millions of people, and most, if not all, countries have accepted institutions and products that have been more harmful than helpful, and in many countries, the flowering of imagination, creativity, self-confidence, even human dignity, have been inhibited or stunted. Insights and knowledge from comparative studies can be utilized, either for thoughtful, careful borrowing, or for considered, but unyielding, resistance to borrowing.

SIMILARITY AND DIFFERENCE

It is still true that most of the writing about adult learning is found in the English language, and has been derived from experiences primarily in North America and Western Europe. To a considerable extent, this has happened because the means of dissemination, such as printing presses, international press services, and broadcasting channels, are owned and controlled primarily by a few dominant countries. It is also well established by now that western institutions and styles of educational organization have often been found to be unsuitable, sometimes seriously harmful, when adopted applied in other countries.

Perhaps this is also true about learning styles and learning skills: may these also be culture-bound? Recently, Malcolm Knowles and I were discussing our experiences in offering seminars in other countries. While we did not seriously disagree, Knowles stressed *simi* and I stressed *difference*, both of us drawing on our individual experience. But the matter is too important to be left to personal and independent observation. Careful, sustained, replicating research, particularly studies that are not locked into methods and mind sets of western social scientists, are needed before very much application is made of ideas, concepts, strategies, methods, techniques, and organizational plans devised in the west.

THE NEED FOR DIVERSITY IN STUDY AND RESEARCH

The attention that has been given to *qualitative* methods of research (phenomenological enquiries, grounded theory, etc.), and to *participatory* research modes, are indications that a greater array of research modes are needed in our own country, that certain assumptions about

the objectivity of science need to be questioned, and that the use of research to control the lives of others, needs to be checked.

There are many examples today of processes and institutions that have been effective in one part of the world, from which others might learn, if sufficient care is used when any such transfer is contemplated.

The success of the British Open University and of certain forms of non-traditional studies in the United States and Canada have attracted the interest of educational policymakers from many countries. It is known that, to be productive, open access learning depends on (a) strong motivation (b) at least occasional human encounters with tutors and fellow students, and (c) an infrastructure of media. But, what proportion and what mix of these factors will make possible the effective application of non-traditional methods in other countries? Who should make these judgments, using what kinds of analysis?

> A strong case can be made for the importance of research in adult education using comparative methods, for guiding those who make the important decisions in education, how much they might borrow from other cultures, how much they should reject, how many indigenous foundations and influences should be supported and developed.

Questions like these should be answered as rationally as possible, based on need and result, not through believing that something is better because it is imported, or rejection that it is worse because it is imported. On the whole, people in education are less likely to jump to the conclusion without some evidence that other ways are better than their own: at the same time, there are some examples of careful and judicious borrowing and adapting of ideas, and concepts. It is to be hoped that it may not be always necessary to invent the wheel again and again – that some educational principles and practices will be effective for all members of the human family. This is one reason why it is so important to discriminate between what may be human and universal, and what is culture-bound, limited to a particular group.

> For a field that is comparatively so "young", adult education provides many examples of cultural borrowing that seem to have been beneficial.

For example, the Canadian program, National Farm Radio Forum, has attracted attention in many countries, and there have been some adaptations of it in countries such as Jamaica, Colombia, Ghana, and India. Usually, those who tried it out in the new setting made many changes in design, format, and organization. In Colombia, the differences were so far-reaching that one might not recognize the original. It is precisely this effort to carry out a similar function that was served in Canada by Farm Forum in a markedly different manner, suited to conditions in Colombia, which seems to have been so successful. In turn, the Colombian program has been a kind of model for other viable

programs throughout the Spanish-speaking Caribbean. However, had the Colombiar simply adopted the methods and techniques of Canadian Farm Ra ,orum, without making it their own, it might have languished and died long ago. However, this is speculation: these are questions that should be studied systematically because the answers are so important.

There's Nothing Foreign About Comparative Studies

A field of study that has been developed with so much effort should not be applied only to trivial problems and projects, but for the central purposes of learning as a strategy for economic, social, political, and spiritual, development of people everywhere, particularly, the comparatively least advantaged.

Many of these are close to home: there is nothing necessarily foreign about comparative studies.

In Toronto, or in most Canadian cities, there are significant numbers of people from at least eighty countries and cultures, people learning to live in a new culture, perhaps with a new language, and different economic, social, and political realities, yet all maintaining their own identity, and their own heritage. Examples of cultural differences, cultural borrowing, cultural rejection, are all around us: there is no better laboratory for comparative studies than life in our communities, if we keep alert.

Or observe the fascinating similarities and differences that join and separate us from our francophone friends, residing in substantial large numbers in at least six of our provinces, not just Quebec. What more could one want for comparative studies than the observation of two systems of colleges, the CEGEPS of Quebec, and the CAATS of Ontario, initiated about the same time, comparable in function and size, and markedly different in philosophy, methods, outcomes?

Comparing can be done over time, as well, and teachers may wish to study and present the changes that have occurred in Canadian secondary schools, or politics, or the teaching of mathematics, or changes in our theatre and literature, in the past fifty years. And how will that understanding help us cope with life in the balance of the century?

Teachers have so much to compare – the many learning styles chosen by themselves, or by their students, successful teaching modes of other teachers, how some teachers manage also to be good counsellors, the meaning and usefulness of a concept like *animateur*, or *consciencizing*. Instead of always sheltering under a conventional assessment mode such as multi-choice tests, a teacher might study the amounts of participation evoked as a response to various kinds of evaluation procedures.

At home or abroad, the questions are enriching.

Enquiries should be undertaken that will establish which attributes or practices are culture-infused or culture-bound, and which may

be universal, as well as an array of questions that will assist problem-solving and decision-making.

The problems and decisions ought not just to be relatively simple ones, such as what proportion of the educational budget should go to elementary schools, secondary education, higher education, and adult education. Research results might guide such practical decisions, not just traditions of practice or educational business-as-usual attitudes. But comparative education can also help with a different order of questions. For example:

- Why and how have the Chinese attained high standards about personal honesty?
- Why and how do people in some countries work more effectively and willingly than others?
- How do countries prepare people for political or economic participation?
- Why and how, in such a fascinating world, do many adults become bored, apathetic, isolated, alienated, the prey to restlessness, alcoholism, violence?

Many other such questions might be considered, questions which are rarely asked in any sustained way, but they are at the heart of the educational enterprise.

In the international conference on adult education for development held in Dar-es-Salaam in 1976, President Julius Nyerere said:

Development has a purpose; that purpose is the liberation of Man.

But Man can only liberate himself or develop himself. He cannot be liberated or developed by another. For Man makes himself. It is his ability to act deliberately, for a self-determined purpose, which distinguishes him from the other animals. The expansion of his own consciousness, and therefore, of his power over himself, his environment, and his society, must, therefore, ultimately be what we mean by development.

So development is for Man, by Man, and of Man. The same is true of education. Its purpose is the liberation of Man from the restraints and limitations of ignorance and dependency. Education has to increase men's physical and mental freedom – to increase their control over themselves, their own lives, and the environment in which they live. The ideas imparted by education, or released in the mind through education, should, therefore, be liberating ideas; the skills acquired by education should be liberating skills.

It is for development so conceived that instruction and research in comparative adult education has much to offer.

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CHAPTER III

CULTURE IN THE CLASSROOM

THELMA BARER-STEIN

PRACTITIONER'S SUMMARY

Emphasizing that the topic of "culture in the classroom" is always present, the author explores meanings and relevance of both concepts of 'culture' and 'ethnicity' especially as they have significance for the learning situation. Most importantly, she notes that a sensitive awareness of cultural differences should be implicitly embedded within each course of study, program and attitude, and shared alike by teacher and student. That is to say that the tacit presence of cultural differences should be positively used as an enrichment to study and to human relationships.

The concept of cult.re itself may be defined in varying ways but is taken here as "the sum total of all aspects of the life patterns of daily living." While the concept of ethnicity is taken to mean the differentiation of a minority cultural group, the author points out that this could be taken to mean that every person may be considered as an 'ethnic' depending on their geographic location. When their cultural group is dominant, they are no longer 'ethnic'! Most importantly, the successful functioning and relating of peoples from differing cultural backgrounds develops most successfully when overt efforts are made in the host society to foster an ambience of security and comfort. This is aided by helping to create familiarity with new patterns of daily living. This can be a part of learning situations for adults, when the very differences within the classroom can be seen as resources for possibilities, views, and ideas.

The implications of this for the part-time teacher of adults includes being aware that "the teacher is always teaching more than the content", and it is this notion that forms the basis for the author drawing forth several concrete suggestions.

1. *offering students a choice in addressing you and doing the same for them*
2. *learning to pronounce student's names*
3. *being sensitive to current political situations*
4. *being alert to cultural slurs*
5. *encouraging individual questions and contributions relating to cultural background and concerns*
6. *being aware of differing language abilities*
7. *being critical of class resource materials and persons*
8. *being alert to the differing structure of the daily life of others*
9. *permitting flexibility in the curriculum for the adult learner's needs*

10. *replacing mere tolerance with serious and continuous efforts to understand cultural diversity*

Any factor that can help a teacher to be more effective is ultimately of value and worthy of effort. Especially for the part-time instructor of adults, attention to the matters listed above require no costly outlay, but can facilitate comfort and lessen anxiety on the part of the learners. Learning is always enhanced when the potential learner feels at ease. Most importantly, rather than considering cultural diversity a liability in the classroom, the adult educator needs to view such differences as the important resources for learning and human interaction that they really represent.

CHAPTER III
CULTURE IN THE CLASSROOM
THELMA BARER-STEIN

> *Culture in the classroom is not a topic that you have the privilege of adding or deleting. Culture is always present whenever humans inter-relate with one another.*

Culture is what forms an integral part of each person's identity and behaviour. It exists and expresses itself whether or not we are overtly aware of it. Cultural differences are expressed in languages, appearances, perceptions, lifestyles, attitudes and values.

It is in the interests of effective teaching, that each educator of adults have some understanding of the implications of culture upon and within oneself as well as others, and how these may be applied to enhance communication and learning.

The awareness and implications of cultural understanding within a learning situation have been studied and discussed under many titles and labels. Here are a few:

- Ethnic Pluralism
- Immigrant Studies
- Development Education
- Multicultural Education
- Intercultural Education
- International or Comparative Studies

The essence of each is knowledge and understanding first of one's own culture and ethnicity as well as that of others, in order to appreciate and promote such human awareness and concern on a local or global basis. This is not to say that such study is either esoteric or egocentric. Often such studies yield important information about ways of doing things in cultural contexts that differ from our own but which may have valuable implications for us. At other times, studies of processes of problem-solving and decision-making (for example) in other lands are helpful in business and marketing on both a local and international level. Just as any intercultural contact, whether on an individual, diplomatic, military or commercial level, benefits from awareness of personal behavioural characteristics, so too do the contacts between teacher and learner.

In Canada, as in many other areas, differing cultural groups within on province or one city is a demographic reality. Canada is home to more than 100 differing ethno-cultural groups and it is this reality that motivated the promulgation of the official government policy of Multiculturalism in 1971 to give explicit recognition of this fact. Since that time many programs have been developed and much effort have been expended to both encourage and promote multicultural awareness, and not without some criticism. Do such 'multicultural programs'

encourage the status quo of minority groups and help to maintain the elitism of dominant groups? Instead of heritage programs and cultural celebrations, should we not be promoting 'Canadianism'? How, if at all, can teachers be educated for this 'multicultural reality' and would it matter if they weren't?

There are many questions and many questioners, and the debate will continue to rage, even while the wider presence of differing cultural heritages continue to express themselves in differing ways. But if we accept that cultural heritage is an indelible part of each person's identity and that any enhancement of our understanding of the adults we are working with would be an advantage, then it follows that it must also be an advantage for the teacher of adults to find out more about this ubiquitous and omnipresent matter of culture.

> *This chapter will attempt to explore briefly some of the concepts of culture and what is meant by 'ethnicity'. Of special interest to teachers will be an overview of some approaches to culture that have been used with varying success in Canadian education.*

And finally, with some sensitivity to the subtlety of the issues involved, some suggestions by which the teacher may enhance the mutual learning that takes place in any learning situation.

Cultural awareness can make an important contribution to the learning in your classroom. Often when a teacher ignores the tacit responsibility of promoting an atmosphere of openness and respect with regard to cultural diversity, the unfortunate corollary may actually be conducive to the promotion of negative stereotypes, narrowing viewpoints, racial slurs, regardless of the subject-matter of the course.

> *This is to underline that teachers are always teaching both by the content of their work and also by the process of the teaching itself. This includes explicit words and terms as well as the whole realm of non-verbal communication in gestures, facial expressions, body postures and even seating arrangements.*

Therefore, the inter-relationships as well as the interplay between verbal and non-verbal communicative processes all contribute to the totality of what is happening in any learning situation, be it a classroom, laboratory, workshop, or a gathering under a tree. Mutual understanding based on knowledge and respect will enhance any such learning situation and must be the goal of any teacher.

What Is Culture?

Without at least a cursory examination of some concepts of culture as viewed by various scientists, it would be difficult to really compre-

hend the profound significance and implications of culture of each person's daily life. Just as Huxley said:

> . . . the better you understand the significance of any question, the more difficult it becomes to answer it . . .

so too, we will see that the more one uncovers varying concepts of the meaning of culture, the greater is the difficulty in trying to explain it simply.

Since anthropology is the study of man, it's not surprising that most definitions come from this field of study. I have selected a few of these to present here in this discussion to show that there are some commonalities even within the diversity.

John Walsh [1] has stressed the importance of a world view and appreciation of cultures with his emphasis on the need for Intercultural Studies. He offers a succinct definition:

> One's own culture is that life pattern within which one feels secure.

yet he also goes to state that culture's important aspect is that of its dynamism, evinced by the continuous changes some of which are represented by the traditionalists of any culture who seek to maintain the status quo and the progressives who strive for change. Walsh maintains that the people of a culture share:

- history and language
- theological or religious outlook
- common value system
- common political or juridicial system
- common educational system or/and literature
- similarities in physiological appearance

As early as 1944, Clyde Kluckhohn[2] defined culture simply as "the total way of life of a people", but also included in his definition the fact that this total way of life of the group also profoundly affects the individual's life and is perpetuated "so long as it meets the needs of the individual for orderly way of life and the satisfaction of biological needs."[3] In later writings (1962), Kluckhohn adds to his definition the whole realm of implicit and explicit behavioral patterns as well as ideas and artifacts as also being integral to a particular cultural group.[4]

Not satisfied with these, M.F. Ashley Montagu adds yet another vital characteristic of culture:

> Man alone among the animated forms of nature . . . has moved into an adaptive zone that is entirely a learned one. This is the zone of culture, the man-made, the learned part of the environment.[5]

It was Alfred Kroeber, the first student of the famed American anthropologist Boas, who said that "the most significant accomplish-

ment of anthropology in the first half of the 20th century has been the
extension and clarification of the concept of culture."[6]

Summarizing the main aspects of culture, we may arrive at a
statement like this:

> *Culture seems to represent the sum total of all aspects of the life patterns of
> daily life that are learned by an individual within a culture that deter-
> minedly affects that person's behaviour, offers a sense of order, security
> and identity, and yet paradoxically is in a state of continuous change.*

The Learning of Culture

Considering this statement, many questions arise. How do per-
sons learn their culture? When does this learning begin, and does it
have an end point? Does an individual have any exercise of choice in
this learning? Just how is behaviour affected? How is it possible for
learned life patterns to offer one both security and identity and at the
same time be in a flux of change? Are there other reasons for retaining
cultural membership? And is this stated culture of a societal group the
only type of culture existing?

The differences so evident in differing cultural groups becomes
more clearly apparent when we realise that learning begins (at least) in
infancy and even the briefest considerations in differing birthing prac-
tices and beliefs, child-rearing, parental responsibilities for example by
a farming community in northern Quebec, a tribal group in Africa, and
an aristocratic family in England are sufficient to bring to mind the
disparity in values dealing with perceived responsibilities, discipline,
feeding and so on even though each family may believe that what they
are doing for that child is 'the best way'. Learning, whether directed by
inner needs or outer forces of the society begins early and likely ends
only with death. The flexibility of learning choices at any given period
of one's development may well depend upon the mores of the total
cultural group.

> *But what may prove to be most significant of all in one's learning may be
> the fact of the accumulations of learning occurring even before one is
> aware of having learned anything at all!*

Consider for just a moment the huge 'package' of behavioural
responses, attitudes, communicative skills and so on that the small
child brings to the first day of class in a school. Throughout the lifelong
process of learning, approval of parents and family and later peers,
teachers, fellow workers and managers as well as the cultural commu-
nity as a whole each play their part in shaping that daily life pattern for
any individual.

Perhaps one of the strongest reasons for the sense of security evinced by the mores and traditions of a cultural group is the fact that these life patterns have in great part provided for the continued existence of that group and each person within it. It is in this context that probably the greatest test of choice and change may occur: if that choice of change *enhances* the life patterns and thereby the group survival, then it will be accepted. If in any way suggested changes may *threaten* the group's cohesion or survival, then the changes will be discarded by formal or informal consensus.

There are many reasons why an individual remains identified with a particular cultural group. Some of these reasons may be voluntary or involuntary. The sense of security connotes also a sense of belonging and a sense of comfort with that which is familiar. Ways of doing things that can be done without conscious deliberation, save a lot of time and energy. The well-worn rituals of daily life and the traditional routines of performance in varying situations are all but taken for granted within one's own cultural setting and group. The merest gesture, the slightest intonation of speech, each are well-understood. Within such mutually understood rituals and traditions, it is not uncommon that a familial sense of care and concern as well as support, make group cohesion a daily advantage despite pressures for change.

Cultural Identity

In the western world we take pride in the concept of individuality, yet without cultural identity, the individual would not get far. A great deal of what we claim as personal identity is actually composed of the myriad of involuntary attachments to customs, values, manners, beliefs, and attitudes rooted in cultural soil and learned before we were aware that we were learning anything. But if personal identity is so closely linked to one's cultural identification, then how may we account for individual differentiation within each cultural group?

To even begin to shed light on this question, we must again examine our meaning of culture. Thus far, I have really only given consideration to the notion of culture in terms of societal groups. What of other human groupings, not based on family? Here we may give consideration to corporations, institutions, professions, occupations, socio-economic status groupings, age groupings, even male and female divisions of humanity. Different though they may be in direction and purpose, they retain identifiable characteristics and even rituals and sometimes traditions, *that profoundly affect the daily life patterns of those individuals that are a part of them*. In fact, the complexity of this concept of 'culture' increases immediately on the realization that it is possible for one person to be a part of several 'cultural' groups at the same time.

For example, if we can separate out certain patterns as being intrinsic signifiers of ⁓rticular cultures, then it's not difficult to see that an individual can at once be Italian, Canadian, be also a member of

the profession of medical practitioners within a specialization of psy-chiatry, and at the same time be a member of an upper-class socio-economic group as well as being elderly and female. It is as though each of these cultural memberships add extra layers to the individual's identity. Most importantly: each of these 'layers' was learned. Further, each addition heightens the uniqueness of that individual identity,

Wilma Longstreet' writes at length of the problems that exist be-tween the culture of the home and the culture of the school.

> *When we speak of 'cultural adaptation' we may really be speaking of the sudden awareness of being within a differing cultural setting that re-quires the individual to quickly learn those daily patterns (or accommo-date to them in some acceptable way) that will grant one security in the new environment.*

Such adjustment or adaptation is crucial and although we are not usually aware of doing this, it is a process we assimilated early on.

Although Longstreet's work deals with children and adolescents, there are many factors which apply equally to adults and which pro-foundly affect ability to learn, learning styles, as well as attitudes to the learning itself. While it is possible that the adult's cultural patterns have become more firmly fixed over time and habit, some important differences between chiidren and adults in the adaptation from the home culture to the school culture (for example) rest mainly in the adult's greater degree of life experience in assuming new roles in differing situations, and in greater opportunities to exercise logic and reasoning to select from available choices in any situation. The adult may also have more control and/or power.

> *Adult learners have usually been able to exert some choice as to whether and what they will learn; children more often may have learning imposed upon them.*

Movement from one cultural group to another whether permanent or temporary provides a shudder of shock to one's identity and sense of belonging. This seems true whether one considers movement from one country to another (as in immigration) or simply visiting another family or school. In some historic instances culture itself has been imposed upon others as in the historic Turkish occupation of Greece, the temporary disappearance of Poland from the map of Europe, and the more recent Russification of the Ukraine. Yet while cultures may also be accepted voluntarily through learning (as in some intermar-riages) ironically, it is often the forceful imposition of one culture upon another that does more to preserve the original culture, than does the peaceful coexistence of differing cultures. This phenomenon will be pursued in the next section.

What Is Meant By Ethnicity?

Just as the term 'culture' conjures up varying interpretations, so too does the notion of 'ethnicity'. Frequently one hears of the term with a distinct minority connotation to distinguish smaller cultural groups within a dominant one; at other times this term may connote reference to quaintness as in folk traditions of dance, song or foods. Within each of these usages, 'ethnic' carries a note of condescension by the speaker. This deserves closer scrutiny, particularly as we are aware of the many cultural groups extant in Canada's own multicultural society.

As in the varying concepts of culture, there are also many view-points of ethnicity. Two sources that view an ethnic group merely as a means of differentiation follow. Canadian sociologists Crysdale and Beatty create this definition:

> Ethnic Group: Persons who share a common descent, a sense of collective identity and usually a common cultural heritage . . . language and religion. The term is often *incorrectly applied* to only minority national groups but it can be used to refer to dominant groups such as the English or Scots.[*]

(emphasis is mine)

The International Encyclopedia of the Social Sciences'[ ] points out that ethnic group represents a "category of the larger population whose culture is usually different from its own."

> But if one removes the sense of dominance from the definition, it becomes clear that the group characteristics are the same.

Or put in another way, in the country of China the Han Chinese are the dominant cultural group and therefore within China are not usually termed as 'ethnics'. Yet the Han Chinese who may live in other lands, whether first or fifth generation may, according to some definition by called 'ethnics'.

> Can we thus conclude that any cultural group may at some time be considered to be 'ethnic' in the minority sense depending on their geographic location?

Now since we can see that any cultural group may at some time or place be considered to be 'ethnic', let us for the purpose of discussion proceed with the definition presented by Crysdale and Beatty (shared by many others) and assume that this is so. That is to say then, *that each person is an ethnic.* For those to whom no pejorative connotation lies embedded within this term, there may be no affront. But for those to whom this concept implies "quaintness", "primitiveness" or "folk-customs", the reaction may be one of disbelief.

Pejoratives and disbelief aside, consideration of the meaning of ethnicity is important if only because of its widespread use at least in the western world.[10] Similarly to the concept of culture itself, ethnicity conjures many questions. Whether or not it is accepted by an individual or a group, what is generally meant by 'ethnic'; how does one get to be one? What is understood by the term 'ethnocentric'? How may we gain some understanding of the inter-relationships of ethnic groups referred to as 'assimilation', alienation, or conversely as acculturation and accommodation? If the notion of ethnicity is seemingly so troublesome, how is it that it endures, and people retain their ethnic identity?

It is difficult to separate out the qualities of ethnicity that actually differentiate from culture. I have come to believe that frequently identifying one self with the larger culture as for example speaking of oneself as 'Canadian' in Canada does not offer unique differentiation as implied when one refers to oneself as a hyphenated Canadian: Italian-Canadian. Can it be that retention of ethnic (minority) identity is part of the personal need for identity and belonging, thus in part a reason for the endurance of ethnicity? For this reason I offer the notion that ethnicity may also be understood as one's own personal slice of culture.

It seems that ethnocentrism is more widely spoken of than is 'cultural centrism'. Yet they mean essentially the same: the sense of superiority that arises when a group feels that their way is the only way, superior to others and that therefore they have little or nothing to learn from those others As Fersh[11] says:

The elders teach that the ways in which we do things are the natural ways, the proper ways, the moral ways. In other places, they are "barbarians" and "foreigners" and follow a strange way of life. Ours is *the* culture. theirs is *a* culture.

While this attitude may contribute to the survival and cohesion of the group, it also can unfortunately lead to xenophobic tendencies where all who differ are denounced and hated for those differences. Listen carefully to news broadcasts of other areas of the world where populations are described variously as congested, trouble spots, underdeveloped and overpopulated, seething and so on. Is any area of Canada ever described in this way? Scan a report of a multicultural festival and note the many terms of description such as colorful, folkways, quaint, different. Of course one group seldom considers its areas as troublesome, or its traditions as quaint. On closer and impartial examination, it is often those characteristics that may have enabled varying groups to survive and it is even often possible that some inventions, ideas and even aspects of lifestyles can be adapted and helpful elsewhere.

Ethnocentrism taken to extreme may completely isolate the group from outsiders: both people and ideas. The inability or unwillingness to open and to share for whatever reason may hold the seeds of racism

and the sprouts of prejudice, discrimination and stereotyping. What is not known may be wrongly conjured.

Fortunately reality is somewhere along a continuum where ethnic groups varyingly open and close to others. Sometimes there may be imposition, albeit with good intention. Such was the case of the many missionary groups many of whom truly believe that they had a 'better way' and used education, medicine and even food supplies to entice others to their 'better way'. More recently the western world has 'shared' technology and aspects of materialism with parts of the world that neither needed it nor benefited from it. Only more recently has there been an actual global reversal of such trends towards movements of cooperative education, medicine, agriculture, business and other fields with care taken to fit comfortably within existing modes, conditions and even traditions. On a more local level, deeper understanding of the cultures of others has given people fresh insights into their own backgrounds.[12] The realisation of the qualities of pride and shame, of accomplishment and failure, and of the universal drive of human beings everywhere to survive in a world of peace, is making inroads past the crusty cultural barriers.

Assimilation vs Integration

It is likely this same sense of cultural superiority (over the ethnics) that spawned the many stages in Canada's own history of attitudes towards immigrants. (Strange that both the English and the French as majority groups should so readily lose sight of their own positions at some point in history – as immigrants.) The early 1900s saw the period of *assimilation* where the WASP (white, anglo-saxon and protestant) image was strongly and overtly presented in all forms of media, but especially throughout the educational system with the express intent of producing homogeneous Canadians. Influx of more immigrants led to the popularity of the hyphenated Canadian, denoting pride of both past and present as in 'Dutch-Canadian', 'French-Canadian' etc. After World War II 'race' became a dirty word and 'assimilation' was too uncomfortable after the world had witnessed their dire meanings and expression for and by the Nazis.

Kovacs and Cropley[13] describe assimilation as the process of groups becoming more similar to each other, in other words, as a diminishing of ethnic differentiation. Their description is one that incorporates varying degrees of adaptation.

That is to say that assimilation is not an 'either-or', but a process that is individualized both in type and degree. For example in the work world many people readily adapt as far as clothing, routines, even jargon are concerned, yet maintain their ethnic language, foods, cloth-

ing and even manners upon returning home. More interestingly, Kovacs and Cropley point out that the opposite of assimilation is 'alienation' and although usually considered as a negative term (one of loneliness, anxiety and estrangement), it may actually be that the assimilation of one factor or area of daily life may necessitate the alienation of another. It seems that one must leave something in order to add something else. Finally, in their view, assimilation and alienation may depend on viewpoint. For example, the development process of the teenager may well be viewed by the parents as rebellious alienation from them, while the adolescent may see it as a movement toward independence and assimilating with peers.

> *Similarly, the process of becoming more deeply identified with a cultural group could be seen as alienation from a former group.*

E. K. Francis[14] considers the use of 'integrated' which somehow seems to suggest a minimization of the problems of assimilation by 'better fit'.

> *Francis notes that "ethnics may be said to have been integrated to the extent that they function properly within the social order of the host society." Perhaps on the other hand, ethnics may consider themselves sufficiently integrated or assimilated when they feel secure or comfortable.*[15]

Now with some understanding of ethnicity, it seems to be clearer that whether one uses the term 'culture' or 'ethnic' to denote a particular societal group, *the identity accepted by the individual seems to be most important.* Movement between cultural groups, in the form of 'assimilation' seems to be a matter of degree rather than existence or non-existence. But this increased awareness and understanding seems to open wider the question of ethnic endurance.

Despite pejorative connotations held by some people, many reasons could be advanced for the persistence of voluntary and involuntary ethnic identification. Such identification may occur not on the part of the individual or group so identified, but rather, from external sources. By this I mean the calling or labelling of someone or some group as belonging to a minority cultural group when they, themselves long ago considered themselves to be merely Canadian.

Persistent identification is often found where the group members are committed to varying but profound belief in the group. For example while Jews may speak many languages, bear physiological appearances similar to almost any world group, accept and adapt to varying political systems, and even vary in their religious beliefs from atheism to fundamentalist orthodoxy, yet all may claim to be Jews. And this even in the face of repeated historical discrimination, persecution and attempts at genocide. Books have been written in attempts at explanation.

Ethnicity has not only persisted, but for many groups there has been evidence of historical revivals and survivals, most recently in the "new ethnicity".[16] Isajiw[17] offers some explanation. He points out that ethnic groups can be identified in two ways:

1. as a group of people who share a distinct culture
2. people who identify themselves and/or are identified by others as belonging to the same group.

That is to say, some may actually share the culture while others may only share the feeling of identity.

Note how many times the term 'identity' has appeared in this chapter. Necessary in any personal search for identity are the qualities of pleasure and pride in that identification, a sense of belonging (acceptance), some link with the past history, and some belief in self-worth. Isajiw adds and discusses yet another factor. He feels that the fragmented and competitive society spawned by technology that marks the western world, has turned people towards ethnic identity because it is deeply associated with shared feelings related to human events and the seasons of nature. It seems that the greater the individual feelings of anonymity, the greater is the need for ethnic participation and identification.

From the preceding discussion, and even perhaps from personal experience, we can see that

> *Culture is an indelible facet of each person's identity and behaviour and since any form of education is linked with human communicating, it follows that cultural considerations must find an important place in that relationship.*

Approaches To Culture In Canadian Education

While it may seem obvious that recognition of multiculturalism may be the first step towards incorporating some global awareness into any program of studies, the means of doing this have varied. Some have been more successful than others. Ray[18] has noted:

. . . all Canadian teachers share a responsibility in promoting an atmosphere of respect for cultural diversity, and teaching which ignores this function cannot be described as "good" . . .

However, Ray is quick to note that there is also a lack of general agreement as to whether this is so. Vague expressions of dissension have been heard:

- multiculturalism is a political issue
- it is something for immigrants
- emphasizing cultural diversity creates ghettos
- multiculturalism will 'dilute' the curriculum[19]

In fact, cultural diversity in Canada is a demographic reality. Understanding of any reality and its shape and direction is urgent for human survival. Within Canada's policies and the resulting programs for multicultural understanding are many that are specifically directed to aid the immigrant newcomer in learning about his/her new home, job and language. But in the cooperative sharing of ideas and experiences, immigrant students, workers and professionals are an enrichment to the entire society. By a policy of mutual encouragement and participation of schools and communities in such learning activities, newcomers now feel more comfortable about participating in the general society rather than retreating to ghettos for security and comfort.

> *Such cooperative sharing should never be in the stilted form of yet another course, but should be part of the sensitivity to cultural diversity that is projected through every program.*

CREATING CULTURAL UNIFORMITY

A brief review of some of the approaches and notions critically considered by T.R. Morrison[20] in his historic review of teaching methodologies offers some insight. Up to the 1960s, these were all characterised by the goal of creating cultural uniformity. That is, the mission of all educational systems in Canada was to "absorb into itself those who differ from it", based on the old assimilationist theories. While this attitude has been officially dismissed, Morrison openly wonders how many teachers and programs across the country still favor (by their attitudes, programs and materials) the dominant Anglo group?

CREATING CULTURAL APPRECIATION

A condescending nod in the direction of the minority cultural groups after the 1960's brought a period in Canadian education of cultural appreciation. Indeed in Troper's[21] view, it was really a period of confusion where "if educators related at all to the diversity of ethnic and cultural groups in Canadian society it was usually as a problem to be overcome rather than as a factor in Canadian society to be celebrated". Such appreciation seemed to include displays of foods, music and costumes as though cultural identity was an item that could be put on display and then dismissed. Morrison's belief was that such displays were only accepted passively and he questions the possible interpretation by audiences. The passivity of the presentations seem to have been reflected in the passivity of audiences.

VALUE INCULCATION

The third approach to this type of education is described by Morrison as "Value Inculcation", wherein the general goal is to point out the role of values in developing cultural sensitivities. Hopefully, the learning of values would lead to "resocialization and value substitution"

which is a euphemism to express the idea that the open comparison of various cultural value systems would undoubtedly find Anglo values as being superior. But Morrison and others have noted that value systems are often context-bound, depend upon interpretation, and may not be equally understood by adults and children. Finally, great responsibility rests with the person (teacher, parent etc.) defining, transmitting and interpreting such values, as well as with the recipient.

Realising some of the pitfalls of the previous general teaching approach across Canada, the next approach became one of an attempt at a universal set of values and moral principles, but soon it became apparent that value conflicts exist not only between but also within individuals and societies. For example Canadians may as a whole view subjugation of women as a negative and yet it may be an integral aspect of some cultural traditions, thus leading to tensions and conflict.

TOWARDS A TRANSCULTURAL REALITY

Morrison argues for the view that all persons be seen as having both an individual as well as a collective identity "that is both rooted in the past and also moving toward different futures". He presses for "transcultural awareness" wherein a person's cultural commitments have transcended his own towards that of a universal identity.

> *What is unusual about the transcultural person is an abiding commitment to the essential similarities between people everywhere, while paradoxically maintaining an equally strong commitment to their differences.*[22]

The teacher who wishes to be sensitive to the cultural diversity of the learners within his/her classroom, must not only be aware of his/her own culture but also have knowledge and understanding of the similarities and the differences of others. This implies an understanding of what this awareness should consist of, and how one may feel assured that sufficient awareness is being expressed. But how to evaluate something so elusive? So many approaches have been tried and found wanting, yet it seems that every effort should be made towards a 'transcultural' reality.

Implications For The Culture-Sensitive Teacher

Accepting the importance of cultural sensitivity may well prove to be the first important step to becoming transcultural. It is also possible that since most of our own individual cultural knowledge is subconscious, a willful effort to take note of one's cultural nuances may be the initiation to deeper personal knowledge as well as general cultural respect. For example, the reader may have chosen to peruse this chapter just out of curiosity, but having read this far will already have a

greater sense of the matter of ethnicity and culture than may have existed previously.

> *If nothing else at this point, the part-time teacher of adults will be aware that culture does have an impact on one's identity, behaviour, values and thus upon learning.*

Regardless of the topic of the education, whether updating, skills acquisition, or extension of cognitive knowledge, *the teacher is always teaching more than the content*, and the learners are not only learning, they are also inter-relating socially.

As educators of adults, we are continually making unobtrusive selections not only in the precise content of the courses being presented, in their pace and timing, but also in the type of resource persons and materials we are selecting to use, and even in the timing of deadlines for projects and presentations which may be in conflict with special occasions. We express either implicit or explicit implications and leanings politically, socially and economically in our own dress, manners of addressing and greeting and the handling of small unpredictable incidents within the learning situation. Have we always been aware of these?

Here are some concrete ways that the transcultural teacher can enhance the open ambience and thus contribute markedly to the comfort and learning of the adults, and incidentally gain credibility and personal respect. You will note that the following list includes cultural as well as sub-cultural differences. Overall, it seems that erring on the side of formality (at first) is better than informality which may be taken negatively.

1. Be aware that m. ' peoples of the world are accustomed to offering and demonstrating great respect for teachers. *Offer them a choice in addressing you* by first name or surname; accept each with aplomb. Do the same for them.

2. Make a point *to learn and to pronounce the student's names* correctly and as formally or informally as they indicate. They have pride in their names and identity even as you do. Recognize and respect this; your effort will be appreciated.

3. *Be sensitive to current political situations* not only in the obvious arena of discussions, but also in groupings and seating arrangements and take care not to favor one culture over another.

4. *Be alert to cultural slurs.* Be open to incorporating several views of a discussion topic by making use of the differing views and backgrounds within the classroom to give a personal slant. Take the time for clarification and examples when there seems to be evidence of prejudice, discrimination, stereotyping or just a misunderstanding.

5. *Encourage individual questions and contributions relating to cultural background.* For example, after an explanation of a skill or metaphor,

encourage the offering of differing skills and differing metaphors from other cultural contexts.

6. *Be aware of differing language abilities in English* and take care to speak loud enough as well as distinctly. Use examples whenever possible and encourage feedback to determine when further repetition or a better example may be required. Often simply *speaking more slowly* can be of great help.

7. *Be critical of class resource materials and persons*:
   - do they represent varied points of view?
   - do they appeal to varied senses and feelings?
   - do they avoid offending minority groups?
     (i.e. cognizant or handicapped, poor, etc.)
   - Accuracy? Well-qualified? Current?
   - are they stimulating and appropriate to the learner's development level?

8. *Be alert to a different structuring of daily life.* For example, in manners of greeting, inviting, praising and criticizing. "Yes" does not always mean that things are being understood; it may simply signify politeness. An invitation however casually expressed may be understood seriously. Laughter may indicate embarrassment rather than humor. There may be initial misunderstanding of punctuality and deadlines. It may be important *not* to insist on male-female mixed groups for projects or discussions: allow people to form their own groups, find their own seating. Respect those involved in differing holidays, eating restrictions, wearing unusual apparel or even stepping aside to perform prayers during class time.

9. *Flexibility in the curriculum* is important for all learners but especially for adults. Be alert to pick up personal concerns and current events or issues which can be related to literature, language or skills or whatever the content may be. Openness for the inclusion of the needs and experiences of the adult learners can be one of the most exciting aspects of an adult class. The teacher as the facilitator, is in a position to point out the mutuality of humaneness in any situation and in this way increase the involvement of the people from differing cultures.

10. *Replacing mere tolerance* with serious and continued efforts to understand and accept the reality of differing values and perceptions.

Why Should Culture Be An Issue For The Part-Time Teacher Of Adults?

The need to increase one's awareness and understanding of a range of cultural differences is of importance in this global village of humans, if only for survival. But since the aim of most transcends mere survival, then a mutuality of sincere caring is of crucial importance, but especially for teachers at any level.

> *Any factor that can help a teacher to teach more effectively is ultimately of value and worthy of sincere effort on the part of the teacher.*

Even just awareness and subsequent consideration of ethno-cultural differences will help to expose previously overlooked areas of misunderstanding, intolerance, and disrespect both of teacher and learner.

It is well-known that the atmosphere of a classroom can enhance or decrease the degree of learning. Cultural awareness and sensitivity and thus the determined development of a transcultural sense will help to make people more comfortable with one another, increasing both trust and respect. Even those who appear or speak in a way differing from the majority will soon come to see that it is their opinions, ideas and knowledge that are important, rather than outward impressions. Even as they are aware of being regarded as individuals, so they will come to regard others similarly.

All of these factors are equally important whether the learners are children or adults. An atmosphere of understanding and respect (but not necessarily agreement) is an ideal worth striving towards. But it is especially important for the adult learner to be recognised as having life experience and identity that are of value and are valued as evidenced by their encouragement to be active contributors within the learning situation. The part-time teacher of adults is often teaching part-time adult learners, and the efficient use of available time is important. Being uncomfortable means time and energy removed from learning. Many of the previous list of implications and suggestions add not only to comfort, but also to the relevancy and immediacy of the learning. Shared responsibility in contributing to the curriculum helps to make the learning a collaborative effort, and teachers and learners become peers in the mutuality of learning.

Making use of cultural identity as a resource material in itself can be accomplished readily in an adult group, and the involvement of differing behaviours and views as well as sources can enhance literally any content.[23] Classroom cultural differences are rarely considered as a viable and tangible resource, but they are there.

Culture As A Fundamental Ground Of Understanding

This chapter has explored something of the meaning and relevance of culture and ethnicity for the part-time teacher of adults. This was seen as the necessary fundamental ground of understanding – often overlooked – to the more specific suggestions for the learning situation. Since cultural differences are indelibly a part of each individual, it follows that understanding and making positive use of this phenome-

non will increase individual openness and imbue the learning atmosphere with deepening meaning and respect.

> The cultural diversity existing in any learning situation, but especially in a classroom of adults must be seen and utilized as the rich source of learning that it really is.

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CHAPTER IV

PLANNING FOR LEARNING: A MODEL FOR CREATIVE DECISION MAKING

REG HERMAN

PRACTITIONER'S SUMMARY

In claiming "creative decision making", Herman underlines the explorative, evolving process that is integral to adult education. Indeed, when one considers the phrase "needs of the learner" as well as the experiences they bring to each learning situation, it is not difficult to imagine that within such settings, repetition, boredom and lack of relevancy would have a difficult time to exist. Not only does each situation differ markedly because of the contributions of the differing adult learners, but also such variations have repercussions especially in the area of planning programs.

Citing the classic model format for planning programs as being a sequence of steps such as: assessing needs, setting learning objectives, choosing resources and means, implementing and finally evaluating, Herman points out that the most important component – that of evaluating – is frequently neglected or completely overlooked because it occurs at the end of the process when "they are too tired!".

Citing Malcolm Knowles model as including the mutual planning of both learner and instructor to: set the climate, devise mutual planning, diagnose needs together, set objectives and plan methods and resources and then follow implementation with evaluation for re-planning. And he quotes in detail Ginny Griffin's model as being one of continuous evolvement with the inclusion of three extra ideas: that of the presence of "choice points" throughout the process and the drawing of awareness to the possibilities; the open expression of philosophies: the instructor's, the learner's and the institution's and finally – the ongoing challenge for the teacher/planner, as model to continue to iearn and to change.

Herman's own model for "Creative Decision Making" begins instead with what he calls "front-ending" all of the process with a clear statement of values and how they relate to the goals. Secondly he joins evaluative processes to both goals and objectives and suggests that a means should be found to evaluate every aspect of the program continuously, no matter how briefly. And thirdly, he adds the importance of the planners search for alternatives to each aspect in an imaginative explosion of ideas and possibilities.

He defines and distinguishes many aspects of this process and in particular notes that goals refer to the "broader statements of purpose" while objectives may be used to distinguish the "more precise aims to

achieve those goals". Examples of these are presented as well as helpful examples and suggestions in handling each aspect of this process. Perhaps most importantly, Herman notes that "there is never a guarantee that it is going to be the right decision" – hence the pressing need for continuous and ongoing evaluation to spotlight errors as well as successes.

CHAPTER IV
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REG HERMAN

> There is no neutral education.
> - Paulo Freire

A few years ago, a bright but inexperienced university graduate applied for and won the job as Director of Continuing and Professional Education at a Community College. The president drove him to a large building that the college haa just bought and renovated into classrooms. The president pointed and said, "Fill that building," got back in his car and drove off.

Rotten planning? Yes and no. It's the entrepreneurial style at its vaguest, but it places confidence in the resourcefulness and responsibility of people, and there's much to say for that. What it lacks is just about everything else, especially any sense of adult education as a social force. The college president's planning style misses a whole range of issues; it is very likely that he doesn't even know how to make decisions, but he has lots of company in that failing.[1] The trouble is that this lack of awareness of how we make planning decisions leads to a limiting, a shrinking of educational potential for creativity and social change.

> Every planning experience and every job, including teaching, can be dealt with in three ways: one, shrink it; two, do it efficiently and well; or three, expand it.

As adult educators, we enjoy real freedom to be creative decision-makers in our planning: to clarify our values on social issues, to expand our goals and experiment with methods of evaluation, to invent learning methods that meet the learners' needs and go beyond these, to encourage the learners to become 'masters of their own destiny'.[2] This is what I mean by a model for creative decision making, but I think the best way to understand and assess my approach is to compare it with other models of planning in adult education: the classic model, Malcolm Knowles'; and Ginny Griffin's. On the way, there are four main issues that the decision-making model raises.

1. This may surprise you, but the most frustrating issue for me is: where do you start? and wherever you start, how do you deal with the challenge of a non-neutral educational stance?
2. How to come up front with clear and precise program goals.
3. When and how to get evaluation into the act without breaking your back in requirements of time and energy.
4. What is creativity and how do you apply creative problem solving and decision making to planning in adult education?

Models For Decision Making

THE CLASSIC MODEL

In education, planners promote a myth that there is a 5-step sequence that goes like this:

- Conduct Needs Assessment
- Set Learning Objectives
- Choose Methods and Resources
- Implement
- Evaluate

Sometimes this model is drawn as a horizontal continuum, sometimes a circle, but in effect the sequence always *ends* with evaluation and my theory is that's why no one ever does it. By the time they get to the end, they're too tired!

> *Planning for learning is not a linear sequence. Typically, it's a back and forth flow of problem solving and decision making.*

It is not unusual for planners to choose their techniques before deciding what it is they are going to do. Frequently, the length of the course is decided first (five days, 36 hours, three evenings), and then decisions are made to fill the time Perhaps it doesn't matter where you b gin in the classic model, but I suggest you don't start by filling time. The first course I ever planned began just there, we filled a week.

Coming from a business background, however, I was brash enough to evaluate every session and the total course with pre- and post-tests. The results were a disaster. The participants learned nothing and intended to change nothing.

> *But I learned. I learned two things: One, never start by filling time; and two, evaluate everything; however simply, however briefly, evaluate everything you do in the program.*

I would never have known the mistakes if I had not been so determined to evaluate every session. And another thing: *keep your results* – over the years, these evaluations will be your best measure of how you're improving as a planner and a facilitator.

A good example of a self-paced learning program is Mel Rowe's course design team at Bell Canada. Planning begins with a needs assessment in the form of a job study, a.._ continues with a series of information searches to determine objectives and methods. They go back and forth, writing and re-writing their objectives and methods, but they change the classic sequence in only one case: they bring the planning of evaluation up one step, ahead of implementation. Makes sense, but I would bring it up one more step still and join evaluation to my objectives.

Programmed instruction (P.I.) and computer-assisted instruction (C.A.I.) and other self-paced designs offer many advantages: the learner enters when ready, mistakes are private and so do not lead to loss of self-esteem, and most important, they provide *early and continuous feedback* and *built in success* – two factors that encourage self-confidence and should be included in *all* adult learning designs. However, P.I. and C.A.I. have many shortcomings too: the teacher-programmer controls everything except the speed of learning (and even controls that to some extent); the learner is given virtually no responsibility, freedom or opportunity to learn how to learn. P.I. and C.A.I. tend to represent the empty heads theory of pedagogical teaching design. They are excellent for the straightforward transfer of information.

MALCOLM KNOWLES' MODEL

To the classic model, Knowles contributed two important additions, and in so doing, he changed the focus from pedagogy to andragogy. *He defines andragogy as the art and science of helping adults (or even better, maturing human beings) learn.* He equates pedagogy with teacher-directed learning and contrasts it with andragogy, self-directed learning (1975).

Knowles comes to the planning function with a value system that esteems the knowledge and skills that adults acquire through life experience.

> *So he defines the adult educator as a colleague of and co-learner with her/ his students, a facilitator who works with the learners to help them identify their learning needs, set their own objectives, choose methods appropriate to their learning styles and the ways that they wish to evaluate their progress.*

One of his goals as a planner follows directly: he must plan how to *involve* the learners in the planning! This was Knowles' first addition to the classic model, and it led to the need for the second.

> *For most adults, to be involved in planning their own learning in a classroom situation is a radical change; they have been conditioned to accept the teacher as an authority who tells the students what to do and think.*

As a good problem-solver, Knowles took a step back and recognized that the very *first* thing to plan is a learning environment that will help the participants to change in the direction of increased responsibilities. The learning climate will be informal, supportive, conducive to develop mutual respect and trust. This is the way his model looks:

- Set the climate
- Devise Mutual Planning

- Diagnose Needs
- Set Objectives
- Plan Methods and Resources
- Implement
- Evaluate for re-planning

VIRGINIA GRIFFIN'S MODEL

In the best adult education style and consistent with her own prescriptions, Griffin's approach is continuously evolving and therefore difficult to render in abridged form. Nevertheless, she clearly adds three more ideas. First of all, Griffin draws attention to the great fact of decision problems:

All down the line of the planning process there are choice points

and it is the responsibility of the adult educator qua planner to be aware of the *consequences* of each choice.

Secondly, she brings the planner's and the institution's

educational philosophies up front where they belong in problem solving and decision making,

and after the process she raps the planner on the head and charges her/ him: be aware of what you believe about education and learning, and behave in your work-life planning in ways consistent with those beliefs.

Finally, she challenges the planner

to continue to learn and change.

Griffin's model is complex, but well worth studying:

WHAT A PROGRAM PLANNER SHOULD KNOW AND BE ABLE TO DO

1. Be aware of concepts of program planning, be able to use them in thinking and talking about his job activities.
2. Be aware of the "principles" of program planning, know what evidence there is to support each of them, and have an informed opinion about the validity of each.
3. Recognize that program planning is a process.
4. Recognize that program planning is a process with choice points.
5. Be aware of alternative processes within each of the following areas of program planning, should know when each is appropriate, and how to carry out each when necessary:
   (a) developing and judging the initial idea for a program;

     (b) identifying the educational philosophy of the planners and
the learners;
     (c) choosing a planning strategy and organizing for planning;
     (d) assessing the needs of the community and the learners;
     (e) determining objectives and the priorities among them;
     (f) designing teaching·learning interactions;
     (g) planning program supports (resource people, A-V materi-
als, program interpretation, registration, counselling,
budget, etc.);
     (h) implementing the teac. ing-learning interactions and the
sup⁻ ⁻ting activities;
     (i) evaluating;
     (j) using the results of evaluation.
6. Know when and how to involve his learners and other relevant
people in the various parts of planning.
7. Be aware of what he believes about education and learning,
and should behave in his work-life planning activities in ways
consistent with those beliefs.
8. Be a continuing learner in the area of programming and evalu-
ating.

HERMAN: A MODEL FOR CREATIVE DECISION MAKING

This model proposes three additional strategies for planning in
adult education. First, here we are again with where do you start? I
think it's clear that all of us operate from a value base; the trouble is
that, like the college president, we don't make our values explicit, so
they don't help us in our decision making. Furthermore, Paulo Freire
has shown us that there is no neutral education and the adult educator-
planner must deal with this responsibility. So, in this model

> *we* front-end *all problem solving and decision making with the clearest
> possible public statement of our persr ial, educational and social values,
> and link them to our planning goals.*

Second, this model seeks to turn planning outside in,

> *to bring the planning of evaluation in from the cold and join it to the goals
> and objectives.*

This way, we increase the chances that the planner will actually
conduct evaluations and, as you will see, we will also *improve the clarity
of the goals* and therefore the likelihood of *congruence* between values
and goals and methods.

Third, it is not enough for the planner merely to be aware of
alternatives. In this model, the planner actively searches for all the
information about known alternatives and then goes beyond even that,

> to invent *further alternatives still, especially alternative goals, but also alternative methods.*

Before I describe how to apply these ideas in actual planning, it will help to take a moment to identify the elements of decision making.

FIVE PROPOSITIONS OF DECISION MAKING
To three basic propositions of decision making, I have added two more.[3]

1. The decision maker must recognize that he or she has a choice; to perceive at least one alternative.
2. NOT to decide is also a decision. Slipping back into routine and sterile methods is an example of the decision not to decide.
3. Decision making always entails a search for information. In dealing with a decision problem, the decision maker should know how to use *all* resources, but must determine how much time, money and energy to spend in the information search.
4. All problem solving and decision making must be front-ended by values clarification. In the case of an organization, this may be called a statement of philosophy or of mission and purpose.[4]
5. At every step, the decision-maker has the opportunity to be creative, to surface and generate more alternatives, and this is most essential in the identification of goals – *expanding the job.*

Gordon Miller, author of *Life Choices* and co-author of *How to Decide*, summarizes it this way: "The planner must deal with the crucial elements of all decisions: *values, goals, alternatives and outcomes*" (1978, p.14).

Front-Ending Decision Making With Values

'NEUTRAL' ADULT EDUCATION
All educational planning, including the planning of leisure courses, is a political act. At the risk of understating the case, to put it simply, education that does not seek to change conditions reinforces the existing system. Rural areas show this most clearly when much of their commerce is parachuted in by urban corporations and the local schools and colleges train the people for the company. In this way, the colleges help to turn the residents into dependents on foreign controlled economies, hardly a neutral education! What alternatives are there? Well, some of our colleges, like St. Frances Xavier University, have found ways to train people to set up their own industries.

CREATIVE BURNOUT

Even if we grant the adult educator-planner that the planning of a course in astronomy, say, is non-political, the lack of values is still self-defeating: planning that is not front-ended by a defined value system is trivialized.

William Gordon, inventor of the creative problem solving strategy called Synectics, found that after a time, his best problem solving teams dried up. He thought their creativity had burned out. I think he's wrong and that his teams were simply not willing or able to go on spending enormous creative energies to invent new bottle tops and other gadgets for industry.

Similarly, decision analyst Peter Moore of London University finds that managers in large organizations are not willing to spend the time to conduct rigorous planning using probability decision trees even on vital decision problems. Like the creative problem solvers, decision analysts do not raise questions about the values implicated in their clients' decision making. Unaided by a clear statement of philosophy or purpose, these managers lack any rationale even to think about expanding their jobs.

I suspect that the phenomenon of teacher burnout would reveal a similar gap.

> *People are turned on by creative challenges, but they need to feel that their efforts are contributing to significant values.*

Faced with problem solving and decision making that are not front-ended by her or his values, the planner will either fail to spend the time necessary for good planning or will burn out.

A VALUE BASE FOR SELF-DIRECTED LEARNING

There is no one right way of teaching, but there are many strong arguments for planning self-directed elements in adult education programs (Knowles, 1975; Tough, 1979; Griffin, 1979). There is also a value base to this planning decision.

One of the reasons that so many people don't plan harks back to Proposition One of decision making: they don't believe or perceive that they have an alternative. These people disenfranchise themselves from life's options. It follows that a first concern – the mission and purpose – of adult education is to help people gain greater decision making power over their lives and destinies, and this includes or leads to increased commitment to and control over their communities and society. Just think for a moment about the reasons why your students come to your course, and how they hope to gain opportunities for growth by acquiring new skills and knowledge. This applies

> *As adult educators we construct the educational step toward these goals by planning programs that help participants gain control over their own learning, by designing structures and processes that give them increasing responsibility for their learning within the educational program you design.*

The following scale oversimplifies our alternatives but it's useful in comparing teaching approaches. I'd like to invite you to do two things: first, add to this continuum other teaching methods or program designs, for example, Socratic teaching, experiential learning, and so on. Second, place your own planning and/or teaching style on the scale.

For the second edition of the Handbook, *The Design of Self-Directed Learning*, I conducted a survey of the ratings of self-directed learning courses and learning contracts by students of O.I.S.E.'s Department of Adult Education. One finding was that students who developed learning contracts experienced the greatest sense of control over their learning. I'd be very interested in your additions to the scale, if you are willing to share them. Beneath the scale I have listed some examples.

Total Teacher Control	P I C.A.I.	Self-directed Learning in Schools	Total Learner Control
Lecture System	Bell Canada's self-paced learning	Learning Contracts	C-R and self-help groups; individual learning projects
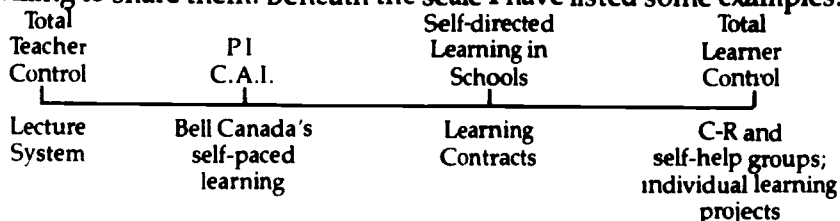
Values and Consciousness

V.C. AND C-R

In decision-making workshops and courses for women entering the work force, the planners begin with values clarification (V.C.) in order to broach at once the problem of sex role straight-jackets. In this way, they initiate a process of consciousness-raising (C-R) that broadens with the generation of alternative goals (see Section III on Creativity in Decision Making). I interviewed several of these planners; they agreed that subsequent topics could vary in sequence according to the needs of the participants, but consciousness-raising begins with values clarification.

Defining one's values isn't easy. In these workshops, the planners use Sidney Simon's very tough criteria to separate truly held values from pie-in-the-sky. The criteria for a full value are that it must be:

1. chosen freely
2. chosen from among alternatives
3. chosen after due reflection
4. prized and cherished

5. publicly affirmed
6. acted upon
7. part of a pattern that is a repeated action

Still the best work on values, Simon's book is appropriately called *Meeting Yourself Halfway*.

Goals, Objectives and Evaluation

THE DISTINCTION BETWEEN GOALS AND OBJECTIVES

> *Most planners find it useful to distinguish the term goals as the broader statements of purpose; objectives as the more precise aims to achieve those goals.*

To use the Bell Canada example, one of the goals of the course design team is to protect and support the *self-confidence* of the learners by designing *self-paced learning* whenever feasible. The objective in this case was to plan and design a particular course to be installed by a specific date; that's one of the *planners'* objectives. Within the course design, there will be a sequence of *learning* objectives so precisely defined that they build in continuous feedback to the participants.

In the creative decision-making model, we use the same distinctions, but we always push for wider choices. Having taken a first shot at naming our values, *(knowing that we're going to come back to them again and again)*, our next decision problem is to search for all the accepted alternative goals and objectives, then to try to generate alternatives beyond those. For example, if I were on the Bell course design team, I would say, "Look, let's brain-storm a wider spectrum of goals. Maybe we can come up with some ideas about how to use the experience and the creativity of these participants. Maybe we'll end up with the same goals we started with, but I'll bet even then, that we'll open potentials in this course that we might not otherwise have seen". Planning can become a series of adventures.

These examples of data collection about student learning have barely touched the surface of the possibilities. They have been presented to stimulate the instructor of adults to think about innovative approaches to working with adults in assessing their own learning. The emphasis has been on devising challenging exercises that are seen as appropriate by the adult student and that provide clear, understandable feedback to both the student and the instructor.

BRINGING EVALUATION IN FROM THE COLD

In the early seventies, the Maryland Department of Education produced 24 video tapes for the training of Adult Basic Education teachers. When they were ready to implement the program they called

in external evaluators. I'm sure you can guess the complaint in the evaluators' report: if they had been called in when the planning began, they could have helped the planners and conducted a more detailed and useful evaluation. On the other hand, they should have been grateful: precious few adult education programs conduct *any* evaluation.

One of the reasons why adult educators don't evaluate is because they don't want to hear the bad news – even though they know it's the only way they can hope to learn what to change and improve in their planning and teaching. Another reason is because evaluations can cost too much, not only in money, but also in time and energy. So there are two tricks that I'd like to recommend:

> 1. *Write your statements of goals and objectives in behavioral terms and so specifically and precisely that evaluation is literally built into them – you'll make it or you won't, and you will know;*
> 2. *Keep your evaluations short and simple and use a variety of strategies.*

Writing clear goals is a difficult skill that requires a lot of practice, but that's OK because in this model you're always changing and adding to your goals and objectives anyway. I use three resources for goal definitions. Two are by Robert Mager: *Goal Analysis* and *Preparing Instructional Objectives*. A third, a brief, neat prescription is by John E. Jones: *SPIRO* (Annual Handbook for Group Facilitators, 1972). SPIRO stands for: Specificity, Performance, Involvement (of the Planner), Realism and Observation. Jones titled these 'Criteria for Effective Goal Setting'. I would add, and Evaluation.

Mager's books abound in wit and can be read in an hour. Even if you do not need to write a planning objective to his criteria, at the very least you will be able to distinguish between 'fuzzies' as Mager calls them, and assessable statements of goals and objectives.

Some proponents of self-directed learning, including Malcolm Knowles (1972), reject Mager for fear that lucid goals and precise objectives will limit the learner's freedom. Obviously, I don't agree; I find no contradiction between objectives and freedom if one of the objectives is freedom. For example, read the objectives of McMaster Medical School (Herman, 1982). And in *Goal Analysis* you will find objectives for creativity written by a music school. In any event, for creative decision making I commend the pleasure of cleaning the head of fuzzies.

However, while I disagree with Knowles, I also disagree with Mager's suggestion in *Preparing Instructional Objectives* (p.53): If you give each learner a copy of *your* objectives, you may not have to do much else. It is a common planning mistake to think that having identified and defined the goals, subsequent decisions fall into place. That's just an invitation to both planner and learner to slip back into hackneyed and boring learning methods. The experience of McMaster

Medical School illustrates this problem. The School introduced an unorthodox group tutorial method of teaching problem solving. To provide a back-up for this anxiety-arousing experiment, the Education Planning Committee defined a large number of learning objectives – to Mager's criteria – within the problem areas. These were intended to be guidelines for self-evaluation. To the planners' dismay, the students took the objectives all right – and ran straight to the textbooks to memorize the 'answers', exactly as they do in conventional medical schools, thus totally defeating the learning of problem-solving skills. The objectives were withdrawn, but continued to be useful to the *planners* in formulating the problems for tutorials. The point is that, like the medical planners, you will find that in a school setting, students are not oriented to thinking of alternative learning methods. Again like the medical planners, stick to your guns; you must challenge them to stretch and risk and join with you in the search for creative alternatives.

The second way to bring evaluation from the outside in is to use a whole stream of simple, brief techniques. At the end of this chapter, you will find an easily adaptable instrument that I use in workshops and courses; I use it at the end of my first session and again at the end of the third. If there's no change, I slit my throat. One thing these evaluations can prove: I'm a lot better planner and facilitator now than when I first used this instrument. (Keep your results.) Incidentally, because it's brief, we do it at the end of class in one minute, and I always share the results.

An even more powerful method of evaluation is to train your participants how to conduct a group critique focused on what they learned, at the end of every session. Insist that the critique be planned into every session, that every learner participate, and allow about two minutes for each. This form of evaluation should help the participants to identify their learning needs and goals; it is the beginning of learning how to learn. For you, it is the opportunity to ask, did we do anything creative today? Did we address any social issues? Are we congruent with our goals and values?

I know Lynn Davie will offer many useful suggestions in the chapter on evaluation and you will find good stuff in Peter Renner's *The Instructor's Survival Kit*, but I would like to offer four easy suggestions for end-of-course evaluations. 1. Allen Tough requires (!) that his students tell him three things that they liked and three they didn't about his courses, and he uses the results. 2. Ginny Griffin invites her students to be creative, to depict in some imaginative way, the learning journey that they experienced during her courses; in this way, she helps them to *name* their learning. 3. I have plagiarized Aidan Spiller's method of evaluating his Recreational Leadership Program at Fanshawe College: at the beginning of the course, I get two or three people to volunteer to design the end-of-course evaluation. I give them absolute freedom, but I do warn them to keep a weekly record of course sessions. The entire last session is turned over to implement the

evaluation that they have designed. I can tell you this – they are never boring. 4. In one of my courses, I ask participants to define the learning objectives that they carry away with them. I couldn't ask for a better evaluation of what they learned.

For myself, the most effective evaluation technique of all is also simple: after every meeting, I set aside thirty minutes that day or the next, to record the data of the session – the salient things that happened – and my observations of what succeeded and what failed and why – and what this means in terms of my goals and values – and so what I am going to change next time.

There are two other powerful techniques – they are learner-centred, and contribute not only to self-evaluation but to the whole spectrum of learning how to learn. You invite your learners to do two things: to keep a learning journal – much as your own data analysis – and show them how to do it, because they don't know; and to form learning partners, an innovative idea that has emerged slowly out of a whole chain of adult education programs and workshop strategies. The purpose of learning partners is not to plan together, although that's fine, too, but to share reflections on their learning in the program. These two methods are also probably the most reliable ways *to help the participants to identify their learning needs.*

> *To sum up on evaluation: decision making always involves risk; the planner clarifies values and goals, identifies and generates alternatives and revises the goals, conducts vigilant information searches and so seeks to make the best possible decision; but there is never a guarantee that it is going to be the right decision. In the absence of that guarantee, the planner must evaluate or go on making the same mistakes ad infinitum.*

Creativity In Decision Making

DEFINITIONS OF CREATIVE PROBLEM SOLVING

William Gordon has trained thousands of people in his Synectics methods. In recent years, he has switched from the group method (and split with George Prince, author of *The Practice of Creativity*), and now uses a more structured strategy that makes rich use of metaphors and analogies. One of the techniques is called compressed conflict; it helps the problem solver step back from the problem to gain fresh insights. If I were seeking a solution to a problem in a self-directed design, examples of compressed conflict might be: *caged flight, mute teacher, indecipherable resources,* etc. The breakthrough or ultimate strategy is called algebraic analogy and might take a form like this: what serves the same function for an adult learner that a starter serves for a car? You would depict the equation like this:

$$\frac{\text{CAR}}{\text{STARTER}} = \frac{\text{ADULT LEARNER}}{?}$$

> *Gordon defines creative problem solving very simply as making new connections.*

In his stimulating book *Conceptual Blockbusting*, James L. Adams puts it more elaborately: the combination of previously unrelated structures in such a way that you get more out of the emergent whole than you have put in. For creative decision making in planning, I find that Gordon's and Adams' definitions are valid but not sufficient. My experience leads me to add that the creative idea or act is one that is original and imaginative.

APPLYING CREATIVITY IN THE MODEL

> *There are really two levels of creativity in the planning process. One is to make new connections, the other is to expand the frontiers, to invent new options. One is to surface the whole range of existing alternatives and marry them in new combinations, the second is to generate far-out inventions and risk testing them.*

If, as a planner, you conduct a search to identify alternative learning goals and methods, you may use imagination in seeking out information about goals and methods from colleagues, from similar programs in other institutions, from the journals – in other words, using your resources well. That is a vital function of good decision making, as Janis (1977) calls it, the "vigilant information search." But that is not yet creative. It becomes a creative act when you synthesize ideas you have surfaced from different sources into new connections for your own planning.

But when you push still further to generate and invent alternative goals and methods, this brings together both originality and imagination in planning a creative leap. The clearest educational example I can point to is in the women's movement. For example, in the book *How to Decide*, a manual that emerged from the workshops referred to earlier for women entering the work force, reader-participants are shown how to clarify their values and extend their objectives by brainstorming alternatives that they never dreamed of. Brainstorming is an enjoyable method of using small groups (3 to 12 people) to generate a great quantity of ideas. The rules are simple: no criticism of ideas is allowed and members are invited to build on each other's ideas. In a 15 minute brainstorming session it is not uncommon for a group to fill sheets of flipchart paper with 50 or 60 ideas. A group would then take a few minutes to organize the ideas into categories and set priorities for discussion and action.

GENERATING ALTERNATIVE LEARNING METHODS
Most of the emphasis in this article has been on developing alternative goals, but obviously the job can also be expanded through creative problem solving for new, more effective learning methods.

In creative problem solving, I have found Edward de Bono's PO-1 – "the intermediate impossible" – to be one of the most powerful techniques to break conceptual blocks and free new ideas (de Bono, 1973). Think of a real problem – a decision problem – that you are facing at present. Now, ask yourself (and if possible, share with others). "What, in this situation, would be absolutely impossible?" Write them down, all the ideas and solutions that would be impossible. These ideas are like signs on closed doors that appear where there were no doors before. And some – perhaps even all – of those doors *can* be opened. Try them.

The adventures in experiential education and self-directed learning have so enriched our choices of learning methods that a single example is a risky business. Briefly though, here's one: a teacher of secretarial science wanted to get away from drills; PO-1 produced something like this: in this situation, what is impossible would be to turn her classroom into a business office. So she did it by dividing her classes into two companies doing business with each other. Each group organized themselves exactly as a company must do and began to conduct business. I would guess that this creative idea is generalizable to a lot of other learning situations.

De Bono has also invented PO-2, random juxtaposition, which is similar in purpose to Gordon's compressed conflict, and PO-3, challenge for change. I hope you will go beyond even these to investigate and enjoy the many stimulating ideas of *The Universal Traveller* by Koberg and Bagnall and *Conceptual Blockbusting* by Adams. Just browsing this arsenal of creativity from time to time will guarantee that you will enrich your problem solving strategies.

One caveat: unlike education, creativity is neutral. In fact, very nasty people have found monstrous ways of being creative.

> So there is nothing casual abo ' the insistence that creative decision making be inextricably linked to a clear value system.

A Planning Model For Creative Decision Making

1. *Identify the Values* (to Simon's 7 criteria) implicit in the decisions to conduct the program. Put them in writing.
2. Survey the full range of possible *Goals*. Deliberately generate alternatives, for example by Brainstorming, PO-1, etc.
3. Use all your resources to conduct a vigilant information search for the *Objectives* of the program. These objectives serve as a reference base for your values and goals.
4. Decide on your program's *Goals* and *Objectives* and define them to some criteria: SPIRO, Mager, etc. Check: are they so clear that *Evaluation* is built in, so clear that at the end of each

session, the participants will be able to say, "we made it" – or – "we didn't!" Start planning your *Evaluation* strategies.

5. Thoroughly canvass the spectrum of alternative *Learning Methods*. Brainstorm new ones. Use creative problem solving, e.g., Synectics' compressed conflict and analogies: make new connections.

6. *NAME YOUR DECISIONS – TO CHANGE, TO INVENT, TO ADVENTURE . . .*

In conclusion, a personal note. This article began with a reminder that there is no neutral education. That's true, but it doesn't mean that planning can't be fun! I hope this model assists you, as it has me, to enjoy continuous challenges in your work. Finally, this model invites you to risk naming all your decisions. That's not only good planning, it's a great satisfaction.

NOTES

1 Gordon P. Miller, who teaches decision making, interviewed the presidents of ten large U.S. corporations Only two could answer the question: "How do you make decisions?"

2 This is the title of the book by Moses M. Coady, describing the Antigonish Movement, one of the most effective adult education programs in Canada.

3. And omitted some. Uncertainty, estimating probability of outcomes, decision trees, etc. See Moore, P. G. and H. Thomas, *The Anatomy of Decisions*, New York: Penguin, 1976.

4. When Shell Canada decided to experiment with a self-regulating management strategy in a new plant at Sarnia, Ontario, a team of managers and union representatives spent *three months* hammering out a company statement of philosophy. Among their accomplishments were radical changes in the definition of trust. Further information can be obtained through Norman Halpem, Toronto.

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Last Word: Read the adult education journals and those of your professional associations, and go to their annual conferences not only to keep up to date, but even more important, to exchange ideas with your colleagues. USE YOUR RESOURCES.

EVALUATION FOR SAMPLE IMPROVEMENT:
an easily adaptable instrument

HOW ARE WE DOING?

1. My understanding of the purpose and goals of this program is:

    1   2   3   4   5   6   7
 confused   clear

2. My understanding of the plan and methods of this program is:

    1   2   3   4   5   6   7
 clear   · confused

3. The progress I made today in meeting my own goals is:

    1   2   3   4   5   6   7
 rewarding   discouraging

4. The climate of our meeting today was:

    1   2   3   4   5   6   7
 inhibiting   freeing

5. My feeling of openness and trust toward the members of this group are:

    1   2   3   4   5   6   7
 high   low

6. The contribution I made today was:

    1   2   3   4   5   6   7
 ignored   heard

7. In relation to the expressed Goals, I find the planning of this program to be:

    1   2   3   4   5   6   7
 observably   a total
 connected,   mystery
 & contingent
 on those goals

8. My motivation to read/practise some idea(s) before the next meeting is:

    1   2   3   4   5   6   7
 low   high

COMMENTS or SUGGESTIONS: _____

_____

_____

_____

CHAPTER V

APPLICATION OF LEARNING THEORY TO THE INSTRUCTION OF ADULTS

DONALD BRUNDAGE, ROSS KEANE, RUTH MACKNESON

PRACTITIONER'S SUMMARY

It is one thing to state that "people learn in a variety of ways"; it is quite another to make clear not only how this is so but also what this may mean to the instructor of adults.

Descriptively and almost experientially this chapter takes the fledgling instructor by the hand – but the long-time practitioner may well take a second look here too. From the initial stages of planning an adult program, practical suggestions to ease and solve common problems, and pointers that help to maximize learning, this chapter even includes some innovative ways to evaluate "what you have done and what has happened in your class."

For a teacher accustomed to teaching children, what differences will be encountered when teaching adults? And how should these be handled?

The authors point out that increasing age represents increasing life experience and this complexity causes each person to view their learning in differing ways in accord with their own development. It follows then, that the teaching itself will have to be modified to accommodate these differing ways and to encourage the continuation of learning long after the program is finished.

Further, it is important that initial planning be flexible enough to accommodate these differing needs. While these thoughts refer to the content and process of the learning within the class, the instructor also needs to be sensitive to the environmental needs of adults while learning: lighting and temperature, and even the placement of chairs all reflect a sincere interest on the part of the instructor to enhance the learning in every way possible.

Beginning contact with the students not only creates opportunities for their input and expectations, but also a chance for general introductions before a brief outline of what the program may include is presented. These are called "processes of climate setting."

Typical problems of adults: tiredness, excessive talkativeness, or the opposite of retiring shyness, are all discussed with the offering of practical solutions. Exposing the experience and knowledge of those in the group becomes a challenge for the instructor while "sharing the teaching/leadership function" and also in ways of "channelling new enthusiasms for learning."

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Recognizing that the primary purpose of all evaluation is really to "provide information for action", the strategies detailed here are of value to both instructor and institution, but most especially to provide a basis for ongoing learning by the adult student.

The "final words" of this chapter depart from the previous ease of format and thrust deeply into some exciting new findings regarding just how learners adapt to "self-directed learning" and just how the instructor can be of assistance by becoming aware of previously hidden difficulties.

This expansion on taken-for-granted concepts such as self-directed, climate, facilitator, learner behaviour and even learning processes, provides the instructor with a tantalizing glimpse of the world of research and theory from which each of these concepts has emerged. Well-practiced adult educators will find refreshing insights here.

CHAPTER V
APPLICATION OF LEARNING THEORY TO THE
INSTRUCTION OF ADULTS
Donald Brundage, Ross Keane, Ruth MacKneson

What Do We Need To Know?

People learn in different ways. This simple fact is often not under-stood or acknowledged by those of us who share the professional task of helping to learn. Efforts to learn are also compounded by failure to grasp the facilitative process upon which much learning is based. How, in fact, do we help others to learn? What are the processes associated with that activity which, if properly understood, could make us much more effective teachers and learners?[1]

This chapter attempts to make explicit the link between what is known about how adults learn and what we can do as facilitators to improve the process. Since this book as a whole is concerned with helping the instructor of adults to sharpen personal skills and insights into the craft of teaching, this particular chapter will be descriptively and experientially based. That is to say, instead of approaching the subject theoretically and abstractly, we will take you on a personal journey of discovery about those things worth your attention as you undertake the onerous responsibility of instructing adults. We have tried to imagine you as an instructor preparing to meet a class of adults. This chapter will help you to:

- deal with the essential differences between adults and children;
- plan a course or curriculum;
- enter the facilitation process;
- cope with the fallout of problems;
- maximize the learning process; and finally
- evaluate what you have done and what has occurred in your class.[2]

DESIGN OF THE CHAPTER

To do all this, we have chosen a prototype named Lesley, who has been contracted by a community college to teach a new course in Canadian History.[3] One of the goals of the course is to help the partici-pants learn about the elusive nature of Canadian identity through an examination of historical events.

Lesley has been a very successful high school teacher, specializing in Canadian history. She is 36, and is a respected and successful teacher in a large urban high school. Her marriage and three children absorb much of her time and energy, but she has learned over the years to balance the demands of career, family and personal life. She is poised, outgoing by nature, active in her community and committed to contin-uing her own learning in whatever form that might take.

Lesley has been impressed by the reports of her friends that some-
how teaching adult evening classes is qualitatively different from
teaching children during the day. Perhaps it is her commitment to
learning which has prompted her to accept the invitation to teach for
the community college. She is excited by the possibilities, but also
somewhat apprehensive about doing it.

What does Lesley need to know? What new skills does she need to
learn, and what attitudes would be helpful in successfully conducting
her courses.[4]

Characteristics of the Adult Learner

Often educators are not convinced of the differences between
teaching adults and children, between pedagogy and andragogy, until
they grapple with the growing knowledge base of the characteristics of
the adult learner.[5] For here the reality of the differences between the
adult and child, and awareness that teaching must be modified to
accommodate it, emerges.[6]

What are these differences? Lesley will likely be asking herself this
question as she begins to plan her course in Canadian History. Her
professional career to date has been devoted to understanding chil-
dren, their learning needs and what they have to do with Canadian
History. Now with the subject matter constant, how will she go about
helping her class of adults master the same basic contents?

First, she will have to appreciate that her students are older and by
the nature of that fact, more complex as learners. Not only could their
ages span 50 years, but along with that difference and all the life
experience associated with it, are all the variations of ability and per-
sonality seen in any class of children. They will also have different
expectations of what Lesley will do, and should do, and a wide range of
reasons for taking the course. Each will be in a different life space, and
a different developmental phase, so will view this learning experience
differently. Lesley will want to work with these individuals and their
own unique characteristics so that all participants will learn in a man-
ner appropriate to their learning styles and developmental stages.
Effective teaching depends on strategies that consider the entire educa-
tional situation, the skills and resources of the learners, their character-
istics and goals, and the requirements of the subject matter.[7]

Planning The Program/Course

With her increasing awareness of the complex forces at work in
helping adults learn, Lesley now approaches the central task of plan-
ning her program in Canadian History. Malcolm Knowles, in *The
Modern Practice of Adult Education*,[8] outlines his comprehensive guide-
lines for shaping a program based on the learning needs of adults. His

model contains six steps, each following in a logical order that is at once comprehensive and simple:

Knowles' Program Planning Model

- climate setting;
- needs assessment, awareness of expectations;
- objective and goal setting, desired outcomes;
- structure and strategies, methodology;
- implementation, action;
- evaluation, guidance for change.

Knowles, like any competent adult educator, recognizes the complexities of developing a curriculum based on the systematic integration of content and process. In Lesley's case, the cont ~t is the Canadian history subject matter, and the process is the elaborate interaction between Lesley and her adult students, the students with one another and the content, and the learning environment and the class.'

STAGES IN PROGRAM PLANNING (KNOWLES' MODEL)

Knowles begins his model with the assertion that it is essential to discern the needs (often referred to as the felt needs) of the students whom you will be instructing. In Lesley's case, she will know that the students who enrol in her class will be primarily interested in learning more about Canadian history. But what else might be on their agendas which will affect their learning of history and their satisfaction with the class? Perhaps they want to develop greater expertise in teaching themselves, or to become more specific about what it means to become a Canadian, or to get back to the books after a long interval away from formal learning, or to escape a cantankerous mate in a failing marriage, or just to support the continuing education program at the local community college. The possibilities are endless. But in her planning before meeting her class, Lesley needs to be open to this range of expectancies and be sufficiently flexible with her plan to respond to many of them. At this point, she can only conjecture what these needs might be by becoming familiar with the learning needs of adults in general.

The next step in Knowles' model is to take these needs and out of them develop objectives for the course which will attempt to meet as many of the needs as possible. From them, objectives w ll emerge toward which the structure of the course can be designed. Lesley will then want to elaborate the details of her planning in specific modules for presentation to her class. Finally, she will want to evaluate what she has done in relation to what her students have learned.

Lesley is now prepared to meet her class for the first time. She has conscientiously tried to understand the assumptions underlying the notion of how adults learn, why they differ as students from children and what the characteristics of their learning stance is likely to be given

their maturity and in light of the expectations of the College which is hiring her. She has developed a program plan for Canadian History to meet the learning needs of her adult students.[10]

The First Class: Setting The Climate For Learning

With program in hand, Lesley goes to meet her class. Recognizing that it is important to check the room in which she will be teaching Lesley has come early to make sure that all is in order. She knows from previous experience that it is also important to have a room in which she feels comfortable and which has acceptable lighting, air and seating. To maximize visual contact, Lesley arranges the chairs in a circle that symbolically enhances the learning process. While seemingly trivial, she has already discovered that these factors take on increasing significance as the class proceeds and she wants to begin with optimum conditions to enhance her own teaching.[11]

The class now sits before her. She has taken the trouble to introduce herself to the students as they arrived. This was possible since she has only 20 students. Had the enrollment been any larger, she would have had to wait to introduce herself more formally at the beginning of the class. Lesley may choose, too, to have her students put their first names on cards in front of their chairs or on their desks to help the process of relating names to faces. After calling the class to order and again identifying herself, she sketches in brief detail the nature of the learning experience the class is about to enter. With this done, and having responded to the few questions raised about the course outline, she says she is interested in knowing more about the people in the class, the reasons they have for coming, and some expectations they have for the course. Lesley models the kind of response she is seeking by briefly telling them why she is teaching this course, of her interest in Canadian history and, as this is her first experience of teaching adults, of her pleasure in anticipating such an opportunity.

Each member of the class follows in order until everyone has had a brief moment to say why s/he is present and what s/he would like to learn. Lesley, in the meantime, has been taking notes and encouraging participants by asking questions to broaden their comments.

Now Lesley is in a position to enlarge on the plan for the course. In some detail she reviews the program she has developed and shares with the students what they can expect to cover and why, as well as setting out the requirements for the course and how student learning will be evaluated. She will also outline the resources students will need for the course.

These processes of climate setting may have exhausted the first class depending on how long the group meets. No matter how long the time, the care that goes into setting an appropriate climate for learning will pay off as the class progresses. People do like to be acknowledged

by name and will respond if properly encouraged with comments about their learning goals. These may not be clearly articulated – in fact, some students may have subsconscious reasons for being in class, but fuzzy and ill defined as these goals may be, students like to have a chance to express them.

Common Problems Or Challenges In Teaching Adults[12]

Lesley now progresses with her teaching. Because she has taken the time to understand the uniqueness of adults as learners, to plan carefully and set a positive climate for learning she is excited about the good things that are happening each time she meets her class. As the weeks progress, however, she encounters a series of minor problems common to most teaching situations for both children and adults which are especially critical for the adult learner and now challenge her.

CHALLENGE ONE: CATERING FOR POOPED PETE

Pete is a very keen student of Canadian History but is a chartered accountant who has already spent a full day at his office. His capacity to stay alert fades as the evening progresses. Lesley comes to appreciate the fact that if Pete is encouraged to move around, to share in the leadership of the group and have a coffee break occasionally, his learning capacity stays fairly constant.

CHALLENGE TWO: CATERING FOR TALKATIVE TRACY

A Tracy and a Sam (who follows as Challenge Three) are a trying pair who seem to turn up in every learning situation. Lesley has had long experience in dealing with such personality types in children, but in this class of adults she observes some differences. Tracy is inquisitive by nature and very long experience has persuaded her that talking about what she knows and asking questions about what she doesn't know is an effective way of learning for her. So, over the years she has developed that style which is to the relative disadvantage of other learners in the class. Lesley recognizes that the challenge to her is not to stifle Tracy's inquiring mind, but to help her see that what she has to offer is related to what other class members may contribute. The technique is essentially a linking one by taking a firm but positive leadership in chaining ideas together so that each member of the group comes to feel they have made a contribution to the growing idea. With this accomplished, Lesley discovers that Tracy has become a better listener for she now appreciates that her ideas are seen to have worth and have become part of a larger knowledge base. Since she is already a keen learner, Tracy is now consciously aware that by honing her listening skills she is improving keen learner capacities.

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CHALLENGE THREE: CATERING FOR SILENT SAM

Sam, on the other hand, is a mystery to Lesley. His normal learning style is to participate as a listener, and again, he has spent his life learning that way. Shy by nature, he somehow feels his ideas have little merit especially when verbalized, so he keeps his mouth shut but participates actively as a silent learner. Lesley knows that the class would likely benefit from what Sam has to say but doesn't want to upset him by asking a direct question. It occurs to her, however, that if she breaks the class down into small groups that Sam would likely feel more at ease and begin to talk. It worked, especially when she began the small group process on a dyad basis and then moved three dyads together to form a small group of six. Having discovered that it is fun to speak in class (as long as there are not too many listeners around) Sam has moved to a point that he can make a contribution to the small group which gets repeated to the larger group without being identified as his. Slowly he alters his learning style to be more talkative and feels better for it. So does Lesley.

CHALLENGE FOUR: SHARING THE TEACHING / LEADERSHIP FUNCTION

While Lesley is excited about her class, she too is getting more fatigued as the weeks go by. As a full-time teacher she has already done a day's work and, in addition, has rushed home to tend to her family's needs and hurried back to teach her class. She knows her subject matter so well that she is tempted to simply lecture and let it go at that. However, she soon learns that if she is willing to give up some aspects of her teaching function, her students will quickly pick them up – especially if she had planned well for that eventuality. The power of experiential learning has long been in her arsenal of teaching methods and now she learns how to apply the method to adults. By encouraging her students to become involved in preparing projects for class presentation, she had demonstrated her willingness to share in providing teaching/learning resources for her class. She also discovers with increasing pleasure that her adult students are a remarkable learning resource in themselves and have a great deal to contribute to the knowledge and skill of her class.

CHALLENGE FIVE:
CHANNELLING NEW ENTHUSIASMS FOR LEARNING

Like most adult educators Lesley is discovering that her new approach to teaching adults is yielding dividends she had not expected. Some members of the class have begun to develop personal learning projects based on their class experience, and for which they would like assistance from Lesley. Recognizing that her time and energy are limited, Lesley must somehow encourage and focus such learning without being an essential part of it. To encourage but not get directly involved is an art which Lesley has developed in all her teaching. But

now she senses a difference with her adult students. They now expect her to react as a colleague – as an equal – rather than in her role as a teacher. While she knows that her knowledge is respected, it is different. If she responds positively to the collegial expectation, she will not have to become directly involved but will simply suggest direction and expect her students to weigh the value of her advice and move from there. In essence, Lesley has moved her students from a dependent stance of learning through an independent role to an interdependent stance.

CHALLENGE SIX:
PROVIDING FOR CONTINUOUS EVALUATION

Things are going so well for Lesley that she tends to feel that it really isn't necessary to check back with her students for their feedback about the course as a whole and her role as an instructor. She learns, however, that periodic quick checks improve the nature of the learning experience for all, and so makes a point of building such techniques into her planning for the course. She knows, too, that the College expects her to provide them with an evaluation of her course so she begins to plan how she will do this when the class reaches its final session.

At the conclusion of some of her classes she provides an evaluation check list for her students to complete before leaving. On other occasions she uses the last few minutes of her class to have her students reflect on the experience of the class and the personal learning that has taken place. Lesley shares this feedback with her class and modifies future activities so the students will know she is serious about their reactions to the course. She discovers with satisfaction that continuous evaluation of an adult learner's experience helps immeasurably to consolidate the learning that has occurred and to build a climate of mutual trust that is shared by instructor and student alike.

A final responsibility Lesley faces is to conduct an examination or provide a means by which she, the participants and the College will know how successful the students have been in achieving their learning goals. The College may have a common format for evaluations which Lesley may be obliged to use but beyond that she can develop her own techniques of evaluation to supplement the one used by the College. For example, she could ask each student to reflect silently on the major learnings that have taken place for that student. After a brief initial silence, students would be asked to share their insights with one another and, ultimately, with a group of four. At this time, the groups would record their reactions stating what conditions, people or events helped them in their learning and which retarded or discouraged it. The groups could then share these findings and this could be followed with a full discussion about the course. In using such an experiential process of evaluation Lesley would discover that the feelings which

surround all learning events can be articulated, explored and docu-
mented to see how they complement and support the content learn-
ings of the course.

EVALUATION

Most school oriented institutions require a report from the teachers
about each student as the basis for their accreditation of that student
regarding the course "taken". In adult education, however, evaluation
has a wider application because it is felt that the primary purpose of
evaluation is to provide information for action. Thus it is relevant to the
goals of all participants, and an integral part of every stage of the
program, from the decision to offer it to course content and criteria of
achievement.

In order to fulfil the requirements of the school or College, the
adult educator can be open with a class, and ask their assistance in
developing an evaluation system that both complies with policy and
assists their own learning. There can even be variation in the evaluation
formats for various members of a class, where some prefer an examina-
tion type of evaluation, and others to write a paper or make a class
presentation. Research in adult education has shown that student-
referenced evaluations are the most conducive to optimum stude '
learning.

Should an examination be required by the sponsoring institution,
either an open-book type, or one that stresses prepared answers relat-
ing to students' own goals or permit learning centred evaluations that
in themselves can facilitate learning? Malcolm Knowles has champi-
oned the practice of learning contracts, and directions for that are to be
found in his book *Self-Directed Learning*. Since the goal of adult educa-
tion is learning, and teaching is but a means to learning, Lesley will
want all the evaluations to be congruent with that philosophy, and
avoid any notion of an authoritarian position. She will also see though
that some of her students will desire her approval, and will only
validate themselves through her criteria. During the time of the course,
Lesley will try to help such students to value their own experience, and
to see their learning and course goals as worthy criteria for their
accomplishments, and more valid to them than her assessment.

Lesley has now completed her first course with adults and reflects
with some satisfaction on her efforts. She has been consciously aware
of the subtle differences between how adults and children learn and
has become familiar with the characteristics of the adult learner. In
addition, she has mastered the techniques of program planning for
adults based on the knowledge of these differences. Her skills in
climate setting, working through the common problems that face in-
structors of adults and developing criteria for evaluation have all made
her a promising and effective adult educator.

A Final Word – Or Two

The main body of the text of this Chapter has been written in a manner which we think will convey to the busy adult educator a sense of how learning theory can be applied to the instruction of adults. But in real life, things don't always move smoothly. Let's now direct our attention to some problems experienced by learners as they increasingly share responsibility for program planning and implementation.

In other words, what are some of the pitfalls facing instructors of adults and what are some possible preventions – or solutions?

. . Virginia Griffin is an adult educator who has explored ways of helping learners become more self directed in class groups. The problems and issues she names are different to those cited by Knowles and will need to be considered by facilitators who involve learners heavily in program planning and implementation. She presents, in the context of an emergent, learning group, a list of problems facing learners as they try to take greater degrees of responsibility for planning their own programs.

a) Becoming and staying responsible for themselves. It is quite different for facilitators and learners to intellectualize about taking responsibility than to immerse themselves in the hard struggle of being responsible.

b) Maintaining and increasing self-esteem. Once learners are enabled to say "I'm scared about doing well" they develop intense feelings of support and find great bursts of high energy for learning.

c) Owning one's strengths, desires, skills, needs. This is necessary for learners to move out of a dependent stance.

d) Trusting one's own flow, energies, and intuitions. Learners need to be in touch with their feelings and their bodies to find where their own energy is. Very often they get caught up in what they suppose to be other people's expectations for them.

e) Dealing with confusion and ambiguity.

f) Clarifying what they have learned.

g) Redefining what legitimate knowledge is. It can be a challenge to the adult educator to help learners capitalize on their experience and regard that as legitimate knowledge. Learners find it difficult to accept that learning from their own experience and reflection is legitimate knowledge.

h) Relating to others.

i) Dealing with content.

IMPORTANCE OF SOCIO-EMOTIONAL (RELATIONAL) CLIMATE

The "introduction" exercise detailed in the story about Lesley was one way of showing how to attend to aspects of the social-emotional environment. Alternatively Lesley could have asked the class to break into twos or threes and spend some time talking about themselves.

These small clusters could be formed into larger groups or alternatively members could introduce each other to the class. The method chosen should help to develop a climate that is free from threat and that will allow for interpersonal relationships based on trust and openness to develop. These conditions must be nurtured and developed at the beginning of the learning program and then maintained throughout it. Climate setting enriches the entire course experience by fostering student-to-student interaction in learning tasks.

REMOVING OBSTACLES AS A WAY OF IMPROVING CLIMATE

Obstacles to learning are many and varied. Many students begin courses with anxieties about the facilitator's expectations. These may be reduced if the facilitator makes clear statements about her objectives and intended methods of teaching. It can be helpful to have course requirements available to students as a handout. Also lists of resources, including community based resources, reading materials and cultural resources can be useful here.

A WORD ABOUT MOTIVATION

Most adults enter new learning experiences with a high level of arousal and do not generally require further arousal to motivate learning. The facilitator needs to be aware of the possibility of further stimulation through information overload, competition, exposure of inadequacies, and discounting personal experience. The facilitator could profitably spend some time during the first few learning sessions deliberately lowering anxiety to a manageable level.

RELATIONSHIPS BETWEEN FACILITATOR BEHAVIOUR AND LEARNER BEHAVIOUR

Our present understanding of the relationship between teaching and learning is limited. It is impossible to suggest behaviours for Lesley which can be guaranteed to make a difference because facilitator behaviour bears only partial relationship to learning outcome. There may be little direct, causal behaviour but it is hard to reject the idea that facilitators play an important role in adult learning. It is the facilitator who is most likely to focus on maintaining the learning environment and to support the life of the class through wise interventions and suggestions of strategies and resources to help learners make optimum progress toward their varied goals.

FOCUS ON FACILITATING THE LEARNING PROCESSES

Research done at OISE in the Department of Adult Education by Marilyn Taylor and Heather Bates and reported by Virginia Griffin in the Wisconsin paper *Self Directed Adult Learners and Learning* (op cit.) shows significant interaction for the individual learner between three processes: a) the ability to make sense of the class experience and to order and label it; b) feelings of self-esteem; and c) the ability to relate to

to other individuals in the class. These processes interact and enhance one another. The implications of this finding are that facilitators may need to explore ways of increasing interaction among learners and of promoting conditions conducive to deep trusting relationships; of promoting reflection on experiences and encouraging the naming of that experience in a way that makes sense to the learner; and of finding ways of enhancing self-esteem for learners.

WHAT WOULD THIS LOOK LIKE IN PRACTICE?

A facilitator committed to acting on these findings might:

- Have small groups of learners interview each other to help identify individual learning goals.
- Organize to have time for learners to be talking to one another in small groups of shifting membership.
- Use names and have constant on-going name reinforcement.
- Allow opportunities for individuals to share their personal learning goals for the course.

The facilitator will model personal meaning of content, the acceptability of making mistakes, self disclosure and self evaluation.

A noted humanistic educator, Arthur Combs has stated: "The humanist approaching educational accountability finds himself in a difficult spot. On the one hand he finds it necessary to resist the distortion produced by preoccupation with performance-based criteria as educational outcomes. Behavioural objectives, however, have such apparent simplicity and straightforwardness and create such an illusion of business-like precision that the humanist finds himself regarded as soft, unscientific, fuzzy minded, and generally opposed to progress"."

Furthermore, "the issue is one of overall goals. Methods of assessment have indirect as well as direct effects upon educational settings . . . and that such side effects cannot be ignored."

Evaluation of both the course and the students thus range through a continuum from objective to subjective, quantitative to qualitative, behavioural and humanistic. While objective criteria may call for papers and other evidence of learning, subjective evaluation is largely accomplished by student-referencing and self-evaluation of their accomplishments towards their own goals. Since evaluation is a guide to action, it is ongoing throughout the course and provides the feedback required to adapt the class sessions toward the attainment of identified goals.

In outlining some of the humanistic objectives for education he stressed that factors such as problem-solving behaviour, creativity, values and the discovery of personal meaning are involved, and that accountability is concerned with the information aspects of learning that determine the expression of information in action. Humanistic

objectives are "directed to the qualities that make us human – internal states like feelings, attitudes, beliefs, understandings."

Most of us, at least initially, may not experience the same success that Lesley has achieved in conducting her first course with adults. Yet by consciously improving our knowledge, skills and insights into how adults learn and how to help facilitate that process, we will begin to share Lesley's enthusiasm for teaching adults.

NOTES AND REFERENCES

1. The main body of the text of this Chapter has been written in a manner which we think will convey to the busy adult educator a sense of how learning theory can be applied to the instruction of adults. The accompanying references and commentary provide additional resources and explanation.

2. Brundage and MacKeracher outline adult learning principles developed from analysis and synthesis of the literature in adult education, andragogy, teaching and learning, and other related fields. These learning principles are applied to the planning of adult learning programs in general and to the retraining and ongoing professional development of teachers in particular. Their bibliography is a valuable resource for .ne reader who wishes to probe further and contains 158 references.

   Brundage, D. H., & MacKeracher, D., *Adult Learning Principles and Their Application to Program Planning*, OISE Press, Toronto, 1980.

3. This portrait of Lesley as a high school teacher, mother, housekeeper and part-time college teachers is not atypical of the situation of many part-time teachers. Hers is a multi-dimensional world, with tugs and pulls in many directions. Her life is likely to be a crowded one in which several activities and functions are to be carried out – often simultaneously and in the face of constant unpredictability.

   Michael Fullan, in c apters 3 and 7 of *The Meaning of Educational Change* (1982), outlines the complexities of the life of the classroom teacher. Fullan, Michael, *The Meaning of Educational Change*, Toronto: OISE Press, 1982.

4. See Virginia Griffin's chapter in this book for an exposition of basic learning processes which operate in adult learning. Facilitators of learning can profitably spend time clarifying their own perspectives on what constitutes knowledge and the nature of learning. Coombs' observation about learning "always consists of two parts: exposure to new experience or information on the one hand, and the discovery of its personal meaning for the learning on the other."

   Coombs, A. W. "Sensitivity education: Problems and promises." In Read, D. & S. Simon (Eds.), *Humanistic Education Sourcebook* (pp. 192-195). Englewood Cliffs: Prentice Hall, 1975.

5. Malcolm Knowles offers an exposition of the differences between pedagogy and andragogy (*The Modern Practice of Adult Education*, New York, Association Press, 1970, pp. 40-45). McKenzie, in an article entitled "The issue of Andragogy" (*Adult Education*, 1977, 27(4)), says that to the extent that adults and children are different, learn in different ways and need to be helped to learn in different ways, it is appropriate to discuss andragogy and pedagogy as separate issues. See Knowles, Malcolm, *The Adult Educator: A Neglected Specie*. 3rd edition, Huston: Gulf Publishing Co. 1984, p. 104.

6. Brundage and MacKeracher (chapter 4) identified, from the literature on adult education. three sets of basic characteristics of teachers of adults beyond those of being adults and learners. These were the need for the teachers of adults: to have a positive self-concept and self-esteem; to value and respect individual learners and their representational models of experience; and to possess the knowledge, values and skills relating to content and facilitation.

7. Patricia Cross points out that different stages of life actually call for different learning abilities. She maintains the educational model that would capitalize on the learning strengths of adults de-emphasize the processing and acquisition of large amounts of new cognitive functions calling for integration, interpretation and application of knowledge She identifies the greatest problems with memory for older people as occurring with meaningless learning, complex learning and learning requiring reassessment of old learnings.

   Cross, K. P. *Adults as learners*. San Francisco: Jossey-Bass, 1981.

8. Knowles, M. *The Modern Practice of Adult Education*. Chicago, Follett Pub. Association Press, 1980.

9. Brundage and MacKeracher (op cit. Ch. 5) provide a more detailed outline of the basic planning steps: assessing needs and problems; establishing objectives; designing activities to promote change or learning; implementing designed activities; and assessing programs or outcomes.

10. Virginia Griffin is an adult educator exploring ways of helping learners become more self-directed in class groups. The problems and issues she names are different from those named by Knowles, and will need to be considered by facilitator who involve learners heavily in program planning and implementation. They are presented here because they are not generally known, but we feel they are very important to consider. She presents, in the context of an emergent, self-responsible learning group, a list of problems facing learners (and hence facilitators) as they try to take greater degrees of responsibility for program planning.

11. The physical environment for adults may require careful attention. Adults are more likely to need good lighting, acoustics, air and comfortable chairs than children because many more have begun to have sensory impairments and chronic diseases such as arthritis and other effects of the aging process. As well, the facilitator needs to consider room arrangement, arrangements for food and beverages, washroom facilities and so on. Planning in this area can contribute to an effective learning climate. Other sources which speak to the need for a conduced physical environment are:

   Botwinick, J. *Cognitive Processes in Maturity and Old Age*. New York: Springer Publishing Company, 1973.

   Kidd, J. R. *How Adults Learn*. Rev. ed. New York: Association Press, 1973.

   McClusky, H. Y. "An Approach of a Differential Psychology of the Adult Potential". In S. M. Grabowski (ed.) *Adult Learning and Instruction*. Syracuse, N.Y. ERIC Clearinghouse on Adult Education, 1970.

12. *Additional references relating to facilitating behaviours*

   Argyris, C. and Schon, D. *Theory into practice: Increasing professional effectiveness*. San Francisco: Jossey-Bass, 1975.

   Johnson, D. and Johnson, F. *Joining together: Group theory and group skills*. Toronto: Prentice-Hall, 1975.

   Joyce, D. and Weil, M. *Models of teaching*. Toronto: Prentice-Hall, 1972.

CHAPTER VI

PROGRAM EVALUATION FOR INSTRUCTORS OF ADULTS

LYNN E. DAVIE

PRACTITIONER'S SUMMARY

Recognizing the importance of creating a context for any under-
standing about evaluative processes, Davie escorts the part-time in-
structor of adults on a guided tour through a brief view of the
complexities inherent in the topic. These include a growing awareness of
the 'what', 'how' and 'by whom', and how each f these factors colors
the results acquired by any evaluation means.

Since evaluation should always be exercised with a view to future
actions and decisions, it is important to recognize just what it is that is
being evaluated: the instructor, the program, the institution, or the
learning – or even the program of advertising; and to what ends. That is,
will the learner ultimately benefit from the actions and decisions aris-
ing from the evaluative methods?

Most important, for the part-time instructor, evaluation should
serve the purpose of assessing the effectiveness of the instructor's part
in facilitating the student's learning progress. This brings up a difficult
question: "What constitutes evidence that the student has learned?"
Evaluation of the student's learning by means of a student's own
reports, test score results, or even by observation of skills performed, is
a political task since some consensus "of the nature of the evidence
which will be acceptable" must be understood by all engaged in a
particular educative activity.

Evaluation, in itself, must incor 'orate some means of comparison
that includes the learner's previous level and, in some cases, also a
comparison with other learners. Ideally, the shared responsibility of
evaluation between teacher and student has shown that "learning is
enhanced if there is agreement concerning the goals", and how this may
be reached. Such a mutuality of planning expresses a mutuality in
communicating as well. Do your students know what to expect? Have
they shared the possibilities of evaluative means with you?

To answer these questions, Davie explores two models of evalua-
tion. One is based on the "learning contract" in which the learning
"tends to be evolutionary" as the student explores and expands areas of
interest, developing evidence of achievement as progress is made. The
second model may be represented by a presentation of clearly worded,
precise goals and objectives set out by the instructor but clearly under-
stood and agreed to by the student. The former requires continual and

ongoing assessment, while the latter requires evaluative assessment only at predetermined points in the learning, although ongoing assessment is not precluded.

Based on the humanistic philosophy underlying most programs for the education of adults, it is the principle of mutuality in every aspect of the educative enterprise that is valued, and evaluation is no exception. Adults not only have a strong preference for learning that which is relevant, but frequently insist on the mode of evaluation being relevant to the mode of learning as well.

This means that true-false and multiple-choice types of testing have less relevance for adults than do actual questions or problems that may be responded to in detail. Perhaps most importantly, the author notes the adult need for privacy in personal evaluation of achievement; this points to the preference for self-evaluation, or for evaluation to be a matter between the instructor and learner only.

CHAPTER VI
PROGRAM EVALUATION FOR INSTRUCTORS OF ADULTS
LYNI 'F DAVIE

"Program evaluation is a process by which society learns about itself" (Cronbach, 1980). This chapter examines the art, science and politics of the program evaluation of certain aspects of adult education. Specifically, the major focus of the discussion will examine program or course evaluation from the instructor's point of view. The collection and sharing of data concerning student learning will be examined as a means of providing feedback both to the student and the instructor to assist each in learning about themselves and in improving thei performance. The major focus of this chapter, then, is on the ideas and some of the methods of evaluating adult learning activity. We look at program evaluation as an integral part of adult learning and attempt to make our evaluation activities support our facilitation of adult learning.

> *I see a program as an educational curriculum which assists a student or group of students to learn some particular knowledge or set of skills. The learning allows the student to do or know something which he or she could not do or did not know before the learning experience.*

An adult education program can vary in length and difficulty, such as (a) a single course, (b) a series of courses, (c) a conference, (d) a short course, or (e) a coherent (to the student) set of educational experiences such as readings, consulting with experts, conferences, museum visits, or the taking of other courses. Allen Tough (1979) calls such coherent sets of educational experiences learning projects, and you might look at his writings for another perspective on the question of planning and evaluation.

> *One difficulty in program evaluation is that the set of learning activities may be defined differently by the student and the instructor.*

The instructor may be evaluating the outcomes of a course within a broader curricular framework, while the student has taken the course for purposes other than that intended by the instructor or the institution. Such differences in perspective may lead to quite different evaluations of the same events.

Another difficulty in talking about program evaluation is that evaluation may be undertaken for many different purposes.

> *Program evaluation may include evaluation of an instructor's effectiveness, evaluation of a student's learning, evaluation of a program's design, evaluation of a course's objectives, or even evaluation of the effectiveness of the advertising for a course or program.*

To deal with this variety of purposes, evaluation specialists have devised complex models of evaluation (Stake, 1967, Stake, 1975, Stuffle-beam, 1971, Provos, 1971, and Eisner, 1979). These evaluation models generally apply to complex programs and most often were designed to use with programs designed for youth, although many have been applied to large scale learning programs for adults. A good overview of these and other models may be found in *Evaluation Models* edited by George Madaus (1983).

Purposes Of Evaluation

I think that it is most useful to begin a discussion of program evaluation by looking at the purposes of evaluation.

> *The general purpose of evaluation is to make value based decisions about the worth of a program course or activity and to revise the program based on those decisions.*

That is, the basic meaning of program evaluation is the determination of the value of a program's activities and outcomes. Because evaluation is based on the determination of value, some part of the evaluation process is always a subjective comparison of the program to a valued ideal expectation for that program. The reason we evaluate programs is to make decisions which might help us in our planning in the future.

Specifically, we evaluate a course to see if the general design and activities have had the desired effect on the student's learning. We evaluate in order to decide if we should give the course or program the same way again, or whether we should modify the course before it is offered again. Within the course evaluation, we evaluate an instructor's effectiveness to see if the instructor should change his or her behaviour in order to assist student learning. Finally, we evaluate student learning in order to decide, among other things, whether the right students were selected for the course, whether the course has been effective in supporting student learning, and to provide information to students to allow them to make evaluative decisions for their own program planning.

> *The important concept is that evaluation is for decision making.*

If we are to improve our instruction we must evaluate our effectiveness. Conversely, if there are no decisions to make about the future, then perhaps time and money spent on evaluation in the present are being wasted.

Important First Questions of Evaluation

> *One of the most important questions of evaluation is concerned with the nature of acceptable evidence.*

Learning is, of course, the basic purpose of adult educational programs. However, learning is a private act and can not be observed directly. What constitutes evidence for the instructor that the student has learned? Some individuals will accept a student's report that he or she has learned something. Others will accept scores on tests, while still others will accept only the observation of a student using the newly acquired knowledge or skill.

> *The question of acceptable evidence is political, because in order to evaluate a course, all of the individuals involved in the evaluation must agree on the nature of the evidence which will be acceptable.*

There are several resources which might be examined concerning the collection of different kinds of evidence of learning. One of the best recent general books on useful adult education research is by Abbey-Livingston and Abbey (1981). It provides an attractive presentation of the basic research methods useful in adult education. Another book which is enjoyable to read and which clarifies some of the basic questions of research is *The Science Game* by Agnew and Pike (1969). A third book which is interesting is *A Guide to Research for Educators and Trainers of Adults* by Merriam and Simpson (1984). Finally, you might like to look at a series of essays edited by Boud and Griffin (1987) called *Appreciating Adults Learning: From the Learner's Perspective*.

Evaluation Is A Comparison

> *Program evaluation always involves a comparison. This comparison is made between some concept of an ideal set of learnings and the perceived reality of the learning.*

The ideal may be a statement of program goals and objectives, or it may be the experience of another program which was valued, or it may be a desirable increase in knowledge from some beginning point. For students, the ideal may also be an objective, an increase from some beginning point, or even a comparison with the progress of other students.

Identification Of Goals

One of the first steps in program evaluation is for the instructor and the student to identify the desirable set of learnings which are to be

derived from the instruction. It is around this process that adult education varies most from youth education.

> In adult education, most educators believe that the instructor and the student have a mutual responsibility for the identification of goals, and that learning is enhanced if there is agreement concerning the goals.

Agreement may be reached by a variety of methods. A working agreement may be the result of the student accepting the instructor's goals, the instructor accepting the student's goals or, perhaps best, a mutual negotiation of goals. It is useful if program goals and objectives are as explicit as possible, and that such goals be clearly related to an intended use by the adult student.

An important question is how can the students and the instructor arrive at a mutual set of goals? One of the most widely accepted models for arriving at a mutual set of goals is that of a *learning contract*. Although the origin of this idea is not clear, one of the most noted proponents is Malcolm Knowles (1970). His writings on this subject provide a clear guide to good practice in negotiating learning contracts with adults.

> The general notion is that the instructor serves as a facilitator in helping the students consider their learning needs, and developing these expressions of need into attainable learning objectives.

In the process of setting the learning objectives, the evidence of achievement becomes clear. The evaluation of the student's achievement is then a fairly straightforward affair. The collection of data is an integral part of the learning process, and the meaning of the evidence is clear to both the student and the facilitator. Both may make judgements on the effectiveness of the learning activities. One characteristic of this kind of planning is that *the planning tends to be evolutionary*. Rather than operating from pre-set objectives only, the objectives tend to evolve as the student better understands the area in which he or she is studying. Thus, the kinds of evidence of learning to be collected must also evolve. It is the responsibility of both the facilitator and the student to attend to questions of constant evaluation throughout the learning process.

While the mutual planning of a learning contract is the preferable mode of goal identification for many situations, it does not seem applicable to all adult education settings. There are many instances in which the objectives for the learning process must be set before the students are even identified.

It is possible to arrive at a mutual set of goals by the student accepting the instructor's goals. In order to facilitate this kind of mutuality it is necessary that the advertising for the course be clear, specific, and comprehensive. If the advertising is clear enough, the potential student can make an informed choice as to whether he or she wishes to

be involved in the learning experience. If the choice is informed, then the result is again a mutual agreement on the goals and objectives.

Even though we may have a mutual set of goals in programs with pre-set objectives, it is clear that the instructor or some external program planner is responsible for setting the original objectives. It follows that the instructor or external program planner is also responsible for the design of the evaluation. He or she is responsible for designing the collection of data for use in making evaluative judgements about both the student's progress and the efficacy of the course. A major user of the evaluative data is the instructor and any external program planner. However, the data must also be useful to the adult student for use in judging individual progress.

Even though this chapter focusses on collecting acceptable evidence of learning, it is important to recognize that the structure of the learning experiences is dependent on a knowledge of the psychology of adult learning. To be effective, the learning activities must be structured to take into account the principles of adult learning. An excellent book on adult learning principles has been written by Brundage and MacKeracher (1980) and I highly recommend it.

The models which follow, outline the two basic evaluation relationships between instructor and student. One of the models pertains to the situation in which the goals are pre-set before the educational experience while the other presents the ideas in a situation in which the goals and objectives evolve during the learning process.

> *Therefore there are two principle evaluation relationships (models) between student and instructor:*
> 1. *evolving model requiring evaluation throughout the learning process; and*
> 2. *pre-set model requiring evaluation at specific points only.*

MODEL OF INSTRUCTOR AND STUDENT
EVALUATION FOR PRE-SET GOALS

EVALUATION FUNCTION	INSTRUCTOR	STUDENT
Generation of Goals	Generates goals from needs analysis. - Expressed interest by potential students. - Problem analysis.	Generates goals from perception of personal needs. - General interest
Setting Objectives	Derived logically from goals.	Derived from personal goals.
Mechanism for Attaining Mutuality	Informative advertising to attract students with compatible goals.	Accepts instructor's objectives for course. - May attempt to modify objectives. - Still maintains own goals.
Nature of Evaluative Evidence	Related to course goals. Evidence best when capable of being shared with students and other professionals.	Related to personal goals. Evidence best when personally useable. Evidence sometimes shared.
Decisions	Was course effective? What modifications should be made before course is offered again?	Was desired progress achieved? Should I take more courses from this institution or from this instructor?

MODEL OF FACILITATOR AND STUDENT
EVALUATION FOR EVOLUTIONARY GOALS

EVALUATION FUNCTION	FACILITATOR	STUDENT
Generation of Goals	Generates goals in negotiation with student or group.	Generates goals in negotiation with instructor of group. Personal goals are generated from perception of personal needs.
Setting Objectives	Objectives are set by problem solving with student or group. Instructor goals are included as part of process.	Objectives are set by problem solving with instructor or group. Objectives must meet personal goals.
Mechanism for Attaining Mutuality	Negotiation	Negotiation
Nature of Evaluative Evidence	Evidence best when acceptable to student and group. Evidence best when capable of being shared with other professionals.	Evidence best when personally useable. Evidence best when related to personal goals.
Decisions	Have I been personally effective? Should process be altered?	Have I achieved desired progress? Should I take more courses from this institution or from this instructor?

Although it is not ideal, it is possible that learning activities will be conducted even though complete agreement may not be reached as to goals and objectives. An effective learning experience can be conducted if there is sufficient overlap of objectives among the members of the learning group and each is aware of the other's differing objectives.

Characteristics Of Goals And Objectives

Let us now turn to the question of the characteristics of a good set of goals. I have been using the terms goals and objectives interchangeably. However, there is a difference between the two concepts.

> A Goal *refers to a general set of desirable learning outcomes which are intended for a specific purpose. This purpose may be to satisfy an intellectual curiosity, to answer a question, or to solve a specific problem.* Objectives *are specific goals which are attainable within a set period of time.*

Objectives often include specific learning outcomes and when several objectives are linked together their achievement may indicate progress toward a goal. It might be an individual's goal to learn to be a professional photographer. One of the objectives in that process would be to learn to develop a roll of black and white film to a specific set of professional standards using a professional film library.

What are the characteristics of good objectives? The first characteristic for an objective is that it should be clearly linked to something that the adult student wishes to know or do, i.e. to the learning goal. The utility of the learning should be obvious and fairly immediate. This characteristic is important not only to sustain motivation, but also to allow the student to test the adequacy of the learning in order to determine whether the original objective is being reached and is still valued.

Objectives Are Planning Devices

The more specific an objective is, the more direction it can give us as we design the learning experience and conduct the evaluation. The course planning is enhanced if the objective specifies the content areas which are to be included, the intended learning, and the level of achievement.

At some point in the instructional process, the objective should include the specific evidence which we wish to collect indicating that learning has taken place. This evidence may include behaviours which the student is able to perform, or it may include other forms of evidence of learning which we are seeking. Although most writings on objectives argue that specific behavioural objectives should be set before the learning activities take place, in adult education this advice is most appropriate to those instances in which the student is accepting the instructor's objectives. In the case of objectives evolving as the student's learning progresses, it is clearly neither appropriate nor possible to specify all of the behavioural objectives before the learning takes place. Nevertheless, specificity is useful.

> *Consequently, during the evaluation of the learning process it is important for the student and th.· facilitator to make time to stop and take stock of progress to date, and to set specific objectives for the next portion of study.*

Finally, in order to assist in mutual evaluation, the objectives are better when they are stated in such a way that allows the students to assess their progress without the intervention of the facilitator.

> *Self-evaluation depends on the objectives being clear, and the evidence of progress being immediately available, in an understandable form, to the student.*

Assessing Student Progress

In adult education, assessing student progress is a mutual responsibility of the student and the instructor. Knowledge of progress is often called feedback. In order to know whether certain activities are facilitating the desired learning, the amount and kind of learning which has occurred must be recognized by the student and must be comparable to some standard previously established through negotiation. As was discussed earlier, this standard may be external to the student or it may be a comparison with some beginning point known by the student.

TESTING

In general, testing is a desirable characteristic of adult instructional programs, for it provides both the instructor and the student with an independent assessment of student progress. However, most experienced instructors believe that adults do not like testing. I believe the resistance of adults to testing is based either on the format of the testing or on a public display of the results.

> *Adults seem to prefer that testing simulate the actual use of the learning rather than the use of multiple-choice or true-false formats.*

If the test approximates the use to which the learning will ultimately be put, and the results are available only to the adult and the instructor for use in assessing the student's progress, then the testing activity may be valued, by both the adult student and the instructor.

While some adult student testing may gather data for use in certification, testing's most important function is to provide data to students for their assessment of progress. Thus, testing also should follow the

principles of good learning theory. Some important elements of the testing are:

(1) it should be seen as appropriate by the student;
(2) it should be motivating; and,
(3) it should provide clear, understandable feedback to the student.

> *The testing should seem appropriate und be relatively frequent. The results should be easily interpreted by the student and not require an intervention by the instructor for understanding.*

Evaluation Examples

The remainder of this chapter will present a number of examples of ways to collect data concerning adult learning. It is not meant to cover all adult learning settings, but rather to stimulate your interests and to suggest a variety of approaches. It is ironic that as program planners we often direct our creative energy to constructing innovative learning programs, but fail to use the same creativity when designing the collection of evaluation data.

Notice that each of the following examples yields information that can be used by all major stakeholders in the evaluation (facilitator, funder, and student). For the data collected to be useful, all of the stakeholders should be clear about the use to which the data will be put. Is the testing for feedback to the student only, or will it be used to assess the effectiveness of the course and the instructor also?

TESTING IN PROGRAMS WITH LARGE AUDIENCES

Many adult programs involve large audiences. For example, we may have a large class or a lecture series, or a large plenary session at a conference. It is very difficult to collect evaluative data in such settings. The usual post-meeting reaction sheets which ask whether the audience enjoyed the experience often provide little useful information and, in any case, are too seldom filled in by the audience, without excessive prompting. The following is an example of testing in a large audience which overcame these obstacles.

The setting was a lecture on nutrition to an audience of three hundred homemakers. We decided to test knowledge gain in three ways. First, we gave each participant four cards when they entered the auditorium. Two cards were white, one card was red, and one card was green. Much of the nutrition content was presented by using a set of slides to illustrate the lecture. At preselected times during the lecture, the lecturer asked the audience questions about the content just covered. In responding, the audience was asked to hold up the green card if the statement was true and the red card if the statement was false.

The lecturer could tell immediately if the audience understood the concept or whether further review was necessary. More important, the audience, when informed of the right answer, could assess their own learning. The same cards could be used for a two choice multiple answer question. The audience participated enthusiastically.

To provide a more permanent record of the learning the two white cards were used. Before the lecture ten questions were selected as representing the content of the lecture. A deck of cards was prepared with one question printed on each of ten cards. Since we were expecting an audience of about 300 people, there were thirty cards with each question. The cards were shuffled and distributed randomly to people as they entered. The cards were each marked with an A. A second set of duplicate cards was prepared and distributed in the same way, except each card was marked with a B. At the beginning of the lecture, the audience was asked to answer the question on the card marked A and these were passed in. At the end of the lecture the audience was asked to answer the question on the card marked B and these were passed in. The audience again participated enthusiastically. By calculating the increase in right answers on deck B over deck A, we could estimate the increase in nutrition knowledge during the lecture. After deck B was passed in, we gave the correct answers so all would know how they were doing.

While the form of the testing did not conform to the advice that testing simulate the actual use, the audience seemed to accept the test activities. I think the reasons are: (1) the testing was short; (2) feedback was immediate; (3) results of some activities (green and red cards) were immediately used by the instructor; and, (4) other results (white cards) were not linked with individuals. While some of the enthusiasm was clearly generated by the ability to judge one's own progress, some of the motivation to participate was due to the audience's interests in helping the instructor to improve. The results of the increase in knowledge were useful in preparing a report to the funders of the activity.

Finally, we wanted to know whether the audience enjoyed the lecture. We could have used a post-meeting reaction questionnaire, but we were aware of how few people use these sheets. As an alternate format, we set up a series of boxes at the back of the room. The boxes were marked EXCELLENT, GOOD, FAIR, POOR, and NOT WORTH MY TIME. We asked the audience to deposit their red cards in the box that represented their judgement as to the worth of the experience. Most of the audience voted in this way and we were able to determine the perception of the worth of the experience by the audience.

These activities helped establish a rapport with the audience. The activities helped the facilitator improve her lecture for its next presentation, helped the participants know how much of the lecture they were learning, and finally, allowed us to report to the funder.

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TESTING FOR SKILL

We can now turn to collecting evaluative data concerning learning in other kinds of educational experiences. Designing tests is in some ways easier in situations in which the objective is the acquisition of specific skills. In this instance, testing is a normal part of the learning experience. If one is learning to sail or to play tennis, the activity itself provides both the learner and the instructor with immediate feedback as to the present skill level of the learner. The problem here is to provide a form of record keeping that will allow the students to keep track of their own progress. This record keeping could be in the form of a personal log or it could be in the form of a chart. The chart would allow the student to record his or her progress for each session. In addition, the record system should provide the opportunity to compare individual performance with accepted standards. In sailing, for example, the Ontario Sailing Association has a variety of levels based on specific knowledge (knots, rules of the road) and skills (docking, gybing, etc.). These levels might be printed on the chart to help the student access his/her progress towards these goals.

Testing That Simulates Actual Use Of Learning

There are four instructional activities that facilitate learning of higher level knowledge that also can provide feedback to the instructor and the student concerning the student's learning. While there are many variants of these techniques, they can be organized under four categories: (a) case studies or problems; (b) role plays; (c) structured exercises; and (d) simulations.

While there are many sources of ideas about how to structure these techniques, let us look at the techniques as a source of evaluative feedback. There seem to be four problems in the use of simulation for feedback purposes.

First, simulations often involve a class or group of students. While this structure helps lend a sense of reality to the exercise, it often makes it difficult for a student to know how effective or accurate her or his individual contribution was.

Second, since the simulations are often complex it is difficult to capture and record data concerning individual achievement.

Third, it is difficult to compare individual achievement to a standard or valued criterion.

Finally, it is difficult to provide accurate feedback to the individual student.

I believe that case studies or practice problems should be accompanied by model solutions. In instances of a factual solution, these model solutions can provide the correct answer. In instances in which there are multiple possible solutions, several examples might be provided.

The model solutions allow the student to see how a problem might be solved and, more importantly, they provide organized feedback to the student about her or his individual learning and problem solving strategies.

An example of a case study approach that is useful for providing evaluation feedback is the Anasynics Case Study, originally developed by Professor Robert Boyd at the University of Wisconsin.

The Anasynics Case Study was so named because it is structured to focus on both analysis and synthesis. It begins with the premise that a first, important step in problem solving is gathering information needed to solve the problem (analysis). Then, one must use the gathered information in structuring a solution (synthesis). A successful solution is as dependent on understanding the real nature of the problem as providing a creative solution.

The technique can be used with either individuals or with small groups of students. For simplicity, the example describes its use with individual students.

The Anasynics Case Study has five phases. Phase 1 is the presentation of a stage setting case study. The materials present a setting and a problem as perceived by one of the characters in the case. These materials are general in nature and do not contain all of the information needed to solve the problem.

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CHAPTER VII

HOLISTIC LEARNING/TEACHING IN ADULT EDUCATION: WOULD YOU PLAY A ONE-STRING GUITAR?

VIRGINIA R. GRIFFIN

PRACTITIONER'S SUMMARY

The author compares the playing of a guitar with only one string to the use of the human mind with only one capability: the rational mind. Her intent in this chapter therefore, is to explore the "often-overlooked capabilities" with a view to exposing the ways in which these may enhance the learning (and teaching) process.

The six strings which provide the beauty and complexity of the human mind in its fullest capability include: emotional, relational, physical, metaphoric or intuitive, spiritual and of course the rational. Each are discussed in turn with clear and expressive arguments for their presence in any learning situation. The resultant discussion is one that will strongly challenge any complacent instructor.

It is this chapter that enunciates, explains and illustrates what others may refer to merely as 'care' or 'sensitivity' in helping adults to learn.

Emotions, whether negative or positive, play a crucial role in enabling the process of learning to take place. What is most important is to encourage the identification of emotions by naming them and then accepting them in order to take the sequential steps required to "change or change the situation". Griffin identifies Menlo's competencies for a successful teacher of adults as having a sensitive awareness of the learner's responses and being able to deal with these without defense or judgement. Here the open reciprocity between teacher and learner's emotions are seen to promote understanding and enhance further learning.

Dealing with the 'relational' aspect, Griffin points to the importance of special and deliberate relationships created with other learners in the class, and often outside of the class. The teacher's aid and awareness of these relationships is important.

Dealing with 'physical capability', Griffin notes the interplay of our five senses together with tension and energy, all representing signals rooted in some emotional source. When these are recognized, then we are enabled to deal with them, whether pleasurable (such as excitement) or negative (such as frustration).

The left-brain capacity that educators give most of their attention to, is here made use of as "thinking games" for adults that might

include question formation, pattern detection, thinking of possibilities, logical relevance and representations. Similar games may also be used to help adults reinforce cognitive skills while learning other skills.

The 'metaphoric or intuitive capability' is the one that "rounds out" the crucial and central one of rationality. Griffin shows that this capability is only released by "quieting the rational mind, relaxing and moving into another state of consciousness". She notes in particular three techniques which may aid this process:

(1) . . . knowing with certainty that learning will occur;

(2) temporarily suspending or quieting the rational mind;

(3) remaining open to the expected, but more especially to the unexpected.

Griffin notes that the 'spiritual capability' is not intended here – necessarily – to denote that which arises from a religious background, but rather to denote an awakening to the self and "a transformation in how we manifest our special qualities in the world."

While research in this area is sparse, this chapter stresses not only the importance of understanding these aspects of mind, but also of recognizing their inter-relatedness. Such recognition and the gradual building of confidence and trust is readily conveyed to the learners, especially when the teacher can convincingly convey how "everyday" such experiences really are and that the individual is always in control. Recalling the obvious usefulness of the 'one string rationality' – it is encouraging to imagine what might be achieved if all the other 'strings' could be employed as well.

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Playing a guitar with just one string would soon become monotonous, and the music would be limited in scope. Playing a guitar with six strings allows beautiful and complex music, limited only by our skill to use the six strings and our imagination.

> *Learning is like playing a guitar. Most of us have been trained by our schooling to play one string – our rational mind. However, we have at least five other strings, and if we learn to play them well, and keep them properly tuned, we can make limitless music in our learning and can then go on to help our students do the same.*

> *What are the other five string in this analogy? They are the other capabilities we have as human beings, in addition to our rational, logical minds. They are our (1) emotional, (2) relational, (3) physical, (4) metaphoric or intuitive, and (5) spiritual capabilities.*

My intent in this chapter is to invite you to consider the learning potential in these often-overlooked capabilities, and take a fresh look at the familiar one of rational mind; and to suggest ways you might help yourself and your learners make your learning richer, fuller, and more exciting and beautiful by using all of the strings of your guitar.

As Jean Houston, one of my favorite authors and a leading thinker and researcher in education, has written:

> . . . the human brain is incredibly endowed. We use about ten percent of our physical capacity, and far less of our mental capacity. With holistic/integral education it is quite possible that many students can learn to use a much greater range of their innate capacity.[1]

Playing all six strings of our guitar is my analogy for Houston's "holistic/integral education", so let's look at these innate capacities and how we can help ourselves and our learners use a much greater range of them.

Emotional Capability

Recently one of my students wrote in her paper:

> During the past semester I have lived my way through a constellation of feelings . . . (In the fourth session) I feel tremendously anxious, suspicious, and just plain fearful . . . (After the eighth session) exhilaration gives way to serenity and ease.[2]

She explains in her paper how she made use of her emotional conflict (in a different kind of course than she had ever experienced) to undergo an important and unforeseen change in her view of herself, and of what learning and teaching is. The particulars of what happened to Lorna aren't important here; what is important is that emotions - negative or positive - can play a crucial role in enabling our learning.

NEGATIVE EMOTIONS

Frustration, fear, guilt, hurt, rejection, confusion, anger often

serve as blocks to learning.

They do if we (the teacher or the learner) don't recognize them and do something about them. Neither recognizing nor doing something about them is easy. If the emotion promises to be too painful, and something we want to learn is sure to raise that emotion, we avoid the desired learning. We stay away from a class in which we fear we will fail. I avoid learning about how to handle group conflict because I fear and dislike conflict so much.

But not all negative emotions are strong enough to disable us completely. We can defuse, overcome, and use many of them to our advantage in a learning situation.

An important early step is experiencing, rather than denying the emotion. Then we have to acknowledge that we are feeling something. Next comes accurate naming of the emotion. Emotions are interrelated and easily confused. What feels at first like anger may be hurt pride or fear. Another aspect of naming emotions is not to confuse opinions or evaluations with emotions. I'm grateful to Don McFadyen for pointing out to me how we distort the situation if we say "You shouldn't work late so often" rather than "I'm lonely for you". Such substitutions of opinion for emotion often generate intense feelings of anger or anxiety.[3]

Once emotions are experienced, acknowledged and named they should be accepted. If we accept them for what they are, without judging them or being judged by them, we are free to move to take steps to change, or change the situation.

For example, we may find the courage to say to our learning group "I feel abandoned by the group because no one even acknowledged my comments, I want to feel a part of the group, can you help me?" In most cases, such a comment will lead to discussion that will enable the group to become stronger and more effective, and enable the individual to get back on track in her learning.

In addition to letting others know their effect on us, our emotions help us know ourselves better:

Accepting our emotions means accepting the message they are giving us about ourselves in our present situation. A painful emotion tells us that we put a negative value on the situation, but it also gives us an opportunity to reconsider our values, attitudes, beliefs, etc. since every valuation conveys an implicit message about our stance in the world.[4]

> *Thus, negative emotions can lead to important learning and change.*

Chief among negative emotions in adult learning is one often labelled as resistance to accepting new ideas or change. Al Menlo, an educationa! psychologist, has clearly stated one of his basic beliefs as one that applies to this emotion.

> Persons do not resist change; they seek it as part of their inherent nature. What persons do resist are expected consequences which will diminish their self or social esteem.[5]

He further reminds us that in instances in which learners experience the fear of such consequences we need to both encourage them to be active in their learning and reassure them that they have the power to decide whether or not and how to act.

POSITIVE EMOTIONS

Through attending to our positive emotions, we become aware of what has meaning for us and how our learning can have personal meaning. Since I feel so happy and energized when I am reading gardening books, I know that gardening has meaning for me, even though the actual work of gardening is difficult. When I read transpersonal psychology books, I feel excitement and energy. When I read cognitive psychology books, I get bored and fall asleep. These two observations tell me that transpersonal psychology, at this stage, has more meaning to me than the other. If my job requires me to read cognitive psychology, I have to concoct some purpose for the reading that has special meaning for me so that I can stay awake.

Another way to say that positive emotions can give us guidance and direction in our learning comes from Castaneda:

> Any path is only a path, and there is no affront, to oneself or to others, in dropping it if that is what your heart tells you . . . Look at every path closely and deliberately. Try it as many times as you think necessary. Then ask yourself, and yourself alone, one question . . . Does this path have a heart? If it does, the path is good, if it doesn't it is of no use.[6]

> *Positive emotions are the rewards we give ourselves when we are "on track" in a project or when we have successfully learned something.*

In addition to affirming ourselves to ourselves, we could at a time of feeling the high of accomplishment, reflect on what enabled it to happen, what we've learned about ourselves in the process and how we like to learn.

The Teacher's Role

Those of us who want to help learners recognize and use their emotions for more effective learning have few role models. We see the traditional school as one that functioned not by creating healthy emotional learning environments, but by advocating that "Students are best governed by being kept in an intermittant or constant state of fear."[7] Wanting a different emotional climate, we have to invent ways to create it.

> The extent to which you can create a more open climate will depend on the subject matter you teach, the size of your class, and how secure you feel. But acknowledging and dealing with emotions in learning can be an important part of even the hardest sciences and in large classes.

Menlo identifies awareness, skills, and behaviours a teacher of adults needs to have to be successful.[8] Some of these competencies are relevant to helping learners benefit from the emotions in the classroom:

1. awareness of existence of communication nuances
2. scanning acuity
3. ability to be supportively invitational
4. ability to be non-intrusively encouraging
5. ability to be authentically self-sharing
6. ability to be non-defensive and vital[9]

One of these competencies, scanning acuity, deserves elaboration. The less you become concerned with agendas and content and your own self-esteem, the more you notice what there is to observe in a group of learners – both verbal and non-verbal clues to emotions that are being felt. We can never be sure what the clues mean; a frown can mean "I disagree", "I'm frustrated", or "My shoes hurt my feet". We must ask; if several people are frowning, we had better stop and ask what the frowns mean.

A teacher who is herself non-defensive will be able to encourage the expression of emotion without feeling judgmental and without giving lengthy justification of the activity that stimulated any negative emotion. She can also share with the learners what her emotions are when she hears theirs, and share with them how she will handle hers and use hers to enable further learning.

Another source of help with understanding and dealing with emotion in adult learning is William More's excellent book, listed under Further Readings.

Relational Capability

Since much of our time is spent in relationships with others, we tend to take them for granted, not realizing our teachers, our class-mates or learning partners deserve a great deal of credit for whatever learning we achieve.[10]

> *Do we need others in order to learn? My contention is that we do, although the interactions with others cannot be constant. We need a "being with" and a "being alone" in a rhythmic pulsation to learn best.*

TEACHER-LEARNER

It is easy to see that a teacher is helpful in learning situations. But the quality of the relationship between the teacher and the learner, if significant learning is to result, is more difficult to identify and to create. Carl Rogers names what to him are the most important attitudinal qualities for the teacher to have: congruence, empathy, and positive and unconditional regard for the learner.[11] As the learner perceives this genuineness, empathy, and acceptance, a climate of trust grows between the teacher and the learner that is more important than all the scholarly knowledge and technical skill a teacher can have.

Even if we have developed trusting relationships with our learners, we often find them staying more dependent on us than we would like. Many adults tend to have too much faith in the teacher's wisdom and omniscience, and too little faith in their own wisdom and experience. They often need lots of encouragement and guidance in making decisions about their learning. We all have times when we need to be dependent, other times when we need to be independent. The more of our learning we can undertake in an interdependent or mutually cooperative way, the more satisfying our learning will be. A partnership between the teacher and the learners, and among the learners, has many advantages for all persons involved. If this topic intrigues you, you will find Gwyn Griffith's work a helpful source in learning more about interdependence.[12]

As learners make more and more decisions for themselves, with the teacher and other learners, they begin to become intrigued by what they are learning about themselves and how they like to learn, and learn best. Learning how to learn is the subject of an excellent book by Smith;[13] it is well worth reading.

CO-LEARNERS

How can other learners help us so that we don't become as Cy Houle used to say, "the bland leading the bland"? Again, trust is a necessary element; trust between co-learners is not automatic – it has to be nurtured gradually and carefully. When people first meet in class, they find it difficult to be themselves. They try to impress others and/or

hide their uncertainties and fears. But once trust starts to grow, important discoveries are made:

1. *Others can give needed support and encouragement.*

2. *Others often have similar feelings in the situation, so you are not alone; together you can do something about any problem.*

3. *Talking to someone often helps you sort out your emotions, and find ways to deal with them.*

4. *Finding someone who thinks as you do about a certain topic or learns the same way you do can be very affirming.*

5. *Finding someone whom you trust and respect but who thinks differently about a topic or who learns differently can help you understand yourself more clearly and perhaps alter your perspective or enlarge your learning style.*

6. *Someone who knows you can help you find the personal meaning in an idea that at first doesn't seem to fit.*

7. *By talking to others you sometimes discover what you think. By helping someone understand what you are trying to say, you clarify it for yourself.*

8. *Others can give you personal feedback that is either very confirming, or may lead you to explore some aspect of yourself to which you have been blind.*

Marilyn Taylor,[14] in her research into the experiences of learners in one of my courses, found that learners experience phases in their growth, their emotions, and their involvement with content and resources, and with the other learners in the group. There were times when they yearned to talk to others; at other times they needed to be alone, and avoided discussing their learning. I have since become aware that there are times in each class session when people need to talk to others to explore feelings and ideas, and times when they need silence to centre themselves, to knit together their thoughts, and to reflect on personal meanings in the experience. And then often they need to tell someone about the insights that have come. This is what I mean by rhythmic pulsations in learning with others.

The stages of group growth and ways to help learners develop skills for relating well to others are readily available in other books. Gibb[15] and Johnson[16] are two I find helpful.

LEARNING PARTNERS

Very often a class is too large to allow each person "air time" for exploring his ideas, emotions, and experiences of the course. Then we use small groups. But we still run out of time for each person to deal with their feelings and explore their learnings. To overcome this prob-

lem, we have in recent years urged students in classes to find a learning
partner in the class - someone with whom they can spend time outside
of class on a regular basis - to help each other in their learning. Ross
Keane, one of my students, identified four ways his partnership with
Casey Gehrels helped him: deepening insights and converting feelings
into learning, expanding insights through sharing, opening new direc-
tions in reading and learning and forming new perspectives through
challenge or confrontation." Casey, his learning partner, as well as
talking about changes in his perspective of self, said:

> We started to be able to take risks with our ideas and behaviour,
> we . . . developed the confidence to play with images and visions
> of a different world. This, in turn, created such an energy that we
> often became caught in a surge of enthusiasm and excitement;
> learning and changing became joyous, where before it has often
> been threatening."

Because such a significant number of our students have found
having a learning partner such an enrichment of their learning, we
created a monograph on the idea and the experiences we have had with
it." Two students, Joan Robinson and Sharon Saberton, gave leader-
ship to this project with my help.

Physical Capability

Have you ever been so tense you had to ask people to repeat
important information? Or, have you looked at the clock after being
immersed in some project and realized that you had worked most of
the night without getting tired? Or you may have at times been so tired
you couldn't read even an interesting book. Most people have had
these experiences and thus are aware that our physical state and our
minds are inevitably linked. Our physical state can both help and
hinder our learning.

FIVE SENSES

Our five senses - sight, hearing, smell, taste, and touch - are the
only normal ways we take in any information from our surroundings.

> The more of these senses we can use in learning something, the more likely
> we are to understand and remember it.

If I can see your name on a name tag as well as hear you say it, I'm
more likely to remember it. If you also smell of cigars and have a strong,
calloused handshake, I'm even more certain to remember you, as well
as your name.

If all our senses are working properly, we are indeed fortunate. But
as adults get older, we tend to lose our sensory acuity, and appreciate a

teacher who speaks loudly enough for us to hear and who uses print and visual aides that are clear and easy to read and see.

TENSION

Some tension and stress are necessary, but too much is a hindrance in our lives, and learning is no exception. The late Beverley Galyean described what happens as "intellectual shutdown in the face of high anxiety".[20] As she explains, what happens in the brain is this: Information from the senses enters the brain at the tip of the spine, and must pass through the lower central region of the brain (called the limbic region) to get to the upper and frontal part of the brain (the neo cortex) for processing. Within the lower central region are five glands (including the thalamus and the pituitary) that serve as a gateway.

These glands operate on the basis of emotional preference. If the learner has a negative attitude, or is bored, threatened or overly fatigued by outside stimuli . . . the thalamus secretes a series of hormones called endorphins which anaesthetize the other glands thereby blocking the passage of new information into the neo cortex.[21]

> Learners therefore learn better if they have a positive attitude, are interested in what they are learning, and are relaxed and rested.

Teachers can do many things to bring about positive attitudes and higher self-esteem in learners. A learner who has helped plan what and how he is to learn is more likely to be interested in what he is learning. A relaxing learning environment can be created with color, softer lights, music and rearrangement of furniture. A number of relaxation exercises are available (e.g. book by White and Fadiman)[22] to use with learners, and are activities they can use by themselves at other times to reduce stress in their lives.

ENERGY

Some experiences stimulate high energy in us, and some seem to drain us of energy. Are you aware of what kinds of learning experiences energize you? What deenergizes you? The learners with whom you work probably would have similar descriptions. Lee Davies studied learners who had experienced a high energy class and others who had had a low energy class experience.[23]

An important idea he proposes is that the learner's skill and the challenges in the learning situation have to be at an optimum balance: too much skill and the learner is bored, too much challenge and the learner is frustrated.[24]

Characteristics (or skills) associated with high energy learning in Lee's study were:

a strong internal sense (being optimistic) but also a move towards sharing with others (letting go and risk taking) and a willingness to receive from others (getting feedback). The high energy experience is where personal internal energy is used and evaluated.[38]

The characteristics associated with low energy experiences were "holding on, not risking, being a follower, and being pessimistic".[39]

> Groups may be thought of as having an energy level and a flow of energy. Experienced teachers learn to be sensitive to that flow, and respond to it.

As one has said:

> Submitting to whatever is happening will give us a surge of renewed energy in any unfamiliar situation. If we stop running "against the tide", if we stop being so "set" and "rigid" in our habits, we can adapt much more easily to change.[40]

I have found as a teacher and as an individual that the suggestion that you "get in touch with your energy and go with that" is a freeing one, and allows you to tap into your inner wisdom. If you have no energy for a learning task, there may be a good reason. Identifying and dealing with the reason often pays rich dividends in clarifying or redirecting the task.

BODY REACTIONS AS SIGNALS

We all know that our bodies reflect our emotions: anxiety becomes tense shoulder muscles or knots in the stomach; embarrassment turns into a blush on the cheeks. Sometimes however, we feel the bodily reaction without having noticed the emotion. Sometimes we ignore the emotion, sometimes we deny it or repress it. The body knows it is there, however, and expresses it in some way.

For example, when I feel my shoulders feeling very tense I know to look for areas in which I am feeling inadequate. When I have identified the area, I can then do something about it – either become adequate or adjust my standards to something less than "perfection". If I have been accurate in my diagnosis, my shoulders soon relax, and I have learned something.

> My suggestion here is that we pay attention to body signals, examine our lives to find the emotional source, and cope with the triggering situation as best we can, often through learning.

Signals from the body are not always saying that something is wrong. Excitement and pleasure are perhaps more important signals; their source is to be cherished and nurtured.

Rational, Intellectual Capability

Our ability to use words and sentences to convey our ideas; to read a book and understand its ideas; analyse a problem situation, gather information, decide on a logical solution and evaluate its effect, all come from our rational or intellectual capability.

I think of this capability as residing primarily in our left brain hemisphere. The left hemisphere "analyses, abstracts, counts, marks time, plans step-by-step procedures, verbalizes, makes rational statements based on logic".[29] I say "resides primarily" in the left hemisphere because the two hemispheres are connected and interact in every activity we do.[30] This is the capability that adult educators give most of their attention to, it is the one our school system spends most of its energy to develop. We tend to equate its development and use with "learning". We use it and are aware of it daily.

Therefore, we have had much experience of using the capability, and have had years of opportunity to watch our teachers use various means to help us and classmates develop it. We cannot assume, however, that we know the best ways to help our learners use it. Maybe we weren't very observant as we watched our teachers, maybe they were using a limited range of methods or methods that weren't appropriate for use with adults.

Let's identify some of the methods that can be used to help learners use this capability.

LECTURE

The most often used method is the lecture; its use is based on the perspective that learning means acquiring information from an authority who has more information than the learner and can better help the learner find meaning in it, and find a structure for understanding it, and remembering the information. The lecturer most often finds the structure form within the logical organization of the subject matter being taught, but other and often better organizing schemes for a lecture are available. Ausabel proposes making the new material meaningful and related to material the learner already knows.[31] Miller provides us a good overview of Ausabel's work:

> Ausabel's approach to teaching tends to be deductive, that is, he recommends proceeding from general ideas to specific information. He calls this "progressive differentiation", which means that the teacher should develop new concepts that are closely related to the ideas that have been presented previously . . .
>
> Advance organizers facilitate progressive differentiation and integrative reconciliation. Advance organizers are concepts that are abstract and inclusive and prepare the student to learn new infor-

mation. Advance organizers should use ideas and terms that are already familiar to the learner.[32]

He developed his ideas for education of children, but they are equally useful for adults and parallel the common statement in adult education: "You must start where the learner is".

Other ways to make lectures more interesting and useful for adults include orienting the lecture to specific interests or problems that the learners recognize and want to solve, including visuals and illustrations, including relevant humor and wit, and including ideas for application of the information being presented, or giving the learners time, along with the lecture, to think about and discuss how they might make applications.

DEMONSTRATIONS WITH PRACTICE

Much of adult education is helping people develop skills, learning how to do something. Therefore we often show them how to do it, explaining the process as we go, and helping them know why we do it as we do. Then, we must remember, the learner needs an opportunity to practice the skill, and have any mistakes corrected, and have the correct way affirmed so that he has the correct action and steps clearly in his mind.

EXPERIMENTS, RESEARCH, DISCOVERY LEARNING

Some adult learners want to become informed and competent in an academic discipline, such as history, physics, chemistry, sociology, psychology. Teachers in these areas often help the learner become engaged in some form of discovery learning, so that the adult can begin to develop a conceptual framework of the field and skills in the method of inquiry used by scholars in that particular field.

PROBLEM-SOLVING

Adults sometimes turn to adult educators for help in solving problems. Adult educators often believe that the way to help learners is not only to provide some needed information, but to help the adult develop problem solving skills such as identifying the question (an inquiry-oriented question), identifying alternatives, collecting data, drawing conclusion, expressing (or applying the conclusion), and evaluating the results.[33]

I feel compelled here to state my belief that this very rational problem-solving method omits very important human aspects such as emotions. I am grateful for an article by Kneeland, in which he suggests a concrete way to consider emotions in problem-solving.[34]

I don't want to leave an impression that Miller[35] limits his interests to the rational mode. In his discussions of the educational spectrum, he describes a broad range of orientations to learning and curriculum – including humanistic and transpersonal.

OTHER

Debates, seminars, and guided discussions are sometimes used to help learners develop the skills of forming logical arguments, seeing something from different points of view and other cognitive skills. Thinking games are available for use with children to help them develop cognitive skills.³⁶ I don't know anyone who has applied these ideas to adult learners, but I think if we as adult educators are alert to these cognitive skills (such as pattern detection, formulating questions, thinking of possibilities, using logical representations, determining relevance) we will find ways to reinforce adults in keeping their cognitive skills sharp as they go about the business of learning other content.

Hart, who gives more attention in his writing to current brain research than do most cognitive psychologists, defines the process of learning as the "extraction from confusion of meaningful patterns".³⁷ He makes an interesting and convincing case that methods used in most schools are antagonistic to what we now know about how the brain functions, instead of being "brain-compatible".³⁸ His theory of learning is clearly spelled out, as are his implications for how teachers of children can better facilitate learning. Those implications: rich input, effective and extensive communication between learners, immediate feedback from reality, and learner selected risk rather than imposed threat³⁹ seem relevant for adult learning as well. I think you will find it stimulating reading.

As you will have gathered by now,

> I regard the rational capability as crucial and central in adult learning and functioning, but incomplete.

The next capability we will examine helps to round it out.

Metaphoric or Intuitive Capability

The role of metaphoric thinking is to invent, to create, and to challenge conformity by extending what is known into new meadows of knowing.⁴⁰

> The metaphoric mind is a partner to the rational mind. It is different in the way it perceives information, the information it perceives, the way it processes information, the way it retrieves information, and the way it expresses itself.

I have a friend who many times does not hear the words you say to her - she is busy attending to the tone of your voice, the rhythm and pitch of your speaking, and is intuiting what all of the information means about the quality of your present experience so she can choose

how to relate to you. She has a strong metaphoric capability. She is artistic, creative, intuitive.

The metaphoric mind is this, and more; it

> . . . is the reservoir of the intuitive simultaneous, spontaneous, diffuse, and non-linear functions of thinking. It is voiceless but adds emotional color to language, it accommodates inexactitude as it works figuratively, linking dissimilar objects to develop an unrelated third. Above all it is a pattern detector.[41]

Brain hemisphere research[42, 43] suggests that what I have described so far is housed primarily in the right brain hemisphere. For my purposes here I'd like to term metaphoric mind to be beyond what is usually described as right brain functioning, and to include what is often described as the subconscious. The two have many similarities, and are "tapped" with similar techniques for learning purposes. So I find it difficult to separate them – perhaps the subconscious is the right brain's storage and reprocessing of all past experience. For example, imagery is a right brain activity – for many it is visual, has no sense of time, is without words.[44]

> But the specific image comes out of the workings of the subconscious, and is released only by quieting the rational mind, relaxing and moving into another state of consciousness.

The specific image is the result of creatively reprocessed past experiences – our "inner wisdom's" attempt to make sense of all the input without resorting to the "pros" and "cons" and words of rational problem solving.

I recently was reminded of the power this version of the metaphoric mind has when I had hypnosis to lose weight. The process was one of deep relaxation, dredging up and focussing on an image of myself when I was at my ideal weight, and knowing that I would want to eat only that amount of food that would allow me to lose 1–2 pounds a week, so that I could again look like my ideal image. I was amazed how easy it was to lose 50 pounds. Dieting has never been so easy. My doctor who hypnotized me did not control my mind; he helped me release my subconscious mind and use its power to control my eating. Prior to hypnosis, I attempted a rational approach, identifying all the reasons why I should lose weight, and planning low calorie meals; but I gained, instead of losing. Rational mind by itself was not enough but it did lead me to seek the help I needed. And my knowledge of nutrition provided essential help along the way.

> Rational mind and metaphoric mind are necessary partners.

> There are many activities described in the literature that you can use to
> get in touch with your metaphoric mind, and to help your learners do the
> same.
>
> Common elements in all of them:
> a) Knowing with certainty that learning will occur.
> b) Temporarily suspending or quieting rational mind
> c) Remaining open to the expected, but more especially to the unexpected.

You don't have to be a hypnotist. These techniques have been used
in just about any subject matter area: from physics and chemistry to
personal problem solving, from tennis to cooking, from typing to self
understanding. Some of the techniques are centering," visualization,"
guided imagery," meditation," dream analysis," synectics," and psy-
chosynthesis." Entire books have been written about each, as you can
see from my footnotes.

I owe thanks to Marge Denis for these statements, drawn from her
list of basic processes of intuitive learning." Marge also makes the
point, and many people's experience verifies it, that you cannot *will* the
metaphoric mind to function. You have to let it function, relax so that it
will, and trust that it will. Artistic endeavours emerge from the meta-
phoric mind, too. Drawing, painting, sculpting with clay, weaving,
creating music, poetry, all allow the right brain to function and reveal to
us what we can be and how we can integrate and synthesize ideas, as
well as create.

I have never used my metaphoric mind to create music or poetry
but I have used it to synthesize ideas. Several years ago at the end of a
course, I listed the major learning processes I had experienced during
the course, as I had asked students in the course to do. I had a list of
about 30 processes. Understandably, no one was particularly inter-
ested in my list. After class was over, I decided I needed to do more
work with the list, to see if I could find a way to make it more
meaningful and interesting to myself and others. I first cut the list into
individual processes. Next I grouped similar processes together and
gave each grouping a name (a rational, cognitive process identified by
Taba)." By then I had no further ideas of what to do, but was not yet
satisfied. So I went to bed, but did not sleep.

Suddenly an idea came– a metaphor to represent the grouping of
process. I grabbed my tape recorder which was by my bed, put in a
blank tape, and described the metaphor. (I knew that if I got up and got
pencil and paper, I would lose the idea in logic and rational structures.)
I talked into the recorder until the idea was exhausted, shut off the
recorder and tried to sleep. About 30 minutes later, more ideas em-
erged, and I talked them onto the tape until I felt finished. This cycle
occurred at least three more times. I was awake and productive nearly
all night, and by morning I had synthesized ideas that have served me

well in my teaching for five years, and were the beginnings of this chapter. It was a most exciting night.

> *Had I sat at my desk with a blank page in front of me, and tried to create the metaphor and the synthesis of ideas, I would have given up in frustration or something very boring would have come from my rational mind.*

I recognize how incomplete this section is. I take comfort in my knowledge that you will be able to create ways to use the metaphoric mind in your teaching. But the metaphoric mind works better if you give it some input from the rational mind. I hope you are able to find, read, enjoy, and profit from some of the suggested readings I have listed.

Spiritual Capability

Our spiritual capability that helps us in learning is not necessarily one that grows out of a religious background. The spiritual is difficult to define. I can only make some statements about some of what it includes:

> Spirituality involves an awareness of all there is and an openness to what is not. It is the strength and fearlessness to allow ourselves to transcend reality and ourselves.[54]

> *Spirituality is an awareness, wonder, deep sense of awe of the present, the potential, of persons or nature. It is an awareness and awe of connectedness of what is and what could be. It includes your vision of what could be for yourself – your purpose in life – for others, for nature.*

The fact that I can plant a seed and it becomes a flower, share a bit of knowledge and it becomes another's, smile at someone and receive a smile in return, are to me continual spiritual exercises.[55]

Aldous Huxley[56] quotes a poem by Wordsworth, in which he writes impatiently about books:

Enough Science and of Art;
Close up those barren leaves;
Come forth and bring with you a heart
That watches and receives.

I like the phrase "a heart that watches and receives" but do not feel we have to set aside our spiritual capability while we are reading a book or engaging in a rational mind, scientific experiment. As Buscaglia says:

The scientific answer had not taken the mystery from the experi-
ence. Because something can be explained need not affect its
wonder."

As I think back about teachers and learners whom I have known
who have allowed their spiritual capability to develop even to some
extent, their way of expressing themselves in everyday conversations
reveals the awe they feel about life, learning, and the deep (or higher)
sources of meaning. They recognize each other and have an immediate
sense of trust in each other as co-learners about life. We can begin to
understand why this is so as we take in the words of Molly Brown as
she describes spiritual awakening and transformation:

Spiritual experiences are those which give us new expansive
perceptions about our relationship to the cosmos, which allow us
to glimpse a reality beyond the logical, rational, physically bound
world we usually consider to be our home. These new percep-
tions are naturally accompanied by strong emotions of fear, joy,
hope, and even despair. Our thinking may become confused,
disjointed, and at the same time expansive. We may create whole
new patterns of understanding from this seemingly mental
chaos . . .

When we undergo such experiences, our values change. We be-
come more open to 'transpersonal' values: ethical, aesthetic,
heroic, humanitarian, altruistic, and creative . . ."

Many adults have had such experiences without thinking of them
as spiritual. Brown goes on to explain:

Spiritual awakening takes many forms, compatible with the quali-
ties and characteristics of the individual. It may be an artistic urge,
a strong impulse to express one's self in color, shapes, textures, or
music. It may come as a vision to create something of service to the
world. . . . Many people speak of "being guided" in their lives by a
wisdom beyond their consciousness."

Some of the adults who come to our classes may be there to gain
information and skill needed to fulfill a spiritual urge or "obsession".
What a privilege we have to help them fulfill their vision.

Brown describes how the metaphors and procedures of psycho-
synthesis can help people develop and express their "Higher Selves"
or spiritual capability. Using these procedures requires special train-
ing, but students who take the training often subsequently reveal how
important it has been for them in their lives.

There are surely many paths to becoming aware of our spiritual
capabilities and using them in our learning. I again turn to Brown for
another thought that enables me to feel that I am on the journey and am
able to support others on their journeys:

Spiritual awakening is an awakening to who we really are and a

transformation in how we manifest our special qualities in the world . . .

When we free ourselves of inhibitions, distortions, and fear which block our self-understanding, how rich and beautiful are our gifts, how joyful their expression, and how awesome the impact they can have upon the world."

The Whole Picture

I have described these six capabilities as separate phenomena, but they are not separate; they are very much interrelated. In some, perhaps most, learning projects all are operating, sometimes even simultaneously. For example, meet fictional Ann. She is meditating one day; an image appears in her metaphoric mind. It suggests that she wants to make a major change in her life. But thoughts of major change stir strong emotions, taking form in physical agitation and sleeplessness. She talks with a friend (relational) about the image, finding it somewhat difficult to express the image in words, but explains it and her feelings to her friend. She then identifies all the pros and cons of the change (rational) and still feels indecisive (emotional). She then consults her "wise inner person" (metaphoric) to find another way of making the change that would not be so disruptive in her life. The answer she finds fits in beautifully with her vision of her life's purpose (spiritual), so she makes the decision to make the altered change, and learns what steps to take to do so (rational). She is now happy (emotional) and full of energy to begin (physical). She is convinced she has made the right decisions because her whole being feels in harmony (spiritual).

I remember an incident in my class at least ten years ago. We were engaged in a total group discussion. People were excited, and everyone wanted to get into the conversation. As time went on, more and more people were getting fru ated because they couldn't get into the discussion, you could see it .n how they were sitting in their chairs, and in the looks on their faces. Jeff finally interrupted and said: "This reminds me of an airport with lots of planes stacked up, waiting to land. As soon as one lands, another one zooms down and lands." His metaphor was so graphic and accurate, we all broke into laughter. We then decided to use another technique to allow everyone to talk yet for the whole group to hear the essence of the relevant ideas. The situation was one using relational, emotional, physical, rational, and metaphoric capabilities. The learning that I carry with me from that event is how important it is for everyone in a group to have "air time" (to mix metaphors).

The research dealing with the relationships between capabilities is sparse. There are two studies I can report, however. One deals with the emotional and the rational. Common belief is that a highly emotional person is also chaotic, diffuse, and disorganized. However, in one

study it was shown that this is not so. The study demonstrates that the wider the range of one's emotional expressions, the more complex is one's intellectual expression.[61] The research, done by Summers, suggests:

> A person who is capable of shifting viewpoints and considering a situation from its multiple perspectives is especially likely to rapidly alter his or her initial evaluation and to transform the corresponding emotions.[62]

This research is seen as strongly supporting a theory of emotional-cognitive structures, proposed by Gray and LaViolette; the theory maintains that thoughts are embedded in emotional codes in our brains.[63] Gray gives us as educators some hint about how to use this information:

> We are feeling beings before we are thinking beings. Emotional nuances play the primary and organizing role, and the cognitive structures are more passive. Therefore, the ideal transmission of knowledge should start with an emotional nuance.[64]

Another combination which research helps us understand a little more is the rational-metaphoric. Samples watched children of various ages work through learning sequences in physics, natural science, and astronomy. Teacher interventions were not allowed, so the children were following their natural inclinations. They spent most of their early time in a problem sequence in play (metaphoric). When they tired of that they switched to the rational. When they had had enough of that, they switched back to play. They alternated back and forth between the approaches. About two-thirds of the way through the sequence, they became more rational, "constantly choosing linear and logical explanation and routes for exploration . . . The closer the children got to a rational solution, the more difficult it was for them to return to the metaphor."[65] He also reports that at that stage the children's appearance changed, they became more serious, didn't smile as much, their body movement diminished, and they seemed to be looking for approval from nearby adults.

This research reporting how children play at various stages of learning reminds me of the important, innovative research of Melamed:[66] the role of play in adult learning. She states:

> During the course of my study, five areas emerged as particularly compatible with a playful approach to living and learning. Although play is not an isolated phenomenon in these themes, its threads intertwine, enrich and humanize each of them. The areas are:

> Relational – the capacity for cooperation and connectedness.

> Experiential – validating and learning from experience.

> Metaphoric – intuitive and right-brain thinking.

Integrative – valuing a holistic and orgasmic connectedness to people and things.

Empowering – facilitating transformation in ourselves and the world(s) we inhabit.[47]

We can also look at personal experience and historical evidence to see the interrelatedness of the six capabilities. Instances of high level creativity and inventiveness show us several capabilities at work. Gray gives us two instances: Kekule's deciphering of the benzene ring after being moved by a dream of a snake swallowing its tail, and:

'Einstein's repeated statement that ideas came to him first in the form of vague and diffuse bodily sensations that gradually refined themselves into exact and reproducible feeling-tones.' Only when this process was completed could Einstein mathematically define the new concept.[48]

Few of us are Einsteins, even in our own field, but we can use all of these capabilities for a more creative life through richer, fuller learning.

Keane, in his research,[49] has documented and illustrated how men who were not Einsteins, did use all of the capabilities as they worked their way through long periods of self-doubt in their lives to emerge into fuller, more integrated selves. They experienced phases of disorientation, search for meaning and peace. Self-acceptance, and integration. These men used all of the capabilities in very crucial times during their journeys out of doubt.

> I have a hunch that if we have more or less equally developed all of these capabilities, they will serve as checks and balances on each other, and keep us from going overboard in one direction. The whole has a wisdom beyond the sum of the parts.

Learners Awareness of Capabilities

An increasing number of people are becoming aware of this enlarged view of the potential of humans in learning. It is compatible with the new paradigm or world view Marilyn Ferguson describes in *The Aquarian Conspiracy*.[50] Several assumptions will change in education as this new paradigm becomes more prevalent. Some of the newer assumptions that are emerging:

- Learning as a process, a journey.
- Relatively flexible structure. Belief that there are many ways to teach a given subject.
- Priority of self-image as the generator of performance.
- Inner experience seen as context for learning. Use of imagery, story-telling, dream journals, centering exercises, and exploration of feeling is encouraged.

- Strives for whole-brain education. Augments left-brain rationality with holistic, nonlinear, and intuitive strategies. Confluence and fusion of the two processes emphasized.
- Concern with the individual's performance in terms of potential. Interest in testing outer limits, transcending perceived limitations.
- Concern for the environment of learning: lighting, colors, air, physical comfort, needs for privacy and interaction, quiet and exuberant activities.
- Human relationships between teachers and learners of primary importance.
- Teacher is learner, too, learning from students.[71]

She also states: ". . . we are capable of imagination, invention, and experiences we have only glimpsed."[72]

There are other writers who describe what they see emerging as a new paradigm.[73][74] I don't claim that the view of learners that I have posed here captures all the characteristics they see emerging, but it is compatible with them.

Nonetheless, it has been my experience, even recently, that most adult learners are not aware of the potential of all of these capabilities in their own learning. Once they become aware of them by experiencing them in their own learning, they feel greatly empowered and eager to learn more and experience more of their own resources.

> *When first introduced to these ideas, learners seem to react in one of two ways: (1) resistance and disbelief based on fear; or (2) relief that at last the way they have learned all their lives is being recognized. More express resistance than relief.*

So how do we help learners recognize they have been playing only one string of their guitar and are missing out on music that is fuller and more beautiful?

Helping Learners Learn How to Learn More Fully

None of us would advertize ourselves as guitar teachers if we could play only one string, regardless of how many notes we could play on that string. We could get a lot further if we could play a few chords, at least, using three or four strings.

> *I'm suggesting that before we attempt to help learners use any of the capabilities other than the rational, that we become comfortable and confident of our own use of the capability that we want to introduce into our classroom.*

I think my own progression through them has been: (1) rational, (2) relational, (3) emotional, (4) physical, (5) metaphoric, and (6) spiritual. I have not developed as fully as I want to in the final two – metaphoric and spiritual, and am continually learning more about each of the six.

If we have used a particular capability in our own learning, and know one or two techniques we are comfortable using, our confidence and trust is communicated to our learners, and they become willing to risk or experiment.

A technique that I have learned from my doctor[73] will serve well in this context, too. He does a lot of hypnosis, and finds most people are afraid to undergo hypnosis. He thus explains hypnosis as moving to another state of consciousness, a phenomenor that we all experience hundreds of times a day. We sometimes are very intensely focussed on something, then we drift on into daydreams, we relax, then we become very busy, thinking of many tasks at once. All are different states of consciousness.

As teachers, we can help ourselves and our learners become aware of how much of our everyday experience these capabilities are. There is nothing new or strange about them; we are just going to use them in our learning.

My doctor further reassures hypnosis patients that hypnosis can only help them do what they want to do (stop smoking, lose weight, be free of pain). The patient is always in control; he cannot be coerced into doing something he objects to.

Learners going through an imagery exercise are always in control; if the directions are not comfortable or helpful, they can change them for themselves. If everyone else is on a fantasy trip back a dark tunnel, but Sue is afraid of the dark, she could climb a mountain instead.

A final caution is that there are no "shoulds" or "oughts" in emotions, in physical reactions, in intuition, in imagery, in spirituality, in relationships. We must not judge or question what a learner has had as an inner experience. We just accept. If the learner's experience was an unusual one, he may want to explore it later with you, but the exploration can never be judgemental.

Think of how much you are as a person because of your rational capability and the training it has had.

If each of our other capabilities could add ¹/₁₀ as much to your experience and your being (and I suspect they can add more than that) think how rich you would be.

Wouldn't it be worth a little effort and openness to what could be? Wouldn't you rather play all the strings of your guitar and teach others to play more beautiful music on their guitars?

I'm listing, for further reading, a number of books and articles that you might find useful as a source of ideas of how to help learners. Those with useful techniques are marked with an asterisk (*).

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ADVICE AND EMPATHY: TEACHERS TALKING WITH TEACHERS

JAMES A. DRAPER

PRACTITIONER'S SUMMARY

Part-time teachers of adults have sometimes been referred to as "the neglected species", but here in this discussion of the findings of a four-year study of part-time teachers of adults in continuing education departments of school boards, colleges and universities, Draper offers a framework of familiarity – others who have trod the same path – together with sensitive and significantly practical insights. The previously "neglected" are highlighted.

How they feel about themselves as both teachers and learners; how teaching adults has affected their own lives as well as their other teaching; the advice gently offered and the empathy expressed in handling common problems are all here in plain language.

The 'teacher as a learner in the classroom' is shown to be more manifest when the students are the same age or older, with life experiences going far beyond the classroom, and when the emotion attached to learning is openly evident. Two basic principles of teaching loom more strongly than ever before:

– beginning the teaching process from where the students are
– how capacity for learning begins with self-perception

Recognising what you yourself as a teacher need and want to learn, may be the first step to understanding your students as adults and as learners. Many teachers expressed a general enhancement of their other work and their daily life as a result of a deepening sensitivity for the needs and abilities of others. Many spoke also of a deepening ability to reflect on their own teaching and derive a more profound meaning. Much of what they learned in teaching adults: taking time to include more discussion, more planning and evaluation, and more input of daily life, led them to teach in this way with younger students, and with increased satisfaction.

"Reflection is the first step to giving advice and experience is the basis for empathy" may well become the adult teacher's bywords. Taking the time to give consideration to the individuals in the classroom and drawing on one's own as well as their experiences enriches the content, the process and even the outcome of the educative process. Planning and preparation is always important, but so is flexibility and spontaneity and the readiness to relinquish all-knowing and authoritative stances. "Being human" stood out as an important attribute.

Much of the excitement of learning is in the evolving, unpredictable and un-anticipated learning that inevitably occurs. Being open to this was something that many teachers had to learn for themselves: persistently sticking to prepared lesson plans resulted in a stilted class. Realizing that "the richest resource in the classroom are the members present" helped teachers to relax and enjoy themselves too. Such congruence between belief and practice enhanced all.

CHAPTER VIII
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> *Part-time teachers of adults have sometimes been referred to as a 'ne-glected species', meaning that they are sometimes neglected by the schools, colleges, or other institutions that employ them.*

Traditionally, but less so today, these teachers have frequently been marginal to the system, like phantoms of the night that rush in weekly to share the gems of their knowledge or skills, only to disappear again into those activities of work and personal life that occupy the centre of their daily living. This image is rapidly changing since it is increasingly realized that the effectiveness of these teachers is greatly determined by the extent to which they are integrated into the system that employs them.

To what extent are part-time instructors integrated into the system? To what extent do they feel that they are adequately supported, as teachers and as learners, by their part-time employer? It can safely and accurately be said that, even today, little is known about this rapidly growing cadre of educators of adults.

- What motivates these teachers to continue to teach adults, part-time?
- How do they feel about themselves as teachers and as learners?
- Does the experience of teaching adults influence their personal or full-time working lives?
- What did these instructors need to learn in order to work with adults?
- By what means did they achieve this learning?
- What sustains their interest in working with adults, and what proportion of them would like to make a greater commitment of time to teaching adults?

A four year longitudinal study of such instructors[1] has attempted to answer these, and many other questions, as a way of having us understand more fully the interests, characteristics, and commitment of the part-time teacher. The illustrations and quotes within this chapter come from the teachers who participated in this study.

In this chapter, attempts are made to present the teachers, themselves, as learners, to discuss the broader goals of teaching, as well as some of the factors that inhibit and enhance both teaching and learning. After presenting a framework for teacher reflections, this chapter records the advice which part-time teachers would give to newcomer teachers of adults. The chapter concludes by identifying some of the factors that characterize the craft of teaching adults. It should be emphasized that, even though references are made to the part-time

teacher of adults, the basic ideas and practices apply to all aspects of teaching, whatever the goal or setting.

> *Central to the act of teaching is the valuing of sharing, reflection and introspection. Teaching and learning are, therefore, inseparable acts.*

Teachers As Learners

> *It is not always stated that the teacher is as much of a learner in a classroom setting as the adults who enroll in course.*

This comes as no revelation. One assumes that the teacher must continue to keep abreast of the subject matter or skill being taught. But the teacher learns much more. The context of teaching is an environment for learning and so the teacher learns how to relate to others, to communicate more effectively with others, and to organize materials more efficiently. One must acknowledge as well the emotional learning which arises from the physical and social setting within which the teaching takes place. In fact, more and more, it is realized and accepted that the roles of teacher and student, of giver and receiver, are interchangeable. Each role gives and takes. Each adult person in a student role has years of experience that needs to be taken seriously. To live is to learn, to change and to grow. Each has some experience with the content or skill that is being taught. Acknowledging the individual and collective experiences within the learning setting, it becomes obvious that there is a wealth of resources within the classroom that need to be tapped and creatively shared. When asked what they have learned from their part-time teaching, teachers refer to the exciting challenge of orchestrating the resources and experiences that the environment for learning. Special skills are required to do this.

If one were to categorize the various responses from part-time teachers, in terms of what they have learned and continue to learn, one would include their learning about adults as learners; about themselves as teachers and learners; about the process of teaching; and the process of relating to others. For instance, such teachers have said that: they have learned that adults can be highly directional and demanding; most adults have a strong motivational drive to learn; adults desire to cooperate; there is a greater appreciation of the wisdom that comes from normal life experiences: adults are often forgiving, and will overlook minor errors; and adults have natural insecurities about themselves as learners and in aspects of their daily lives. The part-time teachers also expressed a greater respect for adults returning to school. These are only some of the things teachers learn from their teaching.

When asked what they feel they had to overcome or to realize in order to improve as instructors, they commented that they needed to

become more understanding, patient, and supportive of the adult learners. They said that they also needed to reexamine the pace in which content is organized and presented; to be flexible in developing a schedule in order to allow for student goals and interests to become more integrated into the teaching; and to learn to speak and explain things more slowly and clearly. They spoke of having to overcome their feelings of having to face their age peers, or even adult learners that were older than themselves: "When I began teaching adults, I was younger than my students, and so I first had to grow up." They gradually became more sensitive to what their adult students were thinking about the teacher and the presentation. The importance of sharing information, the stimulation which comes from posing and solving problems, and a greater appreciation for the rate at which learners learn, which is not just a matter of age differences, are also some of the things that teachers learn from teaching. Being less judgmental and acknowledging the counselling in which they often became involved, seemed to provide insight into personal problems faced by adult students.

> *Teachers quickly become aware that the concerns of students go beyond the world of the classroom.*

Because of this, it is important for teachers to be less structured and rigid in the classroom. Adults are evolving and complex, for the roles of worker, parent, spouse, friend, and the concerns and emotions of living are not left behind as the adult enters the classroom. This applies both to the adult teachers, as well as to the adult students. Teachers continue to learn about the many factors which influence commitment – such factors as a sick child, an aging parent, the death of a friend, the break-up of one's marriage, financial problems, job insecurities, as well as the many feelings of gratitude one has for living. All these and more will influence the attention that one gives to learning. One realizes too that blaming someone for not being motivated can be as obscure or as inappropriate as blaming someone for being sick. Blaming others for lacking enthusiasm for learning, or for not being 'motivated', can often be an excuse for the inadequacies of the teacher or the mismanagement of learning. The extent of commitment given to learning by an adult student or teacher and the relationship of these needs to be understood. As one part-time instructor commented:

> *Success is not always dependent on me, the instructor. Adult students have a responsibility, as I have, to make things work and to facilitate their own learning and the learning of others. This helps to explain why I have differing feelings of success, from class to class.*

What is to be learned within the classroom is not limited to the subject matter or skills to be taught. All subject matter has an emotion

associated with it, for example, one learns to like or to dislike what is being taught, or what is being learned.

> *Two basic principles of teaching are paramount. The first is that one should begin the teaching process from where the students are. Second, that the openness and capacity for learning is critically determined by the perception that one has about oneself as a learner.*

Teachers a!ᵤo said they have more sensitivity about themselves and others and had developed a greater willingness to share, as well as a greater feeling of confidence in themselves. Being more self-reflecting is another achievement that was valued by teachers: "Recently, I have become a student myself, in a non-credit course, and this has made me more aware of my practice as a teacher of adults."

Sensitive teachers quickly realize that the content to be taught must often take second place to dealing with the student's self concept. If adults lack the image of being a learner and have internalized mythologies that they are not able to learn, then the first step in the teaching-learning process is to change this self-concept. It may be helpful to examine the labels that one has internalized, labels such as being stupid, lazy or retarded. Labelling within the educational system has been one of the most severely deterring factors to learning.

> *Asking teachers what they want to learn is one way of describing the breadth of the tasks and skills which encompass their craft.*

Asking teachers what they do and do not do well in class is another way of assessing the instructor's perception of teaching, recognizing what has been satisfactorily acquired and what is still to be learned and practiced. Teachers in the study had much to say about their own learning, covering all aspects of their 'trade' such as:

(1) wanting to learn more about alternative methods for assessing learning,
(2) how to build on the trust of others,
(3) how to more fully exploit the strong learning drives of adults,
(4) the handling of interpersonal relationships.

Balancing The Equation Between Teaching And Learning

> *What is learned is not limited in its application.*

Part-time teachers of adults were asked if their experiences from working wiᵗʰ dults had any influence, directly or indirectly, on their personal or professional life. Many of those that were professional full-

time teachers felt that their teaching of adults had helped to make them better teachers and broadened their base as daytime teachers. Many of them found that they were more tolerant of others as learners and more confident of themselves. Teaching adults has "influenced me to upgrade my qualifications", and "has helped me to more effectively keep up with my subject matter". Many felt that they were more explicit in giving instructions and in communicating. Some instructors commented that they felt that they had developed better working habits. Another remarked that: 'Because of having a better understanding of adults, I feel that my counselling of high school students has improved." For some working with adults improved feeling of morale within one's place of employment. Having a greater awareness of the teacher-student relationship and having a different perspective of the educational process and the sequencing of learning, building on what people have learned as a way of facilitating further learning, were additional ways that teachers saw themselves as having improved professionally as an outcome of their working with adults.

The experience of teaching adults was also said to influence the personal lives of many of these part-time teachers. Some expressed the feeling that they were more consciously attempting to apply, for others and themselves, their content areas to daily living. Others commented on their improved skills in listening, delegating and managing of time. Other experiences that influenced their lives beyond that of teaching included: feeling that the quality of their personal interaction with others had increased; having a greater understanding of the learning problems of others; being more sympathetic and empathetic of others and feeling more relaxed and confident with others; working more cooperatively and effectively in committees and groups; having a greater understanding of how people 'tick'; and an improvement in one's ability to handle concepts.

Other expressions of learning transfer are exemplified by such comments as:

> As a result of my teaching adults, I feel that my life is fuller and happier.
>
> I now have a greater appreciation of my own ongoing learning and experiences.
>
> Working with others, as a teacher, has helped to mirror myself.
>
> Working with adults has greatly broadened my outlook.
>
> I now have a greater respect for and appreciation of the contribution from others.
>
> I feel that I now have a better understanding of human nature and the variations among people, including why some people seem to try harder than others.

A person who taught photography to adults symbolically remarked: "Working with adults has helped me to 'see' better."

> *Being involved with teaching should encourage one to reflect on the act and the meaning of teaching.*

Many of the part-time teachers said that, as a result of working with adults, they had reexamined the role of teacher, meaning not just one who imparts knowledg, but one who also facilitates the learning of others and of oneself. Some even raised the question: Does it make sense to compartmentalize teaching by age groups? One teacher comments: "Teaching adults is no different than teaching anyone else."

In a 1978[2] study, the deans of education in the province of Ontario were asked: What is the purpose of your Faculty of Education? Most responded: "The purpose of this Faculty is to produce teachers to work with children or youth, in order to find employment primarily within the public school system." It is interesting that the response should link the preparation of teachers to working with specific age groups (younger people) for the purposes of finding employment within specific institutions, ie. publicly-supported. One dean replied differently, however: "The purpose of this Faculty is to produce effective and qualified teachers." He made no reference to any specific age group or to a specific employer. In fact, within this particular Faculty of Education, the teachers in training were allowed to do their training practicum with any age group. Some teachers-in-training were working with adults in business, industry, and in prisons. What are the differences between teaching children, youth and adults? Many of the part-time teachers felt that the differences were related to differences in experiences and motivation. A later section of this chapter examines the philosophical stance that distinguishes the different approaches to teaching.

Some of the teachers in this study expressed a greater understanding of the learning process as a result of their part-time teaching, eg.

"I don't feel that I need to rush through the course that I teach."
"There is more to my course than the content that I am attempting to teach."

Here, one can make a distinction between the process and the product of teaching and learning. For all learning, the outcome (product) is to acquire some mastery and appreciation of the subject matter or skills being taught. The intended outcome of training teachers, medical doctors, electricians, carpenters, or any other profession or trade, is one of quality, producing the most qualified person in that field as is possible. Frequently however, this is linked to a particular method or 'process' of training. The process and the product are often perceived to be synonymous. Such need not be the case. One can set out to travel from A to B, as on a road map, where the end, 'B', is a quality output of learning. However, the method, the route, the journey, can and frequently does vary. Enjoying the alternative routes to

learning and the journey of learning with others is the process, and there are many variations on this theme. Slowing down to absorb from the journey, to experience it to its fullest, to value the input of experiences from others as well as the individual and collective reflection and sharing of these experiences, are, in themselves, worthy goals for learning.

> *The process should not always be dominated with an obsession to arrive as quickly as possible at one's destination to the detriment of enjoying the journey itself.*

Learning is not a one-time experience, but occurs throughout one's life span. The latter point draws attention to the broader goals for learning. Undue attention is often given to the overriding goal of mastering a specific subject matter or skill. Much more occurs and is intended to occur in the teaching-learning process. There are a number of generic goals for teaching that transcend the imparting of knowledge. Some of these are: improving one's self-concept as a learner and developing the skills of learning how to learn. Attempting to increase the independency or interdependency of learners is another generic goal, such that one becomes more independent as a learner, more self-directing, more responsible, while at the same time, increasing one's sensitivity and skills for facilitating the learning of others. The quality of living and learning is enhanced through interaction with others.

> *Developing one's competencies to assess one's own learning, understanding one's own learning style or learning orientation and internalizing the value of learning as a lifelong process are other examples of generic goals. 'Learning To Be' is the goal of all education.*

A Framework For Reflections

Reflection helps to make sense of one's experiences, thereby giving greater direction and meaning to ones learning. "Reflecting" can focus on relationships with others, extending one's meaning of certain concepts, ideas and theories, personalizing one's feeling of achievement, grasping the meaning and significance of something, or understanding the structure of a problem. The part-time teachers shared what they perceived to be the factors that facilitated or inhibited their work, as teachers of adults. These perceptions and the foregoing discussions are classified under four headings: Political/Organizational; Social/Psychological; Resources/Management; and Evaluation/Accountability.

POLITICAL/ORGANIZATIONAL.
These areas of concern relate to the planning and conceptualizing of one's work in teaching adults and includes issues relating to certifi-

cation and 'professionalism' as these determine who will teach or administer or counsel within educational programs. The extent to which adult education programs are bureaucratized can be, for instance, especially distracting and disturbing, especially if the ways in which the 'system' within which learning programs are organized are in philosophical contradiction to that practiced within the program or within the classroom. For instance, if the intended classroom teaching environment is that of trust, self-direction, learner-centered and informal, then the administrative structure needs also to reflect this. This in turn is influenced or governed by policy and legislation at various levels which govern the way power is perceived and applied. What is the degree of flexibility and tolerance within the larger system? This cluster of concerns relates to the way in which decisions are made, the way in which programs are administered and various issues relating to the legitimacy of adult education programs within institutions.

SOCIAL/PSYCHOLOGICAL.

This category encompasses one's view of human nature and includes the governing principles of teaching and learning. This category especially focuses on the affective aspects of learning. If individual adult learners do not have: a positive, growing self-concept of themselves; positive attitudes and values for education and learning; a feeling of trust-of themselves, their instructors, administrators, counsellors, and of the 'system', then effective learning is not likely to occur. Not to have degrees of these feelings affects the initial and sustaining motivation for learning and therefore can become inhibiting factors to intended learning.

RESOURCES/MANAGEMENT.

This category of concerns includes the allocation and effective management of resources of all kinds – money, materials and human resources. This category encompasses the planning and implementation of programs and includes: the advertising of programs, the recruitment and selection of participants/learners, instructors/teachers, administrators and counsellors; the procurement and use of physical facilities and materials; and the way in which the media and audiovisual materials and equipment are used.

Having resources alone does not automatically produce good educational programs, but the availability and effective management of resources are crucial to good programs.

EVALUATION/ACCOUNTABILITY.

Each participant in an educational program is accountable for its success. Each individual knows what constitutes 'success' and 'effectiveness' since these are personal perceptions. Reflection on one's participation in a program is usually based on initial goals and values

which in turn will largely influence the criteria or stated indicators for assessment. Accountability will be based on both objective and subjective, ie. the quantitative and qualitative aspects of one's observations, feelings, and experiences. Evaluating educational programs needs to be flexible enough to allow for the unintended outcomes of learning as well as individual creativity and curiosity. Not to have flexibility, not to have a 'vision', and not to be clear about how to reflect on and assess educational goals, can become inhibiting factors to learning.

From the above, it is obvious that there is much overlapping of the components of these four categories. The degree and seriousness of specific inhibiting factors, few of which would exist in isolation, will depend on the perceptions and character of the personalities involved. It can also be seen that training, research, coordination, continuity, 'culture', psychology and management transcend all of the categories. Expressions of opinion and feelings from teachers are varied and complex. *What is not said is sometimes as important as what is said.* It was to emphasize this that the four categories have been presented, as a way of accounting, not only for what is said, but also what was not expressed by the teachers.

Advice With Empathy

> *Reflection is the first step to giving advice; experience is the basis for empathy.*

You want my advice? Dare I give it? This section summarizes the advice that part-time teachers offer to new teachers of adults. The reflections and resultant advice are given with the feelings of humility, excitement and encouragement. All of the responses implied an enthusiasm for teaching adults, encouraging the newcomer to "allow yourself to become involved". Since the experiences of the teachers of adults are varied, and extensive, so too is the advice they have to give.

This section attempts to give a sample of what teachers feel is important, reinforcing the richness of experiences that can arise from teaching adults. Individual teachers are saying: "Here is what I have learned. Here is what I tried." Advice included comments about: the adult students; what constitutes a good teacher; communication; methods of teaching; and the underlying beliefs that give meaning to working with adults.

As obvious as it seems, many of the teachers commented on the necessity to know one's subject matter thoroughly, to be well organized, and to logically sequence one's presentation from simple to complex. Selecting and using handouts in class makes it essential that one is clear about how these will be used in class. These comments are prefaced by additional advice, e.g.

> "Plan good and interesting lessons, but at the same time, be realistic and practical. Good planning allows for spontaneous interaction." "Don't panic", "Be yourself", and "Take the attitude that you will enjoy the experience".

express other feelings that teachers have learned from working with adults.

Another cluster of comments related to the need to communicate with and respect adults as learners. Comments along this line included advice about allowing time in class for discussion and for the sharing of experiences; the importance of the teacher to also share and interact; the importance of injecting fun and enjoyment into the instruction to set a favorable climate to learning, enhancing communication. Further examples include:

- Share your teaching interests and don't apologize for being enthusiastic about what you are doing.
- Understand why adults drop out from your class. It's not necessarily because of you. Don't feel that you need to take this personally.
- Use class input when you are planning your class sessions.
- At the beginning of each class session, have a weekly overview, possibly having adult students taking turns to do this.
- Take time to explain and make every effort to avoid misunderstandings.
- Give clear and simple explanations and demonstrations.
- Remember that listening is an essential part of communicating.
- Do not patronize adult students or underestimate their intelligence.
- Don't assume you know everything.
- Be caring and take the questions asked in class seriously.

Each adult has a preferred style for learning and a teacher can usually assume, with some certainty, that styles will be varied within a given class. The teacher is cautioned not to think that his/her learning style is shared by everyone else in the classroom. In fact, as a long-term investment in learning, teachers might begin their course by discussing the various styles and the assumptions people have about learning.[4] Such discussions can help to explain the different ways in which people perceive the value of process, of group interaction and the place and value of sharing experiences. Teachers and students can benefit from knowing their own learning styles, especially if the generic goals for teaching and learning values "learning how to learn".

Being familiar with alternative approaches to teaching and learning applies as much to teachers as to learners. One teacher made the point that:

Many of the adults came to my class expecting the same structure which they had remembered from their past experience. They

wanted a strict, socratic lesson based on readings, homework assignments, and tests, even though that might not have been the best process of learning for them. It appeared that they had this stereotype of 'education' and had convinced themselves that there was security in doing things 'the old way'.

Teachers and students all have stereotypes and expectations of education, including stereotypes of what constitutes the role of a "teacher" or a "student". Each has expectations of how these roles are performed and the relationship between the two.

> Beginning where people are is acceptable, but striving toward seeking alternative ways of involvement can become an exciting experience for those committed to learning.

Experienced teachers also spoke of "practicing what you are preaching". Teachers should exemplify the generic goals for learning, for example, practicing the concept of lifelong learning, being self-directing and sustaining a curiosity for learning. Whether stated or not, the teacher is a model to others. Teachers illustrated this point by commenting on the way in which they handle questions:

> In class, I am not ashamed to say that I do not know the answer to every question. I want the students to see that I am human and I don't expect myself, or others, to 'know it all'. What is important is that we collectively know how to go about finding the answer. This approach develops skills and attitudes that transcend the specific course that I am teaching.

Many teachers said that being honest and following this approach not only increased their own self-confidence, but also involved them more closely with the adult students in the process of learning. There are many ways to sustain the dynamics of teaching.

Reexamining the generic goals for learning is a continuous task, always asking: "What am I really trying to achieve? Am I teaching more than a subject matter or a skill?" This begs one to examine the ways by which teacher and students assess or evaluate what they are doing. If one's philosophy of learning is learner-centered, then self-evaluation will be valued and practiced. Teachers can assume with some certainty that adult students have had some prior experience with the subject matter being taught. This point may not always be recognized by the teacher or by the adult student, whether the content is chemistry, music, painting, accounting, psychology, or whatever.

> Evaluation is not always based exclusively on pre-stated objectives.

To do so would overlook the unanticipated learning that occurs. Reference has already been made to the emotions of all individuals.

There is a place for quantitative evaluation in education but the qualita-
tive components of learning, such as feelings and attitudes, are equally,
if not more, important. The purpose of learning is to bring about
change which is often subtle, not always visible and certainly not
always measurable. Although not new to teachers, this statement is
worth repeating. One teacher said what many others have experi-
enced:

> One of the most exciting moments in my career, teaching adults,
> occurred just last semester. I started teaching a subject that I had
> never taught before – Creative Dramatics. I was teaching to a
> varied group. When we discovered *together* that the study of
> creative drama could influence and enhance all areas of life and
> human interaction, we all headed into the course with anticipa-
> tion and excitement. During the course of the semester, students
> occasionally asked: "Do you think this activity is appropriate?"
> And I was truthfully able to say: "If you can make the connection,
> I will accept it", because I really felt that anything was possible.
> When evaluating this course in the middle and at the end of the
> semester, students said they had gained more self-confidence
> than they ever thought they could have *and* when I saw the shyest,
> most introverted student presenting herself both verbally and
> physically the last night of class, I knew that this had been one of
> the most successful courses I had taught.

> *Teachers quickly realize that the richest resource in the class are the
> members present.*

The challenge of this statement is how to make constructive use of
these resources, such that people will want to share what they know
and will want to participate and iearn from others. What often distin-
guishes the experienced from the inexperienced teacher is the ability of
knowing what method is appropriate for a given occasion. The experi-
enced teacher, adult educator, is aware of alternative methods for
teaching and learning and knows the positive and negative uses of
each. The purpose of what is being taught and learned, the experience
of the learner and the time available, will determine the method that is
most appropriate. Part of the excitement of teaching is to share the
orchestration of learning.

A number of part-time teachers had comments and experiences to
share about setting the climate for learning. If the social, psychological,
and physical climate is not conducive to learning, then little if any
learning will occur. The teacher's excitement for what is to be taught
can be an important first step for setting and promoting a climate for
exchange. They also noted:

- Try to have several social occasions so the students get to know

each other. An informal atmosphere helps them to relax and learn better.
- Call on others to share their experiences in order to enrich the process and the content and don't be afraid to share your own experiences.
- Don't be afraid to dive in and get your feet wet. Once you get going and get some time under your belt, you'll begin to enjoy yourself and so will your students, at any age.
- Be pleasant, show interest, and remember little things about your students from lesson to lesson. This will help to make them relax and have more confidence in you and in what they are about to learn.
- Give of yourself as a teacher and as a friend.
- Proceed slowly at first. Give lots of encouragement. Many adults are intimidated at first by the experience.
- Make the students feel welcome, comfortable and relaxed and let them know they have made a wise decision.
- Remember how important it is to have a sense of humour.
- Relax. Enjoy yourself. These students are here because they want to be. Half the teaching battle is already won.
- As a mother, it was important for me to be home with my family. At the same time, it was important for me to fulfill myself. Teaching adults part-time provided me with the opportunities to accomplish both.
- I find that I am able to relate better and with greater quality with family and friends, as a result, partially at least, from my working with adults. Some of the principles of learning and teaching I find apply well to these relationships.
- I find it important to take advice from other instructors. It is also important to find out what kind of students are in your class and what their expectations are, before you get too far into the course and find out, too late, that you are not teaching them what they want to learn. There are many ways to learn what the students expect from the class.
- And then there are unexpected outcomes from the adult courses that I teach. I remember once, at the beginning of my cooking course, one young woman said privately to me that her marriage was not going very well. Towards the end of the course, she reported that, because she had improved her cooking skills, her marriage was going much better. How are you to know what influence learning can have?

Comments from the students, such as: "I hope there's not too much work to do in this course, since I have a family and a part-time job"; and "I hope you don't expect us to be perfect; it's been quite a few years since I've been in school", reflect some of the realities and insecurities that many adult students feel when they enter a classroom.

> In any educational setting, it becomes clear that students and teachers alike live a life beyond the classroom.

This fact influences why and what people learn. A number of teachers talked about student motivation and why they felt students came to class. There is a natural tendency for teachers to assume that students are present because they are interested in the subject matter or the skills that are to be taught. A word of caution might be struck here and one is reminded about a study that was conducted by Cyril Houle.[5] He asked a number of adults, who were enrolled in non-credit courses, what had brought them to the course. From the responses, he identified three categories of learners:

LEARNER-ORIENTED
Adults in this category are excited because they are involved in a process of learning. The content of the course is less important than the act of being involved. Learning was exciting and fun for these persons and had an intrinsic value in itself.

GOAL-ORIENTED
Adults in this category had a specific goal they wanted to achieve. Enrolling in and completing a course was part of achieving that goal. They were there to learn the content or the skills that were advertised as the object of the course.

ACTIVITY-ORIENTED
Initially at least, these adults were not necessarily in class to learn what was being taught. When asked why they were present, responses included: "Because my friend is taking the course, and I'd like to be with my friend. It is our night out"; or "Because this evening was the only night I could find a babysitter"; or "Because my husband and I decided that this evening should be my night out". For some teachers, such responses might deflate one's ego, e.g., "I'm excited about my subject matter. Why aren't they?" or "If they aren't interested in what the class is supposed to teach, then why are they here"?

Building on the above, the part-time teachers expressed an awareness of the many factors that inhibit learning. Turning up in class is, in itself, a great achievement for many adults. To do so, many adults have had to overcome financial barriers; negative feelings about themselves; past experiences that have created feelings of inadequacy or feelings of failure; discouragement from spouse or from friends; barriers from one's job, such as working night shift; or apprehensions about entering a school and a classroom after so many years. The list can be greatly extended. Teachers of adults are encouraged to reflect on other factors that make it difficult for adults to attend and remain in the courses. The question of participation also relates to broader social issues.

> *The challenge to the teacher is to give people a reason to stay.*

A report, *One In Every Five: A Survey Of Adult Education In Canada*, describes adults who participate in school, college, university and other educational programs. From this survey one can see that a relatively small percentage of the Canadian population are enrolled in such programs. There are many reasons why adults do not participate in such educational programs.

> *It is important not to think of non-participants as non-learners. "Non-learner" is a contradiction to being human.*

Cultural differences were felt by a number of the part-time teachers, as a result of their teaching: "I have a better understanding of ethnic and cultural differences"; "I have more understanding of non-English-speaking immigrants"; "I am better able to understand foreign accents"; and "I have more sensitivity in teaching immigrants". The influence of culture on learning is not to be underestimated. Values and traditions provide much of the meaning of what is learned as well as the expectations that individuals and groups have of the roles of teacher and student. Working with persons from other cultures can help to reemphasize one's own culture which is so often taken for granted. It is frequently through the acknowledgement of differences that a person learns to value one's own heritage and customs.

Teachers have much to share with each other. Because of this, every effort needs to be made to encourage teachers to interact. For instance, through professional development activities and other means, teachers of children, who are also teaching adults part-time, might be encouraged to share and discuss their experiences. Do administrators and coordinators encourage this to happen? Do they attempt to decrease the institutional marginality of part-time teachers?

From this study and overview, it is clear that teachers reflect and learn from their experiences of working with adults. They want to share, since this is also one way of learning and improving.

> *Overall, these teachers have a great deal of faith and confidence in the adult students that they are working with. They are able to offer advice humbly, because they live and understand the empathy they have for others. As learners, teachers themselves are in transition.*

The Congruence Between Belief And Practice

> *The words we use to describe what we do also express what we believe.*

Similarly, the principles which teachers expound are to be lived and practiced. If the principles are really believed, then their applica-

tion is not limited to the classroom. The teaching-learning transaction and the principles that guide the transaction are well documented and are not discussed in this section.[7] It is well known that learning is a consequence of experience, that learning is a process of self-discovery, that the process of learning is emotional, as well as intellectual, and that many factors influence learning. Each of these are values to be internalized. Effective educators learn these principles through experience. They are often intuitively practiced. Further understanding comes from being familiar with the vast literature in adult education. It is important to understand not only what one does but why. There needs to be a congruence between what teachers believe and what they practice. Words are essential to this description.

By way of illustrating the above, the terms 'pedagogy' and 'andragogy' are discussed.[8] Traditionally, 'pedagogy' has referred to the art of teaching children and 'andragogy' to that of teaching adults. The two terms have been compared, using a number of variables, for instance:

- the concept of the learner within the pedagogical framework is that of a dependent learner, whereas in the andragogical framework, the learner is increasingly self-directed and independent;
- pedagogically, motivation is based on external rewards as compared with internal incentives and curiosity within andragogy;
- the climate for learning is characterized, for pedagogy, by one of formal authority, competitiveness and judgment, as compared with an informal climate with andragogy, which is mutually respectful, consensual, collaborative, and supportive;
- planning is primarily done by the pedagogue as compared with andragogy where participation in decision-making prevails;
- in pedagogy, the diagnosis of needs is done primarily by the teacher as compared with mutual assessment in andragogy;
- learning activities are either transmittal techniques and assigned readings as compared with inquiry projects, independent study and experimental techniques within andragogy;
- in pedagogy, evaluation is primarily external to the student and done by the authority teacher, as compared with self-assessment which characterizes the andragogical approach.

> *The differences between the terms "andragogy" and "pedagogy", described above, are traditionally described according to age groups. However, upon close examination, it becomes obvious that the differences between the two have nothing to do with age, but rather represent different philosophical orientations or approaches to teaching and learning.*

Both approaches can be appropriate to working with any age group, even though the term 'andragogy' is a term that is often used synonymously with adult education.

The defence of the above argument can be linked to a number of basic principles of (adult) education, e.g., the principle of beginning an

educational program from where the learners are; building on the experiences of the learners; and acknowledging the different perspectives held by the learner about teaching, education and learning. If, for instance, the adult learner has experienced only the pedagogical orientation to teaching and learning, then this experience must be acknowledged and that is where the educational program begins. This, in itself, is not inappropriate. However, it does become inappropriate, even unethical, if the adult educator acknowledges the values of the generic goals for learning, previously mentioned, and yet neglects to gently lead the learner from what is known and experienced toward the andragogical orientation which values the responsibility, independency and judgment of the learner. It seems entirely appropriate for a teacher to begin with structure and direction, while at the same time, being open to discussing and explaining with members of the class that there is another orientation to be valued. Thus, the andragogical orientation becomes an acquired value as well of the adult learner.

> *Andragogical and pedagogical orientations really describe the ways in which people relate to each other.*

Labels are less important than having thought through what each means. The andragogical and learner-centered orientation is primarily a humanistic one which applies to persons of any age. The question then is not whether one is teaching children or adults, but what philosophical stance does one take in a teaching-learning situation? This relates as well to the assumptions that one makes about human nature and the ability of people to learn. One set of assumptions is that people need to be threatened and coerced into learning. A more humanistic orientation assumes that people are willing and able to take responsibility for their own learning, if only given the freedom and support to do so. How much thought have teachers given to this discussion?

> *Does it not seem appropriate that, regardless of what content or skills are being taught, that a discussion on learning and teaching can greatly enhance the outcome of personal growth?*

Teaching adults needs to be more than an act of doing. What is practiced needs to be conceptually and philosophically understood as well.

The relationship between the values one holds and the methods used to facilitate learning, and knowing the various methods that can be used may be different than taking the risk to try something new and perhaps more appropriate. It is like the difference between talking and doing. If the classroom becomes an atmosphere of sharing and participation, then the risk is shared by teacher and student. "Together, let us try something new". Another way to perceive the relationship between

student and teacher is in terms of the dynamics of power. Does the teacher continue to use the lecture method, perhaps inappropriately, because s/he is unaware of other methods that might be used, or because lecturing is a way of retaining control, and therefore, power? Teachers seldom speak in these terms. Should they? Do those who call themselves 'master teacher' understand the complexity of teaching? Do they and others clearly understand the philosophy and the essence of learning and education? The challenge is to be consistent between the beliefs and the practices of teaching. It is incumbent upon the teacher to make sense out of the realm of possibilities and to be able to defend that which is valued.

The Craft Of Teaching Adults

Practitioners we are, but what is our craft? If 'craft' refers to the skills required in planning, implementing and evaluating educational programs, then the 'craftsman' is expected to perform these skills with ease and competence.

> *The 'craftsman teacher' is one who is aware of the uniqueness of what is being practiced and is one who has the ability to view content, as a prism, from different angles and with different illumination.*

Such a privileged person can see the personal and social processes which bring about modification and change. The craft of teaching adults is based on particular assumptions about people. With both pride and satisfaction, those who have acquired the craft of teaching adults have developed the skills of working with adults, but at the same time have the knowledge and understanding of the literature in adult education, such that they are able to understand the 'why' of one's practice. The 'how' and the 'why' are the equations of the craft.

Time, and therefore experience, are variables in practicing a craft.

> *One's awareness of what has been experienced and therefore what has been learned will depend on the depth of one's reflection.*

Reflection is essential to the craft of teaching and the recognition of quality is the basis for the ethics of what one does. Furthermore, one does not practice a craft without first believing in it. Skills follow from attitudes which in turn affects one's personal behaviour and practices.

It goes without saying that an involvement in teaching must be a genuine response. Teachers are not just enthusiastic guides. Helping to design learning experiences for others and for oneself requires a knowledge about how adults learn. Part of that knowledge is to under-stand the relationship between the methodology of teaching and learn-ing effectiveness. Learning and teaching then are highly

individualized. The teacher is one who has a commitment to social justice, helping others to achieve degrees of self-determination. The core concepts of the craft of teaching will include those of tolerance, honesty, shared responsibility, critical thinking, discovery, adaptability, enthusiasm and the confidence to take risks. Wisdom and experience go hand in hand.

> *Teachers are responsible for their own learning but are also responsible for the image of the teaching profession.*

An interesting distinction can be made between 'teachers of adults' and 'adult educators'. The latter might be referred to as those who have integrated the skills of teaching with a knowledge of the vast body of knowledge which makes up the 'discipline' of adult education. These educators identify with the field of adult education and are committed to its development. Almost all of the persons who took part in the study of part-time teachers were unaware of the literature in adult education and were unfamiliar with the professional adult education associations. These educators of adults, although 'successful doers', were not fully aware of the reasons or the theory which explains the 'why' of what they were doing. The craftsman is one who makes use of more than just knowledge.

Daily living requires daily learning. We know that people are at different stages of development and no age group is homogenous in terms of experience, maturity, or motivation to learn. Those that practice the craft of teaching realize this and strive toward achieving the more generic goals of learning in society. Creating a learning environment within the classroom is a microcosm of attempting to create such a society.[10] Learning is the fifth freedom.[11]

A recent policy guideline, For Adults Only,[12] perceives lifelong learning as permeating all levels of education, from primary to post-secondary. A society that expounds on the values of lifelong learning also acknowledges the barriers that prevent people from fully participating in a lifelong process of learning. As more people become involved in part-time education, more part-time teachers will be required, symbolizing a value to be lived. The part-time teacher has an important role to perform in achieving individual and societal goals.

There has been a fairly recent shift from a focus on education to a focus on learning. Learning is lifelong, it is natural to daily living, and it may occur anytime and in any place. Education is more sporadic and is intentional or planned learning. Learning is the larger and more encompassing process. The ideal goals of education are to "liberalize" individuals, refining the quality of living.

As educators and as those possessing a refined craft, we must not only look to the future, but also help to shape the future as well.

> One underestimates the value of teaching if one limits its description to the classroom.

Learning is a much larger process of growth and development that is both fluid in its presence and tangible in its influence and outcome. The teacher of adults is an important and not insignificant part of a larger process of individual and social change.

> Advice with empathy is offered by teachers as learners for they know the worth of what they do.

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THE ADULT EDUCATION NETWORK: NATIONAL AND INTERNATIONAL ORGANIZATIONS

"One way for practitioners to identify with and understand the field and practice of adult education is to familiarize themselves with and become members of the networks and associations in adult education.

At the end of this section is a listing of the names and addresses of selected national and international associations in adult education. The founding dates for the national and international ones is also given, emphasizing the history and increasing commitment to this specialized field. What follows is a brief overview of some of the associations which are involved in supporting the work and overall goals of adult education.

The establishment of an adult education department within UNESCO – (United Nations Educational, Scientific and Cultural Organization) contributed greatly to international sharing and cooperation in adult education and especially in examining and dealing with Third World issues, such as illiteracy. Since its first international world conference on adult education, held in 1949 in Denmark, UNESCO has organized similar conferences in 1960 in Montreal, 1972 in Tokyo, and 1985 in Paris. Out of the last such event came "The Right to Learn" Declaration, which highlighted the role of learning and education in dealing with basic world problems and viewing learning as a human right.

Non-government organizations (NGC , are among the greatest providers of non-formal adult education programs in most parts of the world based on local needs. The expansion of such local agencies has paralleled the development of national as well as in'ernational NGOs as well. Notably among the international is the International Council for Adult Education which was formed in 1973 by J. Roby Kidd. its membership includes national and regional adult eduction associations. The ICAE has organized three significant international events; in Dar es Salaam in 1976, Paris in 1982, and Buenos Aires in 1985. These and other events organized by the Council and through its international journal *Convergence*, have added a new dimension to cross-n ional collaboration, the acknowledgement of current issues, extending the availability of resources for education and acting as a catalyst for social action.

The political, social, economic, cultural, and historical context at any given point in time influences what, where and why people learn. It was these influences and the resultant learning that occurred that became the attention of both the practice and the study of adult education. International conferences and other events focused attention on adult education as did the support of UNESCO and other

international agencies such as the International Labour Organization (ILO), the Food and Agricultural Organization (FAO), The World Health Organization (WHO), UNICEF, the Council of Europe and the Organization for Economic Co-operation and Development. One can also mention the International Cooperative Alliance. It became evident to these and many other agencies that to accomplish their tasks, learning had to occur. To varying degrees, all became advocates of adult education.

The various regional offices of UNESCO including the Institute of Education in Hamburg and the International Institute for Educational Planning in Paris have further helped to decentralize and yet focus the work of this international organization. These organizations have published materials and organized conferences on a wide variety of topics, including distance learning, non-formal adult education and literacy, as well as producing research materials and a glossary of terms in several languages.

Soon after the UNESCO world conference on adult education in 1960, in Montreal, a group of adult educators from 14 countries met at Syracuse University (U.S.A.) and organized the International Congress of University Adult Education. The Congress has sponsored several international meetings of university adult educators, promotes the study of comparative adult education and publishes a journal and occasional papers.

At present, there are upwards of 70 national adult education associations and six regional adult education associations in the world, all member organizations of the International Council for Adult Education. The regional associations are the Arab Literacy and Adult Education Organization; the Asian and South Pacific Bureau of Adult Education; the Caribbean Regional Council for Adult Education; the European Bureau of Adult Education; the Regional Centre for Adult Education and Functional Literacy in Latin America; and the African Association for Literacy and Adult Education. Again, most of the associations produce journals and other materials and while their primary purpose is to facilitate interaction and support for their members, they also serve as rich resources for international and comparative studies and exchanges.

In some ways, adult education has been recognized internationally for its expressions of a social conscience and for acknowledging the reality within which daily life occurs. To this extent, adult education can be seen as a social movement, being concerned with the social issues confronting humankind today, such as class inequality, environmental concerns, peace, racism and sexism. The desire for social justice is a dynamic force. The International League for Social Committment in Adult Education, founded in 1984, encourages all those involved in adult education to work with the poor, the oppressed and politically powerless in bringing about the social, political, economic and cultural change, as well as promoting cross-cultural communication and understanding.

The most recent international adult education association is the Commonwealth Association for the Education and Training of Adults, (CAETA) founded at a conference in India, in March, 1987. The Association is especially interested in strengthening the linkage with practitioners in adult education in various countries. The Association is divided into five regions, encompassing all of the member countries of the Commonwealth. Canada is in The Americas region, with the Caribbean. Since most of these countries are new and Third World nations, most of the iss   s which it deals with arise from the concerns of these countries.

 ....e above overview illustrates the philosophy and extent of commitment of adult education internationally. International studies in adult education are dependent on a multitude of structures that support it, notably the ICAE, others NGOs, UNESCO, national and international associations and universities. Collectively they provide the energy and the resources for international and comparative studies in adult education.

The traditions and events which have helped to support the development of adult educaticn have been attributed to professional associations of adult educators, as well as to the host of other agencies which are involved, in some way, with stimulating and guiding the learning of adults. The field of adult education, frequently through national and international conferences and special events have especially made a contribution to the diffusion of concepts and thereby the changing practices in adult education. Creating a learning society, the transformation of knowledge, the meaning and influence of culture, the relevance of lifelong education, and the democratization of research and knowledge have now become internationally understood values. A predominantly humanistic philosophy, centering on the development and growth of people, has become closely identified with the field of adult education.

James A. Draper

ADULT EDUCATION ORGANIZATIONS

NATIONAL

CAAE: Canadian Association for Adult Education (1935)
29 Prince Arthur Avenue
Toronto, Ontario, M5R 1B2

CASAE: Canadian Association for the Study of Adult Education (1981)
c/o Department of Adult Education
252 Bloor Street West
Toronto, Ontario, M5S 1V6

CAUCE: Canadian Association for University Continuing Education (1954)
151 Slater St., Suite 400
Ottawa, Ontario, K1P 5N1

CCLOW: Canadian Congress for Learning Opportunities for Women (1979)
47 Main Street
Toronto, Ontario, M4E 2V6

ICEA: Institut Canadien d'Education des Adultes (1952)
506 est rue Ste-Catherine, Suite 800
Montreal, QP, H2L 2C7

MCL: Movement for Canadian Literacy (1977)
9 St. Joseph St.
Toronto, Ontario, M4Y 1J6

INTERNATIONAL

CAETA: Commonwealth Association for the Education and Training of Adults (1987)
c/o School of Education
University of Reading
London Road
Reading
United Kingdom, RG1 5AQ

ICAE: International Council for Adult Education (1973)
720 Bathurst Street
Toronto, Ontario, Canad.. M5S 2R4

ICUAE: International Congress of University Adult Eduction (1961)
           c/o Department of Extension and Summer Session
           The University of New Brunswick
           P.O. Box 4400
           Fredericton, New Brunswick
           Canada, E3B 5A3

ILSCAE: International League for Social Committment in Adult
           Education (1984)
           c/o J. E. Tanner
           87 May Street
           New Brunswick, NJ
           U.S.A., 08901

INTRODUCTION TO THE SELECTED ANNOTATED CANADIAN BIBLIOGRAPHY

This annotated bibliography is intended to be more than the listing of selected Canadian writings on adult education. It portrays as well, the rich historical heritage of this ever-expanding field of practice and study. Throughout the ages adults have always been learners, but may not have been recognized as such. Intended and organized learning (which we call 'education'), has always been an important part of such history; especially today when the opportunities for education have never been greater. As the demand for adult education increases, adults find themselves in interchangeable roles of both student and teacher.

Understanding our historical roots helps to reveal our own cultural stance and biases, while at the same time helps us to understand the richness of our own identity. The history of the profession of adult education is closely linked to international events and issues. Understanding our heritage helps us to understand the roots of present-day institutions, values and practices. A historical perspective sensitizes us to the present, and the various forces and factors which influenced, "why", "where" and "what" people learned. Economic, political and social events such as wars, agrarian reforms, industrialization, and the depression of the 1930s would be historical examples of these forces. The application of new technologies, re-entering the workforce, learning a second language, and continuing professional training are present day examples of such forces. Canada has had a long history of being innovative in adult education, testing out new ideas and methods that will facilitate adult learning. Present day institutions such as the Banff School of Fine Arts, the co-operative movement, university extension programs, and the Worker's Education Association grew out of the efforts of adult educators.

The outcomes of learning have seldom been singular. Learning has transcended the home, community and the workplace. Adult educational programs have helped to build regional and national identity, citizenship and leadership. A wide array of institutions have been involved, in order to meet the special needs of individuals and groups. Finally, there has been the tradition of the voluntary associations and the recognition of the value of the volunteer worker. From this selected bibliography one can see how education and economic development have been linked with self-help, participation, social commitment and the attempt to liberalize the human mind and spirit. Adult education has become synonymous with identifying and overcoming new frontiers of challenge.

From this bibliography one can sense the way in which adult education has attempted to deal with societal issues such as illiteracy, unemployment, socio-economic development, environmental concerns and workplace learning. These represent only a few examples,

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for at all times, the learning that occurred went beyond mere content or skills. For at the same time, people were also learning attitudes, values and beha.iours about learning itself and this in turn influenced the change of concepts of oneself as learner, worker, parent or friend.

The field of adult education has been greatly instrumental, sometimes implicitly and other times explicitly, in integrating these life-long learnings into a philosophical premise of learning and education as human rights.

Some of the writings that follow are based on personal reflection, and some on systematic research. Some tell the personal story of a struggle, others depict beliefs such as "learning a living" or "learning for life". Coady's book *Masters of Their Own Destiny*, expresses a profour.d faith that learning brings empowerment, increasing the control that people have and feel over their lives. Each publication in its own way has a message for the teacher, planner and administrator in adult education.

Although the bibliography is listed alphabetically, many overlapping themes do occur as will become evident to the reader. The criteria for selecting the publications was that the material had to be written by a Canadian and/or published in Canada. The focus has been on books and major reports rather than journal articles or chapters in books. One source of literature in the field of adult education not to be overlooked are the masters and doctoral theses that have been completed at Canadian universities. A listing of these represents some of the most current research and is given in reports by Dobson and by Draper. It is acknowledged that many more publications could have been included and the editors apologize for any serious omission.

James A. Draper

SELECTED ANNOTATED
CANADIAN BIBLIOGRAPHY*

Adams, R. J., Draper, P. M., & Ducharme, C. (1979). *Education and Working Canadians: Reports of the Commission of Inquiry in Educational Leave and Productivity.* Ottawa: Labour Canada.

The Commission was established to examine a wide range of issues related to paid education leave in Canada. This report describes the educational needs of adult workers and the use and value of educational leave. Types of educational leave and educational programs are discussed. The report looks at some alternative programs for universities and through industrial and labour unions. Finally, the report makes recommendations for the future.

Anderson, E. (Ed.). (1978) *Annotated A.B.E. bibliography.* Toronto: Movement for Canadian Literacy.

This work aims to present a comprehensive guide to material which is being used or could be used by those working in adult basic education programs at the 0 to grade 9 levels. Categories of listing include: Reading, Language Arts, References, Arithmetic, Evaluation Material, and Resource Material.

Armstrong A K (1977). *Masters of their own destiny: A comparison of the thought of Coady and Freire.* Occasional Paper No. 13. Vancouver: Centre for Continuing Education, University of British Columbia.

The occasional paper provides a brief comparative analysis of the ideas of two well-known personalities in the area of adult education: Father Coady and Paulo Friere. The paper points out well both the many similarities and the differences in thought and action between the forceful Nova Scotian (Canadian) shaking the fishermen out of their lethargy and the sensitive and intellectualizing Brazilian striving to help the poor peasants of his country through "conscientization".

Baker, H. (1972). *Education and socioeconomic development: Four monographs on social indicators.* Toronto: New Press.

This book in intended to consolidate Canadian material on adult basic education. It is a beginning attempt to address the problem, which until the present time has fallen under the jurisdiction of Manpower and Training. The book includes chapters on history, poverty, program planning for skill development, remedial reading, and communication, as well as implications for research and future development. Contains a good bibliography at the end of each chapter.

Baker, H R. (Ed.). (1977). *The teaching of adults series for beginning and part-time instructors and program planners* Saskatoon. University of Saskatchewan Extension Division.

A series of "how to" articles written by members of the Extension Division and/or the Continuing Education Program at the University of Saskatchewan. The articles cover various aspects of adult education programming and instruction. Each article is followed by an annotated reference list.

Bartram, P. E. (Ed.). (1984). *Proceedings of the 3rd annual conference* Toronto: Canadian Association for the Study of Adult Education (OISE Press).

Representing research findings and current issues of adult educators across Canada, this compendium of refereed papers offers a valuable cross-section of adult education in Canada, 1984. The special focus of this conference was a joint plenary session with the Canadian Peace Research and Educational Association (CPREA), with the special presentations being included in this issue of the proceedings.

Bartsch, W. (1984). *Practical visionaries: Innovators in learning and change.* Atikokan, Ont.. Quetico Centre.

A well paced, highly readable account, chronicling the inception, development, growth and work, from its conceptual beginning in 1956 to the present, of the Quetico Conference and Training Centre in Atikokan, Northwestern Ontario. Particularly recommended as an example of community based, community responsive education and for its focus on andragogical principles and their integration into the concepts, content and spirit of some of the various skills, leadership, management training and arts and leisure programs developed and offered by the Centre.

Boshier, R. (1980). *Towards a learning society: New Zealand adult education in transition.* Vancouver: Learningpress Ltd.

Parts One and Three of the book deal with matters that might apply anywhere in the world and reveal how the recommendations of UNESCO promulgated by the Tokyo Conference have been realized by New Zealand. Part Two of the work tends to treat specific national institutions and concerns such as the unique experience of trade unionists in New Zealand.

Boud, D. & Griffin V. (eds.) (1987). *Appreciating Adults Learning: From the Learner's Perspective*, London, Kegan Page.

Based on current international research, this is a helpful book for teachers of adults to become more aware of the 'learner-centred', 'process-centred' perspective in teaching. The experience of adult learners forms the focus of the book.

Brundage, D., & MacKeracher, D. M. (1980). *Adult learning principles and their application to program planning* Toronto: Ministry of Education.

A basic primer in adult learning. It includes characteristics in adult learners and adult learning environments. Learning principles and their applications to program planning, retraining and professional development are discussed. Provides basic assumptions about learning as a political activity. Has an excellent bibliography

Campbell, D. (1977). *Adult education as a field of study and practice: Strategies for development* Vancouver: Centre for Continuing Education, University of British Columbia and the International Council for Adult Education.

The monograph deals mainly with strategies for development in adult education It also attempts to give a comparative perspective into the current practice of adult education in Canada, Britain and Europe, U.S.A. and Canada.

Campbell, G (1977). *The community colleges in Canada* Toronto: McGraw-Hill.

This book provides factual information about individual community colleges in Canada It also attempts to provide the layman with an overview as to what is happening in the development of the individual colleges and the college system. This book should prove helpful to students, parents, counsellors and admission officers

Canadian Association for Adult Education (1964). *A White Paper on the education of adults in Canada. A Canadian policy for continuing education.* Toronto: CAAE

This paper states that in society today learning should be the fifth freedom. Only through learning can an individual maintain his integrity in times of massive change. The premise underlying the report is that "all citizens should have reasonable access to any part or level of the system at any time in his life and with reasonable convenience to his circumstances, knowledge and power are the two most important variables in any society."

Action is suggested through the development of adult education and the responsibility of various institutions for enhancing adult learning – the educational system, business, government, and the industrial complexes.

Canadian Association for Adult Education (1975). *External examiner's report: Educational policy in Canada, 1976* (from OECD Draft Review of National Policies for Education: Canada). Toronto: CAAE.

This is a report by the OECD examiners after they made an official visit to Canada and made a careful examination of the Canadian educational systems and policies of the different regions and provinces. For this work, they attended several conferences and made valuable discussions with a wide-ranging sample of personalities and groups. All the people they met were those who in public, official, private or unofficial capacities were concerned with education in Canada.

Canadian Association for Adult Education (1982). *From the adult's point of view*. Toronto: CAAE.

This reflection of Canadian opinion about learning arises out of the concerns being felt by adult educators respecting initiatives at the federal and provincial levels for new approaches to training and skill development. This broad over-view of costs, benefits and implications is presented in a readable format with the hope of enabling Canadians to influence government policy. The book includes a useful bibliography.

Canadian Association for Adult Education and Institut Canadien d'education des adultes (1976). *Manpower training at the crossroads* (Conference). Toronto: CAAE

This report is a collection of important studies, the results of which were presented at a conference held on January 27-28-29, 1976, to consider future options for occupational adult education in Canada.

Canadian Encyclopedia, The (1985). Edmonton: Hurtig Publishers.

This three volume encyclopedia is the first comprehensive reference work on modern Canada and its people. It includes a great deal on adult education in Canada, ranging from leaders in the field, such as J. Roby Kidd, E. A. Corbett and Henry Marshall Tory, to adult education institutions such as the Workers Education Association, Frontier College, the Banff School of Fine Arts and Khaki University. It can serve as a good reference for those interested in the broad field of adult education. Terms such as 'adult education' are also discussed.

Canada, Government of (1983). *Learning a living in Canada, Vol. 1: Background and perspectives; Vol. 2: Policy options for the nation*. Ottawa: Minister of Supply and Services (Cat. No. MP43-134.1983E).

These volumes are the preliminary reports of the Skill Development Leave Task Force to the Minister of Employment and Immigration Canada. They provide a provocative and readable introduction to the issues surrounding the concept of paid educational leave from federal, provincial, labour, and industrial perspectives. Policy options and implications for Canada are explored in the hope of stimulating "the collective Canadian creativity."

Canada, Government of (1984). *Learning for life: Overcoming the separation of work and learning*. Ottawa-Hull: Public Affairs Division, Canada Employment and Immigration Commission (Cat No. LU 2-87/1984E).

This is the final report of the National Advisory Panel on Skill Development Leave (also called the Skill Development Leave Task Force). The chairperson, Anne Ironside (CAAE), and her colleagues present a stimulating and somewhat open-ended case for paid educational leave, recognize some of the barriers and problems, and go onto present a two-stage proposal for action. Two of the more urgent areas of proposed action are providing support for the educationally disadvantaged, and retraining those threatened with job loss. For the longer range, they present a proposal for a program of universal educational leave for Canadian workers.

Cassidy, F. (Ed.). (1984). *Creating citizens: Reflections on the recent history of continuing education in British Columbia*. Vancouver: Pacific Association for Continuing Education.

The four papers in this volume, written by active participants in the field of continuing and community education, provide a much needed historical over-

view and perspective on public policy and adult education in the province of British Columbia over the past 50 years. Programmers, educators, administrators, students of adult and continuing education, and many others working in the human services sector of our society will find something of interest in each paper, and inspiration for the current challenges within adult and continuing education.

Centre for Continuing Education, The University of British Columbia (1981). *Introduction to teaching adults.* Vancouver, B.C.: Author.

This is an excellent manual for people involved in designing and/or instructing adult education programs. The manual gives step-by-step information on the "how to's" of design, instruction, and evaluation.

The manual consists of 11 modules and is supplemented by instructional audio tapes on each topic.

Clark, R. J. and Brundage, D. H. (1982). "Adult education opportunities in Canada", in *Adult education opportunities in nine industrialized countries.* By Richard E. Peterson, et al. (Eds.). New York: Praeger.

The authors deal with the Canadian content of this book, which reviews adult education activities in nine industrialized nations. The project pays particular attention to policies and programs directed at five population categories: (1) workers; (2) older persons; (3) women entering the labour force; (4) parents; and (5) undereducated adults. The overall purpose of the book is to identify adult education practices in developed countries in order to learn if any of these policies and programs may be adopted in the United States.

Coady, M. (1939). *Masters of their own destiny.* New York: Harper & Brothers Publishers.

This book describes the basis upon which the Antogonish Movement was founded. It gives accounts of some of the community and interest groups and the establishment of fishing, farming, and industrial co-operatives through the development of study clubs in each community. Also mentioned is the development of the extension department at St. Francis Xavier University. The author suggests that good pedagogy and good psychology must begin with the economic aspects of life.

Commission d'étude sur la formation des adultes (1982). *Learning: A voluntary and responsible action (Statement of a comprehensive survey on adult education).* Quebec: Gouvernement du Québec.

Included in this brief summary of a report are articles and recommendations taken from the statement on Comprehensive Policy for Adult Education by the Commission d'etude sur la formation professionnelle et socioculturelle des adultes. It treats six important points: the background of adult education in Quebec; basic education; the accessibility of education for adults; the need for changes in the image and practices of adult education; participation as a decisive action in adult education; and finally, the organization of adult education.

Commission on Educational Planning (Worth Commission). (1972). *A choice of futures.* Edmonto: Queen's Printer, 1972.

This comprehensive report addresses, with some sense of urgency based on social, economic, and demographic trends, issues related to the development of further education in Alberta. With an emphasis on individual and economic needs, various future scenarios are suggested. If the appropriate choice of futures is to be made, the authors feel that there is a need for a fundamental restructuring of the educational system based on participatory planning. Fundamental to this restructuring are autonomous, future-oriented individuals with a commitment to the goals of higher and further education. The basic functions of an adequate further education policy would be to provide motivation, emancipation, career planning, and integration.

Commission on Post-Secondary Education (1972). *The learning society.* Toronto: Ministry of Government Services.

This volume is a collection of 13 briefs presented by concerned groups and individuals to the Ontario Commission on Post-Secondary Education. Seven of the briefs were without titles while the rest had these titles: Counselling in Ontario Post-Secondary Education; New Education for New Age; Advanced Education for a Changing Society; Reflections of an Undergraduate; Towards an Educative Community; In Support of Educational Opportunities in Medicine for Ontario Students.

Corbett, E. A. (1954). *Henry Marshall Tory*. Toronto: The Ryerson Press.

The book is a biography of Dr. Henry Marshall Tory. It is based almost entirely upon the personal memoirs, reports and records kept by Dr. Tory himself. As the author of the book was closely associated with Dr. Tory, the book is mostly on how they (together) made universities in Alberta and British Columbia the servant of the people.

Corbett, E. A. (1957). *We have with us tonight*. Toronto: Ryerson Press.

A personal history of adult education in Canada by one of the leading pioneers in the field. Corbett puts together some of his recollections of events in the past to present a vivid and folksy account of one aspect of Canadian social history.

Davie, L., Davie, S., MacKeracher, D., & Ironside, D. (1978). *Educational needs and learning conditions of adult learners*. Toronto: Department of Adult Education, The Ontario Institute for Studies in Education

Commissioned by and prepared for the Commission on Declining School Enrolments in Ontario, the purpose of this study was to identify and summarize research in the field of adult education which is directed at documenting adult learners' perceptions of their educational needs and the participation/non-participation patterns in adult education activities. The study also reviews research works done after 1968.

DeCoito, P. A. (1984). *Women and adult basic education in Canada: An exploratory study* Toronto: Canadian Congress for Learning Opportunities for Women.

Published in the form of a report, it focuses mainly on functionally illiterate women and their urgent need for upgrading and job training programs. It also asks such an important question: how adequate is the provision of adult basic education programs for illiterate women?

Deveraux, M. S. (1985). *One is every five: A survey of adult education in Canada*. Ottawa: Statistics Canada and Education Support Sector, Department of Secretary of State.

This report publishes the results of a national survey on adult education conducted in 1984. In 1983, 19% of Canada's population, aged 17 and over, took one or more adult education courses. The 1984 survey attempts to describe this population in terms of socio-economic and demographic characteristics. The second part of the document examines the instructional activities taken by these adults.

Dickinson, G. (1973). *Teaching adults: A handbook for instruction*. Toronto: New Press.

A comprehensive book covering adult learning, course planning, instruction, and evaluation, with pre-tests and post-tests on each chapter in order that readers can establish their knowledge levels on the specific content areas.

Dobson, J. (1984). *The study of people, programs, places and processes: Canadian adult education literature, 1977-1984*. Antigonish, N.S.: St. Francis Xavier University.

The purpose of this integrative review of Canadian adult education literature was to identify the common strands of intellectual inquiry that define a community of thinkers. A total of 556 articles, books. reports and proceedings, papers, were identified in the study.

This document is an integrated review of Canadian adult education literature from 1977 to 1984. A questionnaire was sent to 216 adult educators and 32 post-secondary institutions from 1982 to 1984.

Dobson, J. (1986) *Adult education theses in Canada, 1980-1986*.

> This is a compilation of Masters and Doctoral theses (covering the period be-
> tween 1980-86). The data were obtained from five Canadian universities:
> Dalhousie, Francis Xavier, The Ontario Institute for Studies in Education, Un-
> iversité de Montréal, and University of Guelph.

Draper, J. A. (Ed.). (1971). *Citizen participation: Canada*. Toronto: New Press.

> This book of readings identifies issues and trends in the field of community
> development from a variety of viewpoints. It is divided into seven sections, each
> beginning with an introductory paragraph which links the articles into a cohe-
> sive study. The extensive bibliography adds to the overall usefulness of this
> work.

Draper, J. A. (1981). *Adult education theses: Canada*. Toronto: The Ontario Institute for
Studies in Education.

> This useful little reference provides a convenient catalogue and retrieval system
> for practitioners and researchers who want to know what graduate research has
> been done in Canada. Included are brief descriptions reported by 11 Canadian
> universities.

Draper, J. A. (1984). *National and regional adult education associations (A world survey)*.
Toronto: International Council for Adult Education.

> This represents the second report that ICAE has published about the structure
> and the workings of national adult education associations, boards or councils.
> This is intended to provide "a good benchmark for future study". Useful details
> of this compendium include structure, funding, activities and constraints as well
> as perceptions of challenging issues for each.

Draper, J. A , & Alden, H (1978). *The continuing education of employees: A review of selected
policies in Ontario*. Toronto: The Ontario Institute for Studies in Education.

> European legislation granting educational assistance to employees has drawn
> attention to aspects of paid leave and concepts of recurrent education. Although
> no government legislation had been enacted at the time of this paper, this study
> looks at the plans, findings and recommendations from management and un-
> ions in Ontario organizations. Developments in five European countries, Can-
> ada in general, and Ontario in particular, make this a valuable paper.

Draper, J. A., & Clark, R. J. (1980). *Adult basic and literacy education teaching and support
programs within selected colleges and universities in Canada*. Toronto: Department of
Adult Education, The Ontario Institute for Studies in Education.

> Aimed towards those engaged in adult literacy programs as well as scholars in
> the field, this work seeks to provide a state-of-the-art description and a wide
> range of information and resources. The data are based on the results of a mail
> survey of universities and colleges conducted in 1978. The low priority afforded
> these programs in most organizations lead to limited funding and reduced
> effectiveness. Recommendations are made for better communications amongst
> practitioners, and between the institutions providing services and their com-
> munities. Needs are identified for information exchange, research, and ex-
> panded government funding.

Draper, J. A., & Keating, D. (1978). *Instructors of adults*. Toronto· Department of Adult
Education, The Ontario Institute for Studies in Education.

> Data for this paper was obtained through interviews and questionnaires with
> deans of teacher training colleges, continuing education directors and instruc-
> tors of adults, and represents a synthesis of their recommendations. Some of
> their concluding recommendations were to examine results of mixed age stu-
> dents in the same continuing education classes, greater interaction between
> continuing education programs and instructors of adults, and finally, that more
> basic materials on instructing adults be made available.

England, R. (1980). *Learning, living and remembering*. Vancouver: Vancouver Centre for Continuing Education, The University of British Columbia.

This book presents the recollections of Robert England, an adult educator in Western Canada during the early years of this century, and his life in Veteran's Affairs following the Second World War. He mentions many prominent Canadians involved in adult education during this time.

Faris, R. (1975). *The passionate educators*. Toronto: Peter Martin Associates.

The early history of the Canadian Association for Adult Education is primarily the history of its first director, Ned (E. A.) Corbett. Faris, in describing the activities and philosophy of this "passionate educator," attempts to strike a balanced view, identifying what he sees as strengths and weaknesses in the man. These were difficult years for the new Association, when it still lacked a clear sense of purpose and a distinct image. The author presents a portrait of Corbett as an arresting and dynamic man, who was able to gain the confidence of the common person as well as the leaders of social movements and conservative voluntary organizations.

Fitzpatrick, A. (1923). *The university in overalls*. Toronto: The Frontier College Press.

Frontier College, born at the beginning of this century in mining and logging camps and in crude railway cars, is one of Canada's more significant contributions to the world of adult education. Here, one of the founders and early principals explain its origin and its radical philosophy. While some ideas, such as the Canadianization of foreigners, may seem outmoded, many of the concepts and ideals are as timely today as when they were first conceived.

Fournier, R. M. E. (1982). *Educational brokering: The women's resource centre experience* (Occasional Papers in Continuing Education). Vancouver: Centre for Continuing Education, The University of British Columbia.

The occasional paper reports the result of a questionnaire and interview study of clients conducted in 1980 in the Women's Resource Centre located in the downtown area of Vancouver.

Hall, B. L and Kidd, J. R. (1978). *Adult learning: A design for action*. London: Pergamon Press.

The book is a product and example of ideas and actions for the carrying out of a design for development that recognizes the centrality of adult education and of the participation of the people in development decisions. It consists of 24 papers presented at the *International Conference on Adult Education and Development* held in Dar-es-Salaam Tanzania, in June 1976, under the auspices of the International Council for Adult Education.

Harrison, J. F C. (1961). *Living and learning, 1790-1960*. Toronto: University of Toronto Press.

The central theme of this book which runs throughout the text is the growth of democracy in England. It also demonstrates how the 19th and 20th centuries have experienced a continual widening of the areas of democratic participation – political, social, and cultural – for an increasing number of people and how education (particularly the adult education movement) has been continually on the frontiers.

Harvey, R. E. F. (1973). *Middle range education in Canada*. Toronto: Gage Educational Publishing.

A major gap in the provision of educational services in Canada is seen in what is called "the 'middle range' of education . . . between high school and university" (p. 13). A wide, but uncohesive, array of programs are available, including technical-vocational, university extension, and department of education offerings, as well as programs through voluntary organizations and community colleges. Opportunities, however, are often misused or under-used. The author sees the basic principles enunciated in *Learning To Be* as at the heart of what many

provinces are searching for and suggests the need for adopting, over time, the recurrent education concept.

Herman, R. (1984). *The design of self-directed learning: A handbook for teachers and administrators.* Toronto: Department of Adult Education, The Ontario Institute for Studies in Education.

Intended for educators who wish to learn the "how-to" of self-directed learning, this handbook provides course descriptions, grading methods, and student perceptions for three of the five models presents. Also included are definitions of the skills of self-directed learning by three institutions, the definitive description of the principles by Ginny Griffin, post-secondary applications by Allen Tough, an interpretation of Malcolm Knowles's approach by Bill Barnard, an editorial on learning how to learn, and bibliographies.

Herman, R. A. (1984). *A social service model of adult basic education.* Toronto: Department of Adult Education, The Ontario Institute for Studies in Education.

This is a report of a study conducted by the Department of Adult Education, The Ontario Institute for Studies in Education. The report bases its analysis on the social services – A.B.E. model and includes two case studies – the urban and the rural models.

Herman, R. A., & Draper, J. A. (1982). *Towards a model of adult basic education for Ontario's school boards: A summary of the report.* Toronto, Department of Adult Education, The Ontario Institute for Studies in Education.

Six boards of education collaborated with various branches of the social services to produce this model of adult basic education. The report summarizes how the model effectively reached the most disadvantaged sections of the population – people on welfare and/or dependent on other community services. The varying policies, structures, practices, and sizes of the participating boards gives the reader a perspective of how flexible this model can be.

Ironside, D., & Jacobs, D. E. (1977). *Trends in counselling and information services for the adult learner* (Occasional Papers 17). Toronto: The Ontario Institute for Studies in Education.

This book, in the form of a state-of-the-art paper, identifies trends in counselling and information services for adult learners. Although it tries to separate counselling and information services, it does recognize their relationship. The paper identifies major target groups for these services and some of the services that are being offered. The authors stress the need to make counselling and information a more integral part of adult education.

Jameson, S S. (1979). *Chautauqua in Canada.* Calgary: Glenbow-Alberta Institute.

This book is written in collaboration with Nola Erickson, who, along with her husband I. M. Erickson, brought the Chautauqua Movement to Western Canada in 1916 Chautauqua was an educational movement which brought culture and learning to many parts of Canada and the United States during the early decades of this century. It flourished in Western Canada well into the 1930s. The book describes the movement, the organizational structure, and the events (lectures, demonstrations, plays, and workshops). Many former Chautauquans were interviewed, and the book provides photos and reminiscences of their experiences. It also provides a glimpse of the social and educational history of Western Canada.

Keating, D. (1975). *The power to make it happen.* Toronto: Green Tree Publishing Co.

This is a biography of a community organization project in Toronto over a four-year period. The project was based on democratic theories which suggest the need for citizens to have some control over community decisions and how that can be accomplished. The underlying assumption of mass-based community organization is that the basic problem of communities is powerlessness, and that

all other problems are merely symbols. This book recounts how one community addressed the problem.

Kidd, J. R. (1950). *Adult education in Canada*. Toronto: Canadian Association for Adult Education.

The names of the almost fifty contributors to this descriptive handbook on adult education in Canada is a valuable historical compendium of an early Who's Who in Canadian education. In four broad sections, Kidd has edited a book that covers history, a general survey, and programs in Canada at the time, as well as a bibliography of early Canadian writings and organizations in adult education.

Kidd, J. R. (Ed.). (1963). *Learning and society*. Toronto: Canadian Association for Adult Education.

This work is a sampler of original documents from writers and sources influencing the development of adult education in Canada from 1925 to 1962. The editor chose 1925 as a watershed after which adult educational endeavours began a period of relatively rapid expansion. He continues his study into the early 1960s, when Canada was being recognized as a world leader and educational institutions wee taking over an increasing portion of the control and provision of services. Sources used vary from the lightness of the **Calgary Eye Opener** and Stephen Leacock, to the serious philosophical explorations of Coolie Verner and Gregory Blastos. The well-known pioneers of adult education are here: E. A. Corbett, E. W. Bradwin, David Smith, R. A. Sim, Coolie Verner, and Alan Thomas. In addition are significant influencers of thought from other disciplines, along with the unknown, the little people who learned and taught with adults. Kidd's book is the story of the rise of a movement, told with all the excitement, passion, and concern of those who lived it.

Kidd, J. R. (1966). *The implications of continuous learning*. Toronto: Gage.

Report of two lectures delivered by the author in the Quance lecture series. It deals with lifelong learning, and education throughout the life span. Lifelong learning is used not only in the context of adult education, but refers to all of the experiences of life that are educational, from the earliest to the latest years.

Kidd, J. R. (1974). *A tale of three cities: Elsinore, Montreal, Tokyo*. Syracuse: Syracuse University Publications in Continuing Education.

Adult education, since the time of the Workers' Education Association and the Mechanics Institute, has had a sense of world-wide mission which was focused in Cambridge in 1928, with the World Adult Education Conference. With the birth of Unesco in 1946, a new impetus was found to gather educators of adults, first in 1949 at Elsinore, Denmark, the seat of the International People's College. In 1960, under the chill of the Cold War, adult educators in Montreal found themselves in considerable agreement both on peace and disarmament and on matters directly related to the education of adults in all parts of the world. In these conferences, as in Tokyo in 1972, Canadians provided some of the crucial leadership that has helped adult education become a recognized force for the betterment of all humankind.

Kidd, J. R. (1976). *How adults learn*. New York: Association Press.

This book is a revised version of the original text on learning during the years of adulthood. The author, being a leading figure in the area of adult education in Canada, treats such important issues as: learning as controversial theory; the effects of environment; sensory acuity; sensation and sensory process; intellectual capacities; motivation and attitude; transactional analysis; conditioning (behaviourism); training programs; group development; emotional climate; curriculum; the teacher as learner; and responsibility of the teacher.

Kidd, R. (1979). *Some preliminary notes concerning an enquiry into the heritage of Canadian adult education* (Occasional Papers in Continuing Education). Vancouver: Centre for Continuing Education, The University of British Columbia.

Referring to the heritage of adu'' 'ucation, the author traces some of the events that characterize the develop... of adult education in Canada, especially since the early 1800's. He also points out some of the political, economic and social factors that influence the way in which adult education is perceived, its purpose, and the way in which it is organized.

Kidd, J. R., & Selman, G. (Eds.). (1978). *Coming of age: Canadian adult education in the 1960s*. Toronto: Canadian Association for Adult Education.

This work is one in a series of anthologies dealing with the development of adult education in Canada. According to the editors, it was finally in the decade of the 1960s that the struggling band of visionaries and scholars who called themselves adult educators finally came into their own. While an exciting portrayal of that period is presented, Kidd and Selman see a need for continued research and planning which will lead to more learning-centred approaches and to a policy of "education for all at any time."

Kidd, J. R. and C. J. Titmus (1985). *International Encyclopedia of Education: Research and Studies* Vol. 1.

The sections in this publication present an overview of adult education as a field of study and practice, including the underlying principles and philosophy which guides adult education, its historical development, the various agencies which facilitate adult learning, as well as the concepts and terms used within this field.

Kulich, J. (Ed.). (1977). *Training of adult educators in East Europe*. Vancouver: The University of British Columbia and the International Council for Adult Education.

One in the series of Monographs on Comparative and Area Studies in Adult Education, this volume is a collection of papers on the training of adult educators, in the broad meaning of the term accepted in the East European countries. In addition to an overview of the area covered, articles deal with adult education training in Czechoslvakia, the German Democratic Republic, Hungary, Poland, Romania, the U.S.S.R. and Yugoslavia.

This is a monograph which brings together descriptions of training provisions in adult education in all but two of the East European countries – Albania and Bulgaria.

Kulich, J., & Kruger, W. (Eds.). (1980). *The universities and adult education in Europe*. Vancouver: The University of British Columbia and the International Council for Adult Education.

The sixth volume in a series of Monographs on Comparative and Area Studies in Adult Education, this volume is an English edition of most of the papers presented at an international seminar held in West Berlin in 1978 on "Th Universities and Adult Education: Trends and Perspectives in Europe". The theme of this collection of papers is the role of the universities in adult education in the following European countries: Austria, Denmark, France, Federal Republic of Germany, Britain, Italy, Norway, Poland, Sweden, Switzerland and Yugoslavia.

Laidlaw, A. (1961). *The campus and the community: The global impact of the Antigonish Movement*. Montreal: Harvest House.

This book examines a perspective on the place of adult education in the university. It identifies the sources for adult education in Canada – the class movement of Great Britain, the self-improvement movement in the United States, and the national and cultural survival of Denmark. At Antigonish, the adult education movement sprang from a desire to combat poverty and to restore democracy. The book identifies the men who began the movement – Dr. J. J. Tompkins, Fr. Moses Coady, and A. B. MacDonald – and outlines their strategies for developing programs of self and community improvement in the Maritimes.

Laidlaw, A. (Ed.). (1971). *The man from Margaree*. Toronto: McClelland & Stewart.

This book is a colourful introduction to the life and times of Moses Coady: priest, professor, and community animateur. As director of extension at St. Francis Xavier University, he was the driving force behind the Antigonish Movement, and as such was instrumental in the development of the co-operative and credit union movements in the Maritimes; Coady saw adult education as the key which would unlock the door to the "good and abundant life" for all people. This work includes excerpts from his written and spoken message with explanatory comments by the editor.

Lamoureux, M. (1976). *Marketing continuing education: A study of price strategies* (Occasional Papers in Continuing Education). Vancouver: Centre for Continuing Education, The University of British Columbia.

The eleventh in a series of Occasional Papers in Continuing Education, this case study deals with the marketing and pricing of adult education programs, an area that has received scant attention in adult education literature. Its aim is to help administrators and program planners to understand more clearly a primary function of marketing-pricing.

Lindeman, E. C. (1961). *The meaning of adult education*. Montreal: Harvest House.

Authored by a man who is referred to as "the father of adult education in the United States", the book is essentially a restatement of the philosophy and practice of democracy in the United States of America.

MacKeracher, D. (1979). *Adult basic education for women: A model of policy development*. Toronto: Canadian Congress for Learning Opportunities for Women.

This is a report of research done by a group of concerned women on issues related to the disadvantages experienced by functionally illiterate and undereducated women.

MacPherson, B. (1983). *Aging as a social process*. Toronto: Butterworths & Co.

This book, based on an undergraduate course on the sociology and social psychology of aging, is a synthesis of social science research concerning individual and population aging. Emphasis is placed on identifying, describing, and explaining patterns, processes, and problems concerning aging rather than on describing programs or providing prescriptions to assist the elderly.

Marshall, V. (1980). *Aging in Canada: Social perspectives*. Toronto: Fitzhenry & Whiteside.

This book considers the aging of individuals within the aging of their society, and it concentrates on the social aspects rather than on other important aspects of aging. Aimed at a diverse audience, the articles presented in the book represent varied interests, but are united by a common concern with the social aspects of aging.

McIntosh, Clifford M. (1986). *Warriors or statesmen: The choice is yours* . . . Atikokan, Ontario: Quetico Press.

A perceptive and easily understood discussion of union and management 'cultures', the historical and underlying psychological factors that give rise to the adversarial nature of their interactive behaviours and an insightful account of the principles and processes of Organization Effectiveness Training that were used to help one company's union and management to resolve a dispute through movement from conflict to 'creative collaboration'.

McLeish, J. A. (1973). *The advancement of professional education in Canada*. Toronto: Kellogg Foundation.

The "Professional Education Project" looks at experimental programs in professional education, i.e., McMaster University Faculty of Education and Dalhousie University Faculty of Medicine, to see "how transferable within and across the professions such designs might be." Focus is primarily on pre-service specialized

education with some mention of continuing education. Concludes by discussing gaps and needs identified in professional education.

McLeish, J (1976). *The Ulyssean adult: Creativity in the middle and later years*. Toronto: McGraw-Hill Ryerson Press.

This book describes the significant characteristics of the Ulyssean adult and two types of adults that fit the characteristics. Creativity is seen as a universal resource. The Ulyssean life is more possible to the older adult than to the younger. This idea must be stressed, suggests McLeish, because society assumes creativity only in the young.

Miller, J. P., Taylor, G., and Walker, K., (1982). *Teachers in transition: Study of an aging teaching force*. (Informal Series No. 44). Toronto: OISE Press, The Ontario Institute for Studies in Education, 66 pp.

The purpose of this study was to examine how teachers experience the transitions of adulthood, examining the age periods from the twenty's to teachers in their 50's. The interpretation of the research relates to literature which discusses the phases or passages of adult development. The study is based on the observation that most school systems contain stable, aging teaching populations. What will be the effects of this trend on school systems? This style examines that question within the context of adult education.

Ministry of Education, British Columbia (1976). *Report of the committee on continuing and community education in British Columbia*. Victoria: Government of British Columbia.

This report of continuing education in British Columbia is based on public discussion and written submissions of professional associations, volunteer agencies, adult education institutions such as colleges and universities, and concerned citizens' groups. The committee operated concurrently with the Commission on University Programmes in Non-Metropolitan Areas (Winegard Report) and the Commission on Technical, Vocational and Trade training (Goard Report). The report stresses the adoption of life-long learning as a concept on which to plan total public education.

Ministry of Education and Ministry of Colleges and Universities (1981). *Continuing education: The third system*. Toronto: Authors.

This report identifies continuing education as the Third System of education and includes a range of learning opportunities outside the two traditional systems. It is essentially a discussion paper about current issues in continuing education and the Ministry of Education's philosophy and involvement in continuing education and adult education in Ontario. The paper identifies specific groups in need of expanding and making continuing education more accessible.

Ministry of Colleges and Universities (1986). *For adults only*. Toronto: Authors.

This is a final report of the Continuing Education Review Project submitted by the review committee to the Deputy Minister of Education in Ontario. The information and recommendations in "For Adults Only" represent an analysis and synthesis of information and ideas gathered from a search of the literature and from discussions with practitioners in the field of adult continuing education.

Moore, G., & Waldron, M. (1981). *Helping adults learn*. Guelph: University of Guelph, Office for Educational Practice.

Divided into ten chapters, the book was intended to portray adult learning as living. It also deals with such important topics as: the difference between adult and child learning, the meaning of continuing and adult education, adults as learners, the teacher as facilitator of learning, planning for learning, methods and techniques of facilitating adult learning, creating a conducive atmosphere for adult learning, and evaluation in adult learning.

Morin, L. (Ed.). (1982). *On prison education*. Ottawa: Canadian Government Publishing Centre (Cat. NO. JS 82-14/1982E).

This work is an anthology of some of the best of the current writing respecting correctional education in Canada. The editor, in the lead article, offers a critique of corrections and explores the role of education in the penitentiary system as it is now. His conclusion, since most of the multitude of programs and approaches have failed, is that "the essential need now is for doors to be opened to new possibilities" (p. 195). Articles are included by other correctional educators such as W. Cosman, S. Duguid, D. Ayers, and A. Parlett.

Ray, D., Bayles, M., & Harley, A. (1983). *Values, life-long education and an aging Canadian population*. London: Third Eye Pubs. Inc.

The study was spurred by a statement by the late Roby Kidd that the values of pursuing different kinds of learning varied over the lifetime of every person. The papers that formed the basis of the chapters in this book were based on Kidd's ideas and deal with the education of an aging Canadian society.

Renner, P. F. (1983). *The instructor's survival kit*. Vancouver, B.C.: Training Associates Ltd.

Divided into two parts, the book was originally intended as a kit of handout material for people attending the author's "train the trainers" workshops. The first part deals with issues like: how to present information, how to involve learners, and how to utilize standard visual aids. The second part, referred to by the author as the "post-survival material", contains information on how to develop interpersonal and planning skills.

Roberts, H. (1979). *Community development: Learning and action*. Toronto: University of Toronto Press.

The book discusses both analytical and process models of community development. The author suggests techniques that can be adapted within the various models, and proposes a model which incorporates community development as both a learning and a political process.

Roberts, H. (1982). *Culture and adult education: A study of Alberta and Quebec*. Edmonton: University of Alberta Press.

The author's hypothesis is that a provincial ideology which is oriented either to social development or to individual development will influence a province's definition of the adult learning needs of its people and, consequently, the courses in which people register. Various definitions and ideologies related to adult education are explored and the social philosophies of the two provinces are examined in relation to policies and structures. In general, the hypothesis is supported by the data. For example, it is reported that Alberta, with a dominantly individualistic capitalist ideology, tended to register more people in Professional and Vocational, Personal Development, and Liberal Studies courses, whereas Quebec, with a stronger socialist ideology, reported more registrants in A.B.E., Home Skills, and Community and Family programs. This study makes an important contribution to the comparative study of education and reinforces the need for more cross-cultural, regional, and intra-regional studies.

Robinson, J., Saberton, J., & Griffin, V. (1985). *Learning partnerships: Interdependent learning in adult education*. Toronto: Department of Adult Education, The Ontario Institute for Studies in Education.

By "learning partnership", the co-editors of this work refer to "a peer relationship between two people for whom the main objective is learning". Intended to sensitize the reader to another teaching strategy, the personal examples and applications described offer positive and concrete examples, not only applicable to many learning situations, but with lasting effect. The sections of the book offer real-life experiences from both the learner and the teacher's viewpoint and add

documented applications from a diversity of settings and conclude with a practical and informative annotated bibliography.

Rouillard, H. (Ed.). (n.d.). *Pioneers in adult education in Canada*. Toronto: Thomas Nelson & Sons.

A collection of short bibliographies of people who have contributed to the adult education/adult co-operative movement in Canada. Included are Alphonse Desjardins, who started the Caisse Populaire in Quebec; M. M. Coady and the Antigonish Movement; Adaliade Hoodless and the Women's Institutes; and H. M. Tory and A. E. Ottewell of university extension.

Sandiford, P. (Ed.). (1935). *Adult education in Canada: A survey*. Toronto: University of Toronto. (Typescript).

This volume is a report of the chief investigator on the state of adult education in Canada. The chief investigator got all the facts and the data from the individual provincial investigators of the ten provinces and territories of (.ada.   .

Selman, G. (1966). *A history of 50 years of extension service by the University of British Columbia, 1915-1965*. Toronto: Canadian Association for Adult Education.

Published in the form of an historical review, it presents a brief historical account of the extension services of the University of British Columbia. The study, which is also chronological in approach, describes the role extension services played in the early life of the U.B.C., focusing more on the years following 1936 when the Department of University Extension was created.

Selman, G. (December 1976). *Adult educators in British Columbia during the Depression* (Occasional Papers in Continuing Education No. 12). Vancouver: Centre for Continuing Education, The University of British Columbia.

The author has published other articles in the series of Occasional Papers in Continuing Education and this, the twelfth one, is a chapter in a long-term research project he is undertaking on the history of adult education in British Columbia. This paper relates the trials and challenges facing individuals and society during the Depression and the ways in which they both did, or failed to, respond through adult education.

Selman, G. (1982). *Roby Kidd and the Canadian Association for Adult Education: 1951-1961* (Occasional Papers in Continuing Education No. 22). Vancouver: Centre for Continuing Education, The University of British Columbia.

A sequel to the development of the CAAE, this Occasional Paper is an analysis of the further development of this Association under the leadership of its second Director, J. Roby Kidd between 1951 and 1961.

Selman, G. (1984). Stages in the development of Canadian adult education. *Canadian Journal of University Continuing Education*, 10(1), 7-16.

This article traces the development of Canadian adult eduction, establishing periods which date back to the earliest days of European settlement in Canada, and which, it is suggested, provide a satisfactory framework within which to seek some measure of consistency in the development of the field, up to the period 1960-82.

Selman, G. (1985). *Alan Thomas and the Canadian Association for Adult Education: 1961-1970* (Occasional Papers in Continuing Education No. 24). Vancouver: Centre for Continuing Education, The University of British Columbia.

This is the 24th occasional paper in a series published by the Centre for Continuing Education. The paper, which covers the history of the Canadian Association for Adult Education from 1961 to 1970, spells out the impact on the Association, and indirectly on adult education in Canada, of the CAAE's third director, Alan Thomas. The paper also reflects how Alan Thomas' vision (as director of CAAE) of a learning society and its implications for public policy and adult education in this country were the driving forces in the CAAE for the nine years of his directorship.

Sims, R A. (Ed.). (1954). *Canada's Farm Radio Forum*. Paris: UNESCO

This volume contains three separate studies funded by UNESCO in Canada describing different aspects of the Farm Radio Forum. The aim of the project was to describe the organization and operation in such a way as to assist other countries wishing to develop radio as a tool for adult education.

The National Farm Radio Forum was an experiment in adult education begun in January, 1941. Programs were broadcast each Monday night. Groups met, listened to the program, and then discussed it in relation to their own needs and interests. The motto was, Read, Listen, Discuss, Act. Section I, by John Nickol, recounts the history of the organization, its regional differences, and describes the organizational structure. Section II, by Albert Shea, is an account of discussion groups formed to supplant the radio broadcasts. Discussion guides and material were provided for each broadcast. Results of the discussion groups were relayed back to the central organization. Section III, by G. J. P. Sinnins, is a description of how farm people in one locality have made use of the radio forum and its effect on the people of the area.

Smith, R. M., Aker, G. F. and Kidd, J. R. (Eds.). (1970). *Handbook of adult education*. New York: The MacMillan Company.

This is a voluminous book which is a broad compilation of works by 39 area experts, practitioners, and professors in the area of adult education across North America. The handbook tries to mirror the diversity of the field and the confusion which sometimes afflict the leadership in the area. The work also reflects the impact of major social and economic changes upon adult education institutions, programs and people in the profession.

Stabler, M. (1972). *Explorations in a night culture, or after dinner walks in night school*. Toronto: Ontario Association for Continuing Education.

The author, a journalist, entered the strange and foreboding world of night school in Toronto, and reports on his fears, foibles and fun in this setting. He tells of his own experience with wit and insight, as well as reporting the results of interviews with teachers and other students. Conclusions are drawn for both school board and college part-time offerings.

Taylor, M. (1981). The social dimensions of adult learning. In L. Salter (Ed.), *Communication studies in Canada*. Toronto: Butterworths & Co. (Canada)

Taylor's article, in a book devoted to communication studies in Canada, appears in Part Two entitled "The Role of Communication". She presents the conceptual representation of the learning process derived in a study involving eight adults on how humans change and learn throughout life. Special attention is paid to the social communication dimension.

Thomas, Alan M. (1973) *A summary and critique of various reports on post-secondary education in Canada, 1969-1973* Toronto: Canadian Association for Adult Education.

This is a review and critique of five provincial and five international reports affecting the education/learning of adults. Part I outlines briefly the background in which the reports, between 1969 and 1973, were conceived and produced. Part II provides a brief description and the breadth of the reports. All the reports heartily endorsed the idea of adult education and continuing education. Part III compares the reports under a number of headings.

Thomas, Alan M. (1983). *Learning in society: Discussion paper*. Ottawa: Canadian Commission for UNESCO

This paper provides a framework for understanding the function of learning in society. It argues that learning is a process of the individual rather than of society, although society provides the potential and the opportunities for individual learning.

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Thomas, Alan and Ploman, Edward W. (1986). *Learning and development: A global perspective*. Symposium Series No. 15. Toronto: The Ontario Institute for Studies in Education.

    This is a collection of 14 papers out of the many papers that were presented at the Global Learning Symposium which was held in Toronto, Canada, from 29 April to 1 May, 1985. The participants of the symposium were forty-two individuals who came from twenty-one countries representing most of the world's cultures and intellectual disciplines and practices directly associated with learning.

Thomas, Audrey M. (1976). *Adult basic education and literacy activities in Canada, 1973-76*. Toronto: World Literacy of Canada.

    This is a report of a project undertaken for World Literacy of Canada to survey the nature and extent of functional illiteracy in Canada, with a focus on those activities undertaken in Anglophone Canada.

Thomas, Audrey M. (1983). *Adult illiteracy in Canada: A challenge* (Occasional Paper No. 42). Ottawa: Canadian Commission for UNESCO.

    Prepared for the Canadian Commission for UNESCO, the paper seeks to address issues facing a substantial number of Canadians – the illiterate and the seriously undereducated. The paper also attempts to reflect the various thrusts and developments of this problem and outlines the various responses to the adult literacy issue by the federal and provincial governments as well as by a variety of organizations and volunteers.

Toppin, D. (1969). *This cybernetic age*. New York: Human Development Corporation.

    This book is an important compendium of the thoughts of great thinkers from many fields of discipline, coalescing around the future possibility of technology transcending humankind. Perhaps, it is essentially a segment of 1969 thoughts whirling around the age-old concern of humanism versus scientism. At whatever age this book may be read, it provides an important synthesis of reflections invaluable for any educator.

Tough, A. (1979). *The adult's learning projects A fresh approach to theory and practice in adult learning* (2nd ed.). Toronto: OISE Press.

    This is an important book which is divided into 15 chapters. Among the most important topics treated in the book are: deliberate attempts to learn, episodes and learning projects, what people learn, why people learn, self-planned learning, planning projects, etc.

Tough, A. (1982). *Intentional changes: A fresh approach to helping people change*. Atlanta, GA: Follett Pub. Co.

    This book is an extension and refinement of Tough's first book, *The adults' learning projects*. It describes the process which people follow when they embark on changing an important aspect of their life, and details a wide variety of intentional changes that people made and what steps they took in making these changes.

UNESCO, Canadian Commission for (1980). *Recommendations on the development of adult education* (Occasional Paper No. 34). Ottawa: Author.

    This recommendation constitutes an official document adopted by the general Conference of UNESCO, the supreme body of this specialized United Nations Agency. The document is, therefore, a normative material made available to assist countries in formulating and implementing their adult education policies. It was also thought to enable them to take into greater account both past experiences in various parts of the world in this field as well as the objectives and fundamental rights proclaimed by the United Nations and UNESCO in the areas of education and culture.

Waniewicz, I. (1976). *Demand for part-time learning in Ontario*. Toronto. The Ontario Institute for Studies in Education, for the Ontario Educational Communications Authority.

Published for the Ontario Educational Communications Authority, the main mission of the book is to examine educational and social trends and the developments in communications technology which are relevant to the future activities of the Authority. It also discusses such important issues as "what do adults learn", "where do adults learn", and "why do adults learn".

Welton, M. R. editor, *Knowledge for the People: The Struggle for Adult Learning in English-Speaking Canada, 1828-1973,* Toronto: OISE Press, 1987.

This book examines some of the attempts in Canada to extend educational opportunities for men and women. Agencies and programs discussed in the book include: Frontier College, The Montreal Mechanics' Institute, The British Columbia Women's Institutes, The Workers' Educational Association, Workers' Theatre in the Thirties, the origins and development of the Antigonish Movement in Nova Scotia, the Politics of adult education in Saskatchewan, and creating a cooperative college in English-Canada.

Wilson, I. (1980). *Citizen's Forum: "Canada's national platform".* Toronto: Department of Adult Education, The Ontario Institute for Studies in Education.

The Citizen's Forum was an original expression of the concern of educators and broadcasters for urban Canadians and their place in a world torn by war. Its aim was "to supply a background of information and present conflicting viewpoints on the critical questions of the day" (p. 20). A co-operative effort between the CBC and the Canadian Association for Adult Education, the combination of radio broadcasting and group discussion in urban settings began in 1943 and continued for 10 years. With a move to television in the early 1950s and changes in the radio format, it was reportedly difficult to maintain the impetus of the original format. However, better utilization of television as a medium led to some excellent work until 1964, and set a standard for public information broadcasting in Canada which is felt today.