American Association for Adult and Continuing Education

2021 Conference Proceedings

October 5-8, 2021
Miramar Beach Florida

Editors
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Dr. Jacqueline McGinty
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American Association for Adult and Continuing Education

Vision Statement

The American Association for Adult and Continuing Education (AAACE) is dedicated to the belief that lifelong learning contributes to human fulfillment and positive social change. We envision a more humane world made possible by the diverse practice of our members in helping adults acquire the knowledge, skills and values needed to lead productive and satisfying lives.

Mission Statement

The mission of the American Association for Adult and Continuing Education (AAACE) is to provide leadership for the field of adult and continuing education by expanding opportunities for adult growth and development; unifying adult educators; fostering the development and dissemination of theory, research, information, and best practices; promoting identity and standards for the profession; and advocating relevant public policy and social change initiatives.

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Message From Thomas Cox 2020-2021 President

Publication of the American Association for Adult and Continuing Education Conference Proceedings

It is my great pleasure to introduce the second publication of the conference proceedings resulting from the 2021 annual conference in Miramar Beach Florida. As the immediate past president of the American Association for Adult and Continuing Education, I am truly heartened by the tremendous energy and excitement that was felt at the conference.

The theme, "Moving the Needle: Digital Dive, Social Justice and Adult Education", guided the exciting topics the were heard in presentations, discussions roundtables, posters and in personal interactions. These proceedings are a valuable reflection of those activities because they further the discussion around the theme and provide historical detail for the people involved. To begin my reflection, I would like to recall some of the highlights that made the conference an engaging and provocative experience.

The conference began with the Commission for International Adult Education led by its Director Wendy Griswold. As I visited the opening session and other sessions, I was moved by the dedication of these attendees who traveled such great distances to be at the conference. The most impressive part, however, was the content and experiences they shared about their topics. Francis Anno Alimigbe, and Mejai Bola Avoseh brought a compelling perspective on post-COVID teachers' professional development in international organizations. It was educational to hear different culture strategies to meet the developmental needs of teachers in such difficult challenges for education around the world.

Another very engaging and well attended portion of the conference was the roundtable discussion sessions. It was interesting to see a creative manifestation on the conference theme by Mason Murphy's discussion of poetry and adult learning as he shared a creative method of exploration of how adults learn. Another roundtable that was particularly important and I was so glad I chose to attend was the discussion of the changing roles and responsibilities of caregiving by Kamala Williams.   Everyone who attended were not only personally experiencing what Kamala was sharing, but everyone was sharing their experiences and strategies. The information Kamala shared was useful and practical as we think about adult basic education and elderly care.

These are just a few of the examples of the information you will find in these proceedings. If you were not able to attend the conference, I encourage you to read these with an openness to engage and reflect on the topics, and if so inclined, reach out to the authors to continue dialogue about the topics.

I would like to thank each of the conference presenters and discussants for their energy and effort in providing their work for publication in these proceedings, as well as editors, Cathy Cherrstrom, Yvonne Hunter-Johnson, Jacqueline McGinty, and Christy Rhodes, for continuing this valuable work on behalf of the association.

Sincerely
Thomas D. Cox
University of Central Florida

Editors' Notes

Dear Reader,

It is our distinct pleasure and with great pride, we present the second conference proceedings for the American Association for Adult and Continuing Education 2021 conference. These proceedings for the general conference provide a platform to highlight the valuable presentations facilitated at the conference. The proceedings reflect a combination of presentations featuring empirical research and the practical application within the field of adult and continuing education. As editors, we extend our gratitude to all stakeholders including, but not limited to, the board of directors, members, staff, sponsoring partners, and authors. We are grateful to you, for without you, this conference proceedings would not be a reality.

To the board of directors, we say thank you for your vision to institute such an endeavor and for entrusting us with the opportunity to compile and edit the inaugural conference proceedings for AAACE. This was an honor for each of us, and we are truly grateful.

To the illustrious contributors to the conference proceedings, we extend our gratitude. Without your hard work, dedication, attention to detail, creativity, and ambition, the conference proceedings would not be a reality. You have provided a platform that serves not only as an academic inspiration but a source reflecting a conglomerate of topics. Your contributions to theory and practice will benefit scholars and practitioners and aligns with the overarching theme of AAACE. We are grateful and say thank you!

To members, we thank you for sharing your knowledge and expertise at this year's conference. We strongly encourage all of you, who may not have submitted a manuscript in this year's conference proceeding, to submit for next year's conference proceedings. The knowledge, experience, and ability you possess is worth sharing to inspire and empower other scholars and practitioners within the field of adult and continuing education.

We hope you enjoy reading the conference proceedings.

Thank you,

Yvonne Hunter-Johnson

Cathy Cherrstrom

Jacqueline McGinty

Christy Rhodes

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Formation and Education: Learning Transfer in a Religiously Based Post-Baccalaureate Teacher Professional Learning Program

Peggy Brun, Corinne Brion, Davin Carr-Chellman, and Jo Schofield
University of Dayton

Abstract: This research project explored the nature of learning transfer for alumni of the teacher formation program (TF). This post-baccalaureate program places teacher education and religious studies graduates in classrooms as teachers in under-resourced Roman Catholic schools. During the two years in the program participants earn a Master of Education degree and live in an intentional faith community with other program participants. We generated the following findings: the overall sentiment was that TF was a life-giving experience and that several significant aspects transferred from the TF experience to their later personal and professional lives.

Keywords: learning transfer, higher education, teacher formation program, adult education, religious education

Learning transfer (TF) is a vibrant realm of empirical investigation of particular interest to workforce development, human resource development, and adult education scholars. This research project generally added to the literature in learning transfer and also specifically to the nascent understanding of its role in developing successful teachers. Investigating the ways successful teachers have translated their learning into effective practice offers the potential to improve outcomes for schools as well as increase the professional satisfaction of in-service teachers. The specific context for this investigation is the TF Program. This study aimed to explore how, if at all, TF alumni teachers were able to transfer what they learned to their professional and personal lives.

Literature Review

The literature reviewed for this study captures the history of the TF program, learning transfer, and adult learning through the lens of learning transfer.

The Teacher Formation Program
The TF program offers education and religious studies majors the opportunity to teach in under-resourced Catholic schools while also living in a spiritually grounded learning community with other TF participants and earning a Master of Education degree. The mission of the program is to foster learning communities which in turn nurture Catholic school teachers. TF's vision is to be a recognized leader in forming life-long Catholic School educators for the Midwest.

Learning Transfer
Learning transfer is defined as "the effective and continuing application by learners to their performance of jobs or other individual, organizational, or community responsibilities of knowledge

and skills gained in the learning activities" (Broad, 1997, p. 2). Transfer is the primary objective of teaching, yet it is the most challenging to achieve because teaching and learning alone are not sufficient to consider professional learning (PL) effective (Foley & Kaiser, 2013; Grossman & Salas, 2011). Educational results indicate that it may not be sufficient simply to offer educational programs. Oftentimes programs are not adapted to the participants' needs and do not take into consideration the local context and culture (Caffarella & Daffron, 2013). Rather, facilitators must take into consideration learning transfer before, during, and after the course or PL event takes place. In the case of the TF program additional elements of the program such as communal living for two years and a focus on spiritual formation have clearly augmented learning transfer.

Although it has been challenging for scholars to measure learning transfer and its impact to date, seminal authors have written extensively about what inhibits the transfer of learning (Caffarella & Daffron, 2013, Hung, 2013, Illeris, 2009). As Knowles (1980) recommended, adults need to understand when, where, and how they will be able to apply the knowledge they learn to their unique situations. Hung (2013) argues that often the knowledge is not situated enough, and that adults are not able to make connections to their real-life situations.

In addition, research has shown that adults need to play an integral part in their own learning in order to transfer the knowledge to their settings (Yelon et al., 2013). Learners also need to be assessed, and the facilitators need to formulate goals and evaluate the process by being reflective (Knowles, 1980). Similarly, the shortage of opportunities for students to directly apply the new knowledge to context also prevents transfer. Illeris (2009) proposed that it is important to design learning activities for all types of learning. It is well recognized that some learning takes place best through field activities, while others can be done in a classroom environment, and the TF program provides both field and in class activities, thus offers a rich opportunity to examine transfer. In this paper, the researchers focused on examining the transfer of learning of 10 TF alumni teachers.

Adult Learning
The transfer of learning in a program such as TF can be categorized as adult learning. Malcolm Knowles (1980) coined the term *andragogy* in which he argued that in order for adults to learn, the process must emphasize the life experiences of the self with the goal of improving social order. Our interpretive lens on adult learning is sociocultural, using Lev Vygotsky (1996) and Albert Bandura (1977) to highlight the social character of learning and development. This empirically grounded characterization of development, not simply endogenous or exogenous, describes the importance of interaction between self and others for learning and development. According to Vygotsky (1996), cognitive development stems from the social interactions of guided learning. The social learning theory of Bandura emphasizes the importance of observing and modeling the behaviors, attitudes, and emotional reactions of others. Social learning theory explains human behavior in terms of continuous reciprocal interaction between cognitive, behavioral, and environmental influences. Bandura (1977), like Vygotsky, describes a process of learning and developing that is socio-cultural in nature. The sociocultural approach offered by Vygotsky and Bandura captures our developmental framework for adult learning, providing a foundation for investigating and interpreting learning transfer in the context of teacher professional development in the TF program.

Methodology

Using a qualitative research paradigm and a phenomenological approach, this study explored the perspectives of TF alumni. Specifically, this study was guided by the following research questions:

1. What learning, if any, did TF alumni teachers transfer to their schools after completing the TF program?
2. What supported the transfer of learning?
3. What inhibited the transfer of learning?

The phenomenological approach explores cultural and social experiences. It enables researchers to describe the meaning of individuals' experiences (Creswell, 2013). In this case, the phenomenon explored related to TF alumni's ability to transfer newly acquired knowledge after graduating from the program. This approach helped the researchers describe the participants' perceptions and allowed them to interpret the meaning participants attached to those experiences.

Following this approach, a sample size of 10 was used. Data sources included 10 in-depth, semi-structured individual interviews, which took place in May-June of 2021 and were recorded and transcribed verbatim. In addition, we collected data from documents such as newsletters, lesson plans, journals, team meetings, minutes, photographs, and students' portfolios and work samples. The data collected allowed the researchers to determine whether the TF participants transferred knowledge from their program to their professional practices and contexts. An IRB for this study was submitted and accepted in October 2020.

The goal of analyzing qualitative data is to make sense of what individuals have said (Merriam, 2009). This is done by consolidating, reducing, and interpreting the interview transcripts. One approach was to follow Maxwell's (2013) guidance in analyzing the qualitative data. Maxwell's four steps included initial steps, categorizing strategies, connecting strategies, and integrating categorizing and connecting data.

The data and our findings were grounded in steps to ensure their trustworthiness. Using three sources of data and multiple researchers permitted us to triangulate the data and our findings, pursue robust peer analysis, and engage in thorough member checking.

Findings and Discussion

Our preliminary findings included elements, experiences, and qualities of TF that enhanced learning transfer. In this paper, we share the enhancers of learning transfer, the elements of TF that alumni implemented and continue to apply to their workplaces and lives. In spite of the honest sharing of inhibitors to learning transfer, which often revolved around more negative aspects of the TF experience, a guiding thread of our findings was that TF was a life-giving experience for its alumni. More specifically, the learnings that transferred included key and helpful elements of spiritual life such as prayer and ritual, confidence in having difficult conversations and resolving conflict, openness to seeking help, and the increased capacity for empathy.

The enhancers of learning transfer also included deep interactions with peers through living in community, spiritual aspects that embellished the community such as communal worship, prayer, and retreats, and frequent access to mentors. An important corollary to these enhancers of learning transfer is findings related to the nature and quality of learning transfer, i.e., what is learning transfer really like and what does it mean when it happens?

This study shed light on the best practices to adopt when nurturing future teachers working in both under-resourced and Catholic schools. This research contributes to both the literature on learning transfer as well as the literature on adult learning. Additionally, by understanding what enhances the transfer of learning of the TF alumni, program leaders will gain a better return on their investment of time and resources in novice teachers. Based on the findings of this study, the researchers will work with colleagues at the TF Program and offer recommendations on how to increase the transfer of learning.

The Power of Community

Findings indicated that living and working in community played a crucial part in the alumna's ability to transfer knowledge. Specifically, Mary (pseudonym used) affirmed that living with others was challenging but it taught her practical skills that she was able to use during her second year in the program and beyond. Such skills included learning to resolve conflict, compromising, and gaining confidence to speak up. Reflecting on a recurring dish washing issue, Mary recalled: "[We had to come] together and sit down, with seven people you kind of have to sit down, and just hash it out." Speaking about augmenting her confidence, Mary also gained knowledge on how to "be open and honest if there's anything that's bothering me." In other words, Mary's experience within her community helped her to become more mature and gain life skills that she utilizes regularly in both her job and her personal life.

Another beneficial aspect of TF was the support Mary received from her peers within her house, other teachers, the principal at her placement school, and the priests. She remembered being utterly stressed as a first-year teacher. She recalled leaning on her community to assist her in managing her feelings. She said: "Because it's very stressful . . . just being able to come home and like have roommates that just get it and understand like it's been a long day and you maybe you want to talk about it." Utilizing her networks to unpack or debrief challenges and seek support when needed are abilities Mary routinely uses as a current teacher and adult.

Sharing Faith

In addition to her academic community and her roommates, Mary affirmed that her faith community also assisted her in transferring learning to her job and life. As part of the program, TF teachers attend a summer orientation which includes a retreat and six weeks of formation activities. The orientation focuses on helping the teachers to build community as they begin their graduate studies. Two of the graduate classes are focused on Catholic education and were specifically designed for TF teachers. Mary felt that the summer preparation allowed her and her fellow community members to begin the school year and to feel "prepared to be Catholic school teachers, because we already knew a lot of the things that would be helpful."

Ongoing formation during the two years include additional retreats attended by all TF teachers. Mary shared that the retreats provided her the opportunity to explore and grow personally in religious practices. "I actually went to my first confession during one of the retreats . . . I think the retreats opened me up to doing more of the some of the things I hadn't been doing with my faith and confession." She also continues to implement this learning in her personal life around those practices today.

TF communities are composed of both first- and second-year teachers. Built into the community expectations is a weekly dinner and a weekly time of faith sharing. Upon reflection, Mary recognized the value of the weekly community time for a first-year teacher. "But just having that like central focus [each week] of like okay like you're doing what you're supposed to be doing. And just having that support spiritually I think was really helpful in keeping me, you know, keeping that composure [as a first-year teacher] I guess." This composure is something that connected well with the next theme.

The Nature and Quality of Learning Transfer
Another significant finding is the characterization of the nature and quality of learning transfer. In particular, this theme emerged as participants discussed their learning during TF, especially learning that improved their teaching practice in later years. As we analyzed the data, this theme focused on what the goal of training and formation actually is; asking ourselves, based on participants' responses, what do we want a well-trained teacher to be able to do and what does it look like when someone is well-trained? This category emerged from our preliminary data as something similar to mindset: part of the nature and quality of learning transfer, through the lens of the TF, is a mindset. In particular, an appreciation for incremental development and a level of comfortability with one's work as a teacher. Put another way, our preliminary data suggests that among the most important elements of learning transfer are an appreciation for incremental development and a level of comfortability with one's work as a teacher.

Mary talked about the self-confidence she developed from understanding and living conflict resolution more actively, and the central role both these learnings played in her incremental evolution as a teacher. "Oh, I wouldn't say it came naturally um I think a lot of people don't like confrontation. . .So I think it was definitely a skill that we had to kind of develop over time, I think it got better like my second year, I felt better at it and I've had a year under my belt and kind of knew. I felt a little bit better in my second year, I think it went better. Because we did kind of have more of those skills and kind of had a game[plan], we could come up with ways to resolve issues a little bit better." In this quote, Mary is expressing that she didn't arrive in the classroom as a fully formed teacher. Rather, the development of a quality teacher happens over time. She emphasized that the incremental growth resulted in even greater confidence and comfortability, even in some surprising situations. She says, "One of the accreditation committees . . . I was in charge of like a group of teachers, which is kind of weird, like a fourth year teacher being in charge or something like that, but I felt prepared for it like when my boss asked me to do it, I felt like I could do it, and . . . that I was comfortable you know coordinating meetings with people, and you know, working with my other teachers, especially teachers that are older than me." Mary recognized that the elements of her training that transferred in the most meaningful ways were the ones that continued paying

dividends over time and the ones that enabled her comfortability and confidence. The nature and quality of learning transfer is most clearly expressed in these mindsets.

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Exploring Social Justice Through Metaliteracy and Algorithms

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Abstract: Algorithms influence and impact life in increasing ways as data and automation become more widely available. However, the literature review on the landscape surrounding algorithm education indicates that search algorithms have become problematic within society. This paper argues that educators can use metaliteracy as a framework to incorporate deep thinking about how search algorithms can influence information and behavior. It first discusses the broad themes within the literature of algorithmic education within metaliteracy's frames of content evaluation, ethics online, participatory environments, and learning connection. The paper then discusses how adult educators can use metaliteracy to frame algorithmic issues within their education plans to help adult learners spot where algorithms may influence their information retrieval.

Keywords: metaliteracy, algorithms, social justice, digital literacy, adult learning

Algorithms influence and impact life in increasing ways as data and automation become more widely available. Gardner (2019) defines an algorithm as "a set of instructions or rules used by a computer to perform a specific task such as organizing search results by relevance" (p.321). These algorithms use various ways, such as how one's computer operates, the relevance of search results, or a requester's mortgage lending rates. Some of these algorithms are trivial in the scheme of daily life, but others have lifelong and societal implications. While most cannot argue that this technology has improved life through convenience, computer and ethics scholars warn the public that all is not necessarily perfect. Notably, these complement social justice causes that rise on the agenda after incidents such as George Floyd, Breonna Taylor, and others.

Despite some inherent problems within the algorithms and public warnings, public trust of the systems continues with as many as 40% of people believing that programs can make decisions bias free (Smith, 2018). "When you believe that a decision generated by a computer is better or fairer than a decision by a human, you stop questioning the validity of the inputs to the system" (Broussard, 2018, p. 44). Without the validity question, users do not consider if "these algorithms, and the people who make them, are making the world better or worse" (Broussard, 2018, p. 44). Therefore, education plays a vital role in making technical and social changes that automated life can then reflect.

This paper seeks to demonstrate how algorithmic education can fit within the metaliteracy framework to teach adult learners how to think critically. These critical thinking skills will engage social justice thinking by considering the source of information and the search mechanisms. By advocating for more just algorithms, adult educators will continue ensuring a more democratic society. To do this, the paper will first discuss some of the background

surrounding the rise of algorithms, followed by an overview of metaliteracy and how algorithmic education topics can fit within its framework.

Search Algorithms

Search algorithms have become problematic within society due to monopolies and capitalism. For instance, Google has become monolithic in public searches, but some have argued that Google is less of a search engine and more of an advertising service (Noble, 2018). Google, library databases, and social media platforms are examples of search tool algorithms. These tools are information discovery platforms that help the public remain informed about the world and craft their lens of interpreting it. Often, users of these tools trust them to the extent of only scanning the first few results when looking for answers (Joachims et al., 2005). The algorithm of each tool will decide what those first few results should be for the user based on their search.

The problems that arise from these search tools impact social justice issues. For instance, Noble (2018) brought forward how a Google search can reinforce sexist and racist ideas when searching for *Black girls* primarily returned pornographic material. Meanwhile, Reidsma (2019) demonstrated how a library discovery tool returned primarily Eurocentric results despite being advertised as a global resource. Additional issues have been seen, such as misidentifying photos in ways that perpetuate racist ideas (e.g., labeling Black men as primates) (Mac, 2021). If search results portray social injustices and users only look at the first few results because of their trust, the result is perpetuating inequities through information dissemination. Therefore, a fundamental shift in how society views search retrieval must occur, starting with a holistic educational approach.

Metaliteracy

Metaliteracy offers an educational framework to incorporate deep thinking on how search algorithms can influence information and behavior. With the emergence of many literacies, metaliteracy seeks to combine relevant literacies that build an understanding of information literacy in a social media, instant information world (Mackey & Jacobson, 2014). Mackey and Jacobson (2014) offer four goals for the metaliteracy framework:

> 1. Evaluate content critically, including dynamic, online content that changes and evolves, such as article preprints, blogs, and wikis, 2. Understand personal privacy, information ethics, and intellectual property issues in changing technology environments, 3. Share information and collaborate in a variety of participatory environments, 4. Demonstrate ability to connect learning and research strategies with lifelong learning processes and personal, academic, and professional goals. (p. 84)

These goals provide needed structure in tackling the monolith of teaching adults to critically assess their search results and the systems that enabled them to discover the results: the algorithm.

Content Evaluation

The first goal of metaliteracy asks us to evaluate the dynamic and static content that users interact with, including dynamic algorithms. Aspects of algorithmic implication in evaluation that educators can teach adult learners include their personalization and rankings mechanisms.

Each of these aspects relates to content evaluation because they impact how and what an adult user will discover information, which will, in turn, impact their learning.

Personalization of algorithms has long been discussed since Pariser (2011) unveiled the filter bubble concept. An algorithm anticipates what it thinks the user wants to find by drawing on the user's demographic information, browsing history, content interactions, and location (Faix, 2018; Feldman, 2015; Miller, 2016). At times, this will lead to false results based upon assumptions such as having working next to a strip club and geolocation then influencing search results (Gardner, 2019). Ultimately, the personalization seen in search results is a personalization of the algorithm's ranking system.

The ranking system is the method of determining the order that search results appear. Within ranking systems, users begin to see where biases and social inequities perpetuate. For instance, again, Noble's (2018) findings of searching black girls within Google. Page ranking systems also become problematic bots manipulate them as well as the self-fulfilling prophecy of popularity with a higher page rank (Cleverley, 2017; Orabi et al., 2020). Because of this changing order, page rank in conjunction with personalization demonstrates that the search results themselves are dynamic content that deserves to be evaluated by the adult learner within the metaliteracy framework. One way to help adult learners exercise content evaluation is through reflective journals. For instance, Koenig (2020) had students reflect in their journal on how their personalization and ranking may be skewed based on the non-stereotypical interests.

Ethics Online

Metaliteracy seeks an understanding of the information landscape through privacy, ethics, and intellectual property. Algorithmic implications that adults can learn within ethics include the black box, the right to privacy, and information classification systems. These aspects relate to ethics based on the lack of transparency and assumptions built into the system that then influences information retrieval and discovery.

The black box refers to how algorithms shield what occurs because businesses consider them proprietary information and therefore protect their makeup (Shin & Park, 2019). Therefore, while research knows personalization and page rank occur, they are different on each platform, and the weight that builds them in each is unknown. This lack of transparency is why the erosion of digital privacy becomes so problematic and allows for the representation of social inequality.

Lack of user privacy does not go unnoticed, as some emerging adults know they are giving up some privacy for a more convenient online experience (Head et al., 2020). However, they do think it goes too far at times, such as when receiving advertising based on conversations (Head et al., 2020). Advocates worry about the types of other data collected while online, as the data may be misused or perpetuate inequalities amongst marginalized communities (Peña Gangadharan & Nicklas, 2019). The perpetuity of the problem stems from whom systems collect data and what data systems use; in part, this can also tie back to our classification systems for information.

How systems index and classify information represents our societal values and, therefore, is not neutral (Bains, 2020). Societal values are not always socially just as seen with Noble's (2018) black girls Google search. Google is not alone in these mishaps as the Library of Congress has

also utilized socially unjust methods of classification within their subject headings of "Yellow Peril," "Race Question," and "Women as Accountants" (Noble, 2018). Ultimately, it is crucial for us to have an ethical understanding of how our values shape these online information environments and, in turn, shape how users interpret the findings with our participation in shaping them in dynamic content.

Ethics is never an easy topic to tackle; neither is information architecture. Berg (2016) offers a lesson plan with classroom discussion on search engine optimization and advertising. A demonstration of results when signed into Gmail vs. anonymous brings home these points (Berg, 2016). Chisholm (2018), on the other hand, takes a more interactive and reflective approach based on the learner's privacy trail and creating a data plan. These lesson plans create the path to thinking about how privacy will impact the information found based on the means.

Participatory Environments

Web 2.0 lends itself to participatory environments, and metaliteracy wants learners to know how to share and interact within them. Algorithmic implications that adults can learn in participatory environments include user behavior, editorializing news, and how social media impacts misinformation. Each of these items influences the information that adult learners see, interact, and learn from, impacting their learning and viewpoints, including those related to social justice.

Social media platforms became the staple of web 2.0 platforms. Within these participatory online environments, the user's behavior dictates their future experience (Vraga, 2019). This experience is similar to the personalization found in search algorithms, but the user has further personalized it by curating the base content. This version can create more voice for some, but it can also be problematic when students admit that they are less careful in selecting quality information in their personal lives (Heat et al., 2020). Therefore, teaching of information consumption, even outside the classroom, must be reinforced due to the types of information users may signal they want to see more of in the future, especially if they have social and political implications.

The need for reinforcement is because many emerging adults now replace the traditional news editor for the algorithm. They do not visit the front page of their local newspaper but rather the front page of social media such as Reddit and Twitter (Head et al., 2020; Shearer, 2021). However, what is less realized is how search algorithms influence the user and the journalist. Those algorithms influence what alerts a journalist to a story or who contacts them for a story (Head et al., 2020). The combination of the user's behavior and the editorialization from algorithms is how "fake news" makes its waves so fast (Faix, 2018). The teaching of utilizing and finding information, therefore, must extend beyond the classroom within metaliteracy.

To help teach these skills, Oehrli (2018) offers a multiweek lesson, but one solely on the role of social media and media fragmentation. The lesson centers on real examples of when news went awry and then utilizes reflective practice and class discussion to deconstruct social media's role. Project CORA also offers additional examples of teaching fake news (and its relation to social media) in the classroom. In addition, there is no shortage of examples that can provide opportunities for discipline relevancy.

Learning Connection

Lastly, metaliteracy seeks to connect lessons to life, which draws to the core ethos of adult learning and why the paper already incorporated some ideas in the framework's other goals. In order to facilitate this in adult learners, in addition to other examples, peer-to-peer (p2p) learning, and curriculum have a role to play to understand algorithmic implications. The learning connections allow for the solutions to help shift the social justice needle forward as learners connect the issues to their lives.

One of the ways to do this is through p2p learning. P2p was used previously in Oehrli (2018) and Berg (2018). Additionally, Head et al. (2020) found that emerging adults regularly practiced p2p learning to outsmart algorithms and therefore implement metaliterate practice. In their study, these emerging adults discussed their awareness and methods of utilizing VPNs, ad-blockers, multiple accounts on platforms, and more. In process, others in the study took notes to improve their methods. However, Head et al. (2020) note that in part, this is because the emerging adults do not find that older adults, such as teachers, have a strong understanding of algorithmic behavior, which is why Head et al. (2020) recommends that teachers be okay with not knowing the answer and encourage this p2p interaction.

Another way is through curriculum integration of social justice education and information literacy. As society becomes more critical of social injustices, educators try to find ways to incorporate this awareness into the curriculum (Cooke et al., 2016). Meanwhile, information literacy has long been discussed but has failed for proper curriculum integration (Fister, 2021). Without the social justice integrations, students may not recognize the systems in place that enable their privilege. Brown-Salazar (2017) provides an example of teaching this skill. This education allows for recognizing when the algorithm demonstrates a tendency to favor the majority or those in power. However, the lack of information literacy incorporation plays out with the rapid dissemination of conspiracy theories (Fister, 2021; Head et al., 2020). By combining the two educations into the curriculum, social injustices built within our information systems will become more apparent to all.

Implications and Conclusion

The paper presented broad themes within the literature of algorithmic education to fit and complement existing educational frameworks for adults. Metaliteracy provides one example of how adult educators can frame algorithmic issues within their curriculum. However, adult educators must become more informed and confident on algorithmic issues themselves (Head et al., 2020). Without metaliterate educators, it is difficult to bring metaliteracy to adult learners unless they are comfortable implementing p2p learning strategies. When examining algorithms through metaliteracy, students will learn to evaluate the information and retrieval methods.

Once learners examine the methods, they can be more critical of the results to recognize when social inequities present themselves in the results. The critical examination will enable better learners, better researchers, and better citizens, but hopefully a call for better algorithms as well. However, the first step to reach these goals is through recognition of algorithmic flaws. As adult

educators better understand how search algorithms influence their world, they, in turn, can teach their students.

This paper drew from the need to better overall algorithmic understanding and implications within social justice. It then provided an educational framework to do so within the theory. As it addressed each aspect of algorithmic education, suggestions were offered on how other adult educators may tackle the task. However, many of these were in non-research-oriented measures. Future research can examine the practical implementation of metaliteracy as a means of algorithmic education.

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International, Cross-Cultural Learning and Teaching Beyond COVID-19: Insights From the Research on Virtual Study Abroad/Exchange

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Abstract: Cost, time, and recently COVID-19 and global travel restrictions have limited international, cross-cultural adult higher education learning in study abroad and international field experiences/exchanges. In this paper, we discuss new and more accessible alternatives and implications from virtual study abroad and exchange programs highlighted in research literature across the past ten years.

Keywords: international, cross-cultural learning and teaching; virtual study abroad; virtual exchange; research literature review

This paper offers readers insights from the research literature on virtual study abroad (VSA) and virtual exchange (VE) experiences in adult and higher education (AHE). Study abroad, international field experiences, and exchange programs offer AHE students and faculty opportunities to engage in learning designed to increase intercultural awareness and sensitivity, cross-cultural competency, global identity development, and global disciplinary perspectives. However, the recent and continuing COVID-19 health concerns, global travel restrictions, and the reality that many adult students are concerned about the costs and time needed away from work and family to attend such programs limit students from engaging in these meaningful learning experiences. As adult educators and scholars interested in international, cross-cultural AHE, we looked to the research on virtual, internet-based pedagogies and programs to learn more about options that continue the mission of AHE internationalization and learning of culturally-sensitive and globally-connected competencies. Here we offer our initial findings and discussion from our review of the research literature from the past ten years that answered, "What are the pedagogical approaches, learning outcomes, and implications resulting from research on international VSE/VE in AHE?"

Methodology

We began our search for relevant articles in two databases, ERIC and Education Source. The search was limited to only peer-reviewed articles from the years 2010 – 2021. We initially searched using the keywords *virtual study abroad*. One hundred and five articles were returned upon the initial search. We determined inclusion criteria to review the abstracts, which required articles be empirical research that investigated adult learners in international VE, VSE, virtual international collaborations/projects, or COIL (collaborative online international learning). Once articles were identified for potential inclusion, each source was analyzed for content that pertained to our research question. Exclusion criteria included articles that were not researched, did not include adult learners and research conducted in educational contexts other than those in higher education. This process narrowed the list to 15 articles. A literature review matrix was used to further analyze article information and track the educational contexts, theoretical frameworks, research

methodologies, findings, and implications for practice. We then discussed each article, determined adjustments needed to the analysis, and identified themes across the literature.

Findings

Educational Contexts
The 15 articles that were included in the review were published from 2013 to 2021, and all were conducted at least partially within AHE, with most student participants ranging from young adult undergraduates to adults in graduate programs. A majority of the studies investigated learning in undergraduate programs (Appiah-Kubi & Annan, 2020; Bohinski & Mule, 2016; Dorroll & Caballero-Garcia, 2020; Howard et al., 2017; Hyett et al., 2019; King de Ramirez, 2021; McKinnon et al., 2015; Petrovskaya & Shaposhnikov, 2020; Titarenko & Little, 2017), and three included participants in both undergraduate and graduate programs (Hilliker, 2020; Lenkaitis et al., 2019; Strickland et al., 2013). Additionally, while Bragadóttir and Potter's (2019) research was conducted with only graduate students, Custer and Tyominen (2017) researched community college learners, and Schenker's (2013) study focused on virtual international learning interactions between undergraduate students and high school students. Study geographic locations included learners in Australia, Belarus, Egypt, Finland, Germany, Ghana, Hong Kong, Iceland, Italy, Japan, Mexico, Poland, Russia, Scotland, Spain, and the US.

Learning content/course context included foreign language acquisition (Bohinski & Mule, 2016; Dorroll & Caballero-Garcia, 2020; Hilliker, 2020; King de Ramirez, 2021; Lenkaitis et al., 2019; Schenker, 2013), science, technology, engineering, and mathematics (STEM) courses (Appiah-Kubi & Annan, 2020; Titarenko & Little, 2017), nursing education (Bragadóttir & Potter, 2019; Strickland et al., 2013), business courses (McKinnon et al., 2015; Petrovskaya & Shaposhnikov, 2020), occupational/oral health (Hyett et al., 2019), sociology (Custer & Tuominen, 2017), and intercultural communication (Howard et al., 2017). Across the studies, *COIL* was specifically named as the pedagogical approach of four articles (Appiah-Kubi & Annan, 2020; Bragadóttir & Potter, 2019; King de Ramirez, 2021; McKinnon et al., 2015). COIL can be explained as the collaboration between two or more schools and their learners in at least two countries that co-teach a course, or part of a course, using online technologies (Bragadóttir & Potter, 2019). COIL's definition fits most of the instructional approaches for all of the studies we reviewed. Faculty from different countries worked together to co-design curricula and projects/ assessments, and students followed the same or similar course content; discussed their perspectives, cultural influences, and analyses; and collaborated on assignments/projects in one or more lingua franca. The term *virtual exchange* was also used regularly and included activities where learners who were separated geographically and had different cultural backgrounds engaged synchronously and/or asynchronously in cross-cultural discussions utilizing various types of technologies, including email, discussion boards, video conferencing, social media, and wikis.

Research and Instructional Frameworks
While theoretical/conceptual frameworks used to conduct research on VSE/VE learning were not always overtly articulated, all made connections broadly with experiential learning or social learning. Seven studies were framed by varying versions of sociocultural theory and social learning theory, including interactionism, transactional learning, and collaborative learning (Appiah-Kubi &

Annan, 2020; Bohinski & Mule, 2016; Bragadóttir & Potter, 2019; Custer & Tuominen, 2017; King de Ramirez, 2021; McKinnon et al., 2015; Titarenko & Little, 2017). Others highlighted theories or frameworks grounded in the use of technology, including the 3E framework (enhance, extend, empower) (Strickland et al., 2013) and the five pillars of the Online Learning Consortium Quality Framework (Howard et al., 2017). Dorroll and Caballero-Garcia (2020) were the only scholars to invoke critical pedagogy and social justice education as a framework, and Schenker (2013), Petrovskaya and Shaposhnikov (2020), Lenkaitis et al. (2019), and Hilliker (2020) did not identify any specific theoretical or conceptual lens. As well, there was a broad mixture of qualitative, quantitative, and mixed-method research conducted.

Learning Outcome Findings from the Research
Across the literature, researchers studying VSA/VE in a wide variety of course content contexts were searching for evidence of learning gains in cross-cultural communication and globally-minded professional knowledge and skills. Studies indicated participants who engaged in VSE/VE experiences largely developed or improved their ability to engage in cross-cultural interactions, perspective taking, analysis, and problem-solving through learning together with students from other countries. Here we provide details of the VSA/VE activities, the research methodologies used, and knowledge gain findings across the different content-area contexts.

Language Learning
Perhaps unsurprisingly, many of the studies involved foreign language learning contexts (Bohinski & Mule, 2016; Dorrol & Caballero-Garcia, 2020; Hilliker, 2020; King de Ramirez, 2021; Lenkaitis et al., 2019; Schenker, 2013). Programs under study aimed to increase intercultural knowledge and communication skills development. King de Ramirez (2021) analyzed COIL activities, including pre-and post-course surveys, student reflections, discussion boards, and quizzes to identify perspectives and communicative skills development regarding cultural impressions, comparative analysis of education, the importance of international relationships, and points of global interconnectedness. Communicative synchronous and asynchronous interactions were researched in Dorroll and Caballero-Garcia's (2020) study on the use of structured virtual exchange in modern language acquisition courses and area studies courses in the U.S., Spain, and Egypt. Researchers highlighted in their findings from the mixed-method research that these activities led to "reciprocal teaching, learning, and creativity," and this "collective learning" (p. 152) and fighting stereotypes resulted in learners from each country to "break down national narrowness and generalizations about a foreign culture" (p. 161). In Bohinski and Mule's (2016) qualitative study, researchers analyzed data from asynchronous telecollaborations and synchronous discussion boards to conclude that these activities allowed language learners to utilize a variety of strategies to negotiate meaning in their target languages. They also found that instructor-chosen prompts in video conferencing led to high instances of encouragement from interlocutors, but that meaning-making could be hindered in these experiences. However, discussion board communications offered more space for departures from the prompted discussions with more authentic and engaged meaning-making. Similarly, Schenker's (2013) work investigated VE activities in courses in the U.S. and Germany that focused on foreign language meaning-making and learner interest. U.S. participants were undergraduate students taking a German language course, and the German participants were high school students learning English. Data collected and analyzed from surveys, e-mail transcripts, reflective blogs, and recorded video conferences revealed that utilizing personal interest as the focus of the VE

interactions helped learners engage in authentic conversations to increase language proficiency and interest in studying more about foreign cultures.

Hilliker's (2020) and Lenkaitis et al.'s (2019) studies included learners in teacher education as well as modern language courses. Hilliker (2020) investigated ESL/EFL teacher education students paired with EFL students from Mexico. Data were gathered and analyzed from recorded real-time interactions via Zoom and weekly journal entries from the education students. They found that these experiences resulted in participants' learning intercultural communication skills through interacting with their language partners, their application of theory and practice in real-life interactions, as well as students' ability to make connections made between culture and language. Lenkaitis et al.'s (2019) research across seven universities in the U.S., Mexico, and Poland included VE of undergraduate and graduate students in teacher education, English, and Spanish language courses. They analyzed quantitative pre- and post-exchange surveys and qualitative analysis of open-ended survey response data to identify significant changes in global awareness, global belongingness, and global identity development, with students acknowledging a greater responsibility to humanity after having engaged in the VE activities.

Business, Communications, and Social Science
VE in business, communications, and social science courses helped to develop learners' intercultural communication skills. McKinnon et al. (2015) found that entrepreneurship students in Scotland and Japan gained increases in cultural awareness, and some of the Scottish students became more comfortable working with non-native speakers of English. Petrovskaya and Shaposhnikov (2020), who studied VE project-based learning with business students in Japan and Russia using email, online chat, and videoconferencing, identified that post-course results about intercultural effectiveness increased as compared to pre-course scores on the Intercultural Effectiveness Scale (Portalla & Chen, 2010). Significant increases were found for five of the six dimensions tested, including behavioral flexibility, interaction relaxation, interactant respect, message skills, and identity maintenance. Similarly, Howard et al.'s (2017) comparative research on intercultural communication with students in the U.S. and Italy who engaged in study abroad and those who instead learned through VSA by interacting with foreign students in web conferencing found that both groups showed increases in self-awareness and intercultural communication skills.

Custer and Tuominen (2017) researched community college learners' virtual discussion exchange in a sociology course taken in English by learners in the U.S. and Japan. Their mixed-method survey design focused on learning through intercultural communication and found that while both American and Japanese students were enthusiastic for the experience, the Japanese participants did not engage as often in the exchanges based on lack of confidence in English. Likewise, in an online sociology course offered in the U.S., Belarus, Australia, and Russia, Titarenko and Little's (2017) mixed-method research analyzed observational data and analysis of student-led discussions in asynchronous interactions to investigate "how students co-create cross-cultural knowledge on different subjects by sharing information on their countries with classmates and discussing information they learned about foreign countries on the internet independently" (p. 121). Results highlighted increased cross-cultural communication skills and knowledge beneficial for future jobs in a global market.

Health Professions and STEM

Hyett et al. (2019) conducted mixed-method research on learning through VE collaborative project activities designed for graduate occupational and oral health students in Australia and Hong Kong. These activities also helped learners to develop intercultural communication skills, including improved question asking, active listening, and adaptation of language word choices. Bragadóttir and Potter (2019) also had similar results in a COIL nursing leadership course held between universities in the U.S. and Iceland. Researchers analyzed pre- and post-COIL open-ended survey response data to identify "the impact of the shared learning culture" on learners (p. 18). Benefits included increased diversity and involvement of students, as well as the opportunity to learn about diverse healthcare delivery models, but they found that language, cultural subtleties, and different time zones created challenges in learners' communications. In the context of nursing education, Strickland et al. (2013) investigated VE in undergraduate and graduate nursing programs with learners in the U.S., U.K., and Finland. They analyzed data from an online questionnaire and collection of testimonials about students' experiences comparing healthcare, social issues, and national policies through the use of a Wiki. Unlike, Bragadóttir and Potter's (2019) research, Strickland et al.'s (2013) results demonstrated wide-scale learner engagement that broadened students' horizons and autonomy regarding learning beyond frontiers. This may be because the level of English language proficiency across the enrolled students was stronger than those in Bragadóttir and Potter's (2019) course context. Finally, Appiah-Kubi and Annan's (2020) research was a mixed-method design that analyzed exam and assignment scores, as well as student surveys at the end of a virtual collaborative learning engineering course enrolled with students in the U.S. and Ghana. They found that teams that participated in the project management activities collectively performed better on exams and the project work and that participants indicated in survey responses that the collaboration was a positive experience.

Discussion

Researchers found increased cultural knowledge and professional knowledge gains through VSA/VE activities across disciplines. Cross-cultural communication and globally-minded professional knowledge and skills beneficial for work and life were defined as increased global knowledge and being culturally alert global thinkers (Bragadóttir & Potter, 2019; Hyett et al., 2019; Lenkaitis et al., 2019; McKinnon et al., 2015; Schenker, 2013); appreciation of diversity and engaged social responsibility (Howard et al., 2017; Hyett et al., 2019; Lenkaitis et al., 2019); and the ability to take other perspectives (Custer & Touminen, 2017; Titarenko & Little, 2017). Researchers highlighted learning that led to global citizenship, self-efficacy, and confidence (Custer & Touminen, 2017; Hyett et al., 2019; King de Ramirez, 2021; Lenkaitis et al., 2019; Strickland et al., 2013); a sense of global belongingness (Lenkaitis et al., 2019); knowledge that was beneficial for future employment in a global market (Bragadóttir & Potter, 2019; Titarenko & Little, 2017; Strickland et al., 2013); and a desire for continued foreign culture learning (Schenker, 2013) and meaningful interactions with experts in the field (Howard et al., 2017). Across the literature, it was clear that virtual, technology-enhanced learning can engage students across academic disciplines in interactive exchanges that help them to compare their own cultural perspectives with those of others; to learn to negotiate meaning with others who have different native languages, cultural interaction styles, and expectations; and to analyze, problem-solve, and collaborate within virtual learning environments dense with globally-infused resources and professional skills development.

Researchers also noted challenges in offering these experiences: the need to create meaningful partnerships with international faculty and researchers takes time and effort, as does the co-creation of course materials, activities, expectations, and assessments; VSE/VE can require expensive virtual tools and a need to work closely with IT professionals, and time zone and language of instruction proficiency differences can complicate the design and learning experiences. However, given the opportunity to expand worldviews and cross-cultural knowledge and skills for the plethora of AHE learners who cannot afford the time, cost, and perhaps health risks of traditional international field experiences, VSA/VE offers AHE possibilities for authentic and meaningful "internationalization at home" alternatives.

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How HRD Practitioners Reflect on Their Experiences on Issues Related to Digital Ethics Within Organizations

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Abstract: Digital ethics refers to doing what is morally acceptable from a social standpoint when applying algorithms to the organizations' practice and its effect on people's privacy, autonomy, and equality. Organizations address ethics-related issues with the assumption that human resource development (HRD) practitioners are proficient in and responsible for ethical situations. Considering that digital ethics is an emerging topic, we argue that it is relevant to understand how HRD practitioners perceive and feel about digital ethics issues within data science organizations. Thus, we propose a phenomenological study to explore HRD experiences. Future implications for this study will support how HRD practitioners implement digital ethics and ultimately inform organizations' practices and policies.

Keywords: digital ethics, HRD, organizational development, business information, and technology education

This proceeding is a developing research project that will be presented at the American Association of Adult and Continuing Education (AAACE) 2021 Conference. Our objective is to propose an empirical study about human resource development (HRD) practitioners and their learning experiences regarding the impact of algorithms on people's privacy, autonomy, and equality, referred to in the literature as *digital ethics* (Chaudhary, 2020; Floridi, 2021; O'Brien, 2020; Spiekermann et al., 2019). The concept of digital ethics, besides affecting the user's privacy and autonomy, can also affect organizations (Yang & Liu, 2020). Hence, our claim that HRD practitioners are responsible for leading organizations on ethical issues disregarding the possible internal (organizational) or external (social) consequences (Grant & Grant, 2016; SHRM, 2014). Also, given the expectations placed upon these professions, we argue that they must engage with digital ethics by learning about and reflecting on their personal experiences with it. Next, we review literature about digital ethics and HRD practitioners. Then, we explain how we will implement phenomenology, the research approach selected for our study. Finally, we close with a discussion on future implications for studies related to digital ethics.

Digital Ethics Background

The current industrial revolution 4.0 (Buchholz, 2020; WEF, n.d.), also known as the digital revolution (Floridi, 2021), is perceived as threatening by certain groups within society. Historians report that some view technology as a threat to their well-being—to life as they know it (Bailey, 1998; Diamond, 2005). A rising amount of literature in technology and the social sciences fields also indicates that the digital revolution has elements of concern (Ibiricu & van der Made, 2020). Research related to the threats of algorithms to people's privacy (Afrashteh et al., 2020; Bélanger &

Crossler, 2011), autonomy (Lanier & Euchner, 2019; Morozov, 2018; Yang & Liu, 2020), and equality (Floridi, 2021; Leicht-Deobald et al., 2019) indicate that concerns persist regarding the digital revolution.

Data science organizations intensely employ algorithms in their business models. These organizations benefit from algorithms because they enable them to upgrade their decision-making from *gut-based* to complex mathematical models (Glaser, 2015). The characteristics that make these high-yield algorithmic processes, so complex are velocity, variety, and volume (Martin, 2015). By collecting and processing customer information, organizations often achieve better understanding and insights into customer behavior, which, in turn, can be used to define more optimal business strategies (Sharma & Lijuan, 2014). Often, changes that arise from algorithmic data also benefit the consumers by improving services (Yang & Liu, 2020).

Nonetheless, data science technology has its downside, such as threats to privacy, autonomy, and equality. Privacy issues, in the context of digital ethics, relate to the use of people's information by private organizations (Smith et al., 1996) and public agencies (Bowman, 2018; Clarke, 2016). Surveillance or *dataveillance* (Clarke, 1999) is the organizational practice of collecting people's data often without their awareness (Clarke, 1999; Leicht-Deobald et al., 2019; O'Brien, 2020). One of the consequences of dataveillance is autonomy issues. The principle of autonomy implies that a person is capable of self-governance (Cervantes et al., 2020, p. 121). Organizations can potentially threaten user autonomy by manipulating the collected data to predict and influence the behavior of the user, termed predictive analytics (Clarke, 2016). Predictive analytics becomes a concern in the realm of digital ethics because the principle of autonomy is infringed upon.

Predictive analytics works not only to predict the behavior of a user's past online activities but also creates a profile group with specific algorithms for that user. Equality issues occur when algorithms decide to include or exclude a user's individual opportunities based on the profile the algorithms internally determine (Floridi, 2021). These biased algorithms can lead to discrimination like ageism, ethnicism, or sexism. One example of a biased algorithm was Amazon's failure with its automated recruiting system. Over a ten-year period, Amazon's recruiting system based itself primarily on male resumes and resulted in overlooking qualified women's resumes (Dastin, 2018). Algorithm-based systems, thence, are not failsafe systems that can be incorporated into organizations without considering all their implications.

Literature Review

In our review of the literature, we focused our search on articles that explored organizational practices that could potentially affect users' privacy, autonomy, and equality and how HRD practitioners view (i.e., their feelings and beliefs) digital ethics-related issues associated with these practices. Specifically, we wanted to know if prior research was conducted on HRD practitioners' perceptions/experiences regarding digital ethics and how their views align with their organizations' cultural norms. While we found no literature documenting the perceptions of HRD practitioners related to the topic of digital ethics, we found several articles that advanced our information on the subject. Due to the limited space, we briefly discuss only two areas of interest on this topic: ethics education among professionals from business information and computer technology (ICT)

organizations and how HRD practitioners navigate algorithm-based surveillance/monitoring in the workplace. In what follows, we discuss our findings to support our argument that HRD practitioners/professionals must engage with digital ethics by learning about it and reflecting on their personal experiences with it.

Can Moral Attitudes and Behaviors be Modified Through Ethics Education?

A review of literature suggests that the moral attitudes and behaviors of business ICT leaders and employees can be shaped by high-quality ethics education before they face ethical issues in the workplace. In one quantitative action-research study, Grant and Grant (2016) designed and implemented an ethics course that followed about 1,200 ICT students over a six-year period. This course was developed in three stages and allowed the course designers to pilot and test their measurement tools. Grant and Grant discovered that educational ethics, embedded with positive psychology (specifically an appreciative inquiry model), can indeed modify the moral attitudes and behavior of ICT students. Positive psychology focuses on the good rather than the bad qualities to replicate only the positive qualities. Results of their modified ethics course determined that a positive psychology intervention could potentially change the moral sensitivity and judgment of future business professionals. Further, they found that adding an appreciative inquiry stance into the last stage of these courses increased the potential to change moral attitudes. Grant and Grant conclude that professionals would be better prepared to encounter real-world scenarios if the academic programs they attended as students incorporated well-developed ethics courses instead of simply embedding existing curriculum with ethical lessons.

Utilizing a different approach, another educational study showed that Sauser and Sims (2014) delivered lessons rooted in Kolb's cycle of experiential learning (1984) with the premise that business IT students could presumably become agents of change within organizations and create a culture of character that would inevitably structure an organization as ethically sound and morally just. Sauser and Sims described a culture of character as a process that occurs when "positive moral values are ingrained throughout the organization such that all of its members strive without fail to know what is right, value what is right, and do what is right" (p. 36). Promoted as an organizational top-down, reflective approach, Sauser and Sims believed that the incorporation of a "*learning community*" (p. 39) into their instruction could produce a "guardian of integrity" (p. 36). One limitation to this belief was that there was no research to prove if their type of instruction changed their students' ideology and helped them develop better moral character.

Both instructional approaches described above appear to be a step in the right direction to better prepare business information and technology students who will eventually deal with ethical concerns in the workplace. For change to occur, it needs to begin with future business ICT professionals and leaders who may become HRD practitioners. As they enter the workforce, ethical dilemmas will no longer be only classroom case studies but actual everyday ethical concerns.

Digital Ethics and Workplace Surveillance

As stated earlier, we found no literature that addressed HRD practitioners reflecting on their professional activities concerning the impact of algorithms on the user's privacy, autonomy, and equality. However, literature does exist on how HRD professionals make algorithm-based computer

programs applicable in their practices, like performance evaluation and personnel selection (Alder et al., 2007; Leicht-Deobald et al., 2019).

Some researchers argued that while algorithm-based HR decision-making tools can effectively and efficiently monitor employees, HRD practitioners lack a critical view of digital ethics issues. Leicht-Deobald et al. (2019), for example, critiqued the organizational practice of implementing algorithm-based computer programs to evaluate employee performance and standard compliance. These authors argued that algorithm-based decisions within organizations are a growing trend, but they are not informed by moral decisions and personal integrity. Leicht-Deobald et al. also claimed that algorithms, while efficient, posed a threat to employee decision-making that could potentially impact their personal lives. Similarly, de Broglie (2016) argued that "digital technology is not neutral" (para. 5) and poses a threat to a user's privacy. Finally, another author noted that while surveillance is unavoidable in organizations, critical issues arise when data collected from its employees is handled inappropriately (Ball, 2010).

In conclusion, several researchers stressed the crucial need for stronger and increasingly supportive ethical considerations when dealing with advancing digital technologies and their impact on organizations. One researcher cautioned that while algorithm-based programs are portrayed as error-free, they can have a major impact on the employees' well-being by potentially impeding employees from discussing their performances with their employer (de Broglie, 2016; Leicht-Deobald et al., 2019). de Broglie (2016) recommended that discussing digital ethics with its potential users and creators of digital technology may prevent a "digital autocracy" (para. 7). Leicht-Deobald et al. (2019) also suggested that ethical awareness and critical data literacy should become part of the HRD practice to prevent mismanagement of the organization's decision-making. Finally, Ball (2010) noted that before proceeding to critique organizations and their workplace surveillance, it is important to acknowledge that "organizations and surveillance go hand in hand" and that technology can have implications on social aspects in the workplace (p. 100). We concur with these authors' findings and recommendations because they reinforce the ethical awareness that our research aims to understand.

Methodology

For this study, we selected phenomenology as the research approach to interpret and analyze all collected data. As van Manen (2014) explained, phenomenology is a method for the observer to put aside assumptions and investigate the phenomenon as it appears to the person experiencing it. The phenomenon we aim to describe is how HRD practitioners reflect on their experiences (i.e., perceptions, feeling, and beliefs). We will select six to 10 participants as recommended by previous phenomenological studies (James, 2017; Meyers & Bagnall, 2017). Our criteria for participants will be that they must be employed in a data science organization and must hold a decision-making position in the HRD area.

Our methodology will consist of collecting data using in-depth, semi-structured, individual interviews to study this phenomenon (Moustakas, 1994; Smith et al., 2009). For the analysis of the data we collect, we will apply Smith et al.'s (2009) interpretative phenomenological analysis (IPA), which consists of six steps: reading and re-reading, initial noting, developing emergent themes, searching for connections across emerging themes, moving to the next case, and looking for

patterns across cases. IPA is suitable for this project because it is a systematic, clear, and concise way of interpreting our phenomenon.

Discussion

With this study, our goal is to explore the phenomenon of HRD practitioners' personal experience with digital ethics because the literature does not address it. On the one hand, algorithms' influence on data science organizations can be a technological advancement, but on the other, it can be a source of threats and ethical concerns, as previously discussed. Our future study aims to collect the perception, feelings, and beliefs of HRD practitioners about digital ethics. Our findings will inform HRD practitioners' professional development and help the organization, and other professionals address digital ethics issues. This study will also have implications for the formulation of policies and practices related to ethics and social responsibility, which impacts organizations' reputation and the well-being of their professionals.

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Backward Design and Rapid Instructional Design for Asynchronous Project-Based Learning

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Abstract: Both backward design and rapid instructional design methods employ unique approaches to designing valuable learning experiences. Combining these course design approaches and enriched best practices grounded in adult-learning theories helps instructional designers create fresh, rewarding, and immersive learning experiences for project-based, e-learning environments. This fusion of instructional design methods can be used in both academia and the workplace.

Keywords: backward design, rapid instructional design, project-based learning, e-learning communities

> Knowledge is experience.
>
> --Albert Einstein

> Simplicity is the ultimate sophistication.
>
> --Leonardo da Vinci

"Public and private organizations are continually faced with problems that senior officers and managers must identify and solve" (Dick et al., 2014, p. 18). In both the academic and corporate arenas, business owners often request that courses and training materials be developed faster than it takes for optimal quality to be delivered. Designing effective learning materials requires time and considerable resources. The combination of backward design and rapid instructional design methods can benefit both course designers and learners because the learning materials focus on the immediate learning needs and activities. "The best designs derive backward from the learnings sought" (Wiggins & McTighe, 2005, p. 14).

The purpose of this paper is to discuss blending *backward design, rapid instructional design, and project-based learning* approaches into an effective, timely process to provide valuable educational opportunities in asynchronous, e-learning environments. This process can be used as a best practice for designing instruction in academia and the workplace.

Background

Before we discuss the approach of combining backward design, rapid instructional design, and into a process for creating coherent, relevant learning units, let us first describe these concepts.

Backward Design (UbD)
To begin with the end in mind means to start with a clear understanding of your destination. It means to know where you're going so that you better understand where you are now so that the steps you take are always in the right direction.

<div align="right">--Stephen R. Covey, *The Seven Habits of Highly Effective People*</div>

Instructional designers start with the learning outcomes in mind when creating lessons. These designers identify what the students are expected to learn and what they should be able to do upon successful course completion. This practice helps to *reverse engineer* the content, activities, and assessments into alignment by proceeding *backwards* to create lessons that achieve those desired goals.

Understanding by design framework (UbD) elucidates that "a key idea in backward design has to do with alignment . . . We are assessing everything that we are trying to achieve . . . which results in a coherent and focused unit plan" (Wiggins & McTighe, 2012, p. 6).

Rapid Instructional Design (RID)

In 2000, Dave Meier developed the rapid instructional design (RID) model in his book, *The Accelerated Learning Handbook*. RID bases its design process on creating learner-centered activities that simultaneously speed up the process for both designers and learners. Meier (2000) explains that people learn more from experience, with feedback, than they would from lectured presentations, no matter how sophisticated, polished, and creative the technology is. RID emphasizes providing learners with real-world experience, practice, and feedback. Its model is built on four phases of the human learning process, and all four phases must be present and in proper balance for authentic learning to occur: *preparation, presentation*, *practice*, and *performance*.

Project-Based Learning (PBL)

Backward design lends itself to creating courses that contain project-based learning (PBL) assessments. According to the Glossary of Education Reform (2013),

> Project-based learning refers to any programmatic or instructional approach that utilizes multifaceted projects as a central organizing strategy for educating students. When engaged in project-based learning, students will typically be assigned a project or series of projects that require them to use diverse skills—such as researching, writing, interviewing, collaborating, or public speaking—to produce various work products, such as research papers, scientific studies, public-policy proposals, multimedia presentations, video documentaries, art installations, or musical and theatrical performances, for example. (para. 1)

Approach to Practice

UbD + Learning Outcomes + RID + PBL + Learning Community = Approach to Practice

Backward design has three stages. The first stage is to *identify the desired result*. What should students be able to do? The second stage refers to *determining acceptable evidence of what is needed or the assessment*. How can we ascertain if students achieved the desired results? The third and final stage is to *plan learning experiences and instruction*. What content and activities will equip students to perform effectively and achieve the learning outcomes? (Wiggins & McTighe, 2005). Using backward design inherently dictates a cohesive and scaffolding learning sequence and positions learners to attain the learning goals. It also naturally eliminates extraneous activities or materials by focusing on an outcome. "Backward Design may be thought of, in other words, as

purposeful task analysis: Given a worthy task to be accomplished, how do we best get everyone equipped?" (Wiggins & McTighe, 2005, p. 19).

Once course designers have identified what learners should understand and do, it is time to develop the learning outcomes. The best practice is to create the learning outcomes using S.M.A.R.T. (Specific, Measurable, Achievable, Relevant, and Time-bound) goals and define them using Benjamin Bloom's taxonomy action verbs of the cognitive domain. According to Prasad (2021),

> Bloom's taxonomy was made by Benjamin Bloom amid the 1950s and is an approach to order the levels of reasoning skills required in classroom situations. There are six levels in the taxonomy, each requiring a more elevated amount of abstraction from the students. As an educator, you should endeavor to move students up the taxonomy as they progress in their insight. Tests that are composed solely to assess learning are tragically exceptionally normal. (p. 2)

For example, for this presentation, Dr. Bryan and I constructed the following learning outcomes: Upon completion of attending this session, *Backward Design & Rapid Instructional Design for Asynchronous Project-Based Learning*, practitioners should be able to

- adapt the philosophies of *backward design* and *rapid instructional design* into their e-learning development repertoire.
- use the combined approaches of backward design, rapid instructional design, and project-based learning to create learning units;
- practice S.M.A.R.T. goals when determining scaffolding learner-outcomes;
- define specific learning objectives using Bloom's taxonomy action verbs of the cognitive domain; and,
- correlate seminal theories of Malcolm Knowles's *Andragogy* and John Dewey's *Learning by Doing* with this fusion of project-based, e-learning.

Once the learning outcomes have been identified and constructed, it is time to implement the rapid instructional design method to include activity-centered training, rather than the traditional passive learning model through slides with text, video lectures, and the like. Rapid instructional design's (RID) guiding principle is that people learn far more from active experiences than they do from presentations and materials–no matter how technologically sophisticated. As Meier (2000) says, "You can RID yourself of more useless baggage than you realize and end up with tighter design, happier learners, and a much more satisfying long-range result" (p. 219). The formula for rapid instructional design follows the 30/70 rule: "Devote 30% (or less) of learning time to instructor or media presentations and 70% (or more) to learner practice and integration activities" (Meier, 2000, p. 220).

After the facilitator has presented the materials and engaged in some online discussion, it is time to put the ball in the learner's court. According to Meier (2000), "Learning, after all, is not a spectator sport, but a highly participative one" (p. 221). Good design gets the ball in the learner's court as often and for as long as possible. "Too many teachers focus on the *teaching* and not the *learning*" (Wiggins & McTighe, 2005, p. 15). Rapid instructional design's guiding principle for designers is, "Never do for learners what learners can do for themselves, and for each other" (Meier, 2000, p. 215). It is essential to be mindful of the activities and projects assigned. Activities and assessments must align with the learning outcomes. Wiggins and McTighe (2005) warn us: "the error of activity-

oriented design might be called hands-on without being-minds on" (p. 16), which is why instructional designers need to make sure the learning activities are aligned and germane.

The value of RID's 4-phase learning cycle (Meier, 2000, p. 217) can be found in the following simplistic approaches that emphasize designing for active learning. The *preparation* phase prepares learners for learning. It emphasizes arousing their interest, raising their curiosity, providing the content in the context of real-life scenarios, and discussing the learning objectives and how they will benefit the learners. The *presentation* phase introduces the new knowledge and skills. Here practitioners should show real-world examples, give interactive presentations, and use problem-solving exercises like relevant case studies that involve real people and companies. The *practice* phase integrates the new knowledge or skills by presenting hands-on activities, providing feedback and opportunities for reflection. This step is critical because it allows for learning via trial and error. Providing discussions and constructive feedback will help learners develop mastery. The *performance* phase is where the *rubber meets the road*. It is where learners apply the new knowledge or skills in a real-world setting.

A major principle of andragogy is that adult learners need to learn to benefit themselves in their real lives. Therefore project-based learning is so effective in this construct. Projects can include real-world case studies, designing a website, writing a research paper, then conducting a matching presentation, or any project that provides opportunities for critical thinking, hands-on experience, feedback, and reflection.

Major Themes

Themes that emerge by designing e-learning environments in this construct, so participants can practice and apply their own experiences to projects, lends themselves to the Constructivist learning theory. Coupal (2004) explains, "Teachers who use a constructivist model of learning theory attend to the need to have students interacting in positive ways with others and actively engaging, at their own pace, in the process of knowledge construction" (p. 590).

Further, once an instructional designer has used backward design to determine the learning outcomes, the designer then creates assessments for the aligned and appropriate activities. The designer then continues by delivering instructional materials via rapid instructional design by assigning a project and requesting the learners to create a learning community within the course. (Meier, 2000) explains that there is extensive research indicating that peer-teaching is superior to any other form of instruction. For example, have you realized you learn faster when coworkers show you how to do something? Have you discovered you understand something better when you know you have to teach it? Have you ever led or participated in a workshop where everyone is learning something new, helping each other figure out the steps, and inspiring each other to do more and be better? How about online discussion boards in a course's e-learning management system, when all the participants post their narrated PowerPoints, read each other's posts, and comment? As much as possible, be sure to design learning communities that allow everyone to be both a teacher and a learner.

Discussion

We have found the backward design and understanding by design (UbD) framework to be virtuous in learning design, specifically for project-based learning. Wiggins and McTighe (2012) summarize the UbD model of evaluation as a framework that "reflects a continual improvement approach to student achievement and teacher craft. The results of our designs—student performance—inform needed adjustments in curriculum as well as instruction so that student learning is maximized" (p. 12). In other words, *the proof* of the instruction's efficacy *is in the pudding* of learners' authentic performances.

Lastly, we would be remiss if we did not mention the efficacy of creating learning units using the combined approach of backward design and rapid instructional design. Instructional designers need to develop flexible, open-ended designs. Why? Because the only thing constant is change. This combined approach can make instructional designers' lives easier in our fast-paced, ever-changing world. Creating flexible learning materials to meet changing processes that continually evolve and improve is tantamount to easing development time, reducing learners' training time, and facilitating a focused level of learner involvement for more profound and better learning.

Discussion questions to consider include
1. How would you implement the backward design and rapid instructional design philosophies and frameworks into your development?
2. What would be the most flexible method to create instructional materials that you know must be constantly updated?
3. How would you go about facilitating peer-to-peer learning in an asynchronous, e-learning environment?

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Rethinking Adult Learning for Social Justice Reform

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Abstract: The last 18 months brought increased civil unrest related to situations of social injustice practices, and organizations continue to incorporate ways to create cultures of social justice. A one-time training program does not suffice to understand social justice, equity, diversity, and inclusion. This paper provides ways that organizations can build on the critical theory of adult learning to create a culture that invites reflective practice and dialogue. Adult and community leaders can have those important conversations to create ways to continuously improve their systems and practices and move to a more socially just environment.

As the recent civil unrest continues to grow, organizations seek learning opportunities for their employees to understand better social justice, equity, diversity, and inclusion. However, a number of programs that aim to educate adults seem to be one-dimensional and pedagogical. They do not appeal to the adult learning assumptions. They may consist of an expert speaking for a couple of hours, summarizing marginalized populations' historical injustices, then sending everyone home to magically adopt a new way of knowing without really understanding. A fundamental misunderstanding of adult learning theory and the poor design of ineffective adult learning programs are some of the most significant issues preventing social justice reform from occurring.

It is thought that educators have a grasp of adult learning theory. They have designed adult learning programs for years, always seeking to create transformative learning experiences for their participants. Some are very successful, and some are not successful. Change can be difficult, and there can be resistance to change. It is the unknown. However, change can happen, and it must happen. This paper will build on the foundation of critical theory of adult learning and its importance to improving social justice reform. Ideas of ways to invite activities in the workplace's adult learning classroom are discussed, including reflective practice, dialogue, and experiential learning. Using Drago-Severson's framework gives meaning to understanding social justice leadership and how to move toward a self-transforming leader, as well as fostering a culture of equity within the organization.

This vital kind of engagement calls on internal capacities for seeing, being, and connecting with and for one another and for taking a differentiated approach to reflection, transformation, and communication that can help us better meet each other where we are as we strive for change and growth. (Drago-Severson, 2017, p. 459)

The purpose of this paper is to bring attention to the difficulties that organizations experience when trying to understand social justice, as well as provide ways to introduce safe ways of dialogue.

Background

Adult learning is unique in that the learner's education and experience are essential in applying new learning, making the process individualized and specific to the learner's needs. Adult learning centers on the idea that adults desire to learn about things that are relevant to their lives, and because of this, the motivation for learning is intrinsic. Motivation is an integral piece of adult learning, and the "sum of adults' knowledge contributes to a higher regard for learning that is useful, relevant, and interesting" (Rocco et al., 2021, p. 3293). Many theories of adult learning have emerged over the years. Experiential and transformative learning are examples of theories that challenge adult learners to adopt a growth mindset and challenge the status quo. Experiential learning is learning through abstract concepts and concrete experience while also reflecting on the action and applying theory in practice. It involves a continuous cycle of learning, doing, and reflecting. Experiential learning is most associated with David Kolb and is often connected to classrooms and business settings. Utilizing experiential learning in business assists in innovation and thought leadership. Kolb was also known for his contribution to organizational behavior (infed.org, 2021). Transformative learning describes adult learners who possess an attitude that is both critical, as well as self-reflective when considering their own personal responsibility and action (Mezirow,1978). Transformative learning encompasses a perspective shift that expands an individual's worldview and analysis of old and new thinking. This type of learning defines how an individual can seek lasting change due to the perspective shift and is the foundation for authentically creating relevant and applicable experiences. Furthermore, transformative learning encompasses critical self-reflection and rational discourse that "can lead to a transformation of one's personal agency as well as deepen one's sense of social responsibility toward and with others" (Brown, 2006, p. 706). Of particular interest is the emergence of workplace learning within adult and community education and how professionals aim to seek higher levels of performance and leadership.

Senge (1994) discusses five traits of learning organizations: systems thinking, personal mastery, mental models, shared vision, and team learning. Within these five traits are various practices that enable individuals and organizations to move closer to embodying an organizational learning culture (Garvin, 1993). Reflective practice is an ongoing process characterized by an individual reflecting on experiences and using that knowledge to grow and develop. Reflective practice is essential to build on strengths and make plans for areas of growth. Organizations can experiment with various ways to reflect and ask questions of themselves. Practicing these can create a strong self-awareness as well as fuel creativity. These activities of reflection assist individuals in gaining an understanding of their own assumptions, as well as their personal values. With this knowledge, they can be a catalyst of change in moving organizations forward.

When considering adult learning theories and examining them through the lens of social justice, it is crucial to determine if adult learners consider their mental models and reshape and revise, as necessary. Many adult learning theories provide a context, beginning with Freire's (1973) work, which encouraged moving from personal awareness to social action. Moreover, Freire insisted on an understanding of systems of oppression and critical social consciousness. Adult education for social change is "explicitly situated in a long human rights struggle for democratic social change" (Rocco et al., 2021, p. 12941).

Critical race theory is a movement of civil rights scholars and activists in the United States. They seek to critically examine the societal structure and the law as it intersects with issues of race (Ansell, 2008). Although there are disputes about the definition of critical race theory, it remains a trend for understanding and implementation in adult education. Brookfield (2005) proposes "a critical theory of adult learning to suggest ways that adult education can contribute to building a society organized according to democratic values of fairness, justice, and compassion" (p. 7). Fostering adult learning with a critical lens is integral in these unprecedented times: Times that are brimming with tension and divide. A critical lens is needed for critical change.

Social justice can be defined as both a process and a goal. "The goal of social justice is full and equal participation of all groups in a society that is mutually shaped to meet their needs" (Bell, 2013, p. 21). Social justice is the umbrella that encompasses equity and diversity and "includes a vision of society in which the distribution of resources is equitable, and all members are psychologically and physically safe and secure" (Bell, 2013, p. 21). Although social justice, equity, and diversity issues are closely related, they are not interchangeable. As Bogotch (2002) concluded, "all social justice/educational reform efforts must be deliberately and continuously reinvented and critiqued" and "social justice is for today, not for tomorrow" (p. 151). Adult learning programs should be approached in the same manner.

Approach

Organizations can create and foster a safe culture of inviting honest dialog between employees and leaders. According to Taylor (2020), the Society of Human Resource Management's (SHRM) CEO, by preparing thoughtful conversations that are directed, learning can occur, and changes can be implemented into the workplace. Leaders can cultivate an environment that fosters integrity, inclusion, and the keen desire to understand one another. Facilitating conversations can be a safe and respectful way of beginning a discussion that might seem initially difficult. These difficult conversations are important before change can occur. Providing employees with an opportunity to reflect on experiences and how they have tried to make sense of them is another way. Senge (1994) discusses the systems of the workplace. Organizations can examine the systems to ensure they encourage equity for all without barriers. Systems include the hiring process, orientations, training, and development, as well as policies and practices. After the honest dialog, leaders, and managers, and employees can create an action plan and leave these discussions armed with steps they can take in order to steer the organization forward.

Discussion

As organizations continue to move forward and strive to create and foster a culture that encourages open and, at times, difficult conversations, they can revisit the adult learning theories and use these as a strong foundation for their preparation. If systems and practices relating to social justice, equity, and inclusion are to be improved, it is important to encourage and continue to have these conversations. As adult and community education leaders face the challenges of deepening the field to align with the times, new possibilities are born. As dynamic as the field is, its future is positioned to empower the next generation of adult learners in diverse industries within emerging communities.

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Elements of Effective Pedagogy for Marginalized Populations

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Abstract: This is an international literature review of seven studies in which marginalized adults and teens were taught. The following 10 elements of effective pedagogy (EEP) emerged: unconditional positive regard, cultural relevance, age and life stage appropriateness, learner prior knowledge recognition, teaching scaffolded onto learner experiences, student empowerment, teacher training, teacher mentoring and/or peer networking, teacher self-reflection, and partnerships between sponsoring organizations. The degree to which each study identified, applied, and/or succeeded at the EEPs for marginalized populations is outlined and summarized.

Keywords: marginalized, pedagogy, international, teens, adults

United Nations Sustainable Development "Goal 4: Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all." (United Nations Department of Economic and Social Affairs, Sustainable Development, 2015) relates to this comparison paper. This paper is evaluative (Phillips, 2014, p. 104) with a perspective that combines human capital theory with anthropology.

Chapter 34 of *Global Issues and Adult Education* identifies challenges of educating Argentinian adults and youth whose basic education was interrupted by early entry into the workforce (Lorenzatti, 2006). Chapter 13 of the same text identifies herd boys in Lesotho with a similar situation, who present themselves for education unreliably and sometimes late in life because of starting work as young children (Mohasi, 2006). I have identified both populations as marginalized because the educational systems in their countries are set up for younger students, reliably present. These students present themselves for education less reliably and at higher ages, which interferes with their literacy.

The first study included is a Baton Rouge, Louisiana case study of a burgeoning adult reader, marginalized by his race and lack of print literacy, who learned to read in an adult literacy program (Saal, 2014). The second study describes the work of volunteer and paid tutors involved in refugee education in the United States (Perry, 2012). The third study analyzes a Brazilian partnership between universities and K-12 schools for teacher education (Manrique, 2017). The fourth study highlights seventeen pre-service teachers in a United States service-learning program to help them develop culturally-relevant pedagogy (Christ, 2018). The final study is an experiment in the United States with introducing a culturally-relevant graphic novel alongside a required canonical text in a multiracial, multi-ethnic, low-income 10th-grade language arts classroom (Dallacqua, 2020). Since the student populations in this limited literature review live in or come from different countries, this search is international in scope.

This comparison paper seeks to answer the following question: What elements of effective pedagogy are included in these two chapters and five studies in which marginalized populations are taught? The two book chapters and five studies chosen for comparison each have identified, applied, and/or succeeded at one or more of 10 elements of effective pedagogy (EEP) for marginalized populations. The elements comprise 1. unconditional positive regard; 2. cultural relevance; 3. age and life stage appropriateness; 4. learner prior knowledge recognition; 5. teaching scaffolded onto learner experiences; 6. student empowerment; 7. teacher training; 8. teacher mentoring and/or peer networking; 9. teacher self-reflection; and 10. partnerships between sponsoring organizations. These elements emerged as the studies were summarized, and though far from comprehensive, they represent a starting place for educating marginalized populations.

Background

This is a literature review of seven texts describing educational practices employed with a variety of populations, marginalized in their own societies by different factors. In the process of the review, 10 elements of effective pedagogy emerged, which were identified, applied, or successful to varying degrees.

A Literacy Lesson from an Adult Burgeoning Reader

Saal (2014) and Dowell used a case study to evaluate the experiences of Charles, a Black male adult learner in Baton Rouge, Louisiana, who was unable to read and write until entering an adult literacy program in middle age. I identify Charles as marginalized due to his race and inability to read or write. Though he had these difficulties, he had coped in his adult life by using his considerable verbal and auditory communication skills (Saal, 2014, p. 139). Because he was able to communicate, the authors refused to refer to him as *illiterate* and preferred *burgeoning* as a more accurate description of his growth status throughout his participation in the program (Saal, 2014, p. 141).

Charles' tutor was a graduate student, mentored by a professor, and enrolled as a tutor in an adult literacy program. Charles' tutoring took place at a local public library, and he was interviewed in a university classroom of pre-service teachers, with the interview videotaped and published on YouTube (Saal, 2014, p. 138). These multiple entities formed a sort of partnership that benefitted Charles and all the other people involved. When Charles addressed a group of pre-service teachers, he emphasized the necessity of positively regarding their future students, so the students could develop positive self-regard (Saal, 2014, p. 142).

Charles successfully raised his reading level from first grade to fourth-grade proficiency during his first year in the program (Saal, 2014, pp. 139-140). Some factors that contributed to his success included his high motivation to achieve self-identified goals and the tailoring of his program to his particular needs (Saal, 2014, p. 139).

One of the findings from this study is "that teachers should offer multiple opportunities for applying students' prior knowledge from authentic situations and all language skills to foster print skill development" (Saal, 2014, p. 142). Teachers in this study identified, applied, and were successful at all except three of the EEPs. EEPs 2 (cultural relevance) and 9 (teacher self-reflection) were not

utilized. Although EEP 6 (student empowerment) was not directly identified, it was applied and successful in Charles' address to future teachers.

Teaching Refugees English as a Second Language

Perry and Hart (2012) highlight teacher preparation for adult refugee learners (p. 110-122). Their study observed and interviewed 10 English as a second language (ESL) teachers who worked in one of four programs to help refugees transition into the United States. In the sense that sponsoring literacy encompasses recruiting, enabling, teaching, modeling, and regulating (Perry, 2012, pp. 110-111), all four programs sponsored the teachers, and in turn, the teachers sponsored their students. However, teacher qualification and preparation varied from volunteers with no training to professional teachers with ongoing professional development (Perry, 2012, p. 112). Most of the educators, regardless of their level of training, felt unprepared when they began teaching (Perry, 2012, p. 115). The teachers who engaged in self-education were better able to improve their educational practices (Perry, 2012, p. 117). Effective self-education involved looking up teaching materials and methods for teaching literacy in general or to adults, as well as intentional self-reflection on their teaching experiences (Perry, 2012, p. 117).

This study identified more EEPs than it applied successfully. The following EEPs were only identified but not applied: 2 (cultural relevance), 7 (teacher training), 8 (teacher mentoring and/or peer networking), and 10 (partnerships between sponsoring organizations). This is the only one of the studies that identified peer networking as a potentially valuable practice. In this study, most of the teachers identified, applied, and succeeded with EEP 1 (unconditional positive regard), and at least one of the teachers identified, applied, and succeeded with EEP 9 (teacher self-reflection).

University-School Partnerships for Teacher Education

The importance of teacher education is illustrated in Manrique and Tinti's analysis of a Brazilian partnership between elementary schools and universities training future teachers (Manrique, 2017). In the introduction, they state that teaching has traditionally been undervalued by the academic community (p. 94). The loss of prestige that accompanied the choice to teach was a disincentive for the best students to choose this career (p. 94). Therefore, teaching students can be considered a marginalized population within the universities.

Brazilian students have performed below average on the programme for international student assessment (PISA) in all three categories of testing (reading, science, and math) (Wikipedia, 2020). With this in mind, Brazilian public-school children may be considered a marginalized population in the world. An attempt to improve this environment was introduced in 2007 and has since become part of public policy. The program, called Institutional Scholarship for Teaching Initiation Program (PIBID), has been successful in joining practice with theory, and thereby attracting better students into teaching as a profession (Manrique, 2017, p. 95).

For this study, 10 teaching students were selected from mathematics education courses and 10 from physics education courses. Students were expected to spend 20 hours weekly on the project, for which they received their monthly grant payment. The three goals of the project were: help teaching students gain knowledge of the school, conduct intervention, and evaluate the project (Manrique, 2017, p. 98). In learning about the schools, students carried out observations and reported "not only

on socio-politico-economic and cultural characteristics of the school's students, teaching staff, and region but also the characteristics of the school community." (Manrique, 2017, p. 99).
Based upon their discoveries of the school environment, students then devised interventions to the problems observed. Student teachers implemented their interventions under supervision of a classroom teacher and in consultation with other program members (Manrique, 2017, pp. 102-103). Evaluation was accomplished through surveys, interviews, observations, and discussions, then condensed into periodic reports for the granting agency (Manrique, 2017, p. 103).

Participants in this study identified, applied, and succeeded at EEPs 2 (cultural relevance), 3 (age and life stage appropriateness), 7 (teacher training), 8 (teacher mentoring and/or peer networking), and 10 (partnerships between sponsoring organizations).

Searching for Mirrors

Christ and Sharma (2018) studied seventeen White pre-service teachers (14 female and 3 male) who participated in a service-learning program in the United States to help teachers develop more culturally-relevant pedagogy (Christ, 2018, p. 55). They engaged with Black and Latinx students in an afterschool learning program at an urban community center serving 28 children in grades K-8. They note that students are more likely to respond deeply to reading *mirrors*, or texts that reflect their identities and circumstances, than to *windows*, or texts that allow them to look into another culture.

The study identified four challenges to culturally-relevant pedagogy and three successes. Teachers' challenges included: resistance, superficial understanding of student culture, insufficient knowledge of student cultural identity, and little student opportunity to develop critical consciousness. Successes included teachers becoming more knowledgeable of student cultural identity, teacher evaluation of multiple dimensions of texts, including characters, setting, and plot, and combining culturally relevant texts with culturally relevant pedagogy (Christ, 2018, p. 55).

This study identified, applied, and succeeded with the following EEPs: 1 (unconditional positive regard), 2 (cultural relevance), 7 (teacher training), 9 (teacher self-reflection), and 10 (partnerships between sponsoring organizations). Though the need for EEP 6 (student empowerment) was identified, it was not applied.

Complicating a Canonical Text

Dallacqua and Sheahan (2020) describe an alternate approach to secondary language arts teaching for urban youth in the United States. They developed a plan for students in a "diverse, high-poverty urban setting" (p. 67) that legitimizes students' lived experiences by placing a canonical text alongside a work that is more culturally relevant to the students and invites them to think critically about both. The works employed were *Hamlet* by William Shakespeare (1994) and the graphic novel *Yummy: The Last Days of a Southside Shorty* by G. Neri (2010). The graphic novel is based on the real story of Robert "Yummy" Sandefer, who appeared on the cover of Time magazine after accidentally shooting and killing a girl in his neighborhood. It chronicles his life, including his gang membership, before the shooting and his eventual murder (Dallacqua, 2020, p. 71). This is an attempt to place a *mirror* next to a *window*, as defined by Christ and Sharma (2018). The method has been effective in changing student attitudes toward language arts (Dallacqua, 2020, p. 67).

This study was conducted by two people working together. Ashley was a White female former teacher who was an outsider in the community and became a participant observer through her interactions as co-planner and co-teacher. By contrast, Annmarie was an insider in the school, White, Hispanic, and female, who was a working teacher there (Dallacqua, 2020, pp. 68-69). Data for the study included field notes and reflective notes from researchers, in combination with multimodal projects created by the students and small-group student interviews at the end of the project (Dallacqua, 2020, p. 71).

This study identified, applied, and succeeded in EEPs 1 (unconditional positive regard), 2 (cultural relevance), 3 (age and life stage appropriateness), 4 (learner prior knowledge recognition), 5 (teaching scaffolded onto learner experiences), 6 (student empowerment), 8 (teacher mentoring and/or peer networking), and 10 (partnerships between sponsoring organizations).

Research Design or Approach

This paper compares seven texts according to their identification, application, and success using elements of effective pedagogy for marginalized students. According to Phillips and Schweisfurth's (2014) framework for comparative educational analyses, this comparison sits in Level 2 of geographic and location levels since it is a comparison of approaches in different countries and for people from different countries. Though four of my five studies evaluate programs in the United States, one of them evaluates refugee education, and one discusses the education of high school students in a school where less than half the students are native English speakers. Since I have made a value judgement about who is marginalized for this purpose, I affirm that the categorization is my own, subject to my own opinions.

Best Practices

The 10 elements of effective pedagogy promoted in this comparison were not identified upfront. Instead, they emerged as each study was summarized. All of them were at least identified in two or more of the studies. Because peer networking only appeared in one study but was an innovative idea, it was combined with mentoring and included in the comparison.

Discussion

Though these EEPs emerged from this research, I believe they are far from comprehensive. The scope of this paper was not extensive enough to incorporate more studies, and if it had, more elements of effective pedagogy for marginalized populations would likely have emerged. Nevertheless, for the scope prescribed, these 10 elements represent a starting place for educating marginalized populations.

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Why Didn't I Think of That? Discussing Informal Learning Among Faculty Colleagues in Social Settings

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Abstract: Our personal experiences of informal and incidental learning, particularly those related to interdisciplinary and inclusive teaching during the pandemic, have had a major impact on our ways of thinking, feeling, being, and acting as educators. Conceptual articles, model development, and empirical studies of informal and incidental learning in the workplace tend to focus on the workplace itself. Very little is known about informal and incidental learning that occurs among work colleagues outside of the workplace in social situations. How faculty are informally and incidentally learning from each other during social activities in ways that impact interdisciplinary and inclusive teaching and learning is at best only partially understood. We seek to better understand this phenomenon.

Keywords: informal and incidental learning, inclusive pedagogy, socializing with colleagues

Some of our most productive conversations and innovative projects related to inclusive and interdisciplinary teaching and learning have come from informal and incidental learning we've experienced during social interactions with people spanning our professional and social networks. We are both members of an interdisciplinary *standing happy hour committee* that meets irregularly after various work-related events and has for several years. During the pandemic, we have met more regularly over Zoom on Friday afternoons for wide-ranging conversations over drinks about interdisciplinary and inclusive teaching and student learning and success. We are also part of a trivia group of fellow (primarily STEM) faculty that frequently discusses similar topics. Interestingly, we found that as we moved into Zoom trivia during the pandemic, we needed to open the room half an hour early so that we had time and space to discuss changes we were making to our courses (in terms of both content and delivery); which is the epitome of the kind of informal and incidental learning we are talking about and further drives home the need for more formalized study of this phenomenon. Finally, Liz has led and Adrienne has participated in a new discussion group/book club composed of faculty from across the United States that meets monthly over Zoom to discuss various books, podcasts, and other resources that promote anti-racist and inclusive teaching.

We've learned a great deal (informally and incidentally) and have found much value in participating in these and other social activities with work colleagues. This is particularly true as the pandemic has disrupted and reordered how we are approaching our teaching in response to the health, economic, technological, and social justice crises of the past year. Conversations with other educators resulted in sharing resources that enhance inclusive pedagogy, such as: spotlighting

scientists of color and LGBTQ+ scientists, assignments to provoke metacognition in students and increase their sense of belonging, use of more inclusive language when teaching about human reproduction and inheritance, land acknowledgements, and teaching students about alternative ways of knowing science beyond and in addition to the scientific method, for example.

As a result of these experiences, we became curious about and have begun inquiring into the experiences of other faculty colleagues that have engaged in informal and incidental learning about interdisciplinary and inclusive pedagogy and practice during and as a response to the pandemic and its attendant and related crises. We found that there is a gap in the literature on this topic. There are several reasons for this gap. First, while there is a sizable body of literature on informal and incidental learning in the workplace, there is little to no research on informal and incidental learning among colleagues outside of the workplace. Second, informal and incidental learning "is challenging to study because it is neither highly conscious nor easily observable or accessible at the point of learning" (Marsick et al., 2017, p. 1). Finally, the lack of research on this specific topic has been impacted by the recent and still evolving nature of the disruptions caused by the pandemic and its impact on informal and incidental learning in and out of the workplace. The pandemic-related proliferation of virtual conferences, book groups, and other formal and informal gatherings that has facilitated conversations and information exchanges amongst people from varied backgrounds, countries, and life experiences and these new ways of socializing with colleagues has and will continue to result in significant informal and incidental learning about teaching and inclusive pedagogy. However, the experiences of people involved in this kind of learning and the impact of this learning has not yet been well-studied, documented, described, or disseminated.

The purpose of this paper is to illustrate our experiences with informal and incidental learning that have taken place during the pandemic and to extend an invitation to others to share their experiences. The paper begins by situating our line of inquiry into the adult learning theories of experiential learning, informal and incidental learning, and inclusive pedagogy. This is followed by an introduction to the critical incident technique and how we are using this method to conduct our inquiries. Finally, a preliminary discussion of our own critical learning experiences is presented.

Background

Our inquiry into the experiences of informal and incidental learning of colleagues in social situations is situated within the adult learning theories of experiential learning, informal and incidental learning and is deeply connected to inclusive pedagogy and practice.

Experiential learning is one of the essential theories in adult education. Kolb and Kolb's (2011) work on experiential learning theory extracts and combines principles from Dewey, Lewin, Piaget, James, Jung, Brunner, Rogers, and others in providing a working theoretical model of the process of experiential learning. This process involves cycles of action and reflection in concrete and abstract domains as the foundation of educative experiences (Dewey, 1938/2015; Kolb & Kolb, 2011). Learning through experience and generating knowledge is "a process, not a product" (Brunner, 1966, p. 72). Education, therefore, "must be conceived as a continuing reconstruction of experience . . . the process and goal of education are one and the same thing.' (Dewey, 1897, p. 78). According to Lindeman (1926/2013), "Education is the process and experience is the means for achieving

evolutionary intelligence. The end is life transfused with meaning" (p. 26). As Dewey (1897) says, "education is life" (p. 77). Stated another way, life is a learning process and learning is a life process, and both occur within and outside of formal learning situations.

One of the ways we continue to learn throughout life is through our informal experiences and incidental exchanges of knowledge. Informal and incidental learning (IIL) is differentiated from other types of learning by a number of factors and characteristics (Beyerlein et al, 2018); Eraut, 2004; Marisk et al., 2009; Marsick & Volpe, 1999; Marsick & Watkins, 2001; Marsick & Watkins, 2015; Marsick et al., 2017; McGivney, 2006; Russ-Eft et al., 2014). While informal, incidental, and tacit learning share many similarities, there are differences between them (Eraut, 2004; Marsick, et al, 2017). For example, informal learning may be planned but incidental and tacit learning are not. Informal and incidental learning can be recognized as having taken place, whereas tacit learning often does not rise to the level of consciousness and is more difficult to recognize and articulate (Beyerlein, et al, 2018; Eraut, 2004; Marsick, et al, 2017). However, these three types of learning have more similarities than differences.

For example, all three forms take place in a wide variety of settings, essentially wherever we are, and are a product of daily life experiences, rather than taking place in formal classrooms or conference rooms. The content and subjects of IIL are spontaneous and unstructured. There is no curriculum or set plan for teaching and learning. IIL is self-directed and contextual and is based on the needs and/or interests of the learner. It involves asking questions, observing, reflecting, and acting on new information. It expands one's perspectives and encourages new ways of thinking, feeling, and acting. Informal and incidental learning play an important role in how individuals, groups and systems experience and respond to change. Indeed, IIL is often a catalyst for change at many levels as it happens at home, at work, and in any number of third places (Beyerlein, et al, 2018); Eraut, 2004; Marisk et al., 2009; Marsick & Volpe, 1999; Marsick & Watkins, 2001; Marsick & Watkins, 2015; Marsick et al., 2017; McGivney, 2006; Oldenburg, 1998; Russ-Eft et al., 2014).

Informal and incidental learning has been used to study learning that takes place among peers and colleagues at the individual, group, organization, and systems levels in a wide variety of workplaces including corporations, higher education, the military, and small businesses (Marisk et al., 2009; Marsick & Watkins, 2001; Marsick & Watkins, 2015; Marsick et al., 2017; Russ-Eft et al., 2014). As a result of this body of research, we know that most of what we learn about how to do our jobs happens informally and incidentally. While IIL has been widely studied among colleagues in the workplace, there is a dearth of information on how colleagues engaging in interpersonal interactions in social situations also learn from one another and of the significant and meaningful change that can occur because of this learning.

Inclusive pedagogy refers to teaching the entire student versus just teaching content. It requires enhancing one's self-awareness, resulting in greater empathy that is used to develop a trusting classroom climate that utilizes varied pedagogy as well as campus resources (Dewsbury 2020). Because of the pandemic, many professional gatherings including conferences, meetings, book groups, and even social events, shifted online. This switch to a virtual format enhanced the accessibility of these events and facilitated connections among people of varied backgrounds from

across the globe. Effective inclusive pedagogy requires self-awareness and empathy and can help lead to social equity within and outside of the classroom (Dewey, 1938/2015; Dobie 2007). Having conservations and developing relationships with people from diverse backgrounds with varied life experiences, aided by virtual gatherings and events, can help educators expand their worldview and nurture inclusive teaching practices.

Research Approach

The critical incident technique (CIT) is a qualitative research methodology that investigates the experiences and outcomes of events, incidents, and situations that are significant, meaningful, and result in new perspectives, worldviews, and actions for the participants (Butterfield et al., 2005; Creswell, 1998; Mason, 2017); Serrat, 2017). The CIT has five primary steps: framing the inquiry, planning the study, collecting the data, analyzing the data, and interpreting and reporting the results (Anderson & Wilson, 1997; Butterfield et al, 2005; Flanagan, 1954; Krippendorf, 2013; Serrat, 2017). The CIT has been used in a variety of research situations since its introduction by Flanagan in his seminal 1954 article and can be implemented as a method to study the qualities, characteristics, and experiences of informal and incidental learning, among many other applications (Butterfield et al, 2005; Serrat, 2017).

Discussion

We are using the CIT to inquire into critical incidents stemming from participants' experiences of informal and incidental learning that occurs while socializing with their social/professional colleagues. We are particularly interested in critical incidents that change the participants' understanding of and approaches to inclusive teaching and learning during and in response to the pandemic. We hope to explore why specific experiences became critical incidents and the impact those incidents had on participants' inclusive teaching philosophy, pedagogy, and practice. We will use group and individual interviews to investigate how these critical incidents affect participants' "knowledge, competence, relationships, beliefs, emotions . . . and behaviors" (Serrat, 2017, p.1078).

We have begun exploring our own critical experiences of how informal and incidental learning from our colleagues in social situations during the pandemic has helped us to create more inclusive teaching and learning in our classes. Incidental and informal learning is often depicted as a cycle or pattern, (Marsik et al, 2017).

This pattern was certainly evident in our most recent informal and incidental learning experiences. The pandemic and the need to move all courses and classes online triggered an immediate need for learning (which happened both formally, informally, and incidentally) about how to use various teaching technologies, best practices for online learning, and adjustments to pedagogy and course content, etc. The pandemic also led to moving our social activities (happy hour, trivia, etc.) to Zoom, which led to more regular participation and more open conversation, especially among participants from different geographic regions. As we met over Zoom, we worked collectively to reframe our new teaching and learning environments and approaches. For example, we began to discuss and explore new alternatives to assignments, classes, labs, courses, and eventually, our overall approaches to teaching and learning.

This led to new learning, new knowledge acquisition, and to incorporating both technical and adaptive changes to our practice and our pedagogy (Heifetz & Linksky, 2017). While the pandemic was the initial trigger, its resultant political, economic, and social crises created a series of new triggers. These crises required new and ongoing reframing, new and increasingly deeper learning, and the continual implementation and ongoing assessment of various alternative strategies and techniques. Emerging from all of this was an adaptive change in mindset and approach that included a renewed and strengthened focus on creating more inclusive spaces and content in our teaching.

Conclusion

This is still very much an emergent and ongoing process and while we can begin to assess and describe the lessons we have learned and how this learning has begun to reframe our pedagogy and practice, we are nowhere near done. We know from personal experience that informal and incidental learning of significance occurs in social situations involving work-related colleagues. We know that such learning can be and has been incorporated into our everyday teaching lives. We hope to continue to explore these critical incidents of informal and incidental learning amongst ourselves, our colleagues, and others so that we can better understand this phenomenon.

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Discovering Unknown Reflection: The Relationship Between Online Learning and Smartphone Addiction

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Abstract: COVID-19 has been spreading globally and affected every domain of our life. During this time, most universities have shifted to online instruction mode by using online conference platforms. College students prefer to use smartphones to take online classes, increasing their smartphone use time. The longer smartphone use time may have a positive correlation with the hedonic usage of the smartphone. Moreover, the hedonic usage of the smartphone has a positive relationship with smartphone addiction. This study will use the stimulus-organism-response model to investigate the relationship between online learning and smartphone addiction. This study will help educators or college administrators resolve smartphone addiction and design better smartphone usage policies in class.

Keywords: online learning, hedonic motivation, smartphone addiction, stimulus-organism-response model

The coronavirus (COVID-19) has been spreading globally and causing an overwhelming effect on every domain of life due to the physical restriction and quarantine policies. Although the quarantine policy is an essential preventative measure against the epidemic, it may cause social isolation and other side effects (Choi & Chiu, 2021). During the COVID-19 pandemic, over 177 million students in 29 countries have been unable to attend school physically until April 2021 (UNICEF, 2021). Many daily activities, such as work, education, and healthcare, moved from public spaces into homes because of the quarantine policy and physical restriction, increasing the use of technology and the Internet (King et al., 2020). Moreover, this pandemic has prompted educational institutions worldwide to pursue innovative techniques in a relatively short time. During this time, most universities have shifted to online instruction mode using Zoom, Blackboard, or other online platforms. According to Muthuprasad et al. (2021), most university students preferred to use smartphones for online learning. Therefore, we have reason to infer that during COVID-19, students spend more time on their smartphones due to online classes. Moreover, Randjelovic et al. (2020) demonstrated that hedonic motivation was associated positively with smartphone addiction (SA) by increasing the time spent on entertainment and communication. Notably, specific types of smartphones used for various activities/goals may have a distinct unique effect on SA. For instance, excessively using smartphones for online gaming or social interactions might contribute to SA (Bae, 2017).

In this study, we will employ the stimulus-organism-response model as a theoretical lens to understand the formation of motives of individuals and the relationship to SA. In this study, the stimulus is the longer smartphone use time, the organism component is the hedonic motivation, and the response is problematic smartphone use. Many previous studies investigated the consequences

and risk factors of SA, while few studies explored the relationship between online learning and SA. In the current contribution, first, we will focus on whether online learning will increase the smartphone use time. Then we will examine whether the longer smartphone use time will lead to hedonic use and result in SA.

Literature Review

In this information age, smartphones have become indispensable tools for daily life, and they have become the most popular way to access the internet (Hong et al., 2012). Moreover, various applications on mobile phones extend their capability of mobile phones beyond just giving calls or sending text messages. These applications on the mobile phone accomplish various communication tasks and satisfy the users' entertainment needs (Kuznekoff et al., 2015). While smartphones improve people's lives and enrich various education platforms and entertainment, they also introduce a slew of problems. Mobile phone addiction is described as compulsive and uncontrolled use of the mobile phone (Griffiths, 2017), and it also has been given different names such as "problematic mobile phone usage," "habitual mobile phone usage," and "compulsive mobile phone usage" (Kim & Byrne, 2011). With the development of smartphones, the expression "smartphone addiction" is now more frequently used than "mobile phone addiction" (Gökçearslan et al., 2016). Smartphone addiction belongs to a kind of behavioral addiction, and it comprises four factors: tolerance, withdrawal, compulsive symptoms, and functional impairment (Lin et al., 2014). These factors are variants on aspects of Internet addiction because a main characteristic of the smartphone is the use of Internet-based applications, and the smartphone is a portable and convenient device to access high-speed Internet without broadband (Hong et al., 2012).

A categorization of smartphone usage is required to test the relationship between the type of smartphone usage and smartphone addictive behavior. According to Atkin (1973), the aim of consumers' information-seeking process can be divided into two categories: utilitarian purpose and hedonic purpose. The utilitarian purpose is achieved when a person views message content as a method of addressing his or her practical issues. While hedonic purpose means people expose themselves to massive media materials for pleasure. Kim and Hwang (2006) conceptualized two types of tendencies of mobile users' application use: utilitarian tendency and hedonic tendency. The utilitarian tendency on mobile application stands for the preference of mobile uses for services that are more functional and economical, such as mobile banking, mobile learning, and news. Hedonic tendency refers to the preference of mobile users to use mobile services which provide fun and enjoyable experiences as well as emotional or psychological values such as mobile chatting, mobile games, and entertainment videos. Based on these two smartphone usage tendencies, we divided different types of smartphone usage into two categories. One is hedonic usage, which includes playing games, social network service (SNS), and entertainment (music/videos); the other is utilitarian usage that includes using one's phone for study, information search, voice call, text message, and other services (i.e., shopping, managing schedule, transportation, mobile bank). Previous studies showed that pleasurable and enjoyable experiences increase the chance to develop addictive behaviors (Chou & Hisao, 2000; LaRose & Eastin, 2004). Particularly, some preceding studies focused on the relationship between smartphone gaming and social media usage and smartphone addiction. For example, Hong et al. (2021) concluded that if people use smartphones for

SNS and music or videos, the risk of getting addicted will be high, whereas using smartphones for study purposes has a negative significant effect on smartphone addiction.

During the period of COVID-19, over 177 million students in 29 countries have been unable to attend school physically until April 2021 (UNICEF, 2021). This pandemic affected every domain of our daily life. Many daily activities, such as work, education, and healthcare, moved from public space into homes because of the quarantine policy and physical restriction, increasing the use of technology and the Internet (King et al., 2020). During this time, most universities have shifted to online instruction mode by using Zoom, Blackboard, or other online conferencing platforms. According to Muthuprasad et al. (2021), most university students preferred to use smartphones for online learning. Therefore, we have reason to infer that during COVID-19, students spend more time on their smartphone due to online classes.

The stimulus-organism-response model is widely used in social sciences research, and it posits that environmental stimuli lead to an individual's predispositions, motives, or attitudes, which in turn evoke responses (Jacoby, 2002). This model focuses on the responses when the organism and the response are exposed to certain environmental stimuli. The stimulus refers to the environment encountered by an individual at a particular time. Then, the organism represents motives or processes that intervene between the stimuli and response. We employ the stimulus-organism-response model as a theoretical lens to understand the formation of motives of individuals and the relationship to SA. In this study, the stimulus is smartphone use time, the organism component is the hedonic motivation, and the response is problematic smartphone use (see Figure 1). Therefore, we hypothesize:

- H1: Online learning will increase the smartphone time use.
- H2: There is a positive relationship between smartphone use time and hedonic motivation.
- H3: There is a positive relationship between smartphone use time and SA.
- H4: There is a positive relationship between hedonic motivation and SA

Figure 1. *Stimulus-Organism-Response Model in This Study*
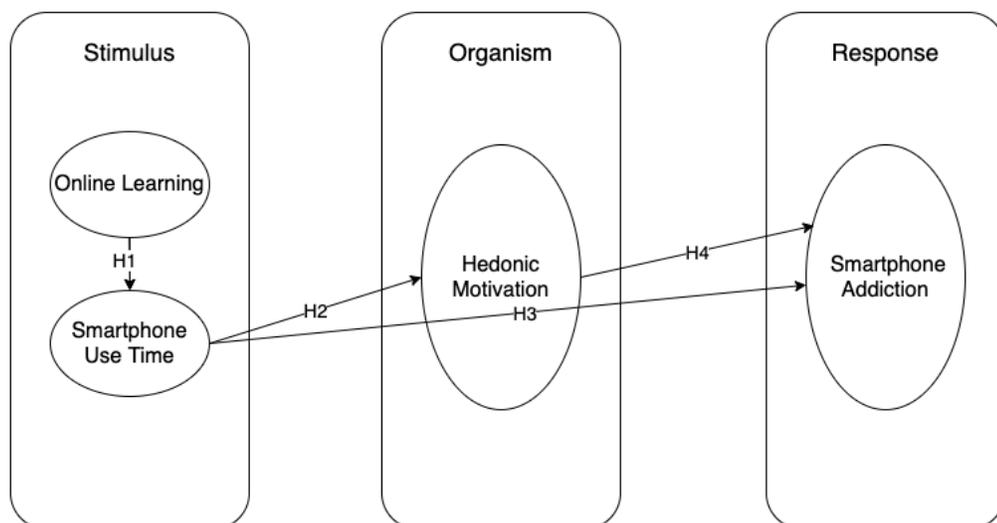
Research Design

Participants in this study are college students in the United States, and the target of this study is to get 300 samples by using stratified and cluster sampling methods. We will make sure to include a close number of male and female participants. Respondents will be recruited from an Internet survey panel (Qualtrics) based on voluntary participation. They will be invited to participate in this study via an email, which includes participants' rights, the general information of the survey, the time it will take to complete, and a link to the online survey system of Qualtrics. Before completing the questionnaire, participants will receive an information text including a rough overview of the aim and structure of the upcoming questionnaire. The time needed to answer survey questions will be limited to approximately 20 minutes, and participants can stop and come back and finish the survey at any time. In addition, we will have pilot tests with 10 participants to examine the clarity of the questionnaire, and we will collect their feedbacks and mark those that they do not fully understand or are not clear enough. This study will focus on variables: hedonic usage of smartphones and smartphone use time. IBM SPSS 25.0 will be used to analyze data. Descriptive statistics (e.g., mean, standard deviation, frequency) will be used to describe the demographics of the participants.

Discussion

This study aims to understand smartphone addiction among adolescents comprehensively and generate a more sophisticated explanation of the factors that link smartphone addiction to college students. The benefits for the general population are listed as follows: educators can utilize the findings to better understand why students get into addiction and make corresponding advice to help resolve the smartphone addiction issues. Policymakers from school or society can refer to the findings and design better smartphone usage policies in school to help students prevent the PSU at the early stage.

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Through the Eyes of Experts: An Investigation Into Living a Profound Life

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Abstract: Life in a fast-paced world with overflowing schedules, high-speed internet, and *fast is good* mentality creates stress, disconnection, mindless behavior, and shallow living. The purpose of this empirical qualitative study is to better understand perceptions, embodiments, identities, and practices of living profoundly using a modified Delphi study. Initial findings from round 1link participant narratives to elements identified in the profound living conceptual model that contain wisdom, eudaimonia, and narrative. Curiosity and emotional intelligence surfaced as potential additional elements of profound living. Understanding and applying the profound living concept leads to the betterment of humanity, living in the present moment, and living a deeply meaningful life.

Keywords: profundity, profound living, eudaimonia, wisdom, narrative

Compared to research found on profundity and profound learning, the profound living research is limited. Similar concepts like flourishing, flow, transformative, and the *good life* are well known in areas such as positive psychology by theorists such as Albert Bandura and virtues identified by Aristotle. We believe profound living shares characteristics of profound learning, such as being proactive, continuous, and intentional. Both profound learning and profound living denote *a way of life* rather than chance occurrences. Like profound learning, profound living involves a continual deepening of insight, awareness, appreciation, and intensifying knowledge of self.

The profound living conceptualization model integrates a person's values, virtues, and perspectives into three critical support pillars: eudaimonia, wisdom, and narrative (Holyoke et al., 2020). Profound living is an activity, not a destination, a trajectory of becoming. Self-discernment of purpose in life, meaningfulness, and areas of relative expertise contribute to individual growth towards self-actualization. This research contributes to the field of adult education and invites further study around the idea of living a profound life.

The purpose of this modified Delphi study is to "produce [a] detailed critical examination" (Greene, 2014, p. 1) of profound living and to better understand perceptions, embodiments, identities, and practices of living profoundly. Concepts informing this research include profound learning (Carr-Chellman & Kroth; 2019; Kroth, 2016), profundity, and a literature review that conceptualized profound living (Holyoke et al., 2020).

The first round of our study involves interviewing individuals--through narratives or life stories--who demonstrate profound living qualities, allowing us to explore and further refine the concept of living profoundly. In this paper, we provide a brief background of profound living, review methodology used, present initial findings, and discuss analysis procedures, and provide an overview of round two in the Delphi study.

Background

Loevinger's ego development theory (EDT) served as a theoretical framework in the literature review that introduced a conceptualization of living a profound life (Holyoke et al., 2020). EDT follows a basic constructivist perspective that individuals actively create reality based on their relationship to challenges in life. EDT adds to the concept of living profoundly by focusing on developing awareness, meaning-making, and the whole person. The profound living conceptualization model encompasses a person's values, virtues, and perspectives that directly connect to three critical support pillars: eudaimonia, wisdom, and narrative. Values, virtues, and perspectives are woven into every aspect of life. These elements make up a person's sense of well-being and how they relate their life stories that form a person's identity. Values, virtues, and perspective provide the foundation in Holyoke et al.'s (2020) conceptualization for living profoundly. This strong foundation helps individuals remain stable through the complex journey of life while providing a framework of meaning-making (Bauer et al., 2018).

Profound living continually integrates *being* and *doing* with self and community. Eudaimonia, wisdom, and narrative are essential in this integration process. Eudaimonia expands beyond *good living*, not simply searching for self-pleasure in life, referred to as hedonistic living. Eudaimonia is a *continuous process* of living, changing, and growing with a sense of choice and freedom (agency). A good life embraces comfort and an overall sense of well-being, while eudaimonia contributes to living profoundly by embracing human thriving. Wisdom promotes profound living through "knowing how to navigate one's life (i.e., making choices, taking actions, interpreting actions) in ways that facilitate meaningfulness and psychological well-being for both the self and others" (Bauer et al., 2018, p. 93). Meaning creation is realized through narrative of a person's lived experiences. A person's *life story* is portrayed through narrative and how they make meaning of their identity (Holyoke et al., 2020).

Methodology

The purpose for conducting this modified Delphi study is to understand more deeply what living profound implies. The main research question asks *what constitutes profound living?* This research builds on Holyoke et al.'s (2020) literature review that introduced a conceptualization of profound living. We chose a purposeful sampling method to identify individuals who demonstrate profound living behaviors and practices.

The Delphi model uses an iterated query of a panel of experts until a consensus emerges or little or no additional information is attained, usually in three rounds (Hsu & Sandford, 2007). We refer to our panel of experts as participants. These individuals were chosen based on their demonstrated eudemonic living, wisdom, and redemption narrative qualities. Our design differs from a traditional Delphi study which is reflected in the first round of data collection using open-ended qualitative interview methods. The interviews are designed to gather comprehensive data to be coded and evaluated to further inform the study, followed by two rounds of questionnaires to tighten concepts related to living a profound life.

A minimum criterion was established for participant selection that included: contributions to the betterment of humanity; an ongoing pursuit toward increased understanding of self; and internal

motivation. These minimum criteria helped the research team identify participants. Brainstorming and collaborative dialogue elicited a list of questions that were culled down to a clear and concise interview protocol supported by a semi-structured qualitative interview approach. Interview questions were meant to capture descriptive data to gain a better understanding of individual perceptions, embodiments, identities, and practices.

We invited participants through initial informal inquiry followed by a formal interview invitation letter (emailed). They were informed that they were identified as experts with valuable insights to contribute to the topic of living profoundly, and the research results will be used to identify qualities leading to living life more deeply.

During the interviews, doctoral students were paired with a faculty member for mentorship purposes. Participants remain confidential, with identities known only to the interview team. The University of Idaho Institutional Review Board approved the project as an exempt study. Each participant was reminded of the voluntary nature of their engagement and rights to leave or abstain at any time. Recorded interviews are kept confidential and secure, meaning they will be handled and stored to ensure information obtained from and about research participants is not improperly divulged. Initial analysis from interviews presented in this paper contribute to round two in the Delphi study.

Findings

The interviews were rich with narrative and connected meaningfully to concepts identified in the Profound living conceptual model. For early analysis, we used concepts as a priori codes from the model: values, virtues, and perspective; eudaimonia; and wisdom.

Values, Virtues, Perspective—Belong Nowhere, Belong Everywhere

> You only are free when you realize you belong no place — you belong every place — no place at all.
>
> --Maya Angelou, *Conversations with Maya Angelou*

Participants recognized time spent in different countries deepened their lives in a way "[they] never would have experienced, had [they] stayed home." Their perspectives allowed weaving a simple job into deeply held values; one participant worked as a tree planter, planting trees in wilderness areas across the US. Through this work, he experienced living with other tree planters in "teepees and tents and yurts," building relationships that felt "like a tribe." Recognizing a foundational part of life "is humanity" and belonging to a group "where the social conventions get stripped away" contributed to this participant's profound learning experience. Tree planting work often occurred in harsh conditions leaving members of the group overwhelmed, leading them to pull from within and find strength "to go beyond your perceived limitations … [of what] . . . you thought you could do." "Being in nature… makes you realize how small you really are in the context of things, . . . it gives you a great sense of humility."

Reflecting on their early adult years, participants told stories of "real eye opener" experiences traveling the world, soaking up cultures, and allowing the experiences to inform the values they

lived for "the rest of [their] life." Participants embraced travel experiences as an essential part of life; taking risks, nurturing curiosity, developing empathy and compassion for global citizens, recognizing their "privilege to be able to get out in the world and experience . . . cultures, nature, and incredible beauty." In essence, *they were free*, living the words of Maya Angelou by belonging to no place . . . they belonged to every place.

Eudaimonia—Risk and Curiosity

Eudaimonia is creating meaning in life—a continuous process of living, changing, and growing—in a sense, fearless living. Participants recognized eudaimonic growth through risk-taking and curiosity. They referenced wisdom gained through the "ethnic, cultural aspect" of their lives as what drives their desire to "having and nurturing an inert interest, being a curious person, and nurturing your curiosity in things." Openness and compassion towards themselves and others were prevalent in the narratives. Curiosity is a characteristic of a lifelong learner; "it teaches you learning, keeps you hungry to learn, and you develop more empathy for people, you develop more compassion."

While eudaimonia involves enjoying life, it also contributes to the happiness and well-being of others. "We live in an incredible place, and I've been super privileged . . . There're zillions of bad things out there which people are confronted with daily. Pay it forward, make a difference," and "do some good along the way." Moving outside of comfort zones towards accepting what is and "be curious…because curiosity will open the doors to major transitional experiences" in life. Eudaimonia emphasizes meaningfulness and growth--a more enduring sort of happiness.

Participants shared glimpses of how they created deep meaning through internal motivation by integrating themselves into life and work. "What motivates me is really trying to achieve this work, [it] is wrapped up into my . . . spiritually, because it's the only way I can get it done." Participants found meaning in the mundane "front and end rituals" such as "every morning . . . it's minimal . . . simple . . . I get up, my feet hit the ground, and within the first five minutes in the day, I make my bed."

Wisdom—Learning by Failing

Participants emphasized the value of their life lessons. They took advantage of opportunities to gain knowledge (wisdom) through experiences enabling them to question their value systems and make more informed and wiser decisions. One noted that the "most impactful [experiences] were through failure, not successes." "We don't actually learn from our successes; we learn and grow and gain self-actualization as a result of [our] failures." "Getting past fear of failure and recognizing . . . failure is important" bringing forth "valuable lessons and educational opportunities and self-awareness."

Participants talk about life experiences "shaping [them]," providing opportunities to think complexly and deeply about their lives while setting them on the path they have followed all their life. Through the participants' ability to embrace their experiences and emotions, they are "recognizing that we learn and grow from difficult situations." Wisdom is earned when taking failure as an opportunity to learn valuable life lessons about yourself and the world around you; to have the "ability to accept failure as a teaching mechanism, that can make you a better person."

Discussion

The lack of scholarly research and theory related to profound living provided the base for asking what constitutes profound living? As an empirical study using a modified Delphi method, initial findings included commonly expressed elements viewed through the lens of the profound living conceptual model. Our interpretation of the initial findings follows.

Accepting failure indicates a broad acceptance of reality without trying to change it. This acceptance exemplifies the meaning of eudaimonia. Life should not be comfortable; a meaningful life is filled with challenges and risk-taking. These challenges essentially lead towards self-growth and self-actualization. The idea of "accomplishing" and "accomplishment-oriented thinking" represented an antithesis of profound living. Whereas an appreciation of current possessions, recognizing privileges, and living simply with humility represents an essence of living a eudaimonic life. Embracing a grateful existence and avoiding hedonistic living (striving only for what brings us pleasure) is a quality of profound living.

Permeability was portrayed as a quality of authenticity or *real* self. Truly *seeing* others as deserving dignity and acceptance was important to the participants. Engagement in living profound practices included an understanding that it required taking risks and stepping out of one's comfort zone. While a desire for happiness may be vocalized, a stronger underlying force for contentment meant living life fully and engaging in activities that promote personal growth and enhanced wisdom.

Initial findings indicate the initial literature review profound living conceptualization compels a need for more fluidity. As we continue interviewing, our analysis will deepen, forming well-identified themes for a second round of the Delphi study.

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Arts-Based and Arts-Informed Research: Descriptions, Distinctions, and Designs for Research in Equitable Adult Education

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Abstract: The terms arts-based and arts-informed have been used interchangeably in research, causing confusion. Art is a representation of social existence. It is a catalyst for disorientation, awareness, and an edge-emotion to challenge current beliefs. Art inspires self-reflection and consideration of personal and cultural norms. A description of arts-based research is explained, followed by the distinction of differences for arts-informed research. Designs are shared for arts-based and arts-informed research with a description of art products.

Keywords: arts-based, arts-informed, design, social existence, disruption

Art fluidly invites a social conversation, an awareness of power, and an opportunity to question the influence of time and setting. Art has the decency to bring out of hiding the raw facts of society. Arts-based and arts-informed research studies are rapidly increasing as viable structures for educational and social science research platforms. Because of this rapid growth, the distinction between the two has been misunderstood. Although these terms have some similarities, they also have very important distinctions that can affect research methods and findings. Arts engagement brings forth tacit knowledge that embodies bringing together the experiencing and understanding of knowledge now, preconceived, and predictive to prompt conscious next steps. The focus of this paper is using art to explore topics outside of traditional art spaces to provide a safe and neutral environment to represent challenging or volatile subjects.

As a basic differentiation between the two, arts-based research focuses on creating art as part of the methodological processes of data formulation and reporting (Eaves, 2014). Arts-informed research uses art as a representation of communicating a deeper understanding. As stated by Cole and Knowles (2008), arts-informed is "influenced by, but not based in, the arts broadly conceived" (p. 59). However, these terms have been interchangeably used in research. This paper includes a further distinction between the terms by first describing each, expanding on the differences, and exploring designs for purpose and intent.

Literature Review

The terms arts-based and arts-informed have been used interchangeably even by the researchers leading the way. Although it might be subtle, the difference is important as the world of artistic platforms in rigorous research has enjoyed the evolution into a credible and trustworthy form of qualitative research.

Two leading researchers, Barone and Eisner (2012), termed *arts-based* and have legitimized art platforms in academic, qualitative, rigorous research. Because of their beginnings, research using

art platforms is becoming more sophisticated and precise. In the arts-based textbook by Barone and Eisner (2012), the term *arts-based* was used over 500 times in the text and reference section. Remarkably, the term *arts-informed* was not mentioned. Barone and Eisner (2012) describe arts-based research as "an effort to extend beyond the limiting constraints of dis-cursive communication in order to express meanings that otherwise would be ineffable" (p. 1). Art communicates understanding that cannot, as efficiently and precisely, be put into words alone.

Cole and Knowles (2008) use the term arts-informed research; however, they also state that the instrument used for data collection is the "researcher-as-artist" (p. 61). This interchangeability perpetuates the confusion between the two terms. This insinuates that the researcher produces an art product, making this an arts-based format instead of arts-informed. They further support using art in research by stating that art has the ability to "reach multiple audiences by making scholarship more accessible" (p. 59). This is the message of many arts-based and arts-informed researchers (Barone & Eisner, 2012; Cole & Knowles, 2008; Eaves, 2014; Saldaña, 2003; Sanders, 2011). Art makes the academic findings more palatable for the masses.

Arts-based and arts-informed research comes in many different forms. Chilton (2013) created an arts-based personal inquiry research in which she created a book of poetry on her exploration of arts-based research. In the arts-based research by MacKenzie and Wolf (2012), student teachers created visual and poetic collages to share their feelings of selfhood as teachers. Arts-informed research was conducted by Sova (2015) on the examination of learned competence of art appreciation in which interviews were collected from non-artistic visitors to a museum. However, the terms arts-based or arts-informed were not addressed or even included in this article by Sova (2015). Because arts-based and arts-informed research come in many forms, it is purposeful to distinguish the two terms not only for the research reader but also for the researcher's clarification in their choice of theory, methodology, and methods.

Justifications and Purposes of Using Art

Art is a representation of social existence, even if in hyperbolic form. Marcuse (1969/2000) postulates that art, "the aesthetic truth" (p. 23), has the freedom and the responsibility to represent and influence reality. Art depicts reality, challenges beliefs, and, if properly consumed, requires reflection of current norms. The first of Mezirow's (2000) 10 phases of perspective transformation is disorientation, a challenge of current understandings and beliefs. Similar to this disorientation is Foucault's (1982, 2008) awareness of power relationships, especially the awareness of the less explicit and unexpected power. In addition to both, Malkki (2010) describes an edge-emotion in which discomfort in reflection may cause dismantling the vicious cycle of one's tendencies. Art, as raw social representation, acts as a catalyst of the disorientation, awareness, and edge-emotion, causing reflection of self and challenging current understandings of the norm.

Hermeneutics
There is an intersubjective universality in the communication through art that creates an understanding without being told, a feeling of the meaning beyond the words, and a hermeneutical interpretation (Gadamer, 1980; Pinnegar & Daynes 2012). A hermeneutic interpretation is where spoken, and written texts are interpreted not merely by their literal definition but also by the

interpretive conditions of the introduction of the text (Gadamer, 1980). This means that although words have meaning by a dictionary description, a deeper interpretation is influenced by the culture in which the word was introduced—making this a social concept, in combination with the personal history, cultural influence of the learner—creating individual meaning-making.

Art generates a deeper understanding, one that could not be reached as thoroughly without the aesthetic representation. Marcuse (1969/2000) tells us that art has the power to communicate a "truth, an objectivity which is not accessible to ordinary language and ordinary experience" (p. 40). When using art, a deeper understanding is communicated more quickly than could be understood by words alone, making art almost a shared hermeneutic language.

Ideal Speech Situation

Art is purposeful in research in that it makes difficult understandings more manageable. Art creates a safe space for ideas, concepts, thoughts, discussions, and discourses to land. Habermas (1981, 1991) postulates the ideal speech situation inside of the public sphere. He states that the public sphere is when private individuals come together in an "unrestricted fashion" (Habermas, 1964, p. 49) to talk about public matters. This unrestricted fashion creates the ideal speech situation, which means that everyone has an equal voice, even the minority and marginalizing communities, who have an equal voice without fear of the norming powers. Research using an arts platform is a purposeful method of sharing narratives of social justice (Barone & Eisner, 2012; Brown, 2015; Kim, 2015; Yassi et al., 2016), giving "voice to those traditionally marginalized and providing a less exploitative research method" (Lewis, 2011, p. 506). Using art as the tangible representation for participants to lay their difficult or controversial ideas, concepts, and thoughts creates the ideal speech situation. The art lessens the risk of exposure of the participant because the topic is placed safely in the artistic representation.

Description of Arts-Based

Although arts-based research can be conducted in artistic spaces about art topics, the focus of this paper is to bring art into spaces outside of art professions. With that in mind, these descriptions and distinctions focus on using arts-based and arts-informed research with the less experienced artistic creator. Arts-based research uses the creation of an art product, by the participants, as part of the data collection. For data collection, the researcher provides a description of the art product and, quite possibly, an introduction to an art skill. Disorientation (Mezirow, 2000), disruption and awareness (Foucault, 1982, 2008), and an edge-emotion (Malkki, 2010) organically happen when an art skill is introduced to participants. This creates a moment of vulnerability providing an openness for the introduction of the research topic to be explored. Art is a safe space, an ideal speech situation, where deeper understanding can be communicated. The focus of an arts-based or arts-informed research is not the art creation; instead, the art creation is the vehicle to represent, explore, and communicate the research topic.

How Arts-Informed Differs

If arts-based creates an art product during the process of data collection, then it holds to reason that arts-informed does not. Although this is usually the case, it is not always such. Arts-informed

research uses art as a representation of an idea, thought, or understanding. The art is already in existence and is being used for the tacit, unspoken understanding, the hermeneutical interpretation surrounded by cultural influence. This artistic representation can be presented by the researcher or requested by the researcher and chosen by the participant. It depends on the research intent. To further understand this idea and to explore arts-informed research in which an art product is created, we must move into the design ideas.

Design Ideas

Arts-Informed Researcher Chosen

An arts-informed researcher may choose a piece of art that provokes a conversation on a chosen topic. For example, the painting titled *The Scream* by Evard Munch (1893) shows a person standing on an ocean pier with an almost alien typeface in an agonizing contortion. This is a beautiful prompt for descriptions and conversations about mental health challenges or other invisible challenges to ableism. This could be used in academic situations or for workplace cultural awareness of thoughtless verbalizations about invisible challenges. A second purposeful discussion about this painting would be to explore the many copies and iconic representations of this image in pop culture. It is a highly recognizable image, whether in its original form or as a copy. A third purposeful discussion is a process by which this image came into being. Munch (1893) went through multiple versions, as do many artists and writers when they are creating, before developing this well-known image, that has many interpretations based on the social situation in which it's being discussed. This process of making multiple versions is representative of the self-reflection and challenge of current beliefs. Data collection in this instance may come from an interview, casual conversation, focus group, and journaling of the details in which the art represents the participant's intent.

Arts-Informed Participant Chosen

An arts-informed researcher may request that participants provide an artistic representation based on a specific topic. Although there may be challenges to this request, there are reasonable paths for this exploration. First, the researcher could provide books, links, or actual art pieces. This is very productive if you use a well-intentioned website, museum, or theatre. For instance, while conducting research in a specific city, provide links to local art museums or performing arts theatres. Or, if conducting research from participants born during the Great Depression, provide books, videos, and music from that era. This sets a safe space of exploration for participants to feel efficacy in choosing an artistic representation. A second assistance for participant choice is to ask questions about songs or books, or television shows that would accurately represent their thoughts. Often, when the researcher asks for an artistic representation, participants have a set idea of the term artistic and will border a small option of ideas they believe they can use. A discussion on music, books, and television shows reminds the participants that art doesn't only hang on a wall in a museum or dance across the stage. It's tangible, available, and is a part of our everyday walk. Data could be collected in a similar manner as previously mentioned or in participant presentation.

Arts-Informed by Experienced Artistic Participants

As previously mentioned, arts-informed sometimes uses a created product for data collection. This is a gray area that must be decided by the researcher and supported by literature and reasoning. A

distinguishing factor of arts-based research is that the disorientation, awareness, and edge-emotion occur in the making of the art product. This is compatible with participants who have little to no artistic experience. In comparison, arts-informed research is a representation for a deeper understanding. So, an argument could be made by the researcher that if research required an artistic created product as part of the data collection that was made by seasoned artists in their area of expertise, then it would be arts-informed research because the art-making would have less of an effect of disorientation, awareness, and edge-emotion. Again, this is a gray area that needs to be justified by the researcher.

Types of Arts-Based Art Products

In closing, a short discussion on types of art products is helpful. If the intent of the researcher is to create a safe space, then the type of art product required should reflect that. For instance, asking participants to create a song and dance number that reflects their experience of leadership during the pandemic shutdown would not create as safe of space as maybe creating a poem. Movement and vocals use the artist as a medium, creating exposure of the participant. Asking participants to create a poem can be intimidating in that they are sharing thoughts and emotions; however, it is usually far less intimidating than asking them to sing and dance. The medium is a document rather than the participant. However, if your intent is to create a strong disruption, awareness, or edge-emotion, then requiring a song and dance number, or a monologue with stage movement, might just be the perfect platform. The choice and the justification are the responsibility and the privilege of the researcher.

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Universal Design for Learning in Reflective Journaling and Discussions for Adult Learners in Online Courses

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Abstract: The universal design for learning (UDL) framework is often associated with special education in P12 schools; however, the principles can be just as beneficial to adult learners. This session offers lessons learned in the concurrent development of fully online graduate courses and a faculty development program that incorporated UDL with successful outcomes.

Keywords: reflection, UDL, discussion, online teaching, online learning

Universal design for learning (UDL) has become a hot topic in the field of education (Rao, Ok & Bryant, 2014) due to its emphasis on learner choice in expression of content knowledge. However, UDL's application has been limited to the K12 space (Dalton et al., 2021), without extending the full benefits of this framework to adult learning. Research into UDL's use in adult education has demonstrated its benefits to this population (CAST, 2021). The choice factor is particularly relevant to adults seeking to fit additional education into their busy schedules with online learning (Gardner et al., 2021). This presentation seeks to outline the lessons learned through the development of two independent adult online learning opportunities which incorporate elements of the UDL framework for select course assessments, including formative discussions and learning journals. It concludes with recommendations for future applications of these principles to adult learning experiences.

An Overview of Universal Design for Learning (UDL) and Adult Learning (Andragogy)

UDL is a framework for designing instruction to meet the needs of diverse learners by providing multiple means of engagement, representation, and action and expression (Hromalik, 2019). UDL has traditionally been limited to P12, the principles outlined in the framework align well with the six assumptions Malcolm Knowles (1978) about adult learners in developing the theory of andragogy. In this theory, Knowles assumes that adults must know why they are learning something, take ownership of and self-manage their learning, bring diverse experiences to their learning, need timely, relevant learning, prefer problem-centered learning, and need to see value in the learning experience.

The UDL framework's provision for multiple means of engagement addresses the why of learning (CAST, 2018). Implementing these provisions allows the instructor or professional developer to address adult learners' need to know, self-concept, internal motivation, and readiness to learn. These characteristics of adult learners are also addressed by UDL's multiple means of representation, the what of learning. The adult learner's problem-centered focus and experience can be harnessed in UDL's multiple means of action and expression, the how of learning, provision by allowing the learner to demonstrate their learning using their current skills and based on their individual situations.

Applying UDL to Adult Learning (Graduate Level Courses)

The researchers' first application of UDL in adult learning was purely experimental and conducted in a master's level graduate program in instructional design and technology. As many adult learners in the program are students returning to college after an extended period, it was decided that the UDL principle of multiple means of action and expression would be applied in two areas: the discussion board and the weekly reflective journal. It was determined that using these two assignment types would be the easiest for these learners to adapt to, as many of these learners' previous experience with university-level learning was traditional testing and essay writing (Ross-Gordon, 2011). Such experiences have proven in other graduate-level courses to be valuable to adult learners who feel they have more agency in their own learning (Anderson, Davis & McLaughlin, 2019).

For the discussion boards, learners were asked to post responses to weekly open-ended questions based on the material, along with an opportunity for a personal check-in (added to assist in mental well-being during the COVID-19 pandemic). The questions were chosen due to their alignment with UDL Checkpoint 6.1: Guide appropriate goal setting (CAST, 2021). In this checkpoint, students are given open prompts with scaffolding to formulate responses that allow them to set their own learning goals and align their learning with existing goals. This style of prompt also aligns with UDL Checkpoint 6.4: Enhance capacity for monitoring progress (CAST, 2021). In this checkpoint, learners are asked to both reflect on the material and ask questions to improve their understanding.

In addition to assigning very open-ended questions that encourage the learner to outline their individual learning for the week, classmates were requested to respond as they felt compelled to, rather than following the typical *post once, reply twice* that has become common in online learning (Lowenthal et al., 2020). To ensure that students did reply to one another, response quality was included in the evaluation. To get full credit for their response, students were expected to reply to their peers in a way that progressed class communication and thoughtfully provoked conversation.

In these responses, students were giving feedback to their peers in the forms of answers to their inquiries as well as thoughts on their interpretation of the week's course content. Such responses align well with UDL Checkpoint 6.4.

Finally, to adhere to the UDL Checkpoint 4.1: Vary the methods for response and navigation, students were given complete freedom in how they created their initial posting and any responses (CAST, 2021). As noted in the instructions in the initial course discussion board, students were allowed and encouraged to vary their method of response, including, but not limited to text, audio, video, and other pre-approved expressions. The only limiting factor was the requirement that responses meet accessibility standards.

The second way in which the courses were universally designed was in the construction of the weekly reflective journal assignment. Mirroring many of the same elements as the discussion board, this assignment differed in that it allowed the students to have a 1:1 dialog with the course instructor, which aligns well with UDL Checkpoint 6.2: Support planning and strategy development (CAST, 2021). This assignment provided a prompt for students to "stop and think" before going on

as well as a "safe space," long considered a vital component of modern education (Flensner & Von de Lippe, 2019) to do so. This space also allowed for the researcher/instructor to serve as a mentor or coach to student learning and processing.

In terms of student methods of responding, the weekly reflective journals functioned the same way as the responses to the discussion board, adhering to UDL Checkpoint 4.1 (CAST, 2021). Once again, students were given complete freedom on their weekly method of reflection, as long as their method was approved by and accessible to the instructor.

Applying UDL to Adult Learning (Professional Development)

The researchers, as part of VCU Online's Professional Development team at Virginia Commonwealth University, use the UDL framework in conjunction with the principles of andragogy to design and deliver programs for university faculty that teach courses delivered online. These offerings include synchronous workshops as well as asynchronous courses.

The professional development program has several paths faculty can follow to meet their individual professional development goals, an application of the UDL principle of multiple means of engagement. Faculty can choose individual microlearning courses, for which they earn a digital badge, and to build towards a specialization by combining multiple microlearning courses.

Within the courses and workshops offered, the UDL principle of multiple means of representation is prominent. Information is presented in text, audio, and visual formats throughout the offerings. This allows the learners to acquire the knowledge presented in a preferred modality but also to challenge themselves with modalities outside of their preference while still having the preferred modality to fall back on.

Another element of the professional development program is the excellence in online learning certification program. The courses in this program can be delivered fully self-paced or as part of a cohort requested by a particular school or department. These courses include discussion board prompts in each module to which participants are invited to reply in the method of their choice (audio, video, or text). The learning management system used to deliver these courses also allows for the inclusion of pictures and web links resulting in the possibility of a more robust sharing than text alone. The prompts for the discussions are open-ended and draw upon the experience of the adult learners.

Participants were required to reply to other participants in the course and were able to use the same options (audio, video, text) that were available in their original posting, with a focus on quality rather than quality. The response evaluation criteria from the graduate program were duplicated in the professional development program.

Lessons Learned

Implementation of the principles of UDL proved to be quite valuable. Our preliminary research into the evaluations of both the graduate courses as well as the professional development program has demonstrated that while difficult for some students at first, the ability to approach the material in a universally designed fashion was considered a high point of their experiences. Learners felt that they had more agency over their learning and found that to be both comforting and challenging. In informal exit meetings with students, they shared that they appreciated the opportunity to reply in a format that was best for them at that moment in time. One student, for example, found themselves working consistent overtime during the COVID-19 crisis and appreciated the ability to do an audio reflection because they just could not bear staring at a computer screen any longer. Overall, students stated they appreciated the flexibility in not only in how they could present their reflection but in the open-endedness of the questions as well. These questions forced them to confront their learning in such a way that they had to make it relevant to their practice rather than just regurgitate course material.

In terms of the discussion boards, students appreciated the open-ended questions for the very same reasons as they did in the reflective journals, but as well for the community created resulting from the discussion board structure outlined above. Additionally, as they were allowed to use any preferred medium to answer these questions, students were able to develop a social presence (Lowenthal, 2010) within the course that was at their level of comfort. On the professional development side, many participants went well beyond the two replies that are mandated by the typical "post once reply twice" discussions. While most participants did participate in the text modality, they did use the option to include pictures and weblinks judiciously, resulting in a more collegial conversation as opposed to a regurgitation of facts.

There were, however, some challenges in introducing this practice to both the discussion boards as well as the reflective journals. Students expressed confusion in both the open-endedness of the questions as well as the options for submission type. In speaking with students during 1:1 conference, the instructor discovered that students, in particular those who were returning to school after an extended period of time, were intimidated by the freedom afforded them by the assignment structure. Further, students with previous graduate school experience were taken aback by being asked to apply the learning to their own professions rather than simply preparing an overview of what they had read in the previous week. In the professional development program, the self-paced nature proved to be the major challenge. When the participants are not moving at the same pace, there may or may not be participants at the same place in the course to interact, and participants were unlikely to return to prior discussions, resulting in stagnant discussions and instructors unable to properly evaluate course participation.

Conclusions & Future Directions

The first and most obvious future direction is that formal research should be conducted on adult learners' experiences in courses that are Universally Designed to go beyond a sharing of experiences. Formal research would allow the scientific method to be employed in such a way that

would allow for replication in the hopes of generalizability and allow the information to reach a wider audience.

As for the lessons learned from these two experiences, it is important to note that adult learners appreciated the ability to have choice in their methods of self-expression and felt that it allowed them to express themselves in an authentic way that they had not experienced in previous educational opportunities. This ability to express themselves authentically led to longer and more in-depth discussions, as well as more reflective journals, both of which led to not only the development of a true community and enhanced social presence (Lowenthal, 2010) but as well, a greater feeling of control of their own educational experience (Andersone et al., 2019).

However, participants in both settings desired more structure to these opportunities, a reoccurring theme in the literature on adult education (Gardner, Maietta, Gardner & Perkins, 2021; Ross-Gordon, 2011). While some hesitation resulted from the ability for students to select assignment format, more structure might have been provided in terms of samples of acceptable alternative journals (i.e., previous vlogs completed by prior students, used with permission) or a list of acceptable technologies that could be used to direct students to how they could complete their entries (i.e., a list of video recording tools and/or platforms). Instructors must also understand that adult learners with previous education experience still may feel insecure when afforded such freedom in assignment modality and be prepared to support these students in taking their first steps toward producing their work. Finally, in courses that are self-paced, tools within the Learning Management System may be utilized to encourage participants to return to discussions, or perhaps course facilitators should be inserted into these courses to participate in such a way that validates student responses.

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A Métis Worldview of Otipemisiwak, Wâhkôhtowin, and Manito (OWM): Moving Beyond Humanistic Philosophy in Adult Education

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Abstract: In response to UNESCO's call for cultural literacy, a transformative view of humanist philosophy in adult education emerged by employing an Indigenous methodology and autobioethnographic method: the broader Indigenous worldview of otipemisiwak (selves-governing), wâhkôhtowin (all my relations), and ekichinantak (respectfulness) WOE (Jarvis, 2017, 2019) to a more specific Indigenous Métis worldview. The Indigenous worldview goes beyond the humanistic approach by broadening our meaning perspective and making it more inclusive. The human concentric and human superiority of Maslow's theory and Deci and Ryan's (1985) self-determination theory becomes more developed by becoming more holistic and non-anthropocentric.

Keywords: otipemisiwak, wâhkôhtowin, manito, non-anthropocentric

The United Nations Educational, Scientific and Cultural Organization (UNESCO) (2015) has a mandate for "cultural literacy on the basis of respect and equal dignity, helping to work together for the social, economic and environmental dimensions of sustainable development" (p. 3), and as an adult educator it is my vocational duty and my intrinsic desire to join with UNESCO to develop a fairer world. Using an Indigenous methodology and eco-autobioethnographic method, I weave together a dominant Western humanistic philosophy with an Indigenous counterpart. Maslow's (1954) intrinsic motivational philosophy and Ryan and Deci's (1985) self-determination theory (SDT) favours an anthropocentric realm, whereas the proposed Indigenous model otipemisiwak, wâhkôhtowin, and manito (OWM) include the non-anthropocentric realm. Moreover, an approach for transformation and language learning is presented.

Humanistic Literature

The top three of the five motivational needs (physiology, safety, love and belonging, esteem, and self-actualization) of Maslow's (1954) hierarchy of needs pyramid are researched by Deci and Ryan (1985) and again in Ryan and Deci (2000; 2006). The three tenets: *autonomy, relatedness,* and *competence* that they present are compared by Jarvis (2017, 2019) from an Indigenous perspective. *Autonomy* is to "act volitionally, with a sense of choice" (Ryan and Deci, 2007, p. 15), *relatedness* is "maintenance of esteem, acknowledgment, support or personal ties . . . [without] relinquishing of autonomy" (Ryan, 1991, p .210) and *competence* "refers to the capacity for effective interactions with the environment that ensure the organism's maintenance" (Deci & Ryan, 1985, p. 27). A 1981 study with Deci et al.'s data found a "perceived competence scale has four subscales: cognitive competence; social competence; physical competence; and self-worth" (as cited in 1985. p. 254). Jarvis (2017, 2019) found the Métis terms wâhkôhtowin and otipemisiwak compared to SDT's *relatedness* and *autonomy*, respectively, and the Nehiyaw term, ekichinantak, compared to SDT's *competence*. Wâhkôhtowin was the perspective used by Macdougall (2006) to distinguish the

Métis' interrelated relationships and their value of nurturing those relationships. Otipemisiwak, too, was a term used to describe the Métis that the Supreme Court of Canada and Devine (2001) used to describe how the Métis were selve*s* determined and free people. Also, Ghostkeeper (1995) uses the word tipeyichiwin (Nehiyaw for ownership) as he explained that this meant "collective stewardship of Mother Earth" to the Métis (p. 78). Ekichinantak is a Nêhiyaw term that was researched to define *competence* from an Indigenous perspective. The Trout Lake tribe of Northern Ontario described it as a positive affect; good thinking, patience, perseverance, allowing capacity to develop; interpersonal and interpersonal skills, and respectfulness (Bennet and Berry, 1992). The Indigenous perspective of *competence* weighed more on peacefulness, while the Western SDT weighed more on cognition. I felt I needed to complete this conceptual framework from a wholly Métis perspective.

Indigenous Methodology

Jarvis (2017, 2019) cited that Indigenous methodology is "relational accountably…*to all your relations*" (Wilson, 2001, p. 177), as it "sets out to change the order of the world" (Fanon, 1963, p. 56), because as Said (1978) so effectively articulated, there is more than one worldview in research. Indigenous methodology is a decolonizing process that addresses "historical legacies and complicities" and fixing it (Andreotti, 2015, p. 224; Freire 1970) without "simply revers[ing] hierarchies" (p. 224; 1970). Moreover, Smith (1999) says decolonization is "recovery of ourselves" (p. 8).

Kovach (2009) says Indigenous methodology involves "Situating Self, Culture and Purpose in Indigenous Inquiry" (pp. 109-120) and notes that "knowledge and story are inseparable" (p. 98). An added layer to Indigenous methodology is that "research is ceremony" (Wilson, 2008). Wilson says, "ceremony is setting the stage properly . . . step beyond the everyday and to accept a raised state of consciousness (p. 69). He elaborates by pointing out that "specific rituals that make up the ceremony are designed to get the participants into a state of mind that will allow for the extraordinary to take place . . . [he]view[s] research . . . as a means of raising consciousness" (2008, p. 69). I take this to mean, and so does my community with whom I had inquired, that it is about one's heart. One stops and makes an acknowledgment. Much like my grandmother's action while picking "otehimna" (Nehiyaw for strawberry) (Jarvis, 2019).

Autobioethnography

Anderson (2006) consolidates the traditional realist and analytic ethnographical approach with the symbolic interactionist approach by bringing forth the "analytic autoethnography," which holds the "researcher is a member in the research group . . . member in published texts, and . . . committed to developing theoretical understanding of broader social phenomena" (p. 373). Furthermore, he says the analytic autoethnography allows for it to connect with the biography. Jarvis's (2017, 2019) approach moves beyond this by using a free writing process for finding/hearing the voice of the wâhkôhtowin participant (Pennebaker, 1997). Wâhkôhtowin moves beyond the anthropocentric participant to the non-anthropocentric. In other words, beyond the animate to the inanimate. It is a free-writing process that adheres to honouring Indigenous methodology tenets. One begins as a ceremony. For me, the ceremony requires thoughts and feelings of medicine, healing, fond memory, and the like. Themes from the writing are highlighted. For me, it has been one word. Then that

English word is looked up in the Cree Dictionary, and from there, the word becomes the metaphor for the eco-autobioehtnograpy. This then becomes a transformative experience of broadening perspectives (Mezirow, 1997).

Major Themes

Positioning

The Métis are Indigenous peoples who are descendants from the union of European fur traders and First Nation's women of the 18th century, and following the North West Rebellion in 1885, they became invisible. However, they were resurrected in 1982 by Canadian Constitution patriation that recognized Mètis as Aboriginal Peoples. As mentioned earlier, they were/are the wâhkôhtowin (Gaudry, 2014; Ghostkeeper,1995; Macdougal, 2006) and otipemisiwak people (Devine, 2004; Ghostkeeper, 1995; SCC R. V. Powley, Para 10 (3); Wildcat 2018).

Story

In the Ojibway language, Manitou-bau means Great Spirit: the land spoke to the people by the "strong wind [that] can send waves washing against the limestone of rock off an offshore island," making the sound "Manitou" (Government of Manitoba, n.d., para 3). Moreover, Manitoba was the name chosen by Riel, a political leader of the Métis, for the province of the Métis (Government of Canada, 2020). Following diaspora because of the European settlers, the grandparents of my great grandparents, whom I called Kokom and Moshom, settled in Mânatow Sakahikanihk (lake of the spirit in the Nêhiyaw language). They were the first family to be baptized by Father Thibault, who renamed their new homeland Lac St. Anne around 1844 (Cunningham, 2008; Devine, 2001, p. 160). My family still resides there, and my formative years were spent there. The Cree online dictionary defines Manito as "The Creator, God"; manito as "God The great positive good force of the universe; the basic mysterious quality of the universe" (Nehiwaw Masinahikan, n. d.). Also, Métis scholars, Adese (2014) and Fiola's, (2015) description of the Métis describes their strength and good way, which sounds much like the manito. I, too, describe the essence of manito's presence in my story of my grandmother's death (Jarvis, 2017). Because of my experience of the manito vibe in Mânatow Sakahikanihk, I think manito echoes Métis efficacy more precisely than ekichinantak. Moreover, the acronym I put forth for a Métis intrinsic motivational force is otipemisiwak, wâhkôhtowin, and manitou is OWM, which sounds like the universal sound Om/Aum of the Hindu and Buddhist faiths.

Discussion

A revisit of the connection between an Indigenous worldview and Maslow and SDT's humanistic psychology was made: one from an anthropocentric view (Hierarchy of Needs; SDT) and the other from a non-anthropocentric view (WOE) (Jarvis 2017, 2019). A connection between an Indigenous intrinsic motivational worldview, Indigenous language engagement and revitalization, and UNESCO's call for *cultural literacy* was attempted. Most importantly, a complete Métis intrinsic motivational worldview emerged: OWM, which may have been instrumental in the survival of the Métis following their demise after the NWR. This indicates OWM's power and potential for resilience. In our current state affairs with COVID and other dangers of the day, research by Seligman et al. (as cited in Piore, 2021) present evidence that *resilience* has shown to be a shield of

protection against trauma. Lastly, by applying a transformative adult learning method of using metaphor (Mezirow, 2000), I showed it can be practiced for language revitalization and for broadening perspectives through a non-anthropocentric frame that brings forth story as a teacher. Moreover, OWM philosophy (see Figure 1) produces a means for an enriching teaching and learning environment: manito creates an environment to develop a feeling of competence; otipemisiwak allows for collective stewardship, and wâhkôhtowin nurtures everything.

Figure 1. *OWM Model*
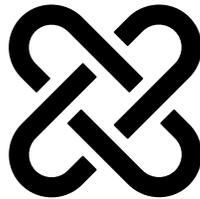
Note. The *M* for manito is on top; the *W* for wâhkôhtowin is on the bottom, or the other way around, and the *O* for otipemisiwak is in the middle. But it can also be seen as two reflecting hearts interconnected, which represents the core of *OWM's* motivation is the heart. Also, the symbol represents how each perspective is inter-connected and inter-weaved together. It is transformative by varying in perspective. Lastly, it models how each symbol has its own identity while still being part of the whole.

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Adult Education Program Planning: A Non-Western Perspective

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Abstract: Adult education program planning has long been centered on technical rationality with structured planning models. Theories of program planning in adult education are predominately discussed in Western academia. Few voices come from non-Western researchers. This study focuses on the application of program planning theories situated in the non-Western context. The paper outlines the main approaches of program planning, the Western/non-Western dichotomy, and the non-Western contributions to the research on program planning in adult education.

Program planning has long been an indispensable component in adult education. Sork (2000) observed that the literature of program planning for adult education is dominated by white, male, North American scholars. By introducing the metaphor of the "kitchen table," Butterwick and Sork (2010) opened up discussions of program planning from the feminist consideration, a non-Western perspective, and indigenous approaches. They argued that program planning is a culturally embedded process and intended to seek alternative approaches. German scholars published an edited book under the topic of cultures of program planning in adult education (Käpplinger et al., 2017). This book covers a comparison of theories of program planning in the U.S. and Germany, as well as country-specific studies of planning implemented in South Korea, China, Germany, and Russian, as a few examples. It fills the gap for program planning carried out outside of North America.

However, no research has specified the non-Western contribution to the research on program planning in adult education, especially in Africa and Asia. The purpose of this study was to analyze the application of program planning theories situated in the non-Western context. The author first introduces the main trends of program planning in adult education. Second, the study compares the dichotomy of Western/non-Western theories in adult learning. Finally, it closes the discussion with the non-Western application of program planning and its contributions to the research on program planning in adult education.

Trends of Program Planning in Adult Education

North American scholars have dominated the theories of program planning in adult education. Daffron and Caffarella (2021) grouped the theories of program planning into three approaches: the conventional approach, the pragmatic approach, and the radical approach. The conventional approach is typically a linear, step-by-step process that program planners can follow. Adult education program planning has long been centered on the technical rationality with structured planning models that fit into different contexts, including Tyler's (1949) four principles in planning curriculum and instruction and Knowles' (1970) model of andragogy for program planning in adult education. The technical rational model has a philosophical foundation in positivism, with a view

that a stable and objective model exists and can be applied in different situations. The practical approach takes the continually changing context into consideration. It primarily addresses what works in practice and how the changes of context impacted the whole planning process. The non-Western discussions of program planning generally belong to the practical approach since they are concerned with contextual changes. The radical approach to program planning focuses on taking actions to transform and emancipate society. The radical approach has not been theorized but contributes a number of concepts within the planning framework, such as power, negotiation, interests, and contradictions.

In recent years, in addition to the stepwise process of needs assessment, objectives, instruction, and evaluation, adult education scholars modified and developed different models that are prevalent in today's program planning practice. Among them, Cervero and Wilson (1994) shifted the trend of technical rationality when they began to address the social and political dimensions in program planning (Sork, 2000). Through employing the metaphor of the "planning table," Cervero and Wilson (1998, 2006) argued that program planning is a social activity in which stakeholders negotiate personal, social, and organizational interests within structured power relations. As Sork (2000) stated, "Cervero and Wilson urge us to foreground the dynamic interaction of power and interests and to think what it means to be a responsible planner" (p. 174). In other words, Cervero and Wilson proposed a *responsible planning* model (Lee & Roh, 2017). Similarly, Sork (2000) put forward the *question-based planning* model, suggesting that planners can make use of a series of questions in program planning. He emphasized that a good planner should be "technically capable, politically aware, and ethically responsible" (pp. 177-178). Daffron and Caffarella (2021) provided a description of the interactive model of program planning or the *interactive model*. The model is a circle with no beginning or end. Based on ethical, political, social justice, they argued that program planning is a people-negotiated activity among learners, educators, and other stakeholders in the program.

The Western/Non-Western Dichotomy in Adult Learning

The dichotomy of Western/non-Western perspectives is frequently discussed in adult learning theories. Merriam and Baumgartner (2020) addressed that the Western and non-Western notions of adult learning are rooted in different cultural values and epistemological systems. Western perspective, originating from the Greek culture, is characterized by personal freedom, individuality, and the cognitive approach. By contrast, the non-Western perspective, also known as the Eastern, Southern, or tricontinental perspective, highlights interdependence, communal obligation, holistic nature, and a lifelong and informal approach to learning. More specifically, the non-Western perspective of learning includes the indigenous knowledge system and major philosophical and religious foundations, i.e., Islam, Hinduism, Confucianism, Maori, and African indigenous knowledge (Merriam & Baumgartner, 2020; Merriam & Kim, 2008). Program planning, as an important component of adult education, is also culturally embedded. Culture is "shared values, attitudes, beliefs, behaviors, and language use within a social group . . . powerful factors that shape or influence individual attitudes, beliefs, and behaviors" (Guy, 1999, p. 7, as cited in Butterwick & Sork, 2010, p. 59). It is essential to acknowledge different cultures when planning and conducting education programs, especially in the international context.

Program Planning in the Non-Western Context

Studies of program planning outside North America are still lacking. The relevant literature is mainly contributed by African and Asian scholars. In a collective culture of Africa, Gboku and Lekoko (2007) were committed to developing program planning models that are associated with the African context. Although they followed the traditional model of program design, development, and implementation, the center of their arguments is to integrate "African philosophies such as Pan-Africanism, African humanism, Afrocentrism, Ujamaa and Black Consciousness" (p. 66). In light of this, they emphasized the participatory approach that can be traced back to African cultures throughout the book. In participatory approaches, the program development process is a shared, collective, and cooperative process; all stakeholders involved in the program should be consulted. Thus, the planning is more likely to "thrive in a conducive, caring, democratic environment, rather than in a constraining, highly structured system" (p. 159). Gboku and Lekoko (2007) adhered to the critical perspective in developing educational programs in the African context. Likewise, following the participatory approach, Maruatona (2002) criticized the existing planning practice of adult literacy programs in Botswana. In this study, Maruatona argued that the national literacy programs reproduced social inequality. In 2004, co-researched with the radical planning theorist Cervero, Maruatona expanded the study with the empirical data to address the reproduction and resistance behind the national literacy programs in Botswana. They explored ways to decentralize the system and empower the participants, especially women and minorities. This enabled the voices of all stakeholders to be heard in the literacy planning process in Botswana (Maruatona & Cervero, 2004).

Scholars from Asia also focused on criticizing the linear path of program planning. Regmi (2015) discussed the impact of supranational organizations (i.e., World Bank) on educational program planning in the least developing countries (LDCs), taking Nepal as a case study. Regmi criticized the dominant theory of the economic-positivist model that combines human capital theory and the technical-rational model in educational program planning. He noted the increased power asymmetry between planners in supranational organizations and at the national organizations in LDCs. He called for agencies to break the economistic-positivistic boundary for justified collaboration between donors and national governments. Hiok and Haslinda (2009) discussed program planning of continuing professional education in Malaysia and concluded that the planners did not follow the step-by-step model. In addition, scholars from South Korea discussed alternative approaches driven by cultural and political dimensions. Ryu and Cervero (2011) explored how Confucian values influenced program planners' actions in educational programs. A set of concepts from Confucian values are applied in program planning: "(a) group harmony, (b) respect of hierarchy, (c) propriety, (d) face, (e) bond of affection, and (f) distinctive gender roles" (p. 164). Lee and Noh (2017) discussed the *responsible planning* of education programs for North Korean refugees who belong to a unique group of people in a particular political context.

Implications and Future Research

Non-Western scholars started to join the theoretical debates of program planning in adult education about two decades ago. Deeply influenced by the North American tradition of program planning, we can observe that they focused on either criticizing the step-by-step technical models (radical approach) or seeking alternative models in different cultural contexts (pragmatic approach). The contribution of program planning from a non-Western perspective is still limited to the cultural

aspect. However, the increased number of studies in different countries and contexts can help us understand the role of culture in the planning dynamics. In a highly interconnected world today, researchers are likely to be ethnocentric in their analysis if they don't value other cultures; practitioners may face more obstacles in the implementation process if they don't understand other cultures. The inclusive and modest attitude can surpass the differences not only in cultures but also in generations, genders, races, ethnicities, and classes. For future research, we expect more studies to cover the topic of educational program planning with a collective, holistic, and indigenous lens, especially in the time of the COVID-19 pandemic or in the post-pandemic era.

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Designing Active Learning Course for Adult Immigrants With Limited Education

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Abstract: Nowadays, immigrants have accounted for a substantial proportion of the world population. An active learning course helps students be better engaged in the class, develop their critical thinking, and actively think rather than passively receiving information from the instructor. Therefore, active learning courses will cultivate and develop students' capabilities of sharing, reflecting, collaborative working, self-directed study, etc. Through discussing the possible challenges that immigrant adults will encounter in learning a second language, this article will discuss active learning strategies coping with these challenges.

Keywords: immigrant, limited education, active learning, teaching strategies

In 2020, according to World Economic Forum, 3.5% of the world population are immigrants, or more than 272 million worldwide are immigrants (Edmond, 2020). Data from the Migration Policy Institute's (2021) data hub show that until 2019, almost 45 million immigrants lived in the United States, which comprised 13.7% of the total U.S population. It is not difficult to see from these data that immigrants are an essential part of the total population of the United States or the world population.

Hill et al. (2021) stated that most immigrants moved to other countries due to work-related reasons. Still, millions have been driven away because of conflict, violence, and climate change as refugees. Therefore, not all immigrants, especially those with less than high school education, moved to highly literate societies because of their willingness. Teach immigrant adults with limited education may face several challenges.

First, Choi and Ziegler (2015) believed that "adult learners who have minimal formal schooling do not have explicit and conscious awareness of linguistic units such as phonemes, morphemes, and words." (p. 2); Therefore, immigrants with less than a high school education should learn and practice from the foundation of language. Also, they may be unfamiliar with classroom activities, tasks, and interaction and lack so-called *study skills*. Because of lacking enough study experience, they may have trouble reviewing new material or doing homework. Last, Shaftel (2018) stated that adult learners' busy and complicated lives are not conducive to semi-intensive, long-term classroom study; they may lose momentum and muscle memory each time they come in and out of classes.

Based on the challenges that immigrant adults with limited education may face during their learning process, the teaching strategies of active learning courses in this article include self-study, group activities, discussing study plans with learners, classroom's environment and equipment, strategies for remote courses, and additional needs for teachers.

Literature Review

Self-Study Before the Class

One of the biggest challenges of immigrant adults with limited education is that they lack study skills. As active learning instructional strategies emphasize developing students' critical thinking and working by themselves or with peers. Creating an active learning course is a good teaching strategy to cultivate learners' self-directed learning skills.

Research by Stanberry (2018), Gallegos et al. (2019), and Barbour and Schuessler, 2019 stated that a pre-class quiz is a good learning activity so that students will have inquiry-based learning/ problem-based learning during the class. Stanberry (2018) believed that a warm-up problem or a short writing assignment at the beginning of the class could help students connect what they have learned and what they expect to learn. Therefore, there are two study plans of class activity for learners to preview and think independently before the class.

To encourage learners' self-study before the class, the instructor should post notes or reading materials online and ask students to preview them. The first plan is that after previewing before the class, students should take a quiz as a warm-up activity in the classroom to enter the learning status quickly. The second plan is that students should do the pre-class quiz, and they will be asked to do a short writing assignment about their reflections and expectations as the warm-up activity at the beginning of the class. Therefore, students could share their thinking with peers after the lecture. Besides developing self-study skills, more preparation before the class could help immigrant adults be more comfortable for classroom tasks and interaction.

Group Activities of Practicing From the Foundation of Knowledge

Thinking creatively and sharing with a partner is an essential portion of an active learning classroom. When helping learners study and practice from the foundation of knowledge, they need to understand the most basic knowledge step by step. Two group activities can help them think deeply from the base: think-pair-share and discussion. These two activities can follow the warm-up activity: short writing or quiz. When students have questions after the quiz, they could do problem presentations and discussions with a partner or group. Stanberry (2018) put forward:

> Students are required to solve the problem correctly, show all of the appropriate steps, explain the central concept used in solving the problem, give some background/history about why that particular topic was developed, determine if the concept is related to their major or career goal, and give some real-life examples that require the method used in solving the problem presentation. (p. 7)

After a problem presentation or discussion, the most important thing is that students should solve the problem in the end. Steps of solving problems are beneficial to encourage students to think critically and thoroughly. For learners with limited education, the instructor needs not blindly impart knowledge according to their own teaching pace but to guide students to digest what they have learned patiently. Even for someone who gets used to passively receiving information from the teacher, this activity could urge him/her to active learning.

Involving Students in the Development of Study Plans

To avoid immigrant learners who have busy life losing learning momentum and muscle memory each time back to the classroom after long-time working, the instructor could plan the study pace, schedule, or content with learners together. After discussing with learners and knowing their work schedules, the instructor could choose suitable times for students to arrange the review, preview, homework, class time, and other plans to maintain their learning status. If the instructor thinks that the learners cannot participate in the design of the teaching plan at this stage, he/she can first assign a subject or case study to develop their active learning ability.

As for the case study, one thing that should mention is that students will be the leader for the whole process. Lockard and Hargis (2017) believed that the instructor would be a facilitator rather than a leader. Students could decide the materials, the assignments, and even due dates for their works. The instructor could provide suggestions, help them to solve problems, or coordinate when they have contradictions. Without a doubt, students would learn actively in this case.

Classroom's Environment and Equipment

Active learning courses need to do lots of group works and activities, and the teacher is not the character who only provides knowledge in front of the stage in the whole class. Therefore, the environment of the classroom should be different from the traditional classroom. For learners who have limited learning experience, an active learning classroom is a more suitable choice for them than a traditional classroom because it creates a more relaxed and student-centered environment.

Phillipson et al. (2018) suggested that an active learning environment should use upside-down pedagogies:

> Classrooms constructed in the student-centered active learning environment with upside-down pedagogies (SCALE-UP) project were equipped with round tables, computer outlets, large screens, and whiteboards around the walls. A key feature of SCALE-UP classrooms is the loss of a central focal point, as the instructor podium is located in the midst of the tables rather than at the front of the room. (p. 3)

In the SCALE-UP classroom, students will feel more relaxed, and it is more convenient for the teacher walking around to observe and help students' activities.

The active learning course requires students to do many works on their own (individual or group). The teacher should spend more time in the arrangement and selection of teaching materials. For example, the preparation content for students before class should be of moderate difficulty. If students are doing tasks online or using technological equipment, the teacher should consider whether these applications are charged, formal, or whether there are many distractions such as advertisements. In summary, Hunyady and Polaner (2020) concluded that two essential types of equipment of active learning strategies could be used for all majors, which are "quickly searchable study material" and "interactive applications" (p. 2)

Strategies for Remote Active Learning Courses
Since the teaching method of active learning courses mainly concentrates on designing activities for students individually or in groups, remote courses also could use active learning instructional strategies well as long as the instructor and students could use technology appropriately.
If the course is synchronous, the teaching procedure could be the same as the in-class course. Students should do readings and pre-class quizzes before the class, and then the class will be delivered by the online meeting. Gallegos et al. (2019) suggested that Nearpod is a practical application for teachers to deliver the lecture, embed slides, or organize quizzes and discussions. Students could use Google Drive to facilitate group sharing. To encourage active learning, the teacher could intersperse activities in every three or four slides of content.

If the course is asynchronous, the critical point to design an active learning environment is to ask students to reflect on what they have learned. Hew (2016) stated that an online course should follow an effective computer-grading quiz. The quiz is required to help students reviewing and reinforce the main content. Also, the quiz should contain clear explanations for every answer and could be retaken multiple times. Therefore, after posting the lecture recording, the teacher could ask students to complete a post-class quiz. Students can repeatedly take the quiz until the scores reach a specific correct rate.

Additional Needs for Teachers of Adult Immigrant Learners
According to Schaetzel et al. (2007), the basic need for teachers of adult ESL learners is to receive professional teacher training and teacher development to gain knowledge about adult learning principles. Besides, they need to gain information about language background and cultural differences such as social, cultural, and institutional contexts of their own and immigrant learners to help them make smooth transitions. They also need to learn the strategies of cultivating learners' study ability, so facilitating reading and writing development in a second language is necessary to be developed by them. They should have an adult ESL credential and an adult education credential as well.

Discussion

As the reason that the number of immigrants occupies such a large proportion in the United States and even the whole world, and the education of immigrants with less education deserves educators' attention. Active learning courses are suitable for immigrant adults with limited education because they can learn from the foundation and improve study skills in a relaxed atmosphere. Designing active learning courses requires the joint efforts of teachers and students. Before class, the teacher should evaluate appropriate notes for students to preview, and students should study by themselves to prepare for pre-class inspections and discover their questions. During the class, the teacher should teach the necessary content through lectures and help students solve problems. After class, the teacher should have patient discussions with students and revise his/her teaching schedule appropriately. Improving a good education for adult immigrants is of great significance for improving society's overall quality and productivity and improving the people's happiness index.

The reviews advocated designing a quiz or writing as the warm-up activity before the class or at the beginning of the class. However, generally speaking, warm-up activities need to be more interesting and exciting to motivate students' interests, so more research is needed to design a quiz that is neither boring nor stressful and can examine the content. In addition, since the arrangement and environment of active learning classrooms may differ from traditional classrooms, how can a teacher maintain an absolute right to speak while acting as a facilitator? How can class discipline be managed among many classroom activities so that students can focus on lectures quickly? These are issues worthy of consideration and discussion by teachers. Therefore, how to let students continuously discover their questions in a relatively relaxed atmosphere and how teachers can have more attractive teaching methods in new-style classrooms need in-depth research.

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Anti-Racism Working Group Practices for University Changes

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Abstract: Evaluating anti-racism practices within organizations is important for the establishment of a healthy culture. This paper will share the process used to examine policies and exercises to support the development of anti-racist practices. Implications for application at the process level, as well as instructional suggestions, will be offered.

Keywords: anti-racism, circle practice, multicultural organization, action learning

Many universities have examined their institutions' current policies and practices to create an open and affirming environment for all students and faculty within the campus environments. Doing this has the potential to support the ability to recruit and retain a diverse student and faculty population. The purpose of this paper is to inform others about the process our university used to examine policies and practices to support the development of anti-racist practices in our organization. It will explain a year-long workgroup and the efforts that transpired as a result of comprehensive reflection, education, planning, and orchestration.

PreK-12 schools and universities must provide open and supportive environments where all students, faculty, and staff feel *and* are welcomed, recognized, and safe (DeMatthews, D, 2015; Ryan, 2021). Recent events sparked our nation's schools and universities to reevaluate social justice efforts. Many institutions and leaders realized that they needed to open spaces for minoritized populations to have an authentic voice, recognizing that racism exists and persists on campuses despite many well-intentioned efforts (Gooden, 2012; Ryan, 2021, Shankar-Brown, 2015). Developing an anti-racist stance can help us critically examine institutional and personal practices. Changing this lens enables us to have an equity focus that recognizes an individual's unique qualities and needs (Gorski, 2013; Noguera, 2009; Ryan, 2021).

Universities found themselves wanting to evaluate their policies and practices. Discussions on topics such as mental health support and stigma for Black students and students of color (Kam et al., 2018); the rise of reported, racist hate crimes (Kayali & Walters, 2021); and the impact of COVID-19 (Harper, 2020) have fueled activities. Efforts like these help universities develop a critical consciousness of the cultural realities at their institution, recognizing how individual and institutional values and dispositions impact our school environments for minoritized individuals (Khalifa et al., 2016). These movements argue for a new conception of the University, which challenges the dominant ideological positions that privilege particular voices (Hall et al., 2021). Several countries, including Brazil, South Africa, Canada, the USA, and the UK, have considered how to deal with institutional racism (Tate & Bagguley, 2017). The ultimate consensus is a need for anti-racist institutional action. To attain institutional change, many modifications need to be made at a higher level. In Tate and Bagguley's (2017) article on university change efforts, they noted several themes, including institutional whiteness, transforming organizational cultures, and developing curriculum interventions. Institutional racism is still very much a part of the university culture and

the reason that we see efforts underway to stifle racist ways of thinking. For example, the University of Michigan formed the United Coalition for Racial Justice (UCRJ) in 2013 with the idea of supporting the social justice movement on campus (Gonzalez, 2015). One such movement featured an open mic in which students and staff of color shared testimonies of resilience, exhaustion, and resistance. In England, discussion about racial inequality in higher education centers on the release of data identifying degree outcomes. Historically, there has been a noted achievement gap between white and Black/of color students (Hall et al., 2021).

Many faculty members feel uncomfortable or unprepared to discuss race with colleagues or with their classes (Gooden, 2012, Ryan 2021). Often the biggest temptation for faculty members who feel uncomfortable discussing racism in the classroom is to do nothing. This temptation arises from fears of being incompetent, biased, and inadequately prepared (Montano, 2019. Eleven strategies are suggested for discussion of race (Sue, 2015):
1. Understand one's racial/cultural identify
2. Acknowledge and be open to admitting one's racial biases
3. Be comfortable and open to discussing topics of race and racism
4. Understand the meaning of emotions
5. Validate and facilitate discussion of feelings
6. Control the process and not the content of race talk
7. Unmask the difficult dialogue through process observations and interventions
8. Do not allow a difficult dialogue to be brewed in silence
9. Understand differences in communication styles
10. Forewarn, plan, and purposely instigate race talk
11. Validate, encourage, and express admiration and appreciation to participants who speak when it is unsafe to do so

While critical self-reflection is challenging, confronting our realities enables educators to identify non-equitable policies, practices, and beliefs, as well as establish a plan of action to address injustices (Friere, 2000; Gorski & Swallwell, 2015; Utt & Tochluk, 2020).

Engaging in critical self-reflection promotes a space where individuals must identify their stances and recognize the ways their beliefs, perceptions, and views influence their work and decisions (Ryan, 2021). To support these efforts, training on anti-racist pedagogy and equity at the university level will support greater understanding and assist with transformation in the classroom. Anti-racist pedagogy goes beyond integrating racial elements into one's teaching. It places emphasis on how someone teaches, even when race is not the subject matter (Kishimoto, 2016). Developing this stance helps faculty and staff recognize the ways that minoritized students and faculty have been disadvantaged by historically oppressive policies, practices, and structures (Khalifa et al., 2016). Anti-racist pedagogy is informed by critical race theory, which focuses on power structures and relations (Santos, 2017). These practices are most effective when they are incorporated beyond classroom teaching and into faculty interactions. As student bodies at universities become increasingly diverse, it is necessary that we examine our programs to ensure they support nontraditional and/or disadvantaged minority students (Hall et al., 2021).

During 2020-2021, our university engaged in this process by forming an Anti-Racism workgroup to evaluate practices and policies present on our campus. Among many topics, we considered class

textbooks and the lack of diversity of authors, syllabi without topics relating to equity and diversity, university policies and practices, and the lack of fair representation of persons of color on the faculty and administration. Ultimately our meetings led to the formation of interest groups focused on working to promote a more open, affirming, and inclusive environment for all.

Approach to Practice

The collaborative nature of our university workgroup resulted in action-based results stemming from our conversations and study of anti-racism. The steps that led to a team-based approach are emphasized in Figure 1. This work was collaborative and across departments on the campus.

Developed by Reg Revans in 1982, action learning is an approach to problem-solving that involves acting and reflecting on the results (Sahni, 2015). The goal of action learning is to improve problem-solving processes and simplify the resulting solutions. This approach tackles problems by first asking questions to clarify the problem, reflecting, and identifying possible solutions. This process empowered our group to ask questions that, prior to this experience, were avoided. We began by educating ourselves on anti-racism, equity, and anti-racist practices. This created a space where we needed to honestly address the realities of our personal and institutional practices. It was challenging. Our conversations were hard, thought-provoking, and spirited. However, the work led us to recognize true injustices that exist at multiple levels.

Because action learning requires that the group take action on the problem, members agreed to put forth the effort and commitment necessary to convey or attempt to solve problems on our campus. The unexpected result of our work was the team building that naturally unfolded. After filling gaps in organizational knowledge, we came together as a collective unit to act on the change process. Through small group discussion and sharing, a careful analysis of problems found on campus led to the formation of five groups. We were given guidelines to assist our group experience that fostered our discussion on anti-racism, including strengths, weaknesses, opportunities, threats (SWOT). Each group was asked to elaborate on their conversations and results.

Figure 1. Group Exploration Process

Overview of Our Group's Explorating Process

Education, Reflection and Recognition

Reviewing College Policies and Practices.   Reviewing Departmental Practices   Reviewing Academic and Teaching Practices

Individual and group action plan to move the work forward.
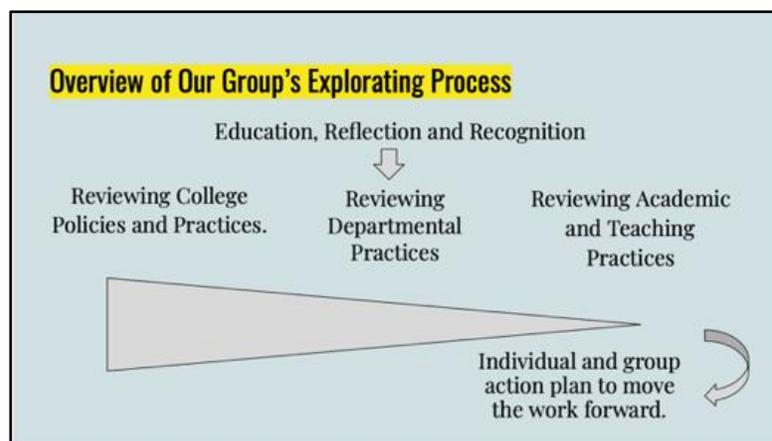
Best Practices

After education and efforts to understand the underpinnings of anti-racism cultures, we identified areas of interest. These areas included several problems that we wanted to address through our action-based efforts, including White, non-Latino/a/x perspectives dominate fields of study, and most faculty are White; the majority of readings used in departments are by White, non-Latino/a/x males; some department policies appear to disproportionately and negatively impact Black and additional global majority students, faculty, or staff; Black scholars are underrepresented in peer-reviewed literature; and engagement in anti-racist collaboration with interdisciplinary members was necessary for change. Through our workgroup efforts, several initiatives resulted from our work (see Table 2).

Table 2. *Individual and Group Action Plans*

Planned Activity
Research on racial disparities in Cardiac Rehab engagement
University policy examination for inclusion
BIPOC Affinity Circles for staff and students
Sharing of culturally relevant pedagogy among departments
Diversifying syllabi and library collections
Campus workshops for Anti-Racism
Regional and national publication and presentations
Joint publications on university efforts on anti-racism

Discussion

Several implications for practice resulted from participation in our Anti-Racism working group, including the necessity to understand and apply adult learning principles and methods to foster empowerment among our student population and minority faculty members. Adult learning practices were used among our group to foster collegiality and action-oriented results.

Adult learning practices suggest that learning is most sustainable when it is connected to problems in the practice of the learner (Knowles, 1980). Fortunately, our presenters were able to align learning to needs, not wants. Based on a survey, they recognized areas of need pertaining to education on racism. Our workgroup also completed a continuum on becoming an anti-racist, multicultural organization. Research has shown that, for professional learning to be effective, several components should be considered: reflection on practice, problems arising in practice, content, and principles of adult learning (Brookfield, 1986). Our leaders were able to build a blended learning environment that worked for participants. Because we were remote, education had to be done on Zoom and using folders on an educational platform called D2L. This included the use of readings, small-group breakout rooms, videos, and engaging activities that asked us to apply what we were learning. Communities of practice (CoP) are formed by people who share a concern or passion for something they do, involving members in joint activities and discussions as they build relationships that enable them to learn from each other (Lave & Wagner, 1991; Brown et al.,

1989). Through a CoP, we were able to select what we determined to be our personal learning pathway, and groups were established.

Adult learning principles and circle practice or culture circles were considered for implementation in classrooms to build democracy, inclusion, and diversity of thinking. Circle practice draws on Indigenous ways of communal problem solving and relationship building (Brown & DiLallo, 2020). It allows for each person in an interaction to be acknowledged and heard. It requires the full attention of those in the space, eliminating opportunities for back-and-forth debate or for more powerful presences to dominate the discussion. Freire (2000) describes the need to reflect on discussion to help develop understanding and promote democracy through rejection of any form of discrimination and domination. Circle practice, if implemented properly, can promote change and commitment to social transformation. Culture circles require instructors to be reflective of power, how power situates their teaching and how power organizes the dialogue among a community (Magill & Rodriguez, 2019; Magill & Salinas, 2018). Employing culture circles in the classroom or among organizations will provide opportunities for engaging in collaborative activities and discussion. There are guidelines to be followed for circle practice, including respect the talking piece; speak from your own truth and listen for others truth; and what is said in the group stays in the group (Magill & Salina (2018). Necessary key components include an opening, selection of a talking piece or an instrument to pass to the person speaking, check-in rounds, and a closing. As we continue the conversation about anti-racism practices, it is necessary for instructors to reflect on their approaches to classroom instruction and if they are creating an environment that is welcoming and non-threatening, with consideration of the cultures present in the classroom.

Universities are focused on helping students learn and grow. To support the type of environment that promotes an equity-focused anti-racist stance, faculty needed to develop an understanding of culturally responsive and anti-racist teaching practices. This begins by confronting the single stories and biases faculty may blindly demonstrate toward their students (Adichie, 2009; Freire, 2000; Gooden & O'Doherty, 2015; Pitts, 2019; Utt & Tochluk, 2020). It is essential that faculty see the potential in their students and recognize that they are capable of success (Ladson-Billings, 1995). Ladson-Billings (1995) identifies the following critical practices that can help support a culturally responsive learning environment: take time to get to know students and ensure that classes are designed to match their needs and styles; ensure that learning can be social and collaborative; think differently about knowledge and understanding, how it can be represented and ways to provide scaffolds to support learning. Engaging in this type of instruction means that faculty are regularly problematizing their teaching to examine the relationship between the students and faculty, the content, the school setting, and society (Ladson-Billings, 1995). As part of our work, groups of faculty members engaged in these conversations and served as collaborators and coaches for one another as we worked to enhance our practices. Based on our conversations and anti-racism work, we recommend that these ideas be incorporated into classrooms to ensure student success.

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From Ordinary to Profound: Moments That Take Root

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Abstract: Our lives are a series of moments that make up a unique landscape. Drawing upon the existing literature, we aim to provide a framework to identify a profound moment, the moments that take root, deepen, and alter the core of our being. The proposed theoretical framework for a profound moment includes meaning-making, acceptance, and profundity. Through our initial research and review of related literature, we identified seven elements that comprise the foundation to identify a profound moment.

Keywords: moment, profundity, meaningfulness, acceptance

Our lives are a series of moments that make up a unique landscape. Each moment can be likened to a seed searching for the right conditions to take root, grow, and flourish. Like a seedling taking root, a profound moment is one that becomes embedded in our being, growing in meaning and fundamentally changing us. Continued acceptance of profound moments leads us towards holistic perspective-taking. Drawing upon the existing literature, we aim to provide a framework for how to identify a profound moment, the moments that take root, deepen, and alter the core of our being.

Literature on Profundity

Literature on the concept of profundity exists primarily in the disciplines of arts and music. Adult and transformational learning scholars started exploring the concepts of profound learning, living, and leadership. We explored literature on profound learning, living, and leadership that serves as an overarching theoretical foundation.

A profound learner is "someone who pursues deeper knowledge regularly over time" (Kroth, 2016, p. 29). Profound learners are those who are reflective, open-minded, challenge their own viewpoints, seek deep knowledge, are capable of multiple perspectives, seek growth opportunities, and possess curiosity (Carr-Chellman & Kroth, 2018). Additional qualities of profound learners include humility, emotional wisdom, and adventurous thought and action with a sense of open-heartedness (Carr-Chellman & Kroth, 2017). Profound learning is not a one-time activity; it is a way of life (Carr-Chellman & Kroth, 2017).

The concept of profound learning as a way of life has led to investigations related to profound living. Carr-Chellman and Kroth (2018) further explored the concept of profound learning, expanding it to include profound living. Results of their 2018 Delphi study identified qualities of a person living profoundly include living meaningfully, engaging in critical reflection, seeking deep understanding, intentionality, authenticity, and integration. Living in such a way may promote open-mindedness, self-awareness, and insight. Additionally, Holyoke et al. (2020) suggest that profound living integrates eudaimonia (flourishing), wisdom, and narrative. It is "an activity, not a destination. It is a trajectory of becoming" (p. 83) and a way of life.

The profound learning framework was applied to emerging research on profound leadership. In their integrated literature review, Scott et al. (2020) utilized five existing leadership theories coupled with profound learning to establish a framework for profound leadership. Four concepts make up the framework for profound leadership: curiosity (profound learning), humanity (servant, authentic, and spiritual leadership), growth (level-5 and transformational leadership), and learning. Scott et al. (2021) broadened their framework for profound leadership, investigating qualities of profound leaders. Results from their study indicated people considered to be profound leaders were described as humble, deeply aware of self and others, driven by values-based work, and displayed a great deal of consistency, stability, and assuredness.

Profound living, learning, and leadership require curiosity, reflection, deep learning, and wisdom as a lifelong process. While the literature describes the qualities of profound learning, living, and leadership, it does not address the conditions present within a profound moment. The purpose of this paper is to develop a theoretical framework to conceptualize profound moments. And we will identify elements and conditions comprising a profound moment.

Building a Theoretical Framework

This exploratory synthesis of profound moments started with a literature review of profundity, which led to the creation of a taxonomy of moments such as traumatic, transformative, and pivotal. It was determined that the existing literature did not capture the concepts surrounding our initial concepts of profound moments. To conceptualize profound moments, our group shared personal experiences we considered profound and discussed the characteristics. A combination of a thorough literature review and personal experience mining unearthed components of our theoretical framework and seven elements.

We propose a profound moment occurs when an individual is open to and fully accepting of an experience, the experience is profound when continual meaning-making becomes a reflective and iterative process, and the meaning of that experience deepens over time. The theoretical framework for a profound moment includes meaning, acceptance, and profundity (see Figure 1), and through our understanding of these concepts, we then formed a conceptual model with seven elements that make up profound moments.

Profundity
Approaching a moment with deep introspection, gaining insight from it, and being mindful of its true meaning creates a higher likelihood of a moment becoming profound. The process of profundity is a state of being that embodies "physical, mental, emotional, and spiritual qualities" (Kroth & Carr-Chellman, 2020, p. 6). Profound learning requires developing practices for deepening personal growth (Carr-Chellman & Kroth, 2018). In doing so, the experience of that moment adapts and deepens over time (Kroth, 2016).

Meaning
A recent Delphi study conducted by Carr-Chelman and Kroth (2018) identified meaning/meaningfulness as the number one characteristic of living a profound life. "Meaning in life signifies an intention to contemplate individual experiences by what makes them subjectively

meaningful." (Holyoke & El-Mallah, 2020, p. 1). According to Martela and Steger (2016), "meaning is about rising above the merely passive experiencing, to a level that allows one to examine one's life as a whole, making sense of it, infusing direction into it, and finding value in it" (p.538). Meaning provides differentiation between ordinary and profound moments.

Figure 1. *Profound Moments Theoretical Framework*
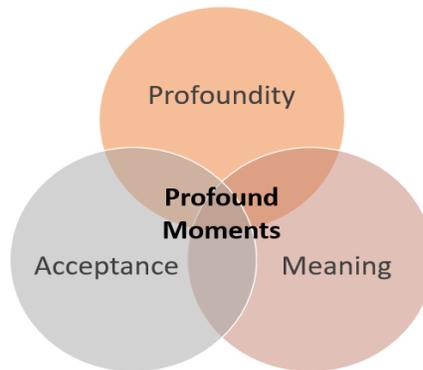
Acceptance
Acceptance means to fully receive a moment or to assent to a situation without bias, judgment, or trying to change it. Practicing acceptance is recognizing what is outside of an individual's control and knowing the current nature of each moment cannot be changed. Radical acceptance of reality means not clinging to experiences that are positive or avoiding possible negative experiences (Brach, 2004). Continued acceptance without judgment of profound moments leads us towards holistic perspective-taking.

Kroth (2016) suggests that "nearly everyone is likely to have an episodic, profound experience," however, he does not define the composition of a profound experience (p. 30). For purposes of this paper, we adopted the term "profound moments" to include experiences, events, and incidents. Our conceptual model is rooted in the assumption that profound moments are those that deepen over time. If profound learning is a cumulative process, as Carr-Chellman and Kroth (2017) suggest, then cultivation of a profound moment is also an iterative and cumulative process. Profound moments can be described as experiences that root themselves in the very being of an individual and repeatedly provide value and benefit.

Conceptual Model - Developing the Seven Elements

To illustrate the development of a profound moment, one of our authors agreed to share a personal experience that embodies our theoretical framework. The excerpt below is one example of a moment where meaning deepened over time:

> This particular experience occurred when I was working as a river guide on a remote western river. During a trip, a client's foot became entrapped by a rock or root underneath the water's surface, not allowing the client to free themselves and subsequently drowned. The attempted rescue and ensuing recovery of the client's body required focused attention along with the

coordinated efforts of many people. Family members were present during the incident requiring additional management from the guides.

In the months and years after this tragic incident occurred, I "turned toward the moment," accepting that the outcome was out of my hands and beyond my control. Eventually, I moved into a space opening myself to learning and growth from the moment. This acceptance led to a deepening of the moment, where its roots began to influence many aspects of my professional and personal life. Professionally, the moment spurred me to become trained in the disciplines of swiftwater rescue and wilderness medicine, and subsequently became a trainer of those same disciplines. While teaching, I used the tragic incident as a touchstone, frequently referencing parts of the story to help inform potential future rescues. More importantly, I re-told specific details to purposefully elicit emotions in my students as a means to emphasize a sense of purpose for future rescuers. In this way, the moment continued to deepen over time and repeatedly added value to my life. Through an iterative and cumulative process, the experience continued to surface as a significant moment in my life. The meaning became emotionally engrained, with the effect of creating a stronger sense of purpose, while the benefits continued to inform and shape my life. In other words, the roots of the moment became embedded into the soil of my soul.

Seven Elements of Profound Moments

The following seven elements—foundation, timing, continued acceptance, transcend, deepen, change, foster—have been found in our initial investigation to be important contributors to the development of a profound moment (see Figure 2). The elements do not occur in a set order or timeframe. The author's story as a river guide demonstrates how these elements combined to build a profound moment.

Figure 2. *Seven Elements of a Profound Moment*

Moments become profound when they encompass an element of preparation or *foundation* building where experiences up to that moment make it possible to see and interpret details in a novel way. This preparation may be conscious or unconscious, occurring before or after an event, and in many cases occurring before and after:

> I don't think it was a matter of being "ready" for the incident and the subsequent learning; it's difficult to consider how to prepare for such a traumatic event. You prepare for a trip, not for someone to die on that trip. In some way, I do feel my experiences leading up to that moment laid a foundation from which growth could occur. The person I was at the time of

the incident and how I changed afterward significantly influenced how this experience spread its roots into my being.

The profundity of a moment most likely may not be realized in real-time. Just as each moment in life is dynamic and unfolding, the impact of a moment changes over *time* through the influence of other elements. A joyous event may grow into a profound moment upon deep reflection and acceptance.

It didn't enter my mind how this incident would affect me long term. I couldn't foresee how such a tragic event could become so embedded into my daily life and values. What happened that day changed me. It wasn't something I was particularly focused on. Looking back, I revisited that moment hundreds of times, each time from a fractionally different perspective. I now look back and see the way it grew into me as I grew around it.

A profound moment may be realized when completely surrendering self or ego. Not trying to change the moment, cling to it, or push it away, but allowing it to be what it is, leads to clarity, understanding, and *continued acceptance*:

Obviously, this incident was traumatic, and initially, it affected me in that way. I remember a few times having a 'fight or flight' response on the river to what I would now consider benign experiences. But through the iterative process of revisiting, reliving, rethinking, and reanalyzing the incident, I accepted the outcome fully. It doesn't mean I dismissed any faults or mistakes made that day; I accepted what happened could not be changed or taken back. Instead, maybe unconsciously, I surrendered to the incident allowing the learning to transform me.

Profound moments involve an element of tuning/turning towards humanity. They bring clarity of purpose in life, allowing us to tap into synergies that *transcend* the self:

While I definitely referenced this incident for the learning it could provide concerning technical elements of river rescue; I mostly retold the incident to touch people's humanity-- their hearts. I wanted to elicit emotion from the moment in my listeners. I want people to understand that rescue involves mothers, fathers, brothers, sisters, friends, etc. My real learning from that experience? When the moment "calls," we must "show up--fully" because the person or people involved are not having a great day. In fact, they may be having their last day.

Over time a profound moment *deepens* as learning continues to expand and build strength. The deepening conveys an iterative element, intensifying the meaning over time, creating wisdom:

Roots are a great analogy for how this experience has grown into my being. My learning, expanding and deepening over time. This moment has transformed my understanding of life - and death - more profoundly as I continue to deepen my being.

A profound moment holds the capacity to *change* a person from their core, transcending to a new state of being. Just as a plant develops from a seed, we can broaden, deepen, and transform as we accept and allow growth from our profound moments:

I am who I am because of this moment. I embody it. This moment is me.

Profound moments set conditions to *foster* future profound moments in our lives and in the lives of those we encounter. Fully experiencing a profound moment increases our awareness of the seven elements, fostering the likelihood that future moments will also be profound. The iterative nature of profound moments opens one up to notice patterns and to foster continuous growth.

> The power of this moment and its influence on my life opens me to the potential of other profound moments. I understand not all moments will be similarly profound, but I now know the influence of acceptance and reflection. Additionally, students from previous classes recall the emotion they felt after hearing my story, unsolicited, and years later. While the incident was not one personally experienced, hearing about it seemed to plant a seed that hopefully will continue to grow into something more.

Discussion

Using scholarly literature from profound living, learning, and leadership as a foundation, we advance a conceptualization of a profound moment as one that is fully accepted, continually meaningful, and profound in a way that deepens over time. Through this investigation, seven elements emerged that shape a profound moment. One does not experience the seven elements in stages, but instead, they ebb and flow like waves through a lifelong journey. A profound moment is one that shapes and transforms every molecule of our being.

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Guiding Nontraditional Students With Diminished Self-Perception Toward Learner Agency and Self-Actualization Using Mentored Self-Direction

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Abstract: Dozens of theories exist regarding adult student development in post-secondary education, but few address nontraditional students in occupational/career-technical (PSOE/CTE) programs. This research aims to merge selected theories and propose an extension of self-actualization through mentored self-directed learning to Hiemstra and Brockett's (2012) person-process-context model for implementation in PSOE/CTE. Founded in a pragmatic idealist philosophy and constructivist-developmental conceptual model, the proposed extension synthesizes multiple concepts to create a strategy for delineating personalized pathways that affect holistic, student-centered transformation to self-actualized, lifelong learners and successful members of the workforce.

Keywords: nontraditional, self-directed, mentoring, self-actualization, career/technical education

Many frameworks scaffold adult student development in post-secondary education. Generally consolidated and categorized as *college* or *higher education* concepts, these theories are classified into five broad categories: psychosocial, cognitive-structural, person-environment, humanistic-existential, and student development process models (Long, 2012). Current adult learning theories have basic commonalities (Knowles, 1990), such as *one* must consider the development of the whole student/person. Each student is unique. Learning is the student's responsibility. The student's entire environment is educational. Learning is self-directed. Higher education student development theories bolster educators when designing and implementing curricula and learning activities to effectively challenge and support the growth of students' identity and intellect by stimulating self-awareness, honing skills, and advancing knowledge.

In preparation for the present research, meta-analysis of literature spanning more than 50 years led to a phenomenal number of original and derivative theories and empirical studies focused on adult learning, adults as learners, and cognitive/intellectual development. Rachal (2002) describes adult learning as complex, with a broad range of sub-themes that lead to an expansive collection of theoretical and empirical literature. Much of the scholarship, especially empirical research, is contained in decades' worth of unpublished dissertations. Further, discordant theoretical septs exist among adult learning scholars (St. Clair, 2002).

Several seminal and corollary theories and studies were reviewed. Search engine keyword alerts provide links to newer scholarly works for regular review. While an abundance of scholarly writing describes post-secondary learners and learning, none directly addresses cognitive-intellectual development among nontraditional adult learners in post-secondary occupational/career-technical

education (PSOE/CTE) (S. Miller-Brown, personal communication, March 18, 2021). Specifically, there is a dearth of on-point scholarship regarding Self-perception among the latter cohort.

Research Approach

Observed problems: a substantial number of nontraditional adult PSOE/CTE students have a diminished sense of self-perception. Nontraditional adult PSOE/CTE students who have an underdeveloped sense of *self* usually do not have a personal epistemological, much less metacognitive, understanding of their diminished self-perception.

Hypothesized resolutions: Nontraditional adult PSOE/CTE students can partner with mentors to identify and create sustainable solutions to bridge gaps in cognitive development and mitigate their diminished Self-perception using personalized, self-directed learning methods. Well-developed and grounded personal epistemology and metacognition resulting from mentored, self-directed learning will lead to transformation represented by sustainable change and agency. The transformed nontraditional adult learner will become a self-directed, self-actualized, lifelong learner who enters the workforce prepared for sustainable success.

For the present study, this researcher chose to implement a bifurcated theoretical framework: stages of sustainable development (Adams & Peterson-Veatch, 2012), built on a merger of Perry (1970) and Mezirow (2000) as one prong; Hiemstra and Brockett's (2012) person-process-context (PPC) model for self-directed learning as the other prong. The present research explores several salient theories of adult learning, cognitive development, and personal transformation and assesses those theories in support of this researcher's proposed extension of Hiemstra and Brockett's PPC Model.

This study aims to
- identify observed gaps in nontraditional adult PSOE/CTE students' intellectual development that hinder persistence; connect nontraditional adult PSOE/CTE students' intellectual development gaps to diminished *self*-perception (e.g., esteem, efficacy, concept, authorship);
- develop a method to identify the point when nontraditional adult PSOE/CTE students acquire personal epistemology (Hofer & Pintrich, 1997) regarding their intellectual development gaps;
- develop recommendations for guiding nontraditional adult PSOE/CTE students toward metacognition (Flavell, 1979) through mentoring to mitigate their intellectual development gaps;
- weave multiple grounded theories and empirically sound practices to recommend tenable guided-mentoring techniques to facilitate nontraditional adult PSOE/CTE students' transformation toward mature intellectual agency and, ultimately, self-actualization (Goldstein, 1939/2000; Maslow, 1970) as sustainable lifelong learners and successful members of the workforce; and
- propose an extension of Hiemstra and Brockett's (2012) PPC model to build on nontraditional adult PSOE/CTE students' acquired personal epistemology using mentor-guided self-directed learning methods.

Background

Goldstein (1939/2000) first described the notion of self-actualization as an organism's (human's) singular motivation, in which an individual "changes in response to its environment" (p. 162). Building on Goldstein, Maslow (1970) describes self-actualization as individualized "self-fulfillment" (p. 2) as confined to older people whose "human potentialities have been realized and actualized" (p. *xx*), who manifest maturity through autonomy, experience, realistic perspectives, flexibility, adaptability, and personally derived values. Maslow (1962) argues self-actualization is meaningless without reference to a currently active future, which is a strong motivation for nontraditional adult PSOE/CTE students.

Through four decades' guiding learners in adult academic (basic and higher education) and vocational courses, plus mentoring and leading lifelong avocational informal and formal workshops, this researcher has observed anecdotally that nontraditional adult PSOE/CTE students are different from those in higher education. Approximately 25-30% of PSOE/CTE students are classified as traditional: single, under 24, living with and/or obtaining significant financial support from parents, who enter college within one year of completing high school or its equivalent (Chao & Good, 2004; Horn, 1996). This cohort fits the description of typical undergraduates entering PSOE/CTE at the *dualism* or *early multiplicity stages* in Perry's (1970) scheme and its corollary studies. Most PSOE/CTE students, however, are nontraditional: predominately females older than 24, some of whom may have previous higher education experience (Horn, 1996; Chao & Good, 2004), advancing them in Perry's (1970) scheme.

Limited research to date compares nontraditional students to their traditional counterparts but does not describe nontraditional adult PSOE/CTE students clearly or is unidimensional (see, e.g., van Rhijn, 2012). Persistence among nontraditional adult students has long been a concern (Horn, 1996), especially in the typical intellectually mixed-level classrooms prevalent in the adult PSOE/CTE industry. Despite the publication of numerous scholarly works on nontraditional students in higher education, there is a need for comprehensive, empirical research to understand nontraditional adult PSOE/CTE students and their complex life roles and motivators, including "unique ways of integrating their complex life and work experiences and classroom learning into a comprehensive learning activity" (Chao & Good, 2004, p. 10). Mentored self-direction clearly fills the void.

Dr. Sherry Miller-Brown, founder of the McCarl Center for nontraditional adult students at the University of Pittsburgh, coined the term *lack of educational equity* to explain the sense of diminished Self-perception she observed among nontraditional adult learners. Miller-Brown acknowledges the same lack is likely prevalent among most nontraditional adult PSOE/CTE students (S. Miller-Brown, personal communication, March 18, 2021). Franken (1994, as cited in Huitt, (n.d.), writes of the importance of self-perception: "[T]here is a great deal of research which shows that the self-concept is, perhaps, the basis for all motivated behavior. It is the self-concept that gives rise to possible selves, and it is possible selves that create the motivation for behavior" (par. 4). Further, Franken argues, "people who have good self-esteem have a clearly differentiated self-concept . . . When people know themselves, they can maximize outcomes because they know what they can and cannot do" (para. 5).

Nontraditional adult learners face a multitude of distractions, making post-secondary education a monumental challenge. For these learners, their identity as *student* is central, important, and taken seriously (Gigliotti & Gigliotti, 1998), though they are often unprepared for student responsibilities. Some lack confidence and self-esteem (Bauman et al., 2004; Chao & Good, 2004), but most display an overall sense of hopefulness and well-being (Chao & Good, 2004; Quimby & O'Brien, 2006). Franken (1994, as cited in Huitt, (n.d.), claims individuals' Self-perception can be modified, which is a central argument of the present research:

> There is a growing body of research which indicates that it is possible to change the self-concept. Self-change is not something that people can will but rather it depends on the process of self-reflection. Through self-reflection, people often come to view themselves in a new, more powerful way, and it is through this new, more powerful way of viewing the self that people can develop possible selves. (para. 9)

Macari et al. (2006) report significantly lower scores from nontraditional students on a test of three measures from the student developmental task and lifestyle assessment: establishing and clarifying purpose, developing autonomy, and developing mature interpersonal relationships. The more nontraditional-aged a student was, the lower that student's psychosocial development level registered. Self-perception is an outcome of individuals' psychosocial development. Gigliotti and Gigliotti (1998) describe three phases of self-concept that relate to Perry's (1970) stages: what people tell us (dualism); forming judgements based on a comparison of our actions to others' (relativism); and witnessing outcomes of our actions and claiming responsibility without external comparison (commitment).

According to andragogical principles (Knowles, 1990), adult learners align self-perception with knowledge acquisition and intellectual development. Psychological (self-perception) and academic (GPA) performance improve as a function of age and throughout one's academic career (Carney-Crompton & Tan, 2002). Metacognition or self-concept of academic ability (Gigliotti & Gigliotti, 1998) is related to demographics, psychological correlates (e.g., motivation), outcomes (e.g., satisfaction and grades), and overall self-esteem, leading to self-actualization as postulated by Goldstein (1939/2000) and Maslow (1962). High academic achievement leads to self-esteem and ego enhancement (Perry's relativism) as opposed to younger students dualistic or "more fixed academic identity" (Carney-Crompton & Tan, 2002, p. 149). A self-actualized individual has greater hope (Sumerlin, 1997). Peterson-Veatch (Adams & Peterson-Veatch, 2012) merged several of the findings of Perry (1970) and Mezirow (2000) to create a framework for *stages of sustainable change*.

As a result of immature cognitive development and diminished Self-perception described in the foregoing discussion, a significant number of adult PSOE/CTE students, especially in nontraditional demographics, are unable to sustain self-direction long-term, thus resulting in failure to achieve agency, self-efficacy, and intellectual transformation (Miller-Brown, (2002); S. Miller-Brown, personal communication, March 18, 2021). In order for nontraditional adult PSOE/CTE students to become self-directed learners, aiming for the goals of metacognition, agency, and transformation,

students must advance on Perry's scale (Adams & Peterson-Veatch, 2012; R. Peterson-Veatch, personal communications, March 22-25, 2021).

The purpose served by formal education and mentoring, as well as the transformational effect of cognitive development in nontraditional adult PSOE/CTE students' transition to lifelong learning and the workforce, is represented succinctly by two authors. Goodman (1994) proposes,

> Higher education should prepare students to be ready for the problems and opportunities no one can yet imagine. As students learn a body of knowledge (itself being redefined in many ways), they gain structured practice in skills of a very high order. By learning that they can see something in a wholly new way, they also gain practice in relying on important personal qualities such as humility and imagination. These are often the defining moments in someone's higher education. (para. 11)

Merriam (2004) suggests,

> What has not been questioned . . . is that it appears one must already be at a mature level of cognitive functioning to engage in the transformational learning process. For transformational learning to occur, one must be able to critically reflect and engage in rational discourse; both of these activities are characteristic of higher levels of cognitive functioning. (p. 60)

Foremost in the present research, cognitive and intellectual development must be defined, explored, and assimilated. Frieden and Pawelski (2003) propose cognitive development "should be viewed as a central rather than peripheral outcome in education" (par. 1). Yet, many authors, including Perry (1970), have questioned the appropriateness of fostering students' intellectual growth. The present study aims to establish that guided mentoring is the ideal method for nontraditional adult PSOE/CTE students to advance their intellectual development holistically, contextually, and transformatively.

Discussion

While it provides a foundation for the cognitive development component of the present study, Perry's (1970) scheme of intellectual and ethical development does not address a number of historical, current, and developing theories and themes related to nontraditional adult PSOE/CTE. For example, women's perspectives, identity flexibility, critical theories related to diversity, equity, and inclusion, and intelligence have been addressed in terms of adult learning, but not adult PSOE/CTE. Hiemstra and Brockett's (2012) PPC model provides a framework for compartmentalizing the components of a learner who will, through mentored self-direction, acquire personal epistemology and metacognition. Once grounded by advanced cognition, the successful self-directed learner will transform toward efficacy, agency, and self-actualization (Maslow, 1962) as a workforce-ready lifelong learner. Peterson-Veatch's stages of sustainable change model (Adams & Peterson-Veatch, 2012) spans both cognition and self-development.

Dozens of learning theories, conceptual frameworks, and theoretical models underpin the researcher's proposed extension of Hiemstra and Brockett's (2012) PPC model. In fact, the researcher had an extremely difficult time focusing the preceding literature review on the scholarship that is most closely aligned with her proposed extended model. Despite the lack of

published works that directly address nontraditional adult students in PSOE/CTE, the researcher has been able to draw logical conclusions from the literature to support the suggestion the population to be studied has similar characteristics to other nontraditional learners in terms of cognitive development, sustained interest in learning, desire for persistence and goal achievement, resilience, and adaptability in order for an experienced mentor to guide the learner toward and through self-directed learning. Guided mentorship with the goal of learners' acquiring personal epistemology and metacognition is the fulcrum of this researcher's model.

Transformation of learners—whether intellectually, philosophically, socially, or physically—is the goal of all adult education. For nontraditional adult, PSOE/CTE learners who enter training programs with diminished self-perceptions, transformation derived from guided mentoring will promote agency, sustained change, and self-actualization (Goldstein, 1939/2000; Maslow, 1970) of the individual toward lifelong learning and workforce readiness.

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Cracks in the Digital Divide: Published Perceptions That Disconnected Adults are Gaining Access

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Abstract: The pandemic placed a strong spotlight on the existing digital divide in the education environment, in telehealth healthcare, and in the workplace, with new attention given to societal inequalities. The analysis of 68 articles published in 2020 and 2021uncovered beliefs that the divide is closing for three reasons: the national attention to the gap affecting K-12 students, remote work during the pandemic, and the U.S. government's allocations to build infrastructure to address long-term needs. Progress has been made in bridging the digital divide, according to most of the articles examined, but many recommended a stronger government response and the continued research into Internet access as temporary solutions applied during the pandemic expire.

Keywords: digital divide, remote work, home Internet, telehealth

Closures due to the pandemic placed a strong spotlight on the existing digital divide in the education environment, in telehealth healthcare, and in the workplace, with new attention given to societal inequalities. During shelter-in-place orders, people who relied on libraries and Internet cafes for Internet connections went dark. News media warned citizens about the broadband limitations for school districts across the country as parents struggled to create work-from-home environments for themselves as well as their school-age children. By late 2020, government data showed that 93% of households with K-12 children used distance learning during the pandemic (Mcelrath, 2020). The pandemic forced everyone's attention to the value of digital technology and exposed the limitations on lower-income families without home Internet. Reducing the digital divide matters because children and adults are adversely affected in education, healthcare, and employment opportunities when they do not have access to digital technologies or the use of information communication technologies. Research shows a .4-point lower GPA for students who lack digital access, and that gap is said to result in thousands of dollars of lost income over a person's working lifetime (Tate, 2021). Studies during the pandemic estimated 232,000 high school dropouts because of disconnection, resulting in a $110 billion annual earnings deficit for this student group (Ali et al., 2021).

Digital literacy is an essential 21st-century skill. For adults, the digital divide is a lack of access to the digital environment plus a lack of knowledge of the core aspects of digital problem-solving. The Organization for Economic Cooperation and Development estimated in 2018 that 16% (31.8 million Americans) of U.S. adults were not digitally literate, whether from a lack of access, a problem with affordability, or a lack of willingness to adopt computer technology. The report gave the average adult age as 46 and showed no rate difference by gender. The foreign-born digitally illiterate adult group was twice the size of the native-born adult group. The percentage of Black adults not digitally literate was twice the percentage of White adults, and Hispanic non-digitally literate adults were twice the number of White adults. White adults made up 46% of all adults not digitally literate.

Digitally illiterate adults tend to work in unskilled or semiskilled blue-collar jobs (Mamedova & Pawlowski, 2018). Social exclusion theory informs policymakers that the digital divide deprives citizens of more than just schooling or workplace options, as the theory describes exclusion from social participation, opportunities to grow human capital, access to power structures, and participation in cultural processes (Reddick et al., 2020).

Background

The pandemic exposed the clear digital divide for technology adoptions and household incomes (Richter, 2021). When COVID-19 vaccine appointments were made only online, the digitally illiterate portion of the adult population remained exposed with no access to vaccines, revealing that 27% of elderly Americans had no broadband access (Vespoli, 2021). In October of 2020, 59 groups pressured Congress for help, and 22 governors mentioned needing broadband expansion in their 2020 state of the state addresses (Ali et al., 2021). A Pew Research Center report found that 15% of U.S. adults used a smartphone for digital access but had no home Internet in 2021 (Perrin, 2021). The ongoing nature of this push into the digital environment further revealed that economically disadvantaged households failed to use online educational resources and had lower levels of computer proficiency (Mcelrath, 2020). Calls to action in states and at the federal level expressed the concern that Americans seeking education and work were disadvantaged because of a digital divide, in particular the *homework gap* of Americans unable to access school online as in-person schools closed. The FCC said 25% of disconnected students (4 million) lacked reliable access to wireless or wired broadband service. Rural southern states accounted for 44% of disconnected households, and students in households with incomes less than $50,000 accounted for 50% of disconnected students, with students of color making up 54% of disconnected students (Ali et al., 2021).

The sudden switch to remote work revealed the need for strong digital skills, computer equipment, skill in using digital communication technologies such as video conferencing, and fast and reliable access. Research indicated a class divide between those who can and those who cannot work remotely, with about 62% of remote workers with a bachelor's degree or more education indicating their work can be done from home, compared with only 23% of workers without a college degree (Parker et al., 2020). Employed adults with higher educational attainments and incomes were more likely to work from home. Remote workers are more likely to be white-collar workers.

The Federal Communications Commission said 30 million Americans do not have access to broadband and created the Emergency Broadband Connections Act of 2020 to address the need using funds from the COVID-19 relief bill established by Congress to provide free, or at least low-cost, broadband service access to low-income families. The Emergency Broadband Benefit is limited to one monthly service discount and one device per qualifying household. With $3.2 billion for free mobile and broadband access, the act makes funds available to students, families, and unemployed workers. The Federal Trade Commission partnered with the Institute of Museums and Library Services to disperse $50 million from the Cares Act to increase broadband to communities. Libraries can partner with community organizations to create Wi-Fi hot spots and laptop lending programs (FCC Partners, 2020). Is progress being made toward including all Americans in the

digital environment as a result of the pandemic's attention to the problem? Could published articles from 2020 and 2021 reveal a belief that the digital divide is narrowing?

Methodology

To investigate possible progress in bridging the digital divide, a keyword search found 67 newspaper and journal articles published between 2020 and 2021 that focused on the digital divide in the title and the content of the article. These were examined for statements about closing the gap and the contributing factors used for that closing.

Findings

The analysis of articles published in 2020 and 2021 uncovered beliefs that the divide is closing for three reasons: the national attention to the gap affecting K-12 students, remote work during the pandemic, and the U. S. government's allocations to build infrastructure to address long-term needs. The pandemic sent 50 million students online for schooling while almost half of the U. S workforce worked from home (McDonald, 2021). The intense focus on the digital environment put pressure on the private sector, communities, and education organizations to be certain that some learners were not left behind and that the workplace granted remote options for employees. While remote work varies by occupation, by May 2020, about 35% to 50% of all U.S. employees worked partly or entirely from home (Barrea et al., 2020).

A variety of players began temporary solutions to bridge the digital divide in communities, schools, and rural areas. PBSSoCal/KCET partnered with the Los Angeles Unified School District to provide local educational broadcasts and digital options. Many school districts used Chromebooks and parking lot Wi-Fi hot spots to address the "homework gap." California State University Long Beach lent out 1,860 laptops and 3,275 hotspots to students in need (Ratzlaff, 2021). Local government and nonprofits in San Diego expanded a program providing free Internet and 300 Wi-Fi hotspots to libraries and parks. Alabama created the ABC program to provide $100 million in vouchers helping 200,000 students get home Internet (Tate, 2021). The state of Texas launched Operation Connectivity and purchased one million laptops and half a million hotspots for students. Every student in Connecticut has a laptop or digital device (Lieberman, 2021). San Jose, California, began the Digital Inclusion Partnership, the largest city-led public-private partnership in American at that time (Andrew & McPeak, 2020). The University of Phoenix offered emergency grant funds to students hurt by COVID-19 impacts. With more than 50% of Native households without a computer, high-speed Internet access, or both, according to the U.S. Census Bureau, some communities built their own Internet. The Internet Society's 2019 Indigenous connectivity project helped construct the first community network in Hawaii. Telecommunication firms such as AT&T and Comcast opened Wi-Fi hotspots. T-Mobile created Project 10-Million to provide free data to 10 million households for five years. Verizon began a Distance Learning Program offering low-cost service plans to 38 million students.

As the pandemic progressed, the digital gap was seen as closing as families sought home access to broadband Internet. Pew Research reported in 2021 that 77% of Americans have access, up from 73% in 2019. Researchers examined all 50 states on four measures needed to close the digital gap:

infrastructure, digital proficiency, inclusivity, and institutions (Chakravorti, 2021). Congress addressed these measures in bills passed in 2021 as education and workplace experts warned that the need for Internet connection will not subside in post-covid America. Those occupations able to engage in remote work did so doing the pandemic. The National Bureau of Economic Research reported that between February and May of 2020, over one-third of the U.S. labor force switched to remote work (Brynjolfsson et al., 2020). Not all workers have the option of remote work, which varies by industry. About four in 10 full-time or part-time employed adults say their work can be done from home, and they have the technology, equipment, and house space to do so. Studies on the transition from on-site work to remote work showed that people employed in professional occupations and younger workers were more likely to begin remote work (Davies, 2021). Of those who say their job cannot be done from home, 83% have only a high school diploma or less education. The National Bureau of Economic Research reported that states with a higher share of management, professional and related occupations had fewer layoffs as workers shifted to remote work, with the South and parts of the Midwest having substantially less remote work (Brynjolfsson et al., 2020).

About one-third of the workforce is forecasted to continue remote work by the end of 2021 (Zhang et al., 2021). A Microsoft 2021 Work Trends Index showed 73% of employees want flexible remote options to be permanent. Human resource offices at universities are developing new policies for remote work as professors request to continue that option (Ellis, 2021). Pew Research reported that half of remote workers said they had more flexibility they would like to keep. Most employees who became remote workers during the pandemic said they had never or rarely worked remotely prior to the pandemic. Some analysts say remote work will continue long-term in the workplace as attitudes toward remote work gain support from policymakers seeking a redistribution of workers from urban to rural environments. Remote work offers regional development options that were not thought possible or likely prior to the pandemic when digital tools complemented rather than replaced in-person communication (Davies, 2021).
Still, infrastructure development must come first for many areas of the country.

Temporary efforts by communities and states began paying off during the pandemic. California had 1.5 million students without Internet at the beginning and reduced that number to 300,000 using state and local efforts (Edgerton & Cookson, 2020). Attention to the digital divide affecting school children resulted in governors in 34 states earmarking funding for laptops (Edgerton & Cookson, 2020). Researchers reported a closing of the divide by 20% to 40% by December 2020, meaning 12 million students remained unconnected. Many of the temporary solutions aimed at bridging the divide have expired or will expire by 2024. Federal or state help has been needed to overcome obstacles for lower-income families, including slow or nonexistent Internet in rural areas and the expense of broadband access. Because rural areas offer less market incentive for Internet suppliers, government assistance is required.

As late as June 2021, researchers warned about the persisting digital divide in spite of short-term gains during the pandemic by lower-income families. Pew Research showed that 13% of adults in households averaging below $30,000 per year had no access to the Internet at home and few owned computers (Perrin, 2021). To reach beyond the temporary solutions devised by communities, organizations, and institutions, the U.S. government assumed a role designed to provide infrastructure and more permanent solutions. The COVID Relief bill, the first large-scale federal effort to address the digital divide, provides free Internet access for households that

quality. Federal policies and resources are spread across agencies such as the Federal Communications Commission and the Department of Education. The infrastructure bill offers a permanent solution with $65 billion marked for broadband service.

Progress has been made in bridging the digital divide, according to most of the articles examined, but many recommended the continued research of Internet access and stronger government response. Full participation in society requires broadband access. This will not change once the pandemic is past. In the meantime, instructors and corporate trainers can assist adults needing additional hardware or access by encouraging them to seek government-provided resources by contacting the Emergency Broadband Support Center. Instructors and trainers can also seek to assist adults using a smartphone for digital access and use audio recordings such as podcasts to present materials to learners who do not have high bandwidth. Continued research on the digital divide is needed as temporary solutions expire.

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The Importance of Teaching Adults how to Vet Online Information for a Functioning Democracy

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Abstract: Current U.S. democracy has fallen into a state of relative dysfunction. A substantial cause of this dysfunction is the confusion and polarization wrought by unprecedented biased, mis- and dis-information spread through traditional and online media. A viable solution is teaching adults how to properly vet online (and traditional) media sources for veracity of information. Various vetting protocols are readily available for use, from the very simple to the more complex. Vetting information can reduce societal dysfunction and the amount of misleading information in the media.

Keywords: digital citizen, media, online sources, resources, vetting

At last year's AAACE conference, a session was held on the causes and adverse effects of the worsening political divide. Among other points, the session documented that the unchecked spread of biased information, misinformation, and disinformation was causing social and governmental dysfunction (Nabb et al., 2020). Nine weeks later, an unprecedented assault on the U.S. Capital took place, emphasizing the severity of the issue and underscoring the point that a functioning democracy requires a responsible and informed citizenry (Allan 2019; Krutka & Carpenter, 2017; Lambert, n.d.; Society of Professional Journalists, 2021). The 2020 AAACE session asserted the importance of learning and teaching knowledge of authoritative systems by which society runs in order to combat social and governmental dysfunction and promote a healthy democracy (Nabb et al., 2020). As a necessary concomitant, adult educators must learn and teach how to exercise good digital citizenry by being responsible consumers of online information.

Background

In last year's session, identified causes of the current situation included the party realignment, deregulation of news broadcasting, algorithmic personalization of electronic resources and information, and an unknowing public (Nabb et al., 2020). In short, party realignment occurred from the early 1960s to the early1990s, resulting in the liberal Democratic and conservative Republican ideological platforms seen today (Campbell, 2016). The deregulation of news broadcasting primarily occurred with the 1987 repeal of the Fairness Doctrine, which required broadcasters to present important issues in a fair and balanced way and giving reasonable opportunity for the expression of opposing views (Pickard 2018). This repeal led to the proliferation of conservative and then liberal talk radio and the dissemination of biased and partisan "news" (Clogston 2016; Nabb et al., 2020; Pickard, 2018). Algorithmic personalization of electronic resources was born and continues to blossom in the age of the internet. It occurs when unscrupulous web designers post biased information, misinformation, and disinformation as "clickbait" to

increase "hits" and, in turn, advertising revenue. Algorithms simply track the clicks of each user and gives them more of the same (also in the name of increased revenue). Soon, users become exposed to one narrow ideological perspective with no objectivity or opposing views provided (Entman & Usher, 2018; Sunstien, 2017). An increasingly unknowing public, or "a public that lacks knowledge about the authoritative systems running its society" (Nabb et al., 2020, p.135), has allowed the three factors discussed above to have maximum effect in continued social and political confusion, mistrust and polarization.

For the current discussion, to the above recapitulation, the authors add two more points to consider. First, circumstances leading to the current situation are vast and varied and can be traced back much farther than the party realignment beginning in the 1960s. Conflict with the acceptance of empirical scientific evidence has been occurring since at least the eighteenth century when scientific evidence-based theory of Earth's origins contradicted popular Christian beliefs on the subject (Allan, 2019). Moreover, "an extensive array of studies internationally, reveals that 'truth' long been a highly precarious notion in the guidance of political, public, and corporate affairs and . . . 'news' has a decidedly mixed record as a resource for attaining it" (Corner, 2017, p. 9), as plays on religious beliefs, emotion, and empathy pressure people to reject inconvenient or unattractive factual or objective information in favor of more comfortable but misleading biased, mis- or dis-information (Allan, 2019; Corner, 2017; Simas et al., 2020). The second point is that the ability to vet online sources for veracity goes hand in hand with understanding how authoritative systems work regarding the accurate consumption of information in making sound decisions for a functioning government and democratic society. Currently, the internet, including social media, remains largely unregulated, as giants like Facebook and Twitter struggle with the responsibility to combat the spread of false information with limited success, and the abovementioned dissemination of biased, mis- and dis-information continues practically unchecked (Corner, 2017; "Evaluating Internet Resources," 2021; Krutka & Carpenter, 2017). Furthermore, the majority of the remaining media outlets (television, radio, newspapers, magazines, film, etc.) are owned by only six corporations. These corporations decide what information the public consumes and determine what is news based on entertainment value that drives profits rather than fact and objectivity that responsibly serves the public interest (Fox, 2020). The issue of veracity of information has become prevalent enough to allow once novel notions of "fake news" (Dorling, n.d.; Lambert, n.d.) and "alternative facts" (Corner, 2017) to gain traction, exacerbating mistrust and confusion, and herald in a new age sensationally and dramatically dubbed by journalists the "post-truth" era (Allan, 2019; Corner, 2017).

Relevant statistics are bleak. Recent survey data suggests that the public believes more than 60% of information provided through traditional media (television, radio, and newspapers) and social media outlets is biased and inaccurate (Dorling, n.d.; Fox, 2020). Notwithstanding, "students from middle school to college often trust sites lacking credibility because of higher search engine rankings, slick websites, or misleading 'about' pages" (Krutka & Carpenter, 2017, p. 53; see also Wineburg & McGrew, 2016). These perceptions and practices are problematic, as people are unlikely to switch media platforms for disseminating unreliable information because they value the provided connection with friends, family, and organizations (Krutka & Carpenter, 2017), and "more than half of Americans surveyed [by the Pew Research Center] said they'd engaged in some type of political of social media activity in 2018" (Carson, 2020, para. 3).

With little being done to effect change in traditional and online media, the best hope to curb the current state of confusion, polarization, and overall societal dysfunction is for people to learn how to effectively vet online sources of information (and concomitantly mainstream media sources) for veracity (Allan, 2019; Corner, 2017; Dorling, n.d.; Krutka & Carpenter, 2017; Lambert, n.d.). This ability is a major part of being a responsible digital citizen (Nissly, 2015), which is arguably inextricably intertwined with being a responsible citizen (Krutka & Carpenter, 2017). So important has this notion become for our children that it has at least partially been incorporated into the common core state standards for high school students (Common Core State Standards Initiative, 2021). Currently, it is equally, if not more, important for adults.

Vetting Information

Numerous guides exist to help learn, understand and teach the vetting of online sources. Such guides include what considerations to make and what questions to ask; some also provide exercises to practice the necessary skills. To build a strong foundation and maximize the use of these guides, the authors recommend beginning with a discussion about personal bias. One's biases affect one's life in myriad ways, including how one gathers information (Hammer, 2021; Heinzman, 2019). Only when one understands one's personal biases can one take care to ensure such biases do not taint one's own research. Moreover, when one recognizes personal bias, one can better recognize bias on the part of online resources and media outlets, which should be discussed as a natural evolution of the topic.

Another foundational topic should be learning the distinction between primary and secondary sources of information. Although learned adult educators may know that primary sources are original works or firsthand accounts of experiences (e.g., legal documents, speeches, manuscripts, letters, public documents), and secondary sources are analyses, interpretations, or opinions about primary sources (e.g., newspaper or magazine articles, editorials, research analyses, and interpretations, biographies, and commentaries), but undoubtedly innumerable adults do not. Knowing what kind of source one is reviewing is fundamental and important in determining its informative value (Tague, 2019).

Finally, before moving into the stage of using one of the various guides available to vet online sources, the authors recommend having adults read the Society of Professional Journalists Code of Ethics (Society of Professional Journalists, 2021). This code is short and well organized into salient points; the language is fairly simple and straightforward. Indeed, this code can itself be used as a guide to vet sources ranging from a simple approach, by using the four foundational principles— seek truth and report it, minimize harm, act independently, and be accountable and transparent—as criteria for vetting and analysis, to a more complex approach which might use any number or all of the key points of practice enumerated under each principle as vetting and analysis criteria.

Next, the adult educator can move into using one of the various guides available to vet online sources, which also range from simple to more complex. Among the simpler, is the popular CRAP test. Designed to be quick and easy, this guide prompts people to evaluate the currency, reliability, authority, and purpose (CRAP) or point of view of an online source (Vanderbilt University, 2021).

More thorough versions of CRAP offer a few guiding questions underneath each heading to help in getting to the point (Orenic, 2008). Another simpler vetting tool is asking whether a source covers the six Ws: who, what, where, when, why, and how. The fewer of these the source covers, the less reliable it may be (Fox, 2020). Another take on the six Ws is asking questions about the source itself in a modified form (one of the Ws turns into an H): Who is the source? What would this source know? Where did the source get this knowledge? Why use this source? How transparent is the source? How does this source know this information? (Krueger, 2016). Moving to the more complex, the Georgetown University Library offers a more complex vetting strategy, asking numerous questions about the source's author, purpose, objectivity, accuracy, reliability and credibility, currency, and links (Georgetown University Library, 2021). Some offer ideas and examples of how to teach vetting in classroom settings through varying subject matter (Krutka & Carpenter, 2017), and others offer classroom activities (Hammer, 2021). Some suggest learning the generic top-level domains (the last three letters of the URL) (Lambert, n.d.; Nissly, 2015), while others offer lists of reliable news sources (Dorling, n.d.; Fox, 2020). The authors recommend using generic domain information and news lists with caution and only as a supplement to other vetting tools, as generic domains are not hard boundaries and news sources change ownership and thus quality, often and without notice. The authors would also add that although learning vetting takes time and effort, the process gets faster and easier as proficiency in the practice grows. Indeed, practiced frequently, vetting sources becomes almost second nature.

Conclusion

Current society has fallen into a state of relative dysfunction caused, among other things, by a general lack of knowledge regarding authoritative systems as well as how to get reliable, objective, factual information from traditional and online media sources. A viable solution is to teach adults how to properly vet such sources for veracity. Such vetting not only aids in people obtaining reliable information to practice responsible citizenship (of which now digital citizenship is a part) but also eventually lead to the reduction of the spread of biased, mis- and dis-information. The authors have offered suggestions on how to vet sources to provide impetus to adult educators in the direction of teaching source vetting to adults in general.

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Beyond *Just a Seat at the Table*: Designing Inclusive Learning Environments for Adult Learners

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Abstract: Adult educators need to do more than provide *a seat at the table* for diverse students to feel included in learning environments. Applying an instructional design model for cultural inclusion, together with an accessible, empathetic, and learner-centered approach, can lead to greater potential for inclusivity for both online and face-to-face learning environments.

Keywords: adult learning, inclusion, instructional design, community building, wisdom

Issues of diversity and inclusion have been a regular topic of discussion in higher education for over a decade (Nunes, 2021). Despite the similarity in these terms, they are not synonymous. In fact, having a diverse set of learners in your classroom does not guarantee all experience inclusion. Creating learning experiences for diverse learners is a foundational aspect of adult education, which means that establishing inclusive learning environments should be a top goal for adult educators.

Despite best intentions, attempts at inclusive classrooms often fall short. Including diverse voices in a classroom discussion can take the form of an instructor calling on the only historically underrepresented student in the classroom, unintentionally *othering* the student and their contributions (Johnson, 2004; Kirshner, 2012). Spelic (2019) discusses the difference between *checking a box* for diversity and working towards inclusion and engagement of all learners. In other words, including, rather than singling out, those students with skin color, language background, gender identity, or ability different from the majority in the room. Working towards inclusive learning spaces may help adult educators avoid falling into the trap of tokenizing their students. This takes the form of students feeling "comfortable enough to join in with the conversation that is happening at that table. And knowing, when the talking stops, and the faces turn expectedly, how to share one's opinion in a way that makes it able to be heard" (Spelic, 2019, p. 2).

To give all students more than *just a seat at the table*, models that allow for diversity in the instructional design process are imperative. Since concepts of diversity and inclusion extend across many different contexts, adult educators and instructional designers need to understand the different ways that learners can become marginalized in the educational environment. By understanding multiple barriers to learning, instructional designers and adult educators can plan for and work towards developing more inclusive content and, by extension, classrooms. Issues of diversity and inclusion should occur at the beginning rather than somewhere in the middle of the instructional design process or tacked on as an afterthought. Furthermore, it is essential to investigate the foundational elements of knowledge creation while building inclusive learning environments, including socio-cultural aspects of teaching and learning.

The purpose of this paper is to provide best practices for adult educators to incorporate a culturally-inclusive approach to their course design. We explain the wisdom community (or WisCom for short) framework (Gunawardena et al., 2019) and show how this design framework, along with intentional design strategies, can create inclusive learning environments.

We provide background on the theoretical framework, a deeper dive into culture and wisdom, and show how they relate to course design and communication within a community of inquiry (COI) framework (Garrison et al., 2000). Then, we offer various best practices for educators to bring cultural inclusivity to learning environments for adult students before briefly discussing the implications of inclusion practices.

Background

Socio-Cultural Theory and Learning Communities

Gunawardena et al. (2019) situates its WisCom model for culturally-inclusive instructional design in sociocultural theory, where learners construct knowledge by examining problems of practices in authentic contexts with other members of their learning community (Polly et al. 2018). Learning communities can be defined in various ways, for instance, through a similar means of access or sense of belonging; however, including every member of the learning community is essential. This is particularly important as members of a learning community co-create knowledge through social interaction (West & Williams, 2018).

Since it accounts for individual and group differences in culture, sociocultural theory should be the basis of any inclusive instructional design approach for heterogenous learning communities. In describing their culturally-inclusive instructional design framework, Gunawardena et al. (2019) define community as the "development of a shared identity around a topic or set of challenges" (p. 54). Co-creating knowledge requires involvement from all learners of the community and a commitment to the goals and values of the community (Gunawardena et al., 2019; West & Williams, 2018). With intentional instructional design that embraces student diversity, learning communities can work towards creating shared values and a culture of their own.

Students from historically underrepresented backgrounds have oftentimes felt left out of learning environments designed for the majority, i.e., white, middle-class, and Western approaches to knowing (Johnson, 2004). This occurs when designers plan for the "average" student instead of the diversity of the group's individual members (Gronseth et al., 2021). Starting the instructional design process off with a culturally-inclusive approach means incorporating different ways of knowing, issues of accessibility, and learner-centered practices from the initial stages of course development. In their article, "Designing for Diverse Learners," Gronseth et al. (2021) discuss learner variability and planning for not only inclusion but also for accessible course materials to counteract exclusionary course designs or teaching practices. Creating learner-centered classrooms requires planning for a diverse group of learners, each bringing different goals and experiences to the table which need considering. The WisCom model for culturally-inclusive design, proposed by Gunawardena et al. (2019), together with an empathetic and user-centered approach to course design, can address existing inequalities and lead to the design of experiences that build community and welcoming spaces for all learners, no matter their cultural, ethnic, or racial background.

Culture and Wisdom Communities

Cultural considerations of learners, instructors, and course designers help to inform a culturally-inclusive design process. Culture is complex, comprised of many attributes that extend beyond rituals, symbols, and origin. Culture includes values and perceptions which shape how individuals learn. Therefore, it is essential to consider cultural values when designing instruction. As instructional designers and adult educators, our educational philosophies/ paradigms guide how we make instructional decisions (Conti, 2007). Taking inventory of our own biases and conducting learner analyses at the beginning of the course design process informs the myriad backgrounds of our learners—who they are and what their needs are—to inform design decisions.

Fulgencio and Asino (2021) recommend conducting learner analyses to avoid making assumptions about the students in your classroom. Learner analyses force course developers to consider various characteristics of future learners when making decisions about course content, delivery methods, and pacing. They also provide an opportunity to consider less visible educational barriers (e.g., distance from campus, accessibility requirements, veteran status, other languages spoken at home) and provide an opportunity for the forming of less exclusionary design practices.

Furthermore, universal design for learning (UDL) principles are integral for cross-cultural learning design. Key components of the UDL framework are multiple means of student engagement, representation, and expression (Gronseth et al., 2021)—all of which are essential for wisdom community building. For instance, cultivating understanding across languages (UDL Guideline 2.4) considers making course material accessible for students who speak the learning community's majority language as an additional language (CAST, 2018). Another UDL principle vital for wisdom communities is for the instructor or course designer to provide opportunities for collaboration (UDL Guideline 8.3). This allows for learner-learner interaction and community building (CAST, 2018). The UDL framework considers diverse learners and plans for learner variability and the engagement of all learners.

Designing universally inclusive courses and learning environments can run the risk of self-referentiality unless designers take an empathetic approach (Gronseth et al., 2021). Empathy mapping is an additional tool to help instructional designers center courses in authentic contexts and meet learner goals (Worsham & Roux, 2019). A concept borrowed from the field of design research, empathy mapping aids course developers in articulating the experiences and learning goals of potential learners. This process also provides designers with an opportunity to evaluate their power, hegemony, and assumptions. In addition to empathy mapping, performing empathetic learner analyses can encourage instructional designers to take internal (e.g., hearing, chronic illness, information processing ability) and external (e.g., strength of broadband, digital literacy) considerations into account before figuring out design plans (Gronseth et al., 2021).

Equally important is careful consideration of the culture of all learners. Using a culturally-inclusive approach means broadening one's definition of wisdom and what it means for a person to be considered wise. Gunerwardena et al. (2019)'s WisCom model centers the Keresan Pueblo Indian take on "giftedness" at its core. In opposition to the traditional Western take on wisdom (i.e., "the sage on the stage"), the Keresan Pueblo takes a community-based, rather than an individual,

approach to giftedness, and gifted individuals give back to the community for it to survive (Romero, 1994). This idea is embedded in the WisCom model as it incorporates different ways of knowing in its core, thus, showing that users of this framework value and respect the cultural diversity that students bring to the table.

Communication and the Community of Inquiry Framework
Learning communities rely on communication for meaning-making and knowledge construction. Thus, social interaction is vital for building community in one's course. The community of inquiry (COI) model describes three interacting and overlapping presences essential to effective instruction: social, cognitive, and teaching presence (Garrison et al., 2000). The community of learners relies upon the social presence of all individual group members. Social presence is closely related to individual identity, which can vary in how individuals present themselves and is dependent on which culture or cultures have shaped their identity. In a learning environment, individuals must work together to form a group identity based on trust, face negotiation, and honest disclosure (Gunawardena et al., 2019). When the conversation doesn't include historically underrepresented students, excluding both their input and prior knowledge, the learning community may miss opportunities for knowledge construction or deeper levels of comprehension.

Reciprocal negotiation and meaning-making are central tenets of Gunawardena et al. (2019)'s WisCom model. Balancing the individual and group identities is one of the trickier parts of building a culturally-inclusive learning environment. However, diverse voices, along with the prior knowledge and the experiences of all students, are needed for a learning community to make its way through various inquiry cycles, which lead to learning. In other words, the social presence of all individuals is an essential part of the COI cycle, which groups of learners must work through, with the instructor acting as a facilitator, to arrive at transformative learning —the goal of both adult educators and the WisCom framework (Gunawardena et al., 2019).

<div align="center">

Best Practices

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Inclusion rarely occurs without intentional instructional design. In addition to applying the culturally-inclusive methods of the WisCom framework (Gunawardena et al., 2019), we recommend instructional designers perform learner analyses and empathy mapping at the beginning of the design process. Learning about who will be in their classrooms and their goals and needs is equally important to instructors and/or course designers taking a self-inventory to realize what biases, cultural influences, and assumptions they bring to the table.

Additionally, course designers need to plan for issues of accessibility and inclusion by applying UDL principles to course designs. One of the main tenets of universal design is including multiple means of engagement within courses. For instance, allowing students to choose their assignment topics or demonstrating their learning in different ways, such as writing a paper or creating a presentation. Teachers can facilitate learning for students needing extra language assistance (UDL principle 2.4) by, including pictures or translations with texts until, students learn to interact in either a shared language or through using other tools, like language apps (Novak & Rodriguez, 2018). Novak and Rodriguez's (2018) "UDL Progression Rubric" is an invaluable resource for

additional ways for educators to apply UDL principles systematically to help students move from the periphery to active engagement in the learning community.

We concur with Gunawardena et al. (2019)'s belief that the wisest communities are shaped by each of its members. Their WisCom instructional design framework applies the ideas of wisdom and community and accounts for cultural diversity. An inclusive sociocultural instructional design model should provide opportunities for different types of interaction and cross-cultural elements. For example, learners have various attitudes towards disclosing personal information or strategies for resolving conflict. Online and face-to -face course designs can benefit from The WisCom framework. A unique feature of the Gunawardena et al. (2019) model is that it emphasizes virtual learning environments, which is why their model considers communication and technology issues at the same level. Like in the UDL framework, it is important to provide multiple means for students to communicate, especially in an online environment. These can take the form of group video calls, chats in the group video calls, reflection assignments with peer feedback, or discussion board posts (Gunawardena et al., 2019). Incorporating prompts or assignment options that ask students to relate their prior experience and knowledge to course content allows all students the opportunity to share their voice in the discussion as well as reflect on how their past experiences can shape their future learning.

In short, wisdom communities combine communication and technology and account for diverse learners (i.e., learner support) so that a learning community, made up of diverse individuals, can work through collaborative inquiry cycles and arrive at transformative learning. Different ways of knowing are central to this model, not only in the wisdom community concept but also in instructor presence. The instructor is considered a facilitator of learning rather than the "sage on the stage" common to the individualist cultural ideal of who is responsible for imparting wisdom. Like students, instructors *give back* in the WisCom framework. Similarly, students' social presence is reliant on communication and negotiation. Students bring prior knowledge and experiences to the table and learn from one another. Instructors should create opportunities for students to share their past experiences and/or cultural perceptions and showcase their strengths. The WisCom framework is reliant upon the inclusion of all students in the educational process to allow for learning specific topics or skills.

Planning for inclusion in virtual and face-to-face learning environments presents challenges and opportunities. If adult educators are intentional in their approach, taking time to conduct a learner analysis and/or empathy mapping, the gains in the learning experience will be worth the effort. Providing flexible options for learners can engage students in unique ways. For instance, asking students to post a photo of themselves might not be appropriate for learners of some cultural backgrounds. If they feel forced to share a photo in an introductory post, they may not feel completely included in the learning environment you created. However, providing options for students, such as posting a photo of themselves or a picture of something that inspires them, can provide all students a social presence in a learning environment without causing anyone to feel ostracized. By gaining an understanding of learners and using UDL principles in course designs, instructors and instructional designers can help avoid unintentional exclusions of some students. Inclusive learning environments do not happen by accident. Performing learner analyses (see Fulgencio & Asino, 2021) and empathy mapping before designing courses may help instructors

and/or instructional designers get to know their students holistically. These tools also provide invaluable opportunities for self-reflection so that one's unconscious biases or cultural norms do not affect the design of learning environments. Intentional instructional design using UDL principles can help create inclusive learning environments rather than a seat at the table for the diverse learners in our classrooms.

Discussion

Adult educators should be aware of how ignoring or inadequately addressing diversity and inclusion issues may unintentionally exclude some students from their classroom. Applying a sociocultural theoretical framework to instructional design can lead to learning communities that include all learners' perspectives in class discussions, activities, and assignments. Valuing the wisdom that all your students bring to the table creates an opportunity for students to contribute to the co-creation of knowledge.

Membership in various communities shapes our students' identities. Incorporating UDL principles in instructional design allows adult educators to plan for the inclusion of all students in their classrooms. Moreover, learner analyses, empathy mapping, and a facilitating instructional approach allow instructors to tap into student wisdom so that, together, learners can create an engaging, inclusive learning community that builds knowledge through collaboration and the social interaction of all at the table.

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A Professional Development Needs Analysis Across Multiple Disciplines: Implications for Employee Growth and Retention

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Abstract: This paper focused on presenting and discussing personal and professional development needs of the employees of the College of Human Sciences & Education (CHSE) at Louisiana State University (LSU). The findings are based on the responses of 169 employees who participated in the needs analysis conducted by the newly formed CHSE Office of Faculty Affairs & Professional Development. The needs analysis revealed that the college needs to be more proactive in informing its employees of developmental offerings and in offering programs based on employees' personal and professional needs and goals.

Keywords: professional development, needs analysis, higher education, College of Human Sciences & Education, employee retention

The purpose of this project was to analyze the personal and professional development needs of the employees of the College of Human Sciences & Education (CHSE) at Louisiana State University (LSU). The data for the project came from the newly formed CHSE Office of Faculty Affairs and Professional Development survey administered to CHSE employees (staff, faculty, administrators, graduate assistants) during the Summer 2020 semester. Considering the college motto of quality of life across the lifespan, the survey focused on the employees' personal as well as professional development needs and was informed by research from human resource development (HRD) and educational fields. Given the dean of the college's keen focus on employee wellness, diversity, equity, and inclusion, and in an attempt to take a holistic approach, the survey also focused on gathering information related to the eight dimensions of wellness (Substance Abuse and Mental Health Administration, 2016) and the critical literacies advancement model (Robinson, 2020). The survey also included logistics related questions regarding the preferred time and format of future developmental offerings, as well as the developmental topics. Of the 519 employees who were invited to participate, 128 fully completed the survey, while 41 submitted partially completed responses, totaling to a response rate of 32.6%, which was considered a success given that the data were collected during a summer semester during which not all employees are required to work. A detailed breakdown of the participants according to the employee status are included in Table 1.

Table 1. *Response Status Based on Employee Type*

		Partial	Complete	Total
Employee type	Faculty	15	47	62
	PreCollege	0	2	2
	Staff	7	26	33
	Faculty/Admin	3	10	13
	Admin	0	3	3
	Adjunct/Instructor	7	19	26

	Partial	Complete	Total
Graduate Assistant	9	17	26
Admin/Instructor	0	1	1
Staff/Instructor	0	1	1
Staff/Admin	0	1	1
PreCollege/Adjunct	0	1	1
Total	41	128	169

Literature Review

Professional development in education has been extensively researched and has been conceptualized differently across the years. Guskey (2000) warns against potentially viewing professional development as a short and time-restricted activity, recognizing it as a continuous, intentional, and dynamic process. This author defines professional development broadly as "those processes and activities designed to enhance the professional knowledge, skills, and attitudes of educators so that they might, in turn, improve the learning of students . . . it also involves learning how to redesign educational structures and cultures" (Guskey, 2000, p. 16). On the other hand, research on personal development has mostly been done in the area of psychology and is related to self-awareness, quality of life, positive thinking, and goal setting, among others (Hughes, 2009). While there are some instances in which personal and professional development are even used synonymously, a clear difference can be made. That said, this project focused on both personal and professional development within a higher education setting and it included specific job-related knowledge, skills, and attitudes as well as broader activities aimed at enhancing the quality of life of the college employees.

In determining specific personal and professional needs of CHSE employees, this project used a needs analysis survey. This approach aligned with previous literature in the area (e.g., Conklin et al., 2002; Czerniawski et al., 2017; Koç et al., 2015), which suggests that professional development programs should be preceded by an analysis of the participants' needs and followed by an evaluation. Regarding specific findings related to the delivery of professional development programs in higher education, results from a study which surveyed 192 academics from 31 institutions of higher education in the UK (King, 2004) suggested that continuing professional development should be appropriately planned, having in mind the importance of self-directedness in adult learning, the relevance of the context, and the importance of employing collaborative activities. Results of another professional development needs assessment conducted with a sample of 288 academic personnel (Koç et al., 2015) showed that professional development needs may differ based on academic title, specific work unit, and workplace. In terms of content, significant needs reported in this study were related to teaching, research, technology use, organizational competencies, self-improvement, and global competencies.

It is worth noting that the focus of research on professional development in education has been on those who teach (instructors, teachers, professors, assistants) but rarely on other employees (e.g., staff, administrators). However, Guskey (2000) also highlighted the importance of staff members' professional development, indicating the benefits of planning professional development for all

employees in educational settings. With that in mind, our goal was to obtain a comprehensive picture of the needs of all college employees.

Data Collection and Analysis

Data for this project were collected using a Cvent administered survey. In addition to asking for general employee information (employee type and tenure status), this comprehensive survey included 10 sections: previous development experiences and preferred format/style, technology-related needs, teaching-related needs, research-related needs, service-related needs, advising-related needs, leadership/management-related needs, needs of the pre-college division employees, additional development opportunities (personal development, organizational climate, wellness, etc.), and willingness to volunteer as subject matter expert/training facilitator.

Question logic was used based on the response to the *employee type* question. While there were several 5-point Likert-type questions, the majority of questions were multiple choice, multi-select questions. An example of one such question is included in Figure 1. To ensure content validity, we pilot-tested the survey with several employees (staff, faculty, and administrators), who offer suggestions for improvement. Specifically, these individuals suggested we include additional choices for several questions and reword several others for clarity.

Figure 1. *Example of a Multiple-Choice Question*

After the survey closed, the data were exported to a Microsoft Excel spreadsheet where the participant identifying information was removed, participants IDs were added, and responses were coded (1 = selection; 0 = no selection). The data were further analyzed using IBM SPSS data analysis software, specifically focusing on response frequencies.

Findings

The first part of the survey asked about the participants' previous experiences with developmental opportunities in the college (summarized in Table 2) and reasons for not attending previous professional development programs. The most important reasons for not participating included not

being aware of the activities (n=72), inconvenient times (n=56), and not being interested in topics (n=33). This suggested that CHSE needed to be more proactive in advertising developmental offerings as well as more mindful in planning activities based on employees' needs and goals.

Table 2. *Participation in Previous Professional Development Programs organized by CHSE*

		N/A	Yes, always	Yes, often	Yes, rarely	No	Total
Employee type	Faculty	0	1	18	20	11	50
	PreCollege	0	0	0	0	2	2
	Staff	0	1	2	7	17	27
	Faculty/Admin	0	0	5	3	2	10
	Admin	1	1	1	0	0	3
	Adjunct/Instructor	0	0	5	4	11	20
	Graduate Assistant	0	0	1	6	11	18
	Admin/Instructor	0	0	0	1	0	1
	Staff/Instructor	0	0	0	0	1	1
	Staff/Admin	0	0	1	0	0	1
	PreCollege/Adjunct	0	0	0	0	1	1
Total		1	3	33	41	56	134

The bulk of the findings came from sections two through nine of the survey as questions in those parts focused on specific needs pertaining to technology, teaching, research, service, advising, leadership, and personal development needs. We include a summary of the findings based on each category, specifying three most vital professional needs in each area in Table 3 and three most vital professional needs in each area in Table 4.

Table 3. *Key Professional Developmental Needs based on Specific Areas*

Developmental Area	Three Major Needs
Technology	1. Zoom (76) 2. Moodle (72) 3. Photoshop and other digital tools (59)
Teaching	1. Alternative delivery systems (e.g., distance education) (67) 2. Online classroom engagement (65) 3. Converting in-person classes to online/ hybrid (48)
Research	1. Grant writing and application (51) 2. Funding professional development opportunities (44) 3. Publishing (37)
Service	1. Advising student organizations (30) 2. Preparing tenure and promotion external review letters (17) 3. Chairing/serving on hiring committees (16)
Advising	1. Multicultural advising (24) 2. Compassion fatigue and self-care (23) 3. Retention issues (22)
Leadership and Management	1. Team dynamics (56) 2. Virtual teams (50) 3. Leading diverse teams (50)

Note: The number of survey respondents who selected the option in included in parentheses. Expectedly, given that the data were collected in summer 2020, after a swift transition to remote work and learning because of the onset on the COVID-19 pandemic in spring 2020, professional development needs were related to using Zoom, delivering online classes and converting in-person classes to an online format, as well as leading virtual teams. The impact of COVID-19 was evident in the responses to questions related to personal development, as the participants underscored the need to manage stress and avoid burnout, as well as to ensure emotional wellness. These were deemed important given the uncertainty that the pandemic caused.

Table 4. *Key Personal Developmental Needs based on Specific Areas*

Developmental Area	Three Major Needs
Personal and Family Life	1. Managing stress and avoiding burnout (74) 2. Work-life balance (59) 3. Retirement planning (58)
Diversity, Equity, and Inclusion	1. Culturally responsive teaching (113) 2. Implicit bias (87) 3. Recruiting and retaining underrepresented employees (87)
Health and Wellness	1. Emotional wellness (66) 2. Financial wellness (60) 3. Physical wellness (59)

Note: The number of survey respondents who selected the option in included in parentheses.

Discussion and Implications

As stated in the introductory section, this project provides important information which can help inform training and development offerings in CHSE at LSU. This is particularly useful given the majority of the surveyed participants did not participate in previous developmental opportunities offered by CHSE because of inconvenient times, not being aware of the activities, and not being interested in the topics, among other reasons.

One limitation for this analysis was the fact that responses collected were not equally distributed among employee types. There was the greatest number of responses for faculty, who encompass the greatest number of employees in the college. This may be one of the reasons why previous research on professional development in academic settings focused mostly on the needs of the faculty. However, the results also show that developmental needs of college employees other than faculty may need to be further explored using different data collection methods, including qualitative methods, such as interviews and focus groups. While this needs analysis focused primarily on the employees of one academic college, other academic units and institutions of higher education can benefit from learning more about the approach of gathering data from their own employees. Further, the findings may be relevant to help inform human resource management and training and development units on important needs of their own staff and faculty and on the most impactful ways of investing limited resources. Retaining top-tier staff and faculty is an important goal and assessing as well as meeting their personal and professional needs and goals has far reaching implications for their wellness, engagement, productivity, and commitment.

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Creating Engaging Undergraduate Educational Experiences: Using Video Games in the Classroom

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Abstract: The video game industry market size in the United States has consistently grown over the past decade and this trend is only expected to continue. Research shows that video games can be used effectively in various classrooms to increase engagement and help develop non-traditional literacy skill sets, among others. This paper provides an overview of video game usage in the undergraduate classroom, by documenting various benefits of playing video games, as well as highlighting ways in which commercial video games can be used to teach a variety of concepts, especially non-technical ones, in the undergraduate (adult learner) classroom setting.

Keywords: undergraduate education, video games, classroom engagement, game literacy, edutainment

Significant amounts of resources and attention, both in terms of research and practice, is directed at retaining students throughout their educational career in college (Dunn, 2015) and on providing meaningful and engaging classroom experiences as part of this larger retention strategy. Nonetheless, there is a limited number of resources available that highlight specific strategies on how to engage students in the undergraduate classroom using video games, especially to teach non-technical concepts. Indeed, educational researchers have claimed that video games can energize students and their learning in both traditional and non-traditional contexts as information is presented in more appealing ways (Hung, 2011) and that there is a clear relationship between video games and digital and other critical literacies (de Paula, 2021). These literacies, especially technological and information literacies, are particularly important for adult education in today's digital and technology-dependent world (Robinson & Robinson, 2021). Furthermore, there is evidence that video games can support the development of other key attributes and skills useful for students in higher education. The purpose of this paper is to provide an overview of key educational benefits of playing video games and to offer practical suggestions for how several commercial games can be used to teach important non-technical educational concepts in the undergraduate (adult learner) classroom setting.

Literature Review

Video games, also referred to as digital games, have taken a foothold in contemporary culture and are known to impact many aspects of society and our everyday lives (Muriel & Crawford, 2018). In fact, the dominance of video games from a financial point of view is seen in the value of the video game market in 2021, which is already valued at over $65 billion in the United States alone (Statista, 2021). The video gaming industry is made up of different kinds of digital games, including those for commercial entertainment and those created as edutainment. Edutainment is an

amalgamation of two words, education and entertainment. However, the focus of this article is not specifically on video games with educational features, but more specifically on the use of commercial video games for broader student appeal and interest.

With high rates of video gaming among undergraduates, educators are uniquely positioned to leverage this dominant cultural phenomenon to improve undergraduate education. Using digital technologies and encouraging the application of students' computer-related skills in educational contexts is not new and, as the benefits of this use continue to increase (de Paula et al., 2018), it is important to engage in more research in this area. This is significant because research shows that playing video games can even promote the development and use of desirable skills and competences that can lead students to persist toward postgraduate opportunities. In a quantitative study (randomised trial) with 100 undergraduate students using commercial titles (games all intended for entertainment purposes), Barr (2017) found that test scores for communication, adaptability, and resourcefulness all showed significant increases for the game-playing invention group over the control group in the study. This means that playing commercial video games can have a positive effect on adaptability, resourcefulness, and communication in adult learners and, as such, these kinds of commercial video games may have a crucial role to play in higher education.

Using video games in the undergraduate classroom can also be beneficial as research shows that playing video games demands individuals to be quick to adapt to change and to be resourceful in managing tasks and responsibilities (Thomas & Brown, 2011). Other skills that are increased through video game play include critical thinking and reflective learning (Gee, 2007). This makes a solid argument for using video games in undergraduate education as they have the potential to not only engage students, but also help harness their potential for increased performance and improved creativity (Yeh, 2015). Disciplines which require students to have good motor skills can also reap the benefit of increased motor skills through video game play (Liu, 2020). Regardless of discipline, the promotion of key social skills like leadership and team building through video games (Workers should be thinking inside the Xbox, 2019) can be particularly helpful for retaining undergraduate students.

Notwithstanding the many benefits of using video games in the classroom, some of which are discussed in this paper, or the existence of well-developed theories of gaming (e.g., game theory), and even journals dedicated to play (e.g., *American Journal of Play, Games and Culture: A Journal of Interactive Media,* and *International Journal of Computer Games Technology*), there are limited resources available that outline sample ways in which commercial video games can be used to teach non-technical concepts. As such, the rest of this paper will be dedicated to discussing how commercial games can be leveraged in teaching non-technical concepts by providing examples of specific games which could be used in the classroom (see Table 1).

Table 1. *Commercial Games and Their Application in the Classroom*

Name of the Game	Game Description	Areas of application	Concept Covered
Evolution of Trust	(2017) Indie simulation game designed to teach why we trust one another	Sociology Game Theory Teamwork	This game uses game theory and historical analysis to discuss trust
Dragon Ball Fighter Z	(2018) 2- dimensional fighting game	Psychology	This game rewards players that attempt to analyze their opponents' actions and anticipate their behavior
Coming Out Simulator	(2014) Simulation game that puts players into the perspective of a queer person of color coming out to their parents.	Diversity Equity Inclusion	This game allows users to experience the life of a queer person of color
Kerbal Space Program	(2011) Space exploration game requiring users to design their own space program	Physics / Economics/Astrology	This game requires users to budget their program and accurately design their spaceships through concepts like kinematics and aerodynamics
Roblox	(2006) Community led game based on user content that allows players to design their own game	Urban Design Architecture Computer Science	This game requires users to 3D model for their own games
Civilization V	(2019) simulation game allowing the player to control the country of their choice throughout history	History	This game allows players to witness different time periods throughout history
The Sims	(2014) simulation game that allows users to control a family's decisions	Management	This game allows players to simulate modern day life through things like budgeting, career experiences, and higher education
What Happens Next?	(2020) Playable simulations of the COVID-19 pandemic	Health literacy	This helps players understand the importance of social distancing and other safety precautions.
Adventures with Anxiety	(2019) A simulation game focusing on an adolescent suffering with anxiety	Mental Health	This game presents players with mental health strategies relating to anxiety
Apex Legends	(2019) A team based first person shooter battle royale	Leadership/teamwork	This game focuses on team coordination and communication

Conclusion

To conclude, video games are a popular form of media that continues to expand throughout the United States. While they have limitations and some argue against them, the focus of this paper was to center on some of the key advantages or benefits users may derive from playing them. As such, this paper proposes that based on these benefits, they could also have a future in higher education. Further, the paper also highlights that adopting commercial video games for the classroom can be useful in addition to games designed specifically for education/edutainment purposes. With such a large array of commercial video games in the marketplace, there is immense potential for using them in an undergraduate educational setting.

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Discussing Profound Disability and Profoundability

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Abstract: Through the lens of profound learning, we propose a perspective that allows us to see individuals as having varied abilities rather than being positioned on a dis/ability continuum. We argue against deficit-based viewpoints that constrict human potentiality. Implications include adopting a more apt starburst model of human potentiality.

Keywords: profound learning, disability, deficit-based lens, profoundabilities, human potentiality, human flourishing

Profound learning has been defined as a process that "seek[s] to open up, to ask, and to continually reveal rather than to close down, to an-swer, or to completely discover" (Carr-Chellman & Kroth, 2017). This is a positive view of learning that emphasizes possibility and wonder. It inspires and encourages. Yet, when one enters *profound learning* in the search bar on Google Scholar, 9 out of the first 10 articles that appear focus on *profound learning disability*. The abstracts of these articles are filled with deficit-focused words like unable, non-verbal, impairment, malformation, self-injurious, retardation, maladaptive, and restricted. These words evoke pessimistic images of the human condition.

Combining the words *disability* and *profound learning* reveals a problem with educational and research approaches for exploring human potential. Profound learning is not only cognitive, but "can be related to any growth opportunity within the human experience" (Kroth, 2016, p. 29). As such, we consider human potential as profound in other ways than merely cognitive. This holistic, non-dualistic approach can change the way we look at what is truly profound, and what is profoundly possible, in human experience and, thus, will encourage a shift in mindset from a preoccupation on what individuals lack, to a recognition of what individuals have and can uniquely contribute.

Profound Learning, Profound Learning Disability & Profoundabilities

Reorienting the idea of dis/ability can expand our knowledge of learning and our understanding of society. Dis/ability is usually described as a continuum where there is a descent from superior educational ability to profound learning disability. We suggest abandoning the linear model and adopting a constellation-of-abilities model, like a starburst, with spokes of different lengths. These spokes represent an individual's abilities. These might be shorter or longer, more slender or wider, depending upon how richly they have been developed. Each spoke has two tints, at the base they are darker, representing developed abilities; as they extend further, they are lighter, representing potentiality. Every person has ability and potentiality. Further, every person has unique profoundabilities that are available but are often unrecognized or dismissed. The usual, assumed

goal is to proceed up the mountain toward ability and away from disability. In contrast, we maintain that a move toward recognizing divergent paths, unique contributions, varied standards of beauty, and access to awe is a necessary, positive shift toward inclusivity that focuses on potentiality and contributes to human flourishing.

Our focus on profoundabilities assumes that all students have multiple abilities which have the potential to be fully developed. It eschews deficit-based frameworks. The focus becomes one of identifying and building capabilities and capacities rather than proceeding up a linear continuum of polar opposites from disabled/bad to abled/good. Profoundabilities are skills that are often not typically acknowledged or readily valued by society such as the ability to conceptualize difficult ideas in visual ways, the ability to focus on minute details over an extended period, or the ability to retain a vast amount of idiosyncratic information. These gifts are unique ways of being in relation to others; for example, individuals may show their love for those in their lives in non-traditional, non-communicative ways; they may avoid long-term feelings of resentment and easily forgive others; or they may speak with unusual honesty and openness. Profoundabilities are novel contributions to the community, like a unique sense of humor that encourages others to laugh, or highly developed personal interests that provide expertise on distinctive topics. Profoundabilities highlight potentiality and strengths rather than weaknesses or deficiency.

The Deficit-based Lens & an Imperfect Vision of Reality

Individuals with disabilities are often viewed from a deficit-based lens. The focus is on what they cannot do rather than what they can do. Nusbaum et al. (2013) described two lenses educators use to describe individuals with disabilities as deficit-framing and capacity-building. There are a few essential questions for educators: What is the image you develop when you encounter a student with a disability? Do you instantly see their deficits or their abilities? How are these constructs similar to or different from those you create for non-disabled students? There is a need to change the perspectives of educators from deficit-based to capacity-building, and self-reflection is an important step in this process (Maier, 2014). Nusbaum et al. (2013) suggest that educators think about the way students with disabilities are like themselves:

> If each of us wants to be viewed as having desire, capacity, interests, hopes, and dreams, then we are required to look at ourselves and examine our notions of professional expertise. We must ask ourselves if we are able to see students with disabilities as being as fully human as ourselves —and thus as being full of potential and possibility. (Nusbaum et al., 2013, para. 23)

The deficit perspective is viewed as a standard objective approach because it relies on the observations of medical or educational professionals who diagnose the disability, using the language of *disability*, and prescribe a universally accepted remediation or treatment that is based on a societal view of what is normal (Haque et al. 2019).

The emphasis in education, healthcare, and social services on curing individuals with disabilities or filling skill gaps so that they reach a prescribed level of normality reflects this deficit-based lens (Haque et al., 2019; Maier, 2014; Sterman et al., 2020); it highlights "labels, limitations, barriers, and remediation. This pervasive, normative view leads [to] practices that 'fix,' help a student 'get ready,' or meet professionally-established criteria, practices that too often end up limiting the

student and creating unnecessary barriers to learning and progress" (Nusbaum et al., 2013, para. 4). A deficit-based lens does not allow one to value individuals with disabilities in a way that is inclusive, supportive of abilities, achievements, and participation. It does not acknowledge the ways of being, attaining, and engaging that may be different than the described norm. Adopting a deficit viewpoint results in labelling individuals with disabilities, regarding them as less valuable members of the community, and limiting options for their participation in life events and education (Sterman et al., 2020). It leads to expecting less of them and glorifying typically mundane accomplishments as inspirational achievements, therefore, providing less appropriate and useful support (Young, 2014).

Choosing to use a capacity-building, potentiality-identifying focus moves educators to start with the belief that all students are competent in a multitude of ways, even if their means of learning and interacting are different. This standpoint acknowledges that individuals with disabilities "share the same human desires we all have for personal growth, community membership, and fulfilling relationships and work" (Maier, 2014, p. 2). By concentrating on an individual's competencies, even if they are not typical, and perhaps especially if they are not typical or otherwise abundant, we acknowledge that they are valuable members of our community who contribute in a variety of ways (Maier, 2014); educational methods that recognize and build capacities are "person-centered, assume a fulfilling life in inclusive/integrated environments, and envision a future based on possibilities instead of constraints" (Maier, 2014, p. 2). Limiting the language of profound disabilities and seeing profound abilities and the profound potentiality which resides in all individuals shifts the focus away from deficits to capacities.

Words and Ideas Have Consequences

The choices we make in describing students as disabled or non-disabled have consequences. The words that have been used to describe disability, such as deficient, limited, disordered, dysfunctional, impaired (Connor, 2020; Haque, 2019; Maier, 2014) illustrate the deficit-based lens. Disability labels exclude individuals and can negatively affect their identity construction; these word choices "have the potential to form long-lasting identities for students with disabilities" (Nusbaum et al., 2013, para. 3), and in educational settings, often create low expectations for learners with disabilities (Nusbaum et al., 2013; Sterman et al., 2020).

Concentrating on profoundabilities reflects the viewpoint of disabilities studies in education that recognizes "disability not as an abnormality, but part of natural human variation" (Connor, 2020, p. 23). By focusing on individuals' profoundabilities, we follow in the footsteps of critical disability scholars who strive "to create a more inclusive, humane way of conceptualizing human differences" (Connor, 2020, p. 25). With recognition of profoundabilities, there is an "intrinsically high value placed on the contributions" (Nusbaum et al., 2013, para. 5) of all individuals because they are considered in a way that centers their abilities. Families of individuals with disabilities often acknowledge the "potential, possibility, and a life that is as full and rich as their own" (Nusbaum et al., 2013, para. 23) for individuals with disabilities; this is not evident in the deficit-based views of educators. Our goal is "to expand ways of examining what constitute disabilities, according to whom . . . we seek to dissolve existing harmful notions of normalcy" (Connor, 2020, p. 37) by

focusing on what individuals can do, how they contribute to society, and how their profoundabilities are valuable.

Flourishing through Profoundabilities

Choice is an important part of Martha Nussbaum's (2011) conception of the capabilities approach and using the deficit-based lens limits choice (Sterman et al., 2020). The capabilities approach is a framework to help us effectively engage in capacity-building. It has two primary claims: The freedom to achieve well-being is of primary moral importance; The freedom to achieve well-being is understood in terms of people's capabilities, their real opportunities to do and be what they value. In this framework, self-determination is a central priority (Nussbaum, 2011). Deficit-based lenses thwart self-determination. Therefore, recognizing the full range of human potentiality requires a new model. The application of a starburst model rather than a traditional linear continuum from abled to disabled can disrupt taken-for-granted assumptions about human potential. When educators shift their viewpoint from deficit-based to capacity building, "practices emerge that are inherently person-centered, respectful of, and empowering to the student. A capacity-building lens frames the student with disabilities as being purposeful in the world and possessing both agency and autonomy" (Nusbaum et al., 2013, para. 3). Learners with disabilities are then seen as competent and valuable members of an inclusive society. Their contributions are welcomed (Nusbaum et al., 2013).

A disability diagnosis often leads to despair despite one's capacity to find meaning in suffering. Fourth-wave psychotherapies, including therapies that are contemplative, narrative based, meaning centered, forgiveness oriented, dignity and gratitude promoting, and spiritually informed (Haque et al., 2019) offer an approach to disability that moves away from the deficit-based lens to a capacity-building standpoint to advance human flourishing. Immediately following a disability diagnosis, there may be a very difficult period of adjustment; however, for some individuals, their disability status can "produce experiences of meaning and empowerment. Much depends on the patient's response to impairment, the social and cultural context of caregiving, and the meanings and values imbued into the impairment event as well as the recovery process" (Haque et al., 2019, p. 1). Unfortunately, these experiences are often diminished due to the focus on rehabilitation and striving to restore as much normalcy as possible (Haque et al., 2019). Considering what comes out of the struggle to live a life with a disability and asking if there is an unrecognized value can lead to a clearer understanding of human flourishing.

Flourishing is not just about *feeling good*. It also includes examining the meaning and purpose of one's life. Flourishing encourages individuals to forgive, to be grateful, to be charitable, to treat others with dignity, and allow oneself to change in meaningful ways. Individuals with disabilities can "flourish even amidst some kinds of impairment and suffering, and in some cases, uniquely because of them. One may also fail to flourish amidst abundances of bodily pleasure, or in cases where no clearly characterized physiological impairment can be found" (Haque et al., 2019, p. 5). Flourishing is not just about having a healthy body. It includes "non-pleasurable confronting of hardship, limitations, and failure [and] . . . psychological, social, cultural, existential, moral, and spiritual dimensions of the person in . . . relationship with others" (Haque et al., 2019, p. 2). By focusing on human flourishing, fourth-wave psychotherapists have drawn from religious traditions

and practices such as prayer, contemplation, and ritual to support individuals with disabilities "to flourish, regardless of the outcome of recovery or rehabilitation, by going beyond the litmus test of 'normal' or typical well-being in favor of embracing one's experience of disability as an experience of possible redemption, freedom, or transcendence" (Haque et al., 2019, p. 2).

When considering avenues for future research, adult educators have many options when acknowledging that "a strengths-based focus counteracts the deficit view that is traditionally associated with developmental disabilities. More strength-based research is needed in the field to shift the emphasis from difficulties to the positive attributes and interests of individuals" (Clark & Adams, 2020, p. 1). For researchers who are interested in creating an inclusive research agenda that promotes greater understanding of profound abilities present in a traditionally marginalized population, unlocking individual potentialities and expanding perceptions of what is possible for individuals who have been labeled and diminished by constraining assumptions is crucial.

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Therapy Dogs to Assist with Developing Equity: Utilizing Animal Assisted Education and Animal Assisted Therapy

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Abstract: The purpose of this proceeding is to discuss ways therapy dogs are being utilized within personal and professional settings. Specifically, the authors will explain the ways therapy dogs can enhance adults' mental, physical, and emotional development while assisting professionals' quest to provide services that are accessible and equitable. Description of differences in types of working dogs (service, therapy, and emotional support) will also be addressed, with the focus on therapy categories. Ultimately, the reader will gain an understanding of the reasons dogs have more recently been seen as more than just a friendly pet, and rather as an assistance tool in an array of educational, professional, mental health, and physical health settings.

Dogs and humans have a long history of connectedness. From early times when dogs were first domesticated to the present, where dogs are often seen as a member of the family, dogs have enhanced humans' lives in a multitude of ways. More recently, some dogs have been utilized as a form of intervention to create physical, psychological, and emotional benefits (Pet Partners, n.d.) and are identified as therapy dogs. A major theme and positive outcome identified in settings that utilize therapy dogs is stress relief (Barker et al., 2005; Barker et al., 2010; Polheber & Matchock, 2014), which can transpire into a number of positive outcomes for learning, development, and mental health.

The purpose of this proceeding is to provide support for the multitude of ways that therapy dogs can be implemented into educational, professional, and health settings to benefit adult learners, educators, clinicians, and their clients. A push for more research is necessary in order to further identify specific interventions and programs to assist individuals with growth, development, and equitable services. Major themes will be discussed as well as implications for next steps.

The proceeding includes a review of the literature, along with learning outcomes that will include differentiating between the various types of working dogs (therapy, service, facility, emotional support). The authors will then discuss the different types of actions taken when working with such dogs (animal-assisted activities, animal-assisted education, animal-assisted therapy) in order for the reader to better conceptualize the impact that these animals can have on adults in many different settings. The goal is to be able to make practical connections to ways that therapy dogs can have an impact on marginalized populations and ultimately aid in social justice efforts.

Background

In order to gain an understanding of the work that therapy dogs do, it is first important to understand both what a therapy dog is and what a therapy dog is not. Therefore, a brief introduction to describe

and differentiate these dogs who have specific jobs (often referred to as working dogs) must be addressed. Beginning with the highest level of classification based on the amount of training, laws, and regulations attributed to this category, *service dogs* are recognized as "a dog that is individually trained to work or perform tasks for the benefit of an individual with a disability including physical, sensory, psychiatric, intellectual, or other mental disability" (AVMA, 2017, p. 6). Specific tasks that the dogs are trained to do must directly relate to the individual's disability and improve the individual's functioning, whether physical, mental or otherwise. Service dogs have full rights to public access, regardless of the setting, as they are first seen as a tool to help their handler (Educated Canines Assisting with Disabilities, n.d.) and a dog secondarily.

Emotional support animals (ESA) are used with recommendations from qualified physicians, psychiatrists, or other mental health professionals (AMVA, 2017). Their purpose is to provide comfort to individuals suffering from psychological disabilities or mental health challenges. Dogs registered as an emotional support animal are not granted any public access rights (AMVA, 2017) and therefore are utilized in their handler's home.

Therapy dogs have various levels of training depending on the typical setting in which they will work (Schoenfeld-Tacher et al., 2017). They may aid individuals or groups with disabilities, as well as to groups or individuals who do not. Therapy dogs function with an outward focus, meaning they provide outreach or support to many people at any given time and are generally involved with goal-oriented interventions. Therapy dogs have no legal rights to public access, though arrangements can be made with individuals and organizations to allow them on a case-by-case basis (Educated Canines Assisting with Disabilities, n.d.). Given the opportunities to engage individuals in a variety of settings (i.e., higher education, mental health facilities, hospitals, nursing homes, community events, libraries, jails, etc.) and utilize many different intervention techniques, the authors argue that therapy dogs are a great way to engage adults. For that reason, in the remaining sections of this proceeding, therapy dogs will be the focus.

Approach

There are a variety of ways that therapy dogs can be utilized in a structured manner. Three key terms have been identified to categorize intended outcomes, *animal assisted education* (AAE), *animal assisted therapy* (AAT), and *animal assisted activities* (AAA). In each of the categories, the therapy animal could be a part of a volunteer therapy animal team under the direction of a professional, or the dog may actually belong to the professional.

The category that casts the widest net of the three animal-assisted interventions, *animal assisted activit*ies (AAA), provide opportunities for motivational, educational, and/or recreational benefits to enhance one's quality of life (Pet Partners, n.d.). Though they tend to be informal in nature, the activities are delivered by a specially trained professional, volunteer, or paraprofessional who is partnered with an animal that meets specific criteria for the given scenario. Some examples of settings where AAA takes place include hospital visits and stress-reduction visitations (often found in airports, college campuses, and hospitals).

Animal assisted education (AAE) is a goal-oriented, structured intervention. The intervention is directed by a general education or special education professional (Pet Partners, n.d.). The activities

are planned around academic goals, cognitive functioning, and prosocial skills of the learner. AAE is most commonly utilized in academic and/or reading programs and humane education.

Animal assisted therapy (AAT) is a planned, documented, and a goal-oriented therapeutic intervention that is directed by human services and health providers as part of their profession (Pet Partners, n.d.). AAT is most often utilized in mental health settings, traditional healthcare settings, and educational settings that offer a mental health component (i.e., school counselor or therapy services). AAT is continually expanding and includes assistance with areas such as physical therapy, occupational therapy, mental health therapy, speech therapy, and paraprofessional services.

Major Themes

Research suggests that there are physiological benefits from interacting with therapy dogs. A major theme from the research is reduction in stress when therapy dogs are used as an intervention (Barker et al., 2005; Barker et al., 2010; Polheber & Matchock, 2014). Barker et al. (2005) and Barker et al. (2010) identified significant positive physiological stress responses (cortisol, epinephrine, and norepinephrine levels) after interacting with a therapy dog. This suggests that the body physically responds, via the mechanisms listed above, and adjusts physiologically in as little as five minutes with a therapy dog. Adding support for the physical benefits of interacting with dogs, Polheber and Matchock (2014) identified heart rate reduction as another benefit.

From a psychosocial and psychological standpoint, there is also research suggesting that comfort and companionship from animal-assisted activities, education, or therapy is highly valued. Increased overall quality of life has been reported, as well as decreased loneliness and psychological concerns (Hart, 2006), suggesting that companionship gained from these animals acts as a buffer to reduce negative mental health symptoms. The use of dogs in the professional workplace has shown benefits as well, including increased job satisfaction, self-report stress reduction, and improved communication skills (Barkeret al., 2012).

Discussion

In looking to the adult learning community, therapy dogs have a variety of opportunities to assist in fostering adults' mental, physical, and emotional development. This can be insightful for both the adult educator as well as for the adult learner. By educators having an understanding of different ways to foster the learning environment (including learners' mental health, physical health, and learning abilities), they can better engage their learners as well as themselves through improved teaching formats and abilities to process. From a learner's perspective (whether formal, informal, or nonformal), being supported in different educational, emotional, and psychological ways, such as those provided by therapy dogs, could be an inclusive way for all learners to benefit in their learning environment. For example, someone with a physical disability may not be able to engage with some of the same activities as able-bodied learners. The use of therapy dogs allows for equal opportunities for engagement through things such as physical touch, visual demonstrations, or mobility assistance. Given findings suggesting that therapy dogs have a positive impact on individuals stress levels from a physical, psychological, and emotional standpoint (Barker et al., 2005; Barker et al., 2010; Polheber & Matchock, 2014), there are opportunities to expand on the impact that therapy dogs can make. The authors are interested in exploring the possible connection

between how benefits of therapy dogs can expand to various disciplines to promote social justice and equality. Further research is needed to identify the possibilities of such connections.

Due to the widespread utilization of therapy dogs and the observed benefits, the AAACE conference theme, *Moving the Needle: Digital Divide, Social Justice, and Adult Education* makes connections to what is being done as well as what can be done in the therapy dog world. Expanding upon the traditional settings that therapy dogs are used in, such as K-12, hospitals, nursing homes, and mental health settings, to include places that specifically work with marginalized individuals could be the start to such connections. In the quest to provide services that are accessible and equitable, it seems that therapy dogs could be a viable option for adult learners, practitioners, and educators.

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Grounded and Visionary: Advancing the Profound Leadership Concept

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Abstract: This study builds on earlier preliminary results of an empirical investigation into profound leadership. The research question driving this investigation is what constitutes profound leadership? These preliminary results were presented at the AEGT 2021 conference, characterizing the qualities, characteristics, and practices of profound leaders as cultural continuity, spheres of influence, prodigal son, intuitive non-linearity, plant where you will bloom, and engaging the wisdom within. As data collection and analysis have evolved, the picture of practices (actions and behaviors), individual traits and characteristics, and contextual elements of profound leadership have evolved as well. This study connects adult learning and leadership through a focus on elements of leadership development through adult education.

Profound leadership builds on profound learning and five key leadership theories: servant, level 5, authentic, transformational, and spiritual leadership. Further exploring the profound leadership concept involves using these theories as central lenses to shape our ongoing data collection and analysis. We will elaborate on new emerging themes, as well as themes from our preliminary work that have been reinforced over time.

Literature Review

This study was guided by an initial, large-scale, integrative literature review (Scott et al., 2019). Every phase of this empirical study has been shaped by the intellectual synthesis of concepts created by this review, including the research questions, theoretical framework, data collection, data analysis, and eventual findings. The emphasis within profound learning on practices that evolve over time to support one's growth (Kroth, 2016) is of particular relevance to this study. Additionally, the "pillars of profound leadership" (Scott et al., 2019, p. 9) provide foundational support for the theoretical framework. These pillars include servant leadership, authentic leadership, level 5 leadership, spiritual leadership, and transformational leadership. The characteristics of these pillars include an emphasis on accepting imperfection, fallibility, empathy, humility, intuition, listening, and a focus on others' needs first. Furthermore, profound leadership resonates with a questioning approach, balanced processing, and ethical and moral identity, reliance on succession planning, and a balance between will and ambition with reflection and awareness. Lastly, there is a focus on positive and humane results, appreciation for contributions, ideas of fair treatment, and an embrace of various leadership styles.

Methodology

This qualitative study draws on Clarke and Braun's (2014) approach to thematic analysis to develop emergent themes drawn from phenomenologically and ethnographically informed interviews with seven participants. Using a two-interview structure, the first biographically focused and the second leadership focused, we developed these themes through a collaborative analytical process, offering an advantage of deep triangulation. These themes represent a more complete yet still provisional picture of the qualities, practices, and characteristics of profound leadership.

Findings

Building on initial findings, deeper analysis into participant interview data contributes further to forming categories and themes. Evolving data analysis provides support for the earlier preliminary findings while also offering complementary insights. In addressing our research question, what constitutes profound leadership, the purpose of this proceeding aims to expand upon earlier themes, including cultural continuity, intuitive nonlinearity, plant where you will bloom, and engaging wisdom and heart within.

Cultural Continuity

Reinforced as a theme through added and deeper analysis, the appearance of cultural continuity presented itself through participant responses, speaking to a sense of identity, sense of belonging, holding true to values, secure attachments, and spheres of influence.

Sense of identity was found as a supporting category for the theme of cultural continuity in preliminary and deeper analysis. Initial analysis showed participants' deference for family values, points of origin, manners of upbringing, and early culture informing context. The added analysis also supported this category demonstrating participants' sense of identity, informed by early self and remaining true throughout the course of their leadership and life journey. Citing heritage values of work ethic, hard work, and pride in this sense of identity through contribution was a continual reference and point of appreciation for the profound leader participants. Adding to the previously cited notations, participants offered further, "hard work and participating in the family was a big part of my childhood experience," "work was a big value in the home," "everyone was expected to work," and "my home life was really happy, and really fun" balanced with school reference where, "it was very strict academically, very rigorous."

Aligned with a sense of identity, participants' sense of belonging was also presented through findings, both in early analysis and with a later deeper review. Sense of familial belonging represented through reference to parents who "had done just a really great job educating us growing up . . . putting us first," reinforced by a desire to have a family of one's own. Participants added to their storied experiences by joining certain organizations, parent-teacher groups, faith-based organizations, school boards, involvement in family farm work, and family memories: "We did a lot of family things, I mean, lots of outings and picnics and . . . we played tennis, and we loved to go skiing, and we would play a lot of board games, and we would cook together a lot."

Reinforcing a sense of continuity found participants exemplifying values alignment and consistency in values from early life and through recent leadership experiences. Speaking of self and towards other profound leaders, participants offered desired alignment of values demonstrating for themselves and towards those with whom they lived and worked. One participant offered opportunities to "reassess" life path and career decisions, seeking not to be "rigid" and finding value in others with sources of flexibility. Profound leader speaking of self,

I don't want to be rigid in my thinking, in what I want. I just really didn't want to be rigid. As so, I just kind of reassessed and decided that I wanted to pick a profession that was a little more universal.

Profound leader, speaking of other profound leaders,

I think someone who is profound has a goal, has a vision in mind, but allows the process to unfold, and is not rigid in their ability to see or to allow that vision to develop or change.

Through this discussion, profound leaders arrived at a sense of consistency; however, not rigidity. Not diverting from a chosen values course while at the same time allowing shifts and change, as part of evolution and growth, and opportunities to "reassess."

Another manner of values-based consistency came from profound leaders' grounding in a sense of safety or security, allowing opportunities to question or challenge norms. One participant spoke to another leader viewed as profound, with their ability to help others "feel safe in their environment and supported." This approach was not seen as unidirectional, while complementing here was an aim to help others understand where they "were overstepping." Providing safety and security while also offering constructive correction found balance for the leaders, for themselves, and in viewing others. Another participant characterized experiences when talking about difficulties in speaking up, especially for marginalized groups, seeing when this is done well, demonstration of an effective "balance between being a cheerleader and being willing to speak up when needed."

In sharing their familial roots, participants conveyed a sense of growing up with a secure base seeing the advocacy of their parents as being "really impactful." Secure attachments in childhood often lead to long-term emotional health and healthy adult relationships (Bowlby, 1988). Growing up in a home grounded in deep faith, one participant shared the support of her parents when she didn't "want to be sitting in a pew saying words I don't believe," realizing the effectiveness and oppressiveness of traditional liturgy. Parents instilled responsibility, fairness, and generosity in participants as they observed their parents handle themselves with "poise and dignity" modeling through their actions. Time and again, participants' parent's actions became deeply ingrained, "she never told me what to do or what to think," they showed dedication and love by writing letters "every single week without fail the entire time that I was in middle school, high school, and university." Moving into adulthood with secure attachments, trust flowed both ways as participants experimented, allowed to learn from their own mistakes, "a lot about hard labor," realizing education was a better path. Another participant reflected as a freshman in college being good at having "a lot of fun being social" but soon after realizing that education was her job.

Intuitive Nonlinearity

Participants offered experiences and contributions supporting a unique sense of intuition, driving a nonlinear career and life path. Recognizing continuity of values, sense of self, and deference to heritage, participants balanced their charted course by pursuing a less straightforward journey. One participant offered early desires to work for Disney, spoken of magically, and one participant's life dreams. At some point of evaluation, this participant realized that to pursue this path meant also giving up other important desires and life needs:

> When I was growing up, my dad was really good friends with a guy who worked for Disney. And so, I really wanted to work for Disneyland . . . I really wanted to work for Disney, and I really wanted to get married and have a family. . . It just kind of hit me . . . If you want to work for Disneyland, you have to move to California. It's what you're going to have to do. And is that really what you want? It's kind of one of those stop moments.

Reflecting on this determination showed participant's awareness of decision impact, also appreciating a need to adjust course and move away from a straight-line career journey. Accepting these decisions, participants showed alignment with passion and purpose, recognizing some achievements required forsaking other desires. Added context to the matrixed web of the profound leaders' journey, demonstrated intuition in seizing moments of opportunity, recognizing where passions exist, and allowing change. While contributing to the profound leader's journey, participants' reflection offered values in experiences and allowed reflection to unfold:

> I used to go shopping a lot at a store called Gymboree. I had to buy kids clothes . . . I'd watch other people shop, and sometimes grandparents would come in and try to find outfits for their grandkids, and I would try to start up conversations with them and help them pick out clothes . . . One day, a manager came over to me and [he/she] asked if I needed anything, and I said no. And I think I was doing something . . . I joked, like, 'you should hire me. I love this stuff.' And [he/she] said, 'actually, we'd love to.' And so, I applied and got it . . . I quit my other job so I could just work at this job cause I really loved visiting with people and helping them.

As shown through this participant's example and as reinforced by other participants,

> Pivotal experiences and decisions made by participants came from a natural place of understanding, without needing to provide rationalization. Participant experiences and growth were not lockstep in nature but instead resembled sporadic progression. Participant stories conveyed a sense of embracing untraditional experiences with an open mind and looking for learnings. (Scott et al., 2021, p. 4)

Viewing change and opportunity through the profound learning (Kroth, 2016) lens allowed profound leaders to accept inputs to their journey, leveraging experiences and promoting a sense of exploration. Additive and divergent experiences complemented profound leaders' learning, leadership capacity, and intuition to inform future growth.

Plant Where You Will Bloom

In multiple ways, participants expressed the importance of knowing oneself and being true to your core self. To them, self-knowledge meant not changing for others, doing what others think is right, or simply making the best of circumstances. Instead, self-knowledge means knowing your core self that already resides within and living from there. Participants came from a belief that you make your mark on the world by becoming your truest self. Nobody else, family, partners, friends could

correctly identify the environments where participants could thrive and ultimately be planted—that had to come from within. Hard work went into identifying and developing their authentic root systems; using formulas and copying others does not work.

One participant spoke about coming to terms with "Who am I?" and the need to determine and practice their unique giftings. Through deep identity inquiry and questioning, "how can I learn to really love myself so that I can love others well?" The participant honed towards "influenc[ing] people in a positive way [with]in my spheres of influence." Extending outward, the participant spoke about believing and valuing others' giftings, that others will use them to grow themselves and pay it forward by "grow[ing] the people around them."

Engaging Wisdom and Heart Within
Further reinforcing earlier findings, a sense of heart and wisdom continued to come forth through the analysis. One participant added profound leadership, "start(s) with your heart, for me." Another participant, in discussing resources, offered, "I allocate resources very much in line with the way I handle crises, to the benefit of the human beings involved." Added commentary on fostering mutual respect, allowing open dialogue, helping people feel safe in conversations, desire to understand, and connections to humility further straddle mind/wisdom with heart/passion/humanity. Leaders offered choices made, leaning on the heart to show wisdom or leveraging wisdom to let leaders' hearts show through. Building through deeper analysis, participants offered, "someone who is not a profound leader, is afraid to use their heart at different times to guide them in their decisions."

Further reinforcing an earlier sense of cultural continuity through consistency and values, leaders spoke of self and others, viewing a sense of purity of heart in being meaningful for profound leaders. "I just feel like when he does something, it just really begins with his heart and with his intentions, and they're just so pure." Continued, speaking of essential profound leader qualities, "someone who has a good heart to me, means that their motives are good in general and that they are not just in it for themselves. Maybe they have a desire to be there, but also their desire is pure." Added for self-reference, when speaking about their own profound leader evolution, "I don't think I ever really came into a leadership position, thinking, 'this is the kind of leader I'm going to be…' For me, it's really connected to my heart work. To the work that I feel really deeply in my heart and soul." These notations further exemplify earlier leader offerings towards finding a sense of purpose and applying passion to work, striving to find spaces to flourish, seeking direction to head, while also embracing change, uncharted paths, and opportunities to seize. To effectively and successfully navigate, profound leaders call back to their cultural origins, leaning on values and identity and leveraging their sense of self to inform future decisions.

Discussion

Our participants, like superheroes, have a story of origin that reveals how they became who they are, why they may act the way they act or think the way they think. These backstories also reveal an influence of an era, family history, and world events that affected their journeys. Their backstories illuminate humble beginnings, a need for security, consistency, and love. The backstories of our participants revealed their truth.

In our preliminary findings, themes emerged that spoke to a sense of identity cultivated through participants' upbringing, spheres of influence that aided in their journey. Participants chose a road less traveled, only to return to their roots and a safe place they called home, a place they never left in their hearts. Pivotal experiences that shaped participants came from a place of natural understanding without needing to provide rationalization. Participants recognized the priority of self-knowledge and being true to self, and lastly, the importance of stepping up when needed. Through a continued investigation and building on the initial theme of formation, a deeper analysis of participant interviews revealed the concentrated importance of family continuity, how love informs life's purpose and passion for chosen vocations, and secure attachments fulfill a need for safety.

Furthermore, the profound leadership concept explores the role that our lived experiences, pivotal moments, family, mentors, and faith can inform our leadership journey, which means that profound leadership could be deepened through lived experience, dialogue, and first-hand involvement by a person in their leadership journey rather than representations constructed by other people.

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Building Community: Outreach Activities to Retain Female Students in Male Dominant Academic Majors

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Abstract: Recruiting and retaining students from underrepresented populations is challenging. Female students are one example of an underrepresented population in certain academic majors. Outreach activities are one strategy to help build a sense of community for underrepresented populations to help to retain these students. This paper discusses the ways an academic major created an outreach program to develop a sense of community and to retain one underrepresented student population, female students.

Keywords: outreach activities, building community, retention, underrepresented student populations

The construction industry is historically a male dominant industry, and the same is true for baccalaureate programs in construction management at higher education institutions. Female graduates of these programs are in high demand for employment opportunities with companies in the construction industry. To help increase the number of female professionals in the construction industry, higher education institutions must work to recruit and retain female students in these academic majors. Outreach initiatives are one sample strategy to help retain female students in male-dominant academic programs.

Background

Tinto's (1993) model of student retention and attrition noted that student attrition was more likely when students were not incorporated into a higher education institution's academic or social environment. By being incorporated into a higher education institution's environment, students develop a sense of belonging, which is a proven predictor of success in higher education. Sense of belonging means that students believe they fit or belong in a given environment (Freeman et al., 2007). According to Strayhorn (2012), college students with a greater sense of belonging are more likely to persist to graduation. Students with a sense of belonging feel more cared about and connected to their institution's environment, which means those students are more likely to remain at that institution. For students in underrepresented populations, like female students in male-dominant academic majors, finding a sense of belonging can be more challenging because of the lower number of similar individuals in the academic major cohort. Moore and Gloeckner (2007) found that construction management programs at higher education institutions have two primary challenges: recruiting female students to the programs and retaining them until graduation. Those challenges are faced by many male-dominant academic majors. Moore (2006) found that student recruitment was more successful when students can relate to someone like themselves. For female students in male-dominant academic majors, like construction management, female faculty can serve as that connection for female students. Furthermore, female faculty can have a significant role

in both recruitment and retention efforts for female students in male-dominant disciplines. In addition to helping with recruitment, female faculty can help create a sense of community and serve as role models for female students in male-dominant disciplines (Lopez del Puerto et al., 2011). Outreach activities for female students in male-dominant academic majors such as the one highlighted in this article assist students with making connections with both female faculty and fellow female students. Those connections help students develop a better sense of belonging, which ultimately has a positive impact on student retention.

Example of Outreach Activities

The baccalaureate construction management program at Ball State University in Muncie, Indiana, developed an outreach program to help recruit and retain female students. This outreach program was initially developed based on a recommendation from the construction management program's industry advisory board. The industry advisory board is comprised of professionals who work in various sectors of the construction industry. The advisory board suggested developing outreach initiatives to help recruit and retain female students in the construction management program. Increasing the number of female students in baccalaureate construction management programs ultimately increases the number of female graduates in the pipeline of future employees for construction companies. Therefore, these outreach activities were beneficial for both the construction management program and companies in the industry.

The initial outreach activity was monthly lunches for female students majoring in construction management. All female students were invited to participate in these events called Ladies Lunches. These initial lunches were primarily social in nature and served as an opportunity for female students of all class levels to meet each other and to interact with the female construction management faculty. The lunches were funded by the industry advisory board. Based on informal positive feedback from the participants, the lunches were continued but with employer sponsors. Construction companies were invited to sponsor and attend a lunch, share information about their company and employment opportunities, and meet the students. Incorporating employer sponsors allowed the female students to further develop their professional networks in the construction industry. Many companies had female employees attend the lunches who shared their own experiences to help prepare current female students for their careers in a male dominant industry.

Though these initial outreach activities were successful, they were not without challenges. The primary challenge was scheduling these events. Interest from students remained positive, but finding time on a weekday to schedule a lunch when the majority of the students were available was difficult. The first potential solution to this challenge was to schedule dinners in the evening for the female students. These evening meals did not include any sponsorship and were primarily a social event for the students. Student attendance at the dinners was even less positive than the initial lunches.

The faculty leading the outreach discussed the issue with two female senior students who had been actively involved in the Ladies Lunches throughout their academic careers. Those students suggested scheduling activities later in the evening, having food, and completing some type of craft. As a result of these discussions, an outreach event was scheduled with a Halloween-related craft.

Prior to this event, all outreach activities were promoted via email sent by faculty. Based on feedback from the two senior leaders, a group text was created to promote and RSVP for all outreach events. The group text was facilitated by the senior leaders. All eligible students were invited to participate in the group text. All students were eager to join and to use this form of communication.

Another change for the new craft outreach activities involved preparation for the event. Whereas faculty invited students to the Ladies Lunches and coordinated purchasing the food, the senior leaders picked the craft and prepared a budget for the materials. After the budget was approved by the faculty advisor, the senior leaders and the advisor purchased the materials. The senior leaders prepared the materials for the craft and managed all RSVPs. Student attendance at these events was very positive. Several of these events had the highest student participation of all of the outreach activities. The students shared ideas about their craft projects with each other, which was a good conversation starter that led the students to interact and to network informally. Scheduling the outreach events in the evening was more convenient for most of the students' schedules. Informal feedback from the participants demonstrated that the craft nights were the most popular of the outreach activities.

Lessons Learned

During the initial years of this outreach program, the most important lesson learned was to involve industry partners and program alumna. Industry partners serve as a key funding source to sponsor these types of activities. Since companies in male-dominant industries can have difficulty recruiting female students, providing funding for outreach activities in this particular program assisted in their recruiting efforts for both internship and full-time career opportunities. Any alumna from the construction management program who participated as guest speakers reflected on their own time as students and shared their candid and honest feedback and experiences as a female working in a male dominant industry. The current female students and alumna could relate because of having similar academic backgrounds.

An additional lesson learned was to involve upperclassmen, female students in planning outreach activities. For the outreach program highlighted in this article, involving upperclassmen students as leaders, occurred by chance. The faculty advisor initially asked those student leaders for some informal feedback, and the students offered to help plan and coordinate the activities. The student leadership led to a renewed and increased interest in the outreach program by other students. Having students manage communication for the events via text messages led to greater participation. Without the student leaders, the outreach program would not be nearly as successful.

The final lesson learned is the importance of flexibility, which is important when planning any type of activity involving students. When it was established, the goal of this outreach program was to build community among female students in a male dominant academic major. The initial activities in this outreach program were successful for several years, but changes had to be made to accommodate students' schedules and interests. The new activities still help the outreach program achieve its initial goals.

Plans for the Future

After being put on hold during the 2020-2021 academic year to COVID-19, the program restarted during the Fall 2021 semester. The program continues to involve upperclassmen, female students, to plan activities for the group. In addition to meals and craft activities, a new outreach activity being incorporated into the program is partnering with local non-profits for volunteer work. Female alumna from the construction management program and industry will continue to be involved with the program as guest speakers and sponsors. This outreach program has proven to be a successful tool to build community among female students in a male dominant academic major.

Conclusion

The outreach program shared in the article is just one example of a strategy an academic program can develop to support female students in male-dominant academic majors. Since recruiting and retaining underrepresented populations is challenging, it is imperative that higher education institutions think of ways to support female students in male-dominant academic majors, so these students are prepared to be successful in college and ultimately in their professional careers.

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When Tragedy Becomes the Teacher: What We Can Learn from Challenges

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Abstract: The purpose of this literature review is to explore the concept of eudaimonia amongst adults who have survived unique, debilitating, or life-threatening tragedy through a lens of meaning-making, resilience, and connectedness. Questions this research aims to explore are: What profound learning experiences occur as a result of extraordinary life challenges, and how do tragedy and challenging life circumstances act as an impetus for individuals to strive for eudaimonic living? This research investigates the ancient Aristotelian theme of eudaimonia, examining concurrently the contemporary subject of post-traumatic growth. The unexpected outcomes resulting from trauma are the essence of what this research aims to explore.

Keywords: eudaimonia, human flourishing, profound learning

This literature review explores eudaimonia through themes of connectedness, resilience, and meaning-making. Suffering as an impetus for profound learning experiences is concurrently examined. Eudaimonia is distinct from hedonism because it is concerned with growth, meaning, authenticity, and excellence (Huta & Waterman, 2014). Hedonism, in contrast, is concerned with the pursuit of pleasure.

Over the past decade, there have been several studies examining how people have grown psychologically following a trauma (Frazier et al., 2009). Post-traumatic growth (PTG) is a phenomenon in which an individual faces extreme challenges and flourishes (or strives for eudaimonia) as a result of the trauma. Calhoun and Tedeschi (2004) define post-traumatic growth as a positive psychological change experienced as a result of the struggle with highly challenging life circumstances. They further state that fundamental assumptions are severely challenged, which can be fertile ground for unexpected outcomes. Through tragedy, learning opportunities become essential for growth. Scheper-Hughes (2008) suggests that viewing humans as resilient and enduring or fragile, passive, and easily overwhelmed by events should not be viewed as an either/or opposition. Human nature is both resilient and frail.

Suffering can be a critical part of transcendence from trauma, and there is significant value in suffering. Viktor Frankl (1965) stated in *Man's Search for Meaning*, "Suffering without a purpose leads to despair for any person, whether they are average, disabled, or terminally ill."(p. 165). He further states, "The meaning of your life is to help others find the meaning of theirs." (p. 165). This suggests that suffering be examined through a lens of meaning-making and purpose. The three specific outcomes of eudaimonia following trauma that will be examined in this literature review are meaning-making, resilience, and connectedness. This literature review also aims to evaluate the ways in which these three components of eudaimonia are interwoven.

Methodology

Several peer-reviewed journals were evaluated using key terms such as posttraumatic growth, eudaimonia, human flourishing, resilience, profound learning, and meaning-making. The databases searched were EBSCO, ERIC, Academic Search Premier, and Google Scholar. The reference section of the articles was searched for additional useful articles.

Major Themes

The themes that arose are in congruence with the concept of eudaimonia and Frankl's meaning-making in which individuals engage in self-discovery, the development of one's best potentials, development of a sense of purpose, and meaning in life, and investment in and significant effort in pursuit of excellence. This research highlights more than just a relationship between three important components of eudaimonia. Connectedness, resilience, and meaning-making are interwoven. One does not exist independently; rather, they exist together in order to complete a fuller picture of eudaimonic living following challenging circumstances. This literature review suggests that individuals who pursue eudaimonic living following tragedy regard relationships, self-care, and spirituality as critical components for growth. It furthers the notion that examining growth models is important, as traditional models of posttraumatic stress and the subsequent symptoms following trauma fail to represent an opposing yet critical view of human nature that is embodied in the theories of humanistic psychology and self-actualization.

Eudaimonic Pursuit Following Tragedy

Although the term posttraumatic growth is relatively new, the idea that great good can come from great suffering is ancient and well understood among philosophers. Eudaimonia, as Aristotle and most other ancient philosophers understood it, does not consist of a state of mind or a feeling of pleasure or contentment, as *happiness* implies (Deci & Ryan, 2008).

For Aristotle, eudaimonia is the highest human good, the only human good that is desirable for its own sake (Duignan, 2020). According to Ryff (2014), eudaimonia explores the deeper philosophical roots of Aristotle's formulation of the highest human good. From his writings in Nicomachean Ethics, Aristotle emphasized the significance of an alternative approach to simple well-being. Aristotle claimed that the highest of all human goods is not happiness, feeling good, or satisfying appetites. Instead, it is activities of the soul that are in accord with virtue. Aristotle elaborated this to mean striving to achieve the best that is within us. Deci and Ryan (2008) describe Aristotle's view of the chief human good and is further described as a character of persons that entails living in accordance with reason and moderation and aiming toward excellence and the realization of a complete human life. Based on the Aristotelian definition of eudaimonia, Waterman et al. (2010) conclude that while healthy and happy individuals may focus more on hedonistic endeavors, such as positive emotions and material gain, individuals with chronic disease, terminal illnesses, or personal trauma may strive more intently for an existence with purpose and meaning while focusing their efforts on personal growth.

Suffering from Tragedy as an Important Component of Eudaimonia
Another topic of inquiry explored in recent research across the disciplines is that of suffering from tragedy and why suffering leads some towards eudaimonia. Suffering can be endured for its own sake but can also be experienced as an opportunity to cultivate a flourishing life (Hall et al., 2010) and can evoke moral and metaphysical reflection (Engelhardt, 1996). Catastrophic events may become catalysts for deeper introspection and transformative learning opportunities (Mezirow, 1991). Sullivan et al. (2012) describe suffering from a symbolic level, "the conviction that one knows how to avoid suffering offers a sense of control, without which the individual might feel as if her efforts in the world were potentially futile." (p. 1023) Vis and Boynton (2008) note that while acknowledging that suffering through a grieving process is extraordinarily difficult, it is not done in vain. Previous models of post-traumatic stress reinforce the perception that traumatic events can only lead to strife and poor coping ability. It is essential to recognize the loss and tragedy associated with an acute traumatic event; however, acknowledging that the experience can include more than just pain and suffering provides hope and an alternative outcome for trauma survivors (Eyerman, 2013).

Eudaimonia Through Resilience
Psychological resilience has been described as a global process related to the development and maintenance of healthy adaptation (Egeland et al., 1993). Ewert and Tessneer (2018) report that epidemiological studies indicate that a majority of the U.S. population has been exposed to at least one traumatic event in their lives. Resilience has become a topic of increasing interest in both society and the field of experiential education. Ewert and Tessneer (2018) conclude that there is evidence that factors related to resilience such as coping ability, self-confidence, and awareness of abilities can serve as protective factors for mastering overwhelmingly stressful situations. Researchers have identified protective factors such as social and personal support mechanisms, mobilizing aid, and initiating instrumental actions directed at finding solutions to the problems embedded within the stressful situation (Ewert & Tessneer, 2018). Furthermore, a number of studies have demonstrated a relationship between resilience and posttraumatic growth. Previous surveys have found that those with high resilience shared common characteristics. For example, they experienced more positive affect, optimism, hope, humor, and curiosity when facing extreme adversity or trauma (Zou et al., 2017). Much of the research explored indicates that individuals who display significant resilience have a history of resilience-building challenges. Almedon and Glandons (2007) give a fuller understanding of the complexity of resilience, which they describe as a dynamic "steady-state" that cannot be measured in isolation from its context of generalized resistance resources, including social support. They report that meaning-making was found to be a central theme and an integral part of human resilience and the capacity to overcome. Tedeschi and Calhoun (1995) discuss the importance of resilience in individuals who rely on religious beliefs or spiritually related concepts and how they might be able to manage a crisis more effectively.

Eudaimonia Through Meaning Making
A strong sense of meaning in life is assumed to be a protective factor against psychological distress (Loeffler et al., 2018). While much of the psychological literature on the effects of trauma has focused on specific psychiatric symptoms such as PTSD, there has also been increasing recognition that trauma presents an enormous challenge to our belief and meaning systems, even in the absence of PTSD or other symptoms. There is empirical evidence suggesting that meaning-making serves as

a mediator between psychological qualities and well-being measures. (Wirtz, 2020) reports that an important psychological consequence of trauma is a struggle to make meaning of the event. After an experience of trauma, the survivor's world can never be quite the same again. Previous beliefs and assumptions may be profoundly challenged, and the survivor must search for new beliefs and assumptions that can enable him or her to make sense of what has taken place and to go forward into the future. Wirtz (2020) further concludes that survivors of trauma often struggle to develop an understanding of why the trauma happened and of why they were singled out to be a victim. They may wrestle with how to reconcile the trauma experience with their fundamental expectations and beliefs about themselves, other people, and the world, leaving them feeling vulnerable, distrustful, and uncertain. Bonnano (2004) reports that trauma can have an impact on our belief and meaning systems that goes beyond trying to develop an explanation for why the trauma happened. For some survivors, meaning-making after trauma may also involve a consideration of the possible lessons and benefits of having survived an extremely stressful event.

Eudaimonia Through Connectedness

Tedeschi and Calhoun (2004) report that positive changes following trauma occur in different areas. One of these important areas is interpersonal relationships. Hope is positively related to post-traumatic growth among victims as well. (Karami & Kahrazei, 2018) corroborate this belief, reporting that people with less hope possess negative outlooks towards life and fall prey to the traumas they encounter. Positive psychological states like hope and perceived social support could be effective in minimizing the negative outcomes associated with stressful experiences emanating from conflict situations in people living in conflict zones. Grad & Zeligman (2017) utilized Alfred Adler's theory of personality to frame their research in exploring connectedness. An individual's development is either psychologically healthy or maladaptive depending on one's level of social interest or connection with humanity. Grad and Zeligman (2017) reported that the results of their research in individuals who had encountered significant challenges indicated that social interest is a significant predictor of posttraumatic growth. The findings also suggested that social interest is positively correlated with better outcomes following trauma. There is considerable research to support the association between social support resources and generally better adjustment following potentially traumatic events (Bonnano & Diminich, 2013). Ryan et al. (2008) suggest that eudaimonia is related to engagement in prosocial behaviors toward the community since eudaimonic well-being involves self-realization, feeling good about oneself, and living well. Engaging in other-oriented social activities such as making donations or volunteering leads to a sense of satisfaction, based on the belief that one is serving and connecting to society. In fact, several studies have shown that prosocial or altruistic behaviors such as volunteering are related to eudemonic and psychological well-being

Discussion

Educators and practitioners should be encouraged to pursue further understanding of human flourishing and its relevance to professionals interested in profound learning experiences that shape us. This research has the potential to benefit all human beings across multiple disciplines as none of us are exempt from personal strife and tragedy. It behooves us as educators, practitioners, parents, and friends to explore and apply ideas that adopt empowerment rather than disempowerment.

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Social and Structural Change Through Leadership Development Using Reflection within Mentoring Activities

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Abstract: The creation of healthier, more just organizations can be facilitated through mentoring for leadership development. In particular, developmentally appropriate mentoring using the *e*model of reflection can build capacity for more naturalistic, interdependent, and inclusive approaches to leadership. The components of the model represent a systematic structure for facilitating organic mentoring and, hence, helping organizations move to a more post-industrial model of leadership, potentially improving the self-efficacy and agency of individuals in an organization. As such, this model presents important opportunities for social change within organizations.

Keywords: reflection, leadership development, organic mentoring, event-path model, social change

In order to move the needle forward in our workplaces, adult educators should create opportunities to improve mentoring for leadership development. It is vitally important for the health of organizations to challenge the status quo and foster social justice. With developmentally appropriate mentoring following a socially informed process of reflection, organizations can build capacity for more naturalistic, interdependent, and inclusive approaches to leadership. This framework utilizes the components of the *e*model (Wlodarsky, 2018b): event, cognitive and affective processing, tools, change point, and new event, which represents a systematic structure for facilitating organic mentoring (Rogers-Shaw et al., 2021). The *event-path* model of reflection used in leadership development within mentoring activities is one such process that can help organizations move to a more post-industrial model of leadership, creating organizational structures for the self-efficacy and agency of marginalized, disenfranchised, or voiceless.

Background

The event-path model is a research-based and developmentally informed model of reflective practice for mentoring in the context of leadership development. This approach utilizes a robust framework for reflection, which can create new horizons and opportunities for mentoring relationships. We seek to foster more just and equitable organizations by applying this framework to the context of leadership development, opening doors to more post-industrial, interdependent, and distributed forms of leadership. This approach can build capacity and embellish human potential and performance through organizational leadership. Using developmental theory as a foundation for the activity of mentoring to build leadership capacity, we argue that mentoring for reflective practice in leadership development is also a means for human flourishing. Using our approach, ideally, a reciprocal and mutually beneficial relationship can be formed in which the mentor and mentee grow as professionals and leaders within an organization.

Working Developmentally
Providing a developmental framework places priority on human needs rather than organizational needs. As a result, our focus is primarily on the growth of the mentee and mentor through their professional relationship. Social and structural change can grow out of this relational process. Benefits to the organization flow out of these healthy relationships. As adult educators and learners, our notion of development begins with Piaget's seminal distinction between the developmental processes of children and adults (Slavin, 2018). Malcolm Knowles built on this distinction with the theory of andragogy, arguing that the processes of adult learning must emphasize the life experiences of the self with the goal of improving social order. One definition of development is "to unfold, to grow into latent potential" (Smith & Taylor, 2010, p. 49). Learning plays a central role in development, and, as we frame mentoring for leadership development, we rely on Taylor et al. (2000), who characterizes adult development as "a process of qualitative change in attitudes, values, and understandings that adults experience as a result of ongoing transactions with the social environment, occurring over time but not strictly as a result of time" (p. 10). Following their description, we will refer to the qualitative changes resulting from reflective mentoring as adult learning and development.

Wlodarsky-Walters Event-Path Model of Reflection
Even with the ultimate goal of social and structural change, the heart of our developmental framework is reflection. The Wlodarsky-Walters event-path model of reflection is known to nurture learning and development within mentoring (Wlodarsky, 2018b) and, more specifically, to develop adults' leadership capacity within mentoring experiences. Elaborating on the components of this model, Wlodarsky and Carr-Chellman (2020) explain as follows:

> Reflection, within this model, is a formal, cognitive process, which incorporates information from past experiences to either enhance perceptions of satisfaction with past professional practices or engender a decision to change behavior or actions in the future. It is served by the use of tools, which objectify and clarify past professional practices. These tools are often socially constructed. This process allows the individual to change their behavior and grow in professional capacity: in this instance, leadership. (p. 24)

Using the examples provided below, we will illustrate the organic nature of this relationally driven process, providing concrete avenues for capacity building in the direction of a more post-industrial model of leadership, improving the self-efficacy and agency of individuals in an organization.

Social and Structural Change through Mentoring for Reflective Practice
Mentors and mentees must bear in mind that learning and development through reflection results in change, and change can be challenging. There are conditions in which the reflective process is more conducive to producing change. Particularly when pursuing broader social justice objectives through social and structural change, mentors and mentees need to be sensitive to the emerging uncertainty and challenges that might arise.

The mentor can help the mentee interpret past practices in a way that is knowable, meaningful, caring, yet truly disrupting to the individual. This disruption implies that change is very related to the degree to which present practices are described and then evaluated. Lacking informed feedback blinds the individual to the current "state of practice." This blindness translates to an inability to actively engage in the experience to know that change is needed.

The potential for change seems connected to how firmly the individual holds to a pre-formed understanding of self-identity. Does the individual perceive that he or she has "arrived" fully, with an unquestioned satisfaction and no space for movement? Is the individual all that they can be, or is growth possible? It seems that change is more likely to emerge at the end of the reflection process, where an attitude of vulnerability for individuals is protected, supported in practice, and fostered by mentors (Wlodarsky & Carr-Chellman, 2020; Wlodarsky, 2018a). For leadership development, the decision to change and improve one's approach to conflict resolution completes the reflective process by introducing a new event—approaching conflict with an objective and professional tone, for example.

The act of critically reflecting on an event with the intent to challenge the status quo and facilitating social and structural change is the conceptual bedrock that enables learning in or through practice, as opposed to learning about practice in a depersonalized manner. Durable individual changes that can contribute to social and structural progress in an organization can begin with mentoring conversations. For the critical reflection component, the mentor can start a conversation by asking the mentee to think about personal and professional significant life events that have been disruptive. Focusing on key events that have been transformative, such as tragedies and/or triumphs, might contribute to the professional choices occurring now? Harnessing the power of these experiences for one's own leadership development can be effective for leadership development in the larger organization (Wlodarsky & Walters, 2014, pp. 69-70)? Expanding this individual orientation to the broader culture of an organization, introducing opportunities for social and structural change is a significant shift in perspective as well. For example, examining the roles of a leader within an organization, events might take the form of conflict resolution that didn't go well, resulting in actions that negatively impacted vulnerable organization members or failed attempts at influencing situations and people.

Cognitively or affectively processing that event allows a sense of awareness and knowing to emerge within the mentor and mentee. The mechanics of this component, especially through the lens of social and structural change, encourages one to "think about" their experiences. The mentor's work is to support the mentees' processing of life events, encouraging a willingness and commitment to unpack that event. What stressors and/or emotions are connected to the event, and how might the mentee address these to enhance the cognitive process? With an eye toward broader implications for the organizational culture, the mentor should probe for any missing and/or inaccurate information (Wlodarsky, 2018c). For leadership development, analyzing cognitive layers existing within those events can be productive. For example, dealing with conflict in ways that maintain objectivity and professionalism. What are the causes and components of that conflict that can be productively resolved?

Maximum efficacy in the mentoring relationship for the growth of both the mentor and mentee comes through the use of reflective tools; mentors need to determine which tool(s) are likely to be effective in facilitating the reflective process of their mentees (Wlodarsky, 2009). The reflective process hinges on these tools; often, reflection fails to create social and structural change because the tools chosen were ineffective. According to Wlodarsky and Carr-Chellman (2020),

> Such tools include but are not limited to journaling, critical questioning, peer/student feedback, daily/weekly reports, self-help/advice books, and personal friends. For leadership development, in the aftermath of a poorly managed difficult conversation, feedback from the participants would be particularly helpful for facilitating the processing of the conversation. (p. 26)

Wlodarsky and Carr-Chellman (2020) have described a socially grounded approach to mentoring for leadership development using the event-path model of reflection to guide the work of mentoring adults and to facilitate social and structural change. This kind of leadership is non-reductionistic, post-industrial, and resonant with the political and social reality within organizations while also generating new avenues for progress. This direction resonates with the expectations and experiences of functional and healthy workplaces. The next step in elaborating our approach is to introduce principles for leadership using the event-path model, especially as it impacts the nature of leadership and creates opportunities for more equitable and just organizations.

Mentoring Principles for Leadership Capacity Building Using the Event-Path Model
Wlodarsky and Carr-Chellman's (2020) reflective approach to mentoring is focused on building individual and organizational capacity for leadership development. Seeing leadership development, the process of creating leadership capacity, as a learning process is an important perspective shift. With this shift comes new approaches to mentoring utilizing the event-path model. What follows are some guiding principles for utilizing this approach successfully within an organization (Wlodarsky & Carr-Chellman, 2020, p. 29).
1. Organizations should invest in, cultivate, and build upon mentoring relationships.
2. Both the mentor and mentee should consider influences such as the disposition of individuals, the socio-cultural and political environment, and the personal life of the individuals in the relationship.
3. Both the mentor and mentee should identify as adult learners.
4. The relationship between the mentor-mentee should be viewed as non-hierarchical and reciprocal.
5. The mentoring relationship should be low stakes, generating a willingness to connect and provide a level of comfort in which individuals are receptive to positive and negative feedback.
6. Both the mentor and mentee need to understand that an increased capacity to reflect takes time and practice.
7. Both the mentor and mentee should view the state of disequilibrium as a healthy, expected part of the learning process.
8. The mentor and mentee should be open to addressing both strengths and weaknesses (areas of improvement) as part of mentoring with the event-path model.
9. The mentor and mentee should be open to the use of a variety of tools to facilitate reflection.
10. The mentor and mentee need to accept that reflection is an intellectual and emotional process.

Conclusion

Improving mentoring for leadership development is vitally important for the health of our organizations, particularly in the interest of social justice. Social and structural change can be accomplished with developmentally appropriate mentoring, which follows a socially informed process of reflection. Organizations can build capacity for a more naturalistic and interdependent approach to leadership. A post-industrial model of leadership, less hierarchical and more relational, can improve self-efficacy and agency of those involved, and the event-path model of reflection for leadership development within the mentoring activity can help facilitate this kind of leadership. The steps of the model—event, cognitive and affective processing, tools, change point, and new event—represent a systematic structure for facilitating organic mentoring.

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