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**Commission for International
Adult Education
(CIAE)
of the
American Association for Adult and
Continuing Education
(AAACE)
60th Annual Conference**

CIAE Mission Statement

The commission for International Adult Education (CIAE) of the American Association for Adult and Continuing Education (AAACE) provides a forum for the discussion of international issues related to adult education in general, as well as adult education in various countries around the globe. The following purposes summarize the work of the commission:

- To develop linkage with adult education associations in other countries
- To encourage exchanges between AAACE and associations from other countries
- To invite conference participation and presentations by interested adult educators around the world
- To discuss how adult educators from AAACE and other nations may cooperate on projects of mutual interest and benefit to those we serve

The commission holds its annual meeting in conjunction with AAACE conference.

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**Commission on International Adult Education (CIAE) of the AAACE
International Pre-Conference 2011**

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ADULT EDUCATION AS A PANACEA TO THE MENACE OF UNEMPLOYMENT IN OYO STATE, NIGERIA

Samuel Adesola ADEYEMO, B.Ed, M.Ed.¹

ABSTRACT: The National Universities Commission (2004) reiterated the massive unemployment of Nigerian universities graduates in the Country. This problem is said to be traceable to the disequilibrium between labour market requirements and lack of essential employable skills by the graduates. A discourse on unemployment among youth in Oyo State of Nigeria is of no mean importance as the workforce largely depends on the efforts of the citizens within this age group. The paper has been able to show that as challenging as the problem of unemployment is, adult education as a discipline has what it takes to deal with it and its attendant issues. The paper further confirms that, participants of vocational training and other youth empowerment programmes which are off shoots of adult and non-formal education have been able to distinguish themselves from the many unemployed people of the State or wherever they are found.

Introduction

It is no longer news today that many third-world countries, of which Nigeria is part, are faced with several problems and harsh realities such as poverty, corruption, unemployment, violence, conflicts and diseases among many others. This situation poses a great challenge to the lives of the people in most of these third-world countries, thereby calling for the training of functionally literate men and women who can function effectively in the society in which they live in and bring about desirable changes. Oviawe (2010) (citing Diejonah & Orimolade, 1991; DiaBelen, Oni, & Adekola, 2000) affirmed that the available information by National Universities Commission (NUC) (2004) reiterated the massive unemployment of Nigerian universities graduates in the Country. This problem is said to be traceable to the disequilibrium between labour market requirements and lack of essential employable skills by the graduates. This obvious critical skill gap inhibits the development of youth and the entire development of the nation.

As a matter of fact, youth occupy a very important place in any given society and as a result whatever concerns the society has a share of its hold on the youth in such society. In fact, in the words of Oviawe (2010), youth represent the face and future of any nation. The 2009 world population estimates put the population of the world at 6.8 billion with 18% (1.2 billion of the total estimates being Nigeria as a nation has a

population of about 150 million; 45 million of this massive population are youth; Nigeria therefore has the 8th largest population of youth in the world. This is why nations cannot search of development, whether developed nations or the less developed and developing

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nations of Africa and Asia, all of them are challenged with issues that have to do with development and sustainable development in particular.

The National Bureau of Statistics' report for 2009 shows that the overall unemployment rate amounted to 19.7% of total Labour Force, indicating a sharp increase from 14.9% in 2008. When disaggregated by sector, it gave 19.2% for Urban and 19.8% for the Rural. (See Table 1)

Table 1: National Unemployment Rates (2000 - 2009)

Year	Unemployment Rate
2000	13.1%
2001	13.6%
2002	12.6%
2003	14.8%
2004	13.4%
2005	11.9%
2006	12.3%
2007	12.7%
2008	14.9%
2009	19.7%

Source: National Bureau of Statistics, 2009 Report, p. 2

Further analysis by the Bureau revealed that a higher proportion of unemployment was recorded by secondary school leavers, thereby recording 23.8% and it was followed by those who are below primary with 22.3%. The lowest figure of 14.8% was recorded by those who had primary education. However, the decomposition by age group showed a pattern with rates decreasing with increasing age up to age 59 years old and increased for persons aged 60-64 years implying that unemployment affected the younger and older age groups. Thus the age group 15-24 years had the highest rate of 41.6%, whereas the age group 45-59 years had only 11.5% and age group 60- 64 years had 16.7%. This pattern was maintained when the rates were considered within the Urban and Rural sectors separately. Gender-wise, unemployment rates were higher for females than their male counterparts. (See Table 2)

Table 2: Unemployment Rates by Educational Group, Age Group and Sex

Unemployment Rates by Educational Group, Age Group and Sex			
Items	Urban	Rural	Composite
All Groups	19.2	19.8	19.7
Educational Group			
Never Attended	20.6	20	20.1
Below Primary	18.4	22.9	22.3
Primary	15.1	14.7	14.8
Secondary	21.4	25.3	23.8
Post Secondary	13.9	26.4	21.3
Age Group			
15- 24	49.9	39.6	41.6
25- 44	16.3	17.3	17
45-59	10	12.1	11.5
60- 64	18.2	16.2	16.7
Gender			
Male	17.2	16.9	17
Female	21.7	23.9	23.3

Source: National Bureau of Statistics, 2009 Report, p. 3

A cross reference analysis given by the International Labour Organisation (ILO) shows an overwhelming record of 0.0% composite unemployment rate for those who participated in one vocational training programme or the other (See table 3). These data offer evidence that empowerment programmes help reposition the youth, making them profitable, responsible, and reducing the unemployment rate in the community.

Adult Education in Nigeria

Is adult education a practice or a programme? Is it a methodology or an organisation? Is it a ‘_science’ or a ‘_system’? Is it a process or a profession? Is adult education different from continuing education, vocational education, higher education? Does adult education have form and substance, or does it merely permeate through the environment like air? Is adult education, therefore, everywhere and yet nowhere in particular? Does adult education even exist? (Fasokun, 2005, quoting Jarvis, 1987, p.3

Adult and non- formal education has come to fill the vacuum that the formal education system has left behind; thereby catering for a greater proportion of Nigerians. Adult and Non-Formal Education has been seen as the only viable tool through which the problem of unemployment can be taken care of because it empowers the youth with skills needed

for survival and such, which could enhance sustainable development which is the dream of any concerned nation.

It is pertinent to note that adult education in Nigeria has a very wide scope especially when viewed as forming part of lifelong education and learning. It has no theoretical boundary since it invariably meets the need of every individual and group in the society. As emphasized by Fasokun (2005), the activities of adult education cover different aspects of life and fields of knowledge. It is interesting to note that participation in adult education is not restricted on grounds of sex, race, geographical origin, culture, age, social status, experience, belief and prior educational standard. Rather, participation is open to all. Some of the forms of adult education programmes in Nigeria are:

- Adult literacy
- Extra- mural studies
- Continuing education
- Distance education
- Vocational education
- Extension education
- Community development/ community education

Adult Education Programmes for Unemployment Reduction

Adult education has come to stay as a weapon to fight the bane of unemployment around the globe. Its multidisciplinary approach at solving issues and its versatility makes it an effective and efficient tool to deal with the menace of unemployment.

An x-ray of the situational efforts of unemployment reduction before the intervention of some non-governmental organizations shows that the Federal Government of Nigeria introduced many programmes which include the Structural Adjustment Programme (SAP), the Directorate of Foods, Roads and Rural Infrastructure (DFRRI), the National Directorate of Employment (NDE), Better Life for Rural Women, Family Support Programme, the National Economic Empowerment Development Scheme (NEEDS) and several other ones. The efforts of non- governmental organizations like the University Village Association (UNIVA), the University of Ibadan Skills Acquisition centre and others in Oyo State cannot be overemphasized. They organised empowerment programmes to help build capacities in our youth and in the long run reduce unemployment rate in the State. These government and non-governmental agencies through their functional literacy programmes, vocational training programmes, and apprenticeship schemes provide training such as Tailoring, Bead-making, Confectionaries, Interior Decoration works, Tie and Die (basically for women) with Carpentry, Vulcanizing, GSM/Electronics Repairs, Iron Bending and Welding work particularly for men. They also empower participants in the area of agriculture and animal husbandry which is open to all. Similarly, the State Government recently gave out hundreds of cars to graduates to use for transport services to make ends meet. As a matter of fact, this critical age is the right time to empower the youth and also teach them the concept of entrepreneurship to help them learn wealth creation, hence the need to

consider youth empowerment programmes as predictors for unemployment rate in Oyo State.

Table 3: Distribution of Unemployed Persons by Educational Level, Age Group and Gender

Educational Level	ILO			Nigeria		
	Urban	Rural	Composite	Urban	Rural	Composite
Never Attended	0.0	0.8	0.5	0.8	3.2	2.5
Primary	5.7	13.9	11.0	20.4	37.3	32.7
JSS	1.8	4.1	3.3	5.0	8.1	7.2
Vocational	0.0	0.0	0.0	0.1	0.0	0.0
NCE/OND/Nursing	43.7	62.1	55.6	37.2	39.2	38.7
B.A/B.Sc/B.Ed/HND	16.1	6.9	10.2	15.1	5.7	8.3
M.Sc/M.A/M.Admin	32.0	11.6	18.8	19.1	5.1	8.9
Doctorate	0.0	0.0	0.0	0.0	0.0	0.0
Others	0.2	0.1	0.2	0.9	1.2	1.1
Age Group						
15- 24	39.0	50.8	46.7	28.9	32.8	32.0
25- 44	54.8	43.6	47.4	53.0	46.0	47.5
45- 59	4.8	4.3	4.5	14.5	16.5	16.1
60- 64	1.4	1.3	1.3	3.6	4.6	4.4
Gender						
Male	50.4	57.4	55.0	48.4	52.9	51.9
Female	49.6	42.6	45.0	51.6	47.1	48.1
All	100	100	100	100	100	100

Source: National Bureau of Statistics, 2009 Report, page 10

The Viability of Functional Literacy

The analysis of the results in Table 3 shows that unemployment could not thrive among participants of vocational education, hence the great role vocational education and skills development played, as elements of adult and non-formal education, in the economic development of an individual and the society at large. A study carried out by Adeyemo in 2011 also buttresses the fact that those who had vocational trainings or skill development have been able to separate themselves from the class of the unemployed in the society. The study which used 208 youths as respondents revealed that in the space of three years after training, virtually all those trained by the NDE, Oyo State have been practicing their trades or vocation, which in turn has made them responsible citizens in the society and the State at large. The study came up with the following findings among others:

- There is a significant relationship between the youth empowerment programmes and job creation leading to a reduction in unemployment rate in the State since the vast majority of the unemployed are the youth.

- There is significant relationship between youth empowerment programmes and their perception of empowerment programmes towards the achievement of job creation by and for participating youth in such empowerment programmes.
- The youth empowerment programmes put up by the National Directorate of Employment, Oyo State Directorate does affect the economy of the State; no matter how little it may be.

Conclusions

A discourse on unemployment among youth in Oyo State of Nigeria is of no mean importance as the workforce largely depends on the efforts of the citizens within this age group. The paper has been able to show that as challenging as the problem of unemployment is, adult education as a discipline has what it takes to deal with it and its attendant issues. The paper further confirms that participants of vocational training and other youth empowerment programmes, which are off shoots of adult and non- formal education, have been able to distinguish themselves from the many unemployed people of the State or wherever they are found.

Recommendations/ Suggestions for Further Studies

The author makes the following recommendations as a result of his findings:

- Youth across the Nation should be encouraged to participate in Youth Empowerment Programmes (YEP) not minding the cost as this would reduce over dependence on formal training and build a collaborative life.
- Problems/challenges associated with organizing Youth empowerment Programmes should be looked into and promptly addressed to provide for smooth operation of these programmes.

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PROVERBS AS FOUNDATIONS OF LIFELONG LEARNING IN INDIGENOUS AFRICAN EDUCATION

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ABSTRACT: Every society and culture has its ways of providing frameworks for the objectives of education and its impact in the community. Within the holistic lifelong learning education of traditional Africa, every aspect of a community's life and values provides the framework for the educational system with a strong emphasis on Orature. This paper focuses on one such source – proverbs – as an important foundation for indigenous African education, using the Ogu and Yoruba contexts of West Africa. Examples are drawn mainly from Yoruba proverbs to analyze their epistemological significance in indigenous African education. The concepts indigenous and traditional are used as synonyms in this paper.

Introduction

My original understanding and rendering of proverb as a concept have always been within its Ogu and Yoruba understandings of *òlò* and *òwè* respectively. I am also aware that the English equivalent of these concepts is the word proverb. Even Yoruba-English and English-Yoruba dictionaries written by ‘real’ Yoruba do not go beyond the *òwè/proverb* definitions. For instance, Fakindele (2003) defines proverb as “*òwè*” (p. 332) and defines *òwè* as “proverb, adage” (p. 623). Almost all English dictionaries have the same pattern of definition of proverb. These definitions range from its Latin etymology to its Biblical root. Common to the many dictionary definitions are wisdom, adage, didactic etc. Dictionary.com (2011) for instance defines the concept among others, as “a short popular saying, usually of unknown and ancient origin, that expresses effectively some commonplace truth or useful thought; adage; saw.” In biblical terms, it defines a proverb as “a profound saying, maxim, or oracular utterance requiring interpretation.”

In addition to dictionary definitions, authors on the subject generally agree on most of its common characteristics including brevity, wisdom, criticality, abstract nature, succinctness and being a reservoir of experience (Mayr, 1912, p. 957), Brookman-Amisshah (1986, p. 75), Agbaje (2002, p. 238) and Mustapha, Adebawale, Alagbe, & Oyerinde (2009, p. 94). Some scholars of African traditional education and philosophy have used context-dependent figures of speech to define and emphasize the importance of proverbs. In his depiction of the high premium placed on the art of conversation among the Igbo people of Nigeria, Achebe (1994) says that “proverbs are the palm oil with which words are eaten” (p. 7). It must be noted that palm oil is a central ingredient to most food items in West Africa, hence the appropriateness of the palm oil metaphor. For the Yoruba, *òwè lẹsin ọrọ bi ọrọ ba sọnù òwè la fii wa*. Literarily, proverbs are race horses that words ride and when words are lost proverbs are used to search and find them. In other words, proverbs go beyond the generic to unearth meaning and provide clarification. No wonder Delano (1979) aptly titled his classic book on Yoruba proverbs,

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their meaning and usage *Owe lẹsin ọrọ*. Mbiti (1969, p. 2) identifies proverbs as part of the source of the philosophical systems of many African peoples. It is not only Mbiti who connects proverbs to African philosophy, Banjo (1979, p. v) refers to proverbs as —a repository of Yoruba philosophy.” In addition to its philosophical underpinnings, Mbiti goes further to add a theological significance to proverbs by insisting that —African knowledge of God is expressed in proverbs...” (p. 29).

The philosophical, linguistic, and religio-theological importance of proverbs is not limited to the Yoruba, Ogu or indeed the African worldview. Many cultures and peoples of the world have proverbs that serve important socio-epistemological purposes in their world. Hence it is easy to agree with D’Angelo’s (1977) assertion that —almost every nation has its share of proverbs and wise sayings” (p. 366). The Book of Proverbs in the Bible connects with most of our definitions above and especially validates the fact that its religious connections predate most of human history. In terms of the philosophical roots and importance of proverbs, one can point to the Socratic dialogues and Socrates’ efforts to use deep words to help Athenians of his time deliver indubitable and useful knowledge founded on sound logic and objectivity. In his dialogue in the first book of the *Republic*, he engaged Cephalos, Polemarchos and another individual on the subject of justice. Socrates uses the power of logic and his ability to weave words into abstract patterns to make his companions be more critical in their conception of justice. One of his statements during this dialogue has its parallel in a Yoruba proverb. Socrates poses the question —then if a man is a good guardian of anything, he is also a good thief of the same thing?” (p. 132). The Yoruba will say *olè lo mọ ẹsẹ olè tọ lóri àpáta* (A thief knows how to trace and lift the footprints of another thief on a rock). What Socrates and the Yoruba are saying through those words is that whoever encodes can decode. For the Yoruba and Ogu, proverbs are for encoding and decoding useable knowledge, knowledge that separates *awo* from *ogberi*, that is, separates the deep from the superficial. It provides foundation for objective knowledge which ensures that individual conduct aligns with community conduct through the lifelong educational process.

The Context

The pervasive oral nature of life in the context of the average Yoruba community requires individuals to have reasonable command of words in social interactions. Most social interactions, especially at the levels of negotiations (in matters of farmlands, bride price, amicable settlement of conflicts) require intellectual abilities manifest in the quality of the spoken word. For the Yoruba, proverbs are the intellectual source of encoding and decoding across all strata of human endeavor. For them the process of encoding and decoding involves criticality, observation, and the totality of processed life experiences. Mustapha et al. (2009, p. 94) established some sources and definitions (and by implication, uses) of Yoruba proverbs which are connected to the traditional context of Yoruba culture. Their central definition of *owe* (proverb) is —*Ọrọ ti ó fi ijinlẹ ogbón àwon àgbà àtijo hàn nipa ohunkóhun... ni à ñ pè owe.*” That is, a proverb represents words of critical wisdom based on the tested experience of ancestors. The use of the words —*àgbà àtijo*” (elders of ancient times) in this definition of the concept gives the copy right of proverbs to ancestors and makes proverbs educational and instructional materials that are

accessible to all. Furthermore, the definition is a reminder that the ancestors still overlook the context, content and objectives of education in every community. Those objectives are humanistic and focus on the symmetry between individual and corporate interests. Within the oral nature of indigenous lifelong learning, a proverb well put in perspective may be tantamount to presenting a whole book to a student (young or old). This is the context where proverbs provide foundations for education, especially for adults in higher education. It is important to note that proverbs are considered so important to adults in higher education that their use is 'regulated' through cultural etiquette. Part of that etiquette is that children and even young adults are not expected to use proverbs in the presence of their elders. For a younger person to employ proverbs in the presence of an elder is generally considered intellectual pomposity and lack of proper upbringing or an indication of lack of knowledge of their own culture. So, whereas proverbs are part of educational foundation and are used to gauge the quality of an individual's education, the improper use of proverbs may also be indicative of poor education. What is true of the Yoruba and the Ogu may not be applicable to other African peoples and cultures hence the need for contextual clarification.

I am always compelled to make clarifications (and rightly so) before making any generalizations on concepts or issues with respect to traditional Africa or even on a linguistic or cultural group within Africa. The tsunamic diversity of indigenous and in fact 21st century Africa, makes such clarifications imperative for discussing and applying any concept under the huge African sun of diversity. In terms of proverbs, almost all African people have their set of proverbs. Hence there are Zulu, Hausa, Kikuyu, Oshiwambo, Herero, Akan, Ashanti, Ebira, Ogu and Yoruba proverbs among thousands of others. Although each people's set of proverbs derives from the context of their ancestors, the logic and the universal applicability of such proverbs are never in doubt. The reference point of this paper is the Ogu and Yoruba contexts of Southwest Nigeria because of their cultural and geographical proximity in addition to the fact that this author was raised in the combined context of both peoples. As I noted elsewhere (Avoseh 2010, p. 9) —"The Ogu and the Yoruba are deeply traditional people whose holistic worldviews are similar especially in terms of education, religion, morality, governance and social relations." The proverbs I use in this paper are Yoruba because there is more literature (written) on Yoruba proverbs. As I mentioned earlier, the oral nature of the traditional context makes proverbs very indispensable in packaging deep knowledge into few words. Orality/Orature bestrides every facet of life in most indigenous societies and especially so the Yoruba and Ogu.

The term Orature or orality was said to have been first used by East African literary scholars mainly Pio Zirimu and Ngugi Wa Thiongo (Ehusani, 1991). Orature captures the unwritten nature of most of traditional African body of knowledge, history, laws, and regulations that governed life. Consequently, most literary efforts by African scholars that relate to indigenous Africa have had to rely on orality as —"a theoretical foundation for historical, philosophical or literary work in Africa" (p. 121). Hence orality covers the length and breadth of the African worldview and epistemological frameworks. As a result, one could not agree more with Vambe's (2004) definition of the concept as being —"broad and elastic, including everything from allegory, folktale, spirit possession, fantasy

and myth to ancestor veneration, ritual, legends, proverbs, fables and jokes” (Vambe, 2004, p. 235). Orality thus manifests in learning through proverbs. In some contexts where the traditional democratic process was based on consensus, the ability to demonstrate deeper knowledge through the use of appropriate proverbs to push one’s view is an asset. Wiredu (2000) cites the Ashanti as a people that values “rational discussion” in their democratic process hinged mostly on consensus. According to Wiredu (2002) the power of the spoken words is so important among the Ashanti that “the capacity for elegant and persuasive discourse was made one of the most crucial qualifications for high office” (p. 4). In a context as the example of the Ashanti above, proverbs become part of the evidence of the quality of an individual’s educational attainment and leadership potential.

What is true of the Ashanti example above is true across Africa irrespective of geo-cultural and other differences. Every indigenous African context relied heavily on the power of the spoken word in all facets of human activity. In fact a Yoruba historian traces the spoken word and its power to Olodumare (Supreme Being/God). Citing other authorities, Ologundudu (2008, p. 37) affirmed that “(Ḥṛ Rṛ) Ḥṛ who was a descendant of Olodumare, is what the Yoruba call Ṗṛ.” Ologundudu goes further to underline the fact that the Yoruba believes that words have powerful “spiritual significance” which allowed their progenitors to communicate with “the other element of nature.” According to him, “many of the traditional Yoruba believe that knowledgeable people can use invocation and incantations to change the nature of things like mood, feelings of people and different elements”(p. 37).

In those days and even in today’s world, the power of the spoken word is still very potent in those areas that Ologundudu refers to in Yoruba culture. Deep words as those combined in proverbs are also used in *ṛṛ* that is incantation, or *ògèdè* – mystical language. These could also be in the form of magical invocation of Olodumare and His ministers (deities/lesser gods) especially before worship. The uses of words in such contexts as these above require specific education and training. Semi-formalized training in the use of words in these contexts (that is incantations/invocations) goes with the “educational” process in most related professions including hunters, diviners and traditional medical practitioners. Within the context of the Yoruba a proverb may condense thousands of powerful words into half a dozen supra-powerful words. In spite of the power and place of proverbs, they do not empower individuals in an a priori way. Only education empowers individuals to attain the purpose of life and living, which is to be *Omólúàbí* – an active citizen. The epistemological powers of proverbs therefore subsist in and are sustained by the powers that education confers. Let us now briefly examine a few proverbs in indigenous African lifelong education.

Epistemological Framework

The reference to foundations of education varies along geo-contexts and even between institutions in the same geo-zone. Jarvis (1990, p. 135) makes a distinction between America and the United Kingdom in the study of “foundation courses” especially in adult education. The use of educational foundations in this paper is more along the American

and most African uses where educational foundations include the philosophical, psychological, historical, and sociological approaches to the study. The seamless nature of the content of traditional African education makes its foundation a combination of the abstract, the philosophical, the moral, historical, the sociological as well as the theological. This eclectic nature of lifelong education in traditional Africa also makes it, especially within the context of the Yoruba and the Ogu, receptive to all genres of proverbs as important parts of its epistemological foundations. First, indigenous lifelong education is such that it weaves a web around all areas of human existence. This interconnectedness between education and other areas of life puts education in everything and everything into education. The holistic nature of the African worldview has its advantages but it also makes certain things very difficult to explain to the outsider of the traditional African mindset. Whereas one can easily pick levels of education from P-12 through graduate education in the western educational system, doing so within indigenous education is almost impossible. In spite of the complexity, traditional African education has very clear objectives. These objectives may vary from community to community in terms of certain specifics but they connect to the universal traditional objective of building an active citizen. The criteria for becoming an active citizen are synonymous with those of education. I have noted elsewhere (2001) that it is “difficult to draw a line between the contents of lifelong learning and criteria of active citizenship” because “both run through the life of every citizen, sometimes extending beyond birth and death” (p. 482). Both sets of criteria for lifelong learning and active citizenship however neatly converge in the absolute objective of traditional education which for the Yoruba is being an Omolúàbí. Omolúàbí is an individual who is of model character, one who balances knowledge and vocation and who reinvests the dividends of education into the community. The process of educating an Omolúàbí is complex and employs blended content and process within the one-size fits all ‘classroom’ represented by the entire community – from the individual mat room through the market place to the farm of every community. Proverbs are part of the mix content and process that follow every student everywhere.

Consequently, all genres of proverbs are educational in all ramifications. This across-board application of proverbs does not however imply that proverbs are thrown around haphazardly. Rather, there is the central criterion of appropriateness to content and context. Hence used appropriately, as discussed below, even sexual proverbs that are sometimes laced with obscenity are effective moral and educational ‘books’ of orality. The following are a number of proverbs which are used to analyze the epistemological frameworks that proverbs provide in indigenous African education. Our analysis of the proverbs as educational foundations aligns with the analytical framework of meanings of proverbs provided by Penfield and Duru (1988). Citing Nwoga (1975), the authors established three levels of meaning of proverbs: the “literal, the philosophical and the contextual meanings” (p. 121). These three levels apply to our analysis of proverbs that follows.

In his presentation of African sexual proverbs, Ojoade (1983) confirms the educational and moral import of even sexual proverbs. He contends that in spite of the fact that such proverbs are perceived to be obscene, they “express valuable ethical precepts which are

fully accepted and esteemed” (p. 202). Our first example is therefore a sexual-related proverb found in Agbaje’s (2002) work on proverbs and conflict resolution. Although he uses the proverb *—nú ni okó ẹyẹ ní ngbé* – A bird’s penis resides inside it” (p. 239) within the context of conflict resolution, its educational significance is as important. Agbaje rightly puts this proverb in the allusive bracket and explains that it is narrated —when someone knows a secret and wants to use the knowledge to cause confusion between people” (p. 240). Conflict resolution and peaceful co-existence are integral parts of the traditional education content especially with emphasis on putting the collective interest over and above one’s selfish interests. Another educational aspect of the aforementioned proverb is that the ability to keep secrets is imperative at most educational levels especially at semi-formal age-group initiations and related education and training. Examples in this category are the oro and zangbetho cults, thanvotun priestly training of the Ogu and up to the adult and higher educational levels of secret cults. In all secret cults and elders’ councils, the ability to keep secrets is both a criterion of graduation and a measure of education.

The following proverbs are taken from Delano’s (1979) list of Yoruba proverbs and their meaning. Although only the ancestors have the copyright of proverbs, it is important to acknowledge Delano’s works because they are published and provide an easy access to Yoruba proverbs in written form. *Alágbára má mọ ẹro baba oḣe* (p. 5). Literarily, the thoughtless powerful or strong individual is the chief of lazy people. Beyond the surface meaning is the proverb’s emphasis on the need to connect theory and practice, thought and action. The proverb teaches the propriety of putting smartness into hard work and connecting knowledge to the realities of the community. One can draw a line between this proverb and Paulo Freire’s analysis of praxis where he emphasizes the imperative of the action and reflection symmetry: —action/reflection = word=work=praxis” (Freire, 2004, p. 87). He proceeds to affirm that human beings are built in —word, in work, in action-reflection” (p. 88). Freire continues in the next couple of pages to explain action/reflection as an existential necessity for transformation and for problem solving education. What Freire explains with hundreds of words, the Yoruba proverbs gives the student in six words. It is left to the Yoruba student to do the mental analysis of the proverb and apply it to a specific situation.

The next proverb has some link with the previous ones. *Alẹ tí ko ti ojú ẹni lẹ a kì ímọ òkùnkùn rẹ rìn*. Delano (1979, p. 6). That is, if night does not fall in one’s presence, it will be difficult to walk in its darkness. Depending on the context, the proverb could be used to warn against making hasty judgments or dabbling into issues over which one does not have the details. Socrates’ axiom – the unexamined life is not worth living” is also another way to render this proverb. It reminds the individual to whom it is addressed of the need to critically analyze and understand situations before taking action; of the need to make one’s action a clear demonstration of understanding of the issues. Applied to today’s adult learning, the proverb reminds us of the need to understand the adult learner’s context in our program planning efforts. A clear understanding of the context of today’s adult learner is a necessary condition for developing programs that meet the needs of adult learners because adult education is context-dependent.

Ayé l'òkun ènìyàn l'òsà, àìmọwẹ kò le gbádùn ayé (p. 43) literally means the world is an ocean and people in it are rivers, knowing how to swim is therefore a necessary condition for living and enjoying life. This proverb can be a lesson plan on several topics ranging from diversity, acknowledging difference, the need for a broadened knowledge and outlook to life, tolerance, including the need to be tactful in dealing with others (political correctness?). Comparing the world to an ocean and humans to rivers puts pressure on the individual(s) to whom the proverb is addressed to think deeply and make the connections. In making such connections the individual is compelled to veer into the domain of geography or oceanography (trying to understand the ocean), psychology (trying to understand human behavior) and the ability to figure it all out to understand the message. Applied to diversity, the reference to the imperative of the skills of swimming in relation to the ocean and rivers underlines the fact that diversity is part of human existence. The individual who ignores difference will live an unfulfilled life. The connection to diversity links up with the need for peaceful co-existence in spite of individual peculiarities and reminds the individual of the requirements of active citizenship.

Delano also uses the proverb *Bi ará ilé ẹni bá ńjẹ kòkòrò burúkú bí a ki bá tètè sọ fun, herẹhùrù rẹ ki ní jẹ kí a sùn l'óru* (p. 11). In other words, when one's neighbor is eating all kinds of harmful insects one should hasten to warn such a neighbor; otherwise, when s/he falls sick with cough or other ailments her/his cough or noises of agony at night will disturb one's sleep. As an aside, it is important to note that houses/huts in those days were built from natural materials that did not have the noise-proof or prison-like walls that adorn most of today's houses. In such settings, neighbors were real neighbors who lived close and the slightest noise from one house/hut easily reaches the others. This proverb provides moral, political and civic foundations for education. The moral imperative is the need to be one's neighbor's keeper by being interested in her/his well-being. The proverb is also invoked to emphasize the importance of civic responsibility and commitment to corporate interest. When a member of a group involved in a learning or community assignment is lagging behind, the proverb reminds other members of the group that they need to motivate the lazy member lest her/his lack of efforts hamper the group's success. In the age of globalization, this proverb can be invoked to justify the need for countries, global or regional organizations to intervene in matters in other parts of the globe. If a dictator decides to suffocate freedom and the democratic spirit in a given country, that is tantamount to eating harmful political insects that other countries must check. In the same vein, it is the entire world's business to intervene when demonic terrorism is breeding in any part of the world because the damage from terrorism cuts across boundaries.

Conclusion

Education in indigenous Africa is a lifelong process that runs parallel with life and living in a community. Every activity in the life of a family and that of a community provides an educational opportunity. The whole community serves as a huge classroom with everyone serving as a teacher or student at different points and in different contexts. The process emphasizes applied education that requires a combination of what Freire (2004) calls praxis that is, putting reflection into action and basing action on reflection.

The reflection or intellectual aspect of indigenous education depends solely on Orature. The oral nature of the process makes the ability to weave words into deep patterns and to decode such patterns a necessary condition for criticality in the traditional lifelong learning process. It is in this respect that proverbs, because of their depth and succinctness, provide important epistemological foundations for traditional education. Again, the extent to which the proverbs used as examples here, as indeed any proverb, makes sense and provides an epistemological framework depends on the context and the subject matter. The ability to weave proverbs into fitting situations is a special one and belongs to the higher order intellectual domain. Brookman-Amisshah (1986) puts the point on context and flexibility well and it is worth repeating. It is that —aessential aspect of a proverb is its contextuality” and that there is —onsiderable flexibility in the application of proverbs to situations” (p. 75).

This paper has used some Yoruba proverbs to show that dexterous use of proverbs puts pressure on the learner’s intellectual ability to think. In trying to decode a proverb, an individual is compelled to analyze, compare, interpret and draw conclusions. It is in this respect that a six-word proverb can carry the weight of a six chapter book. The other side of the education foundational relevance of African proverbs is that they are not just suitable for indigenous lifelong learning but that they are, if well used, applicable in most of 21st century education and beyond.

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THE CHALLENGES OF RAISING AN IDEAL AFRICAN FAMILY IN AMERICA

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ABSTRACT: The family is the primary social unit in both traditional and contemporary Africa as is the case with most peoples of the world. The family was and indeed still is an integral institution in every African community and, because of the oral and applied nature of indigenous African education, the family was the most important institution in its process. Even in contemporary times, family values still play indispensable roles in informal education which provides the hidden curriculum for formal education in most African countries. In spite of the westernizing values of education in Africa, the presence of traditional African values still help parents and communities raise children within the dictates of the traditional African family system with support from the extended family and kinship. The African family in diaspora rarely has the opportunity of raising children within the dictates of the traditional African value system. This paper uses the existential experiences of the presenters to do initial analysis of the challenges of raising an African family in the United States (US) along the ideals of the traditional African family system. The presenters weave the presentation around a typical family in Southwest Nigeria and a typical Nigerian family in the US.

Introduction

The socializing influence of an African family, especially in traditional Africa, is so strong and pervasive that it follows the child to every ‘classroom’ in the community. The influence, however, is not limited to childhood because in any African family even a 40 year old is still considered a ‘child’ where there are older family members. Consequently, the family’s influence on an individual is not limited by age or life accomplishments. The family in traditional Africa, as indeed contemporary Africa, combines a triadic relationship between its departed members or the ‘—livinglead’ (Mbiti 1961, p. 107), its living members, and those unborn members. The unborn members are the hope of continuity for every family, hence Mbiti refers to them as ‘—the buds of hope and expectation’ (p. 107). Each layer of family membership connects to the other in such a way that belonging is not an option even in death. Membership of a family begins at conception and fully manifests at birth or what Gbadegesin (1998) calls ‘—coming-to-being.’ The baby is expected by every member of the existing family and it is the obligation of elders of the family to prepare for the arrival of the new member of the family. Everything is done within the family. Gbadegesin (1998) narrates the process in details of how the baby is delivered by each family’s seasoned midwives who were usually the experienced elderly wives in the family. The new member is welcomed with prayer, joy and celebration. Every new member of the family, male or female, initially has the same name, which is, ‘—Ayq̄abara t̄ínín’ (p. 292), that is, this is a tiny body of great joy. The baby carries that name for seven, eight or nine days depending on the

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gender or family tradition or both. Daramola ati Jeje (1967, p. 62) explain that boys are usually named —*oḡ keṣán*” (ninth day), girls —*oḡo keje*” (seventh day) and twins —*oḡo keḡo*” (eighth day). Thereafter, the new family member is given names which are determined by family situations (for example recent death in the family), consultation with ancestors through divinations, or the child brings his or God-given or natural name —*orúko àmú ṭorun wá*. A child born during rain or raining season has the natural name *Béjídé*. Twins have unisex names. The first born of twins is named *Táyéwò* (considered the younger one sent by the elder on reconnaissance to the world and family) while the second is *Kèhìndé* (the one who graciously maintains the rear). It is important to note from the name and seniority rank of twins used here as a pointer to the key criterion for stratification in the family as indeed in the larger community. That criterion is age. The power of age is not limited to one’s immediate or nuclear family but also includes the extended family which may include —at least two generations, and in some cases, even three” (Datta, 1984, p. 64). Datta also mentions —horizontally extended family” which makes the concept of family and the responsibilities and benefits also very elastic.

Age is the most important criterion for social stratification beginning at the family level through the larger community. This factor of age cuts through the raising of a child so much so that the biological parents have very little control as long as elders are around. Because wisdom and experience are associated with age, the elder is expected to demonstrate such at all times. The age factor is especially prominent among the Ogu and the Yoruba of Southwest Nigeria where —reverence to those who are older... confers social and economic privileges” (Fafunwa 1974, p. 19) among other privileges. Therefore, whereas an ideal traditional family begins at the micro level, the biological parents of the child serve almost as mere messengers that God and the ancestors have used to send any child born through them to the family. The biological parents rely on the established tradition and custom of the family to nurture and educate the child. That holistic upbringing of the child is a collective family and, indeed community, responsibility. The average child in a traditional African family can therefore be said to live in a family with several parents. The idea of a single-parent family does not make any sense within that context. The upbringing of the child is the business of all elders who are considered a child’s parents in different situations. As Fafunwa observes, —everyone wants the child to be sociable, honest, courageous, humble, persevering and of good report at all times” (p. 21). It is at the family level that the first four of the —seven cardinal goals of traditional African education” (p. 20) begin to take root. These include developing the child’s physical skills, character, inculcating respect for elders as well as authority, and intellectual skills. Although these are responsibilities of living family members, they count it an obligation imposed on them by the spiritual arm of the family, that is, the ancestors. The authority and power which elders have are therefore held in trust for ancestors. They (elders) are obligated to use such powers conferred by their age to ensure that no member of the family goes through life alone especially in times of adversity. The individual and her/his family are part of a triadic corporate existence. Mbiti (1961) sums up the corporate nature of membership of a family in traditional Africa. According to him, —he individual does not and cannot exist alone except corporately. He/she owes his/her existence to other people, including those of past generations and his/her contemporaries” (p. 108). The traditional African family was

meaningful only within these values mentioned above. And even in contemporary Nigerian society, most of these values still influence how families are raised and run. The difference between the picture of the context and understanding of family analyzed above and those of today's America are the basis of the challenges for raising an ideal African family in America.

The Challenges

The family in traditional Africa and even in today's Africa is the foremost educational institution. The family initiates and delivers the content of childhood education and continues to impact the child's education through the different levels of age-group initiations and up to the level of traditional adult and higher education. Because of the interconnectedness of education and other aspects of life in a community, the family was school and 'school' was the family. Even after the incursion of Western education, most family and community values still serve as undercurrents to the content and process of Western education in most African communities. In his discussion of the social functions of education in Africa, Datta (1984) was categorical about the pervasive influence of the family as an educational institution even in today's world. According to him:

...early experiences obtained in the family and the neighborhood tend to leave an enduring impression. An African child, especially in the rural areas, passes through an intensive process of socialization before the school has any chance of exerting its influence on him/her. (p. 42)

Datta's observation about the impact of the family on the individual before school is corroborated with reference to the specific example of Nigeria by other authors. In their analysis of the 'learner, family and socialization process' in Nigerian education, DuBey, Edem, and Thakur (1984) established the family as the foremost agent of a child's socialization. They also noted that in —Nigeria, the family remains the most significant group to which one is attached throughout the life of a vast majority of Nigerians, *including those who have worked or studied abroad for long periods of time*" (emphasis added) (p. 22).

What is true of the family as an educational institution in the traditional African context maybe true in the American context but in different and (almost) opposite directions. The values of the family and community in one impose collective responsibility and corporate existence such that existence and success are only meaningful within relating. The quest for individual freedom and self-actualization with or without the family is the credo of the other. The older an individual becomes within the African setting, the more his/her connections to several extended family branches and responsibilities. In contrast, once one attains the age of adulthood in the American context, there is more control over family connections and influence. Here is a mediocre example of the difference mentioned above. An African child who attends school in the US once brought a social studies assignment home that required drawing of family trees. She requested her father to draw his family tree. The father drew a tree with dozens of branches. The child looked at her father's drawing and asked: "Daddy, didn't your teacher teach you how to draw a family tree in school?" She then drew a family tree which was the correct one in her own

perspective and as taught in social studies in school. The father's family tree that included the extended and other layers of family was not a correct family tree to the girl because her cultural lenses are more in sync with the American or Western world view. Her understanding of family is more in line with most dictionaries' definition of the concept. Dictionary.com defines the family as "social unit consisting of one or more adults together with the child/children they care for." On the other hand, her father's understanding and drawing of family tree went as far as possible into the line of his progenitors. Another example from this same father and daughter regarding their different understanding of "family" was when a relative visited them from Nigeria. The father introduced the relative to his daughter as her uncle from Nigeria. Again, the following question and answer session ensued between father and daughter. Father: "Met Uncle Olaoluwa from Nigeria." Daughter: "You didn't tell us you have another brother in Nigeria; is he your lost brother or something?" Father: "No, he is not". Daughter: "He is not your brother, then how is he my uncle?" These minor family examples, among many others, provide a framework for the challenges that the average African and many ethnic families face when trying to raise children within the traditional African or their ethnic concept of the family including its educational and value expectations in an American context.

The difference in some of the fundamental values mostly related to the difference between the holist African world view and the linear American perspective make the task of raising an authentic African family in America quite challenging. It is evident from our introduction above that the African concept of the family makes it (the family) first and foremost an educational institution. The picture of the family painted above of the traditional African family also makes sense and still survives to a large extent because of the realities of its context. The traditional African context had its peculiarities that were conducive and indeed made it obligatory for the family to be an educational institution. For example, whereas age in traditional African society was the primary criterion for social stratification and for family cohesion, age is used within the American context to underline the American democratic freedom. The criterion of age within the American context allows a child who has attained the legal age of adulthood, say 17, 18, or 20 as the case may be, to be free of parental and family control and to make independent decisions. The emphasis on individual freedom within the American context prior to globalization and especially of the age of globalization is a much more different terrain. One more example of difference worthy of mention is polygamy, which encourages a man to marry many wives to build a large family. Polygamy and almost all of its socializing influences are negations of the central values couched in the values of liberty and freedom in a monotheistic American context.

Within the American socializing values, the largest extension of family is the household which is, more often than not, used for statistical and economic data and less for the comprehensive lifelong educational institutions of traditional Africa. The differences in context and values that create and sustain the challenges identified so far are expanding especially from the American end because of the influence of globalization on the institution of family. Some of the findings of Thornton and Young-DeMarco (2001) in their longitudinal study of attitudes towards family in the US are useful for our

discussion. Their study combed a wide range of issues connected to family in the U.S. covering a period of 30 years under two broad themes. The first is the “importance of family relationships in defining and shaping the lives of individuals and their connections to the larger community” (p. 1009) and the second focuses on “freedom/autonomy, and tolerance” (p. 1010). In the background to their study, the authors affirmed that Western family history puts the family as the central organization around which the lives and relationships of individuals revolved for centuries as in the case of traditional Africa. Furthermore, the authors affirmed that in spite of individual freedom and autonomy that was characteristic of the Western values in those days, the family and community values are still influenced and sometimes controlled by corporate values. In pointing to the shifts that have affected the family as an institution in the US, the authors noted a key movement as the “shift of many aspects of social organization from the family to numerous organizations and relationships that are not kinship based” (p. 1010). Notable, according to Thornton and Young-DeMarco, in relation to the waning influence of the family as an institution is the fact that “marriage and parenthood are no longer seen as requirements for adult manhood and womanhood” (p. 1031). The voluntary and seeming powerlessness of the institution of marriage has made divorce commonplace and has increased individual freedom in those matters controlled by family values.

In their chapter entitled “Who’s Bringing up the Children?” Berlage and Egelman (1996) agreed on the declining importance of the traditional family in the US. They further suggested that the decline has led to the emergence of forms of contrived families as the norm, including “stepfamilies or blended families, dual-career families, and single-parent families” (p. 12). One unfortunate side of these unfortunate trends is the fact that children in most families are raised more as “victims of circumstances” by pseudo family agencies. Consequently the institution of the family has seceded most of its socializing obligations and values and contracted them to individuals and agencies. Again Berlage and Egelman (1996) put the point better in concluding that “more and more, parents are relying on teachers, coaches, babysitters, and others outside the family to help in the raising of their children” (p. 13). It is pertinent to note that what the authors above say with respect to the declining family in the US is not an exclusive characteristic of America.

Over four decades ago, Mbiti (1969) in his chapter “Changing Man and his Problem” had observed that “the education of children (in Africa) is increasingly being passed on from parents and the community to teachers and schools where it becomes more of book learning” (p. 224). Most of the factors that have contributed to the declining state of the institution of the family and its ancillaries can be couched in the democratic process and a free-market economy that emphasize freedom and equity. With globalization, especially economic globalization, the individual pursuit of these freedoms and equity are more in economic terms. Most families have to choose between devoting time to family and fetching the resources required to sustain freedom. In most cases, the propensity towards fulfilling the requirements of economic citizenship and freedom make raising an ideal family a matter of second order importance. It is in this respect that one of the concluding questions of Thornton and Young-DeMarco (2001) is very important. They conclude that perhaps “the biggest question facing Americans in the future...is the integration of

the principles of equality, freedom, and commitment with family, marriage, and children” (p. 1033).

A question as the one above compounds the challenges that the African faces in trying to raise a family in America along the lines of the traditional ancestral family values. As the saying goes, no matter how many years a piece of log stays in a river, it can never become fish. At the same time, being in Rome requires behaving like Romans. The challenges for the African are to balance the idea of a log not trying to turn into fish with that of being a Roman in Rome. The pull for most Africans from the extended family at home is based on the fact that no African family will want its ancestral line to be extinct, irrespective of the exigencies of universal change. Not paying attention to such pull from home is unthinkable for most Africans with families in diaspora. At the same time, the realities of the American context, for instance, impose such socializing agents that are beyond the control of any family. The family that can truly balance the expectations of the extended family and the traditional values with the realities of the American context is most likely to succeed in raising a family that meets both expectations. The stark realities that are imperative include, among others, economic realities that no longer make large families in vogue. Even the Yoruba are smart enough to underline that fact in the maxim *omọ bẹrẹ ọ̀ṣi bẹrẹ* (too many children create room for unlimited poverty).

Today’s African families in diaspora especially those residing in Western cultures must always draw the line between *ẹkò ilé* (home training/discipline) and child abuse. A Nigerian mother in the UK who did not draw that line ended up in jail. She was said to have sent her son back to Nigeria for *ẹkò ilé*. Yemisi Ogunleye in a story for the *IQ4News* on Tuesday February 15, 2011 reported that the wife of a special adviser to a state governor in Nigeria —was jailed in the UK...for sending her 17 year old son...back to Nigeria because of his bad behavior.” (p. 1). The writer of the article goes to conclude that she was —shocked at how the mother was demonized and how her actions were made to look like it was not for the benefit of the child.” (p. 1). This little example gives a vivid picture of how the African with traditional mindset will understand such an issue whereas as far as the American and most Western societies are concerned, every child deserves protection even from the parents. In situations where the traditional African mindset will possibly recommend six strokes of the cane for a child’s bad behavior, such a child with the same behavior in America may be given six cones of ice cream. The difference is quite clear and any African parent that insists on the ancestral ways of raising a family while in America is most likely to end up taking his/her ancestral family values to jail. Part of the key to unlocking some of the challenges is a clear analysis and understanding of the American context. With such analysis and understanding, the African may be able to adapt some of the traditional family values that fit into the host context. Such an approach would make raising an authentic African family in America a lifelong learning process that requires one’s knowledge of changes impacting the family.

Conclusion

We have used our understanding of the traditional African family value system and its comparison with the family in a globalized world especially within the US for the

discussion in this paper. We have used our existential experiences of having benefited from *ẹkò ilé* to assess the realities and challenges of raising an authentic African family in America. We acknowledge the realities and the imperative of declining family and related values in the US and beyond. We have argued that in spite of these realities, the humanistic African traditional emphasis on belonging still offers hope for rescuing today's family and the institutions that relate to it. In spite of this seeming decline, the point made by DuBey et al. cited earlier about the family being the most important group in Nigeria still holds. It is worth repeating that quote here for emphasis: "In Nigeria, the family remains the most significant group to which one is attached throughout the life of a vast majority of Nigerians, including those who have worked or studied abroad for long periods of time" (emphasis added) (p. 22). The Nigerian and African in America must learn to balance this fact with the realities of America. The real challenge is thus about constantly educating oneself on how to balance both. Otherwise, it will be condemnation from ancestors and kin at home or jail in America. Balance is a better option.

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RE-THINKING FACULTY DEVELOPMENT IN HIGHER EDUCATION: LESSONS FROM THE DEVELOPING WORLD¹

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ABSTRACT: The quality of teaching is considered to be a key factor in the learning outcomes students derive from their experiences in higher education. Increasingly, these learning outcomes are linked to workforce development needs. Within developing countries, substantial efforts are being directed to improve instructional quality because what students are learning in higher education is not matching what is needed by business and industry. This paper provides a reflective account of collaborations over more than four years with Vietnamese institutions of higher education to help them build instructional capacity. This work has revealed several tensions that illuminate key issues the Vietnamese face in seeking to institutionalize change in teaching practices. While the specific nature of these issues differs within similar attempts in the United States, the central tensions around which these issues revolve appear to be similar in both countries. These issues require more study to determine how we may design and implement faculty development initiatives that result in sustained, systematic and institutionalized change in teaching practices.

In a study of a community college teaching improvement project in the American Midwest, an experienced teacher was asked why he chose to leave his position at a rather elite private college to teach at a community college. —“At my former college,” he replied, —“you could put a book and a dog in front of them and the students would still learn. Here the students need me” (Dirkx & Conner, 2006).

In the vast majority of higher and adult education contexts, the quality of teaching is considered a key factor in the quality of the students’ learning experiences and in outcomes associated with these outcomes. In many institutions, considerable resources are allocated to providing practitioners with opportunities to improve their teaching or develop instructional capacity. In adult education, quality is perceived to be “a critical factor in improving student outcomes in reading, mathematics and other key skill areas” (OVAE, 2010) and quality professional development programs are regarded as an important link in the improvement in teaching (Quigley, 2006). For many institutions of higher education in the United States, faculty development is now a central focus (Gillespe & Robertson, 2010; Saroyan & Frenay, 2010), and a major focus of these efforts is instructional development (POD, 2007).

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Nowhere is this more evident than in developing countries, whose governments see reform of postsecondary education as critical to addressing their growing economic and social needs. According to Sloper and Can, (1995), “the development of human resources has become a principal criterion in defining levels of national development...The level of education and the life-span are considered as basic criteria to evaluate the socio-economic progress of each nation” (p. 35). This approach in developing countries to capacity-building, however, reflects a substantial difference in the scale of change intended. While, in many Western countries, faculty development arises within and reflects the perceived needs of individuals within particular institutions, capacity building efforts in developing countries are often initiated and guided by national policies. These countries seek to change the nature of teaching not only in individual classrooms but within whole institutions across entire regions.

Bringing about systematic and sustained institutional change in the quality of teaching has been notoriously difficult for many educational institutions within the West. Because of the breadth and depth of the need, developing countries offer an opportunity to learn more about what is needed to foster large scale change in teaching practices.

In this paper, I discuss and analyze ongoing efforts in Vietnam to develop instructional capacity among lecturers within Vietnamese institutions of higher education. Through a comparative analysis, I identify several issues around which the process of instructional improvement seems to revolve. These issues represent difficult but important areas for further research and exploration in both the West and in developing countries.

Some Background Information on the Country of Vietnam

While it is impossible to do justice here to the rich and very complex history of contemporary Vietnam, it may be helpful to highlight a few features that seem important to understanding the current context of higher and adult education in Vietnam. A rapidly developing country, Vietnam stretches in a long, thin ribbon of land from China to the north, with Laos and Cambodia to the west, and the South China Sea to the east. While many of the northern and central parts of the country are hilly and even mountainous, the southern area, dominated by the Mekong Delta, reflects a vast network of tributaries and canals, meandering in and out of small towns and cities, and jungle-like rural areas, connecting to and flowing out of the Mekong River. With a population of approximately 86 million people, Vietnam represents the 13th most populated country in the world, with over a tenth of that population residing in the two cities of Hanoi in the north and Ho Chi Minh City on the northern edge of the Mekong Delta in the south. Surprisingly diverse, Vietnam’s population reflects approximately 54 different ethnic groups spread across the North, Central and Mekong Delta regions. Reflecting the toll of war, more than 60% of the country’s population is under the age of 35.

Although Vietnam gained independence from China around 1000, the country has been almost continuously colonized and dominated by other powers as well, including Japan and France, and most recently, of course, the United States (Jamieson, 1993). Following a bitter and divisive political struggle during the 1930s and 1940s among the Vietnamese,

the country split between two major political entities, the Republic of Vietnam and the Democratic Republic of Vietnam (DRV). This split, officially sanctioned by the Geneva Conference of 1954 and reflecting the influence of powerful international forces, including the USSR, Great Britain, and the People's Republic of China, (Jamieson, 1993), led to the partitioning of Vietnam at the 17th parallel into the North, controlled by the DRV (North Vietnam), and the South which was headed by the Republic of Vietnam (South Vietnam) and supported by the United States. Neither the South nor the United States recognized the legitimacy of the North Vietnamese government, and the divisiveness preceding the Geneva Conference was doomed to continue. The French essentially withdrew their involvement in the internal political affairs of the two countries, but were gradually replaced by the increasing involvement of the United States, which erupted into full military combat in the late 1950s and early 1960s. In 1973, the United States withdrew its military presence from Vietnam, after a long, protracted, and bloody involvement. Shortly after, the South Vietnamese government collapsed and Vietnam was re-unified in 1975.

Following the 6th Congress of the Communist Part of Vietnam in 1986, the country made a fundamental shift in its socio-economic and political orientation. Initiating what is now known as *doi moi*, Vietnam began pursuing an open-market orientation while still maintaining principles of socialism (Sloper & Can, 1995). Since then, the rate of growth in the country's Gross National Product (GNP) has fluctuated between 5% and 10%, compared with the United States where the GNP growth rate has actually been declining over the last 10 years. Given both the rapid growth of the country over the last 25 years, as well as the substantial political and economic struggles that have accompanied this growth, it does seem appropriate to characterize Vietnam as a —developing country.”

Higher Education in Vietnam

While higher education has been a part of Vietnamese culture since at least 1076, within the last 15 – 20 years their higher education sector has expanded rapidly. Much of this activity was stimulated by the Higher Education Reform Agenda 2006 – 2020). In 1999-2000 the country had 153 institutions of higher education but, in 2007-2008, that number had risen to 369 (Runckel, 2009). This increase has occurred across the board, including universities, colleges, and public and private institutions. About 10 years ago, the country introduced community colleges, modeled after the Canadian system and now there are over 40 community colleges within Vietnam. At the present time, postsecondary education in Vietnam is comprised of university study, college study, and pursuit of postgraduate and doctoral education.

A relative small proportion of the faculty in Vietnamese higher education hold advanced degrees, and most of these faculty members are located within universities. The large majority who teach in colleges do not hold advanced degrees. Often bright, promising students graduating from a university at the bachelor's level with very high marks will be offered a position teaching (Runckel, 2009). Numerous programs are available within the country to help the best of these faculty members pursue masters or doctorates, often in

foreign universities. The country is currently emphasizing a government policy that calls for the preparation of 20,000 doctorates by 2020 (Runckel, 2009).

Although Vietnam has dramatically reduced its illiteracy rate to less than 5%, over 60% of the country's population does not receive an education beyond the 9th grade and a relatively small proportion pursue higher education. This lack of educational preparation of the workforce has been cited as a major factor in limiting the economic expansion of the country. But even among those who are receiving a university education, a disconnect is observed between what they know and can do, and what is needed by business and industry, the engines of economic development. To address this issue government leaders, policy-makers, and educators have turned their attention to the relationship between what students learn in higher education and the quality of the teaching they are receiving, a focus that has developed or is developing in many other countries as well.

Student Learning and the Need for Instructional Capacity Building

The idea of using professional development to improve the quality of teaching in higher and adult education is predicated on the notion that the quality of student learning is related to the quality of instruction students are receiving. Like the community college teacher quoted earlier, there is a clear sense that what the teacher does in the classroom matters to students and what and how they learn. This relationship has increasingly become a focus of attention in postsecondary education because of increasing concern for what students are learning and what employers are expecting of them as graduates. In his thoughtful analysis of the evolution of higher and adult education in the United States, Kett (1994) demonstrates that society has increasingly framed higher education as, in part, preparation for work. Young people are strongly encouraged to stay in school and pursue postsecondary education and adult workers laid off from jobs that no longer exist are advised to return to school for further training.

Conceptualizing student learning within a workforce framework focuses not only on what students are learning but also *how* they learn. The latter is clearly reflected in the so-called —paradigm shift” in higher education from teaching to learning (Barr & Tagg, 1995). This shift reflects more emphasis on instructional methods that actively engage students in the learning process, stressing the importance not only of the knowledge they are acquiring but also their ability to understand and apply what they are learning (Bransford, Brown, & Cocking, 2000; Mabrouk, 2007).

In summary, the growing insistence that what students learn in higher and adult education should have relevance to the world of work and an evolving understanding of how students learn have raised questions about the nature and quality of teaching in postsecondary settings. Instructional improvement projects seek to bring about forms of teaching in which students are taught what is more relevant to economic and social needs of society, and are taught in ways that help them understand and more effectively apply what they are learning to real-world settings.

Linking Instructional Improvement to Economic Development Needs

Nowhere is this focus more apparent than in developing countries. Vietnam is a case in point. Many higher education institutions in Vietnam are graduating students who, in the words of a Vietnamese colleague, —know a lot but can't do anything” (personal communication, Advisory Committee member, July, 2006.) Since the implementation of *doi moi*, the country has embarked on free market changes. They have experienced rapid economic expansion, creating demand for skilled and educated workers. This development eventually led to the reformation of the higher education curriculum (Fry, 2009) and other policies that aim at enhancing the quality of student learning. Government documents clearly indicate that education and training are the number one priority in national policy. A report by the Vietnam Education Foundation describes a number of issues with regard to teaching and learning in undergraduate education and training, including ineffective teaching methods and lack of attention to developing students' professional skills, such as teamwork, oral and written communication, problem-solving, and life-long learning (VEF, 2007). Vietnam's Ministry of Education and Training (MOET, 2011) has also stressed the need for learners to be more actively engaged in the learning process and for teaching to be more learning centered. Currently, too many higher education lecturers in too many institutions spend far too much time delivering and transmitting information to students and far too little time helping students understand and apply this information within their respective disciplines. Policy-makers and educators within the country clearly recognize this situation and have called for capacity building that helps lecturers shift to a more learning-centered approach to teaching.

The idea of improving student learning by enhancing the quality of instruction they receive reflects a central premise of faculty development in Western countries and represents the core argument of the paradigm shift in higher education (Barr & Tagg, 1995). Learning outcomes associated with this paradigm shift are consistent with what students need to actively participate in civil society as well as be productive members of the workforce (Bok, 2006). Facilitating this shift from a teacher-centered approach to a student-centered and learning-centered approach also characterizes instructional capacity building efforts in developing countries like Vietnam (Sloper & Can 1995), which seeks to help lecturers in higher education acquire the knowledge and skills required to foster student learning outcomes more closely aligned with the economic needs of Vietnam.

Current Approaches to Instructional Capacity Building in Vietnam

Building instructional capacity in Vietnam represents a country-wide effort at all levels of postsecondary education, from vocational schools and centers to community colleges to regional and national universities. The focus of this effort is on the teaching practices of lecturers, a designation that is used to refer to a large majority of the teaching staff in higher education. Most of these lecturers do not possess advanced degrees and in many institutions they are often quite young and inexperienced both in their disciplines and in teaching. Bright, promising students who are graduating are often recruited by their

universities to become lecturers. A student who graduates in May, for example, in physics may very well join the lecture staff of that university in August.

In a recent visit that I made to over 20 institutions and agencies of higher education across the country, most of the representatives with whom I talked clearly demonstrated an awareness of the need to foster more active and learning-centered approaches among their staff. Many institutions of higher education also reflect some level of commitment to professional development.

The dominant approaches we observed that were being used to build capacity included (a) study for advanced degree abroad or within country, (b) professional conferences in country and internationally, and (c) regional or local workshops on teaching and learning, often designed and facilitated by international experts. Vietnam is currently encouraging members of their lecture staff in higher education to pursue doctoral degrees. One of MOET's directives is the goal of having 20,000 lecturers with doctoral degrees before 2020; 10,000 of which are to be from international institutions of higher education. The large majority of those being sent abroad are already lecturers within higher education and study abroad is seen as a form of professional development that fosters subject matter and research expertise and, therefore, enhances the quality of teaching. In turn, lecturers will be able to use this expanded knowledge and research skills when they return to Vietnam.

Unfortunately, we know relatively little about the effectiveness of these programs in contributing to the development of teaching knowledge and skills. Given the highly specialized and focused nature of many doctoral programs in western research universities, it seems unlikely that these lecturers will devote much energy or time to studying how to more effectively teach within their disciplines. Development of subject matter knowledge and scholarly expertise may contribute to improved teaching among these lecturers, but it is unlikely that they will develop significant knowledge and skill in effective pedagogical practices relevant to their disciplines.

Lecturers are also encouraged to attend national and international professional conferences within their respective disciplines. These experiences provide opportunities to develop relationships and networks with colleagues within their respective disciplines. Such relationships help them stay current in their fields. However, we also know relatively little about how this approach may contribute to the improvement of teaching. It seems reasonable to surmise that the primary focus of such experiences reflects an emphasis on subject matter knowledge and research expertise, with little or no specific attention to pedagogical practices within the discipline.

A third approach to building instructional capacity that is evident in Vietnam is the use of the workshop. In contrast to the previously mentioned approaches, workshops often target specific instructional techniques or strategies and usually involve 30 – 70 lecturers from a variety of regional universities, community colleges, or vocational centers in experiences that may last from two to five days. International experts are invited to design and facilitate workshops that focus on specific instructional areas, such as writing

syllabi and lesson plans, using active learning strategies, facilitating inquiry-based learning, or using collaborative learning methods. In these workshops, lecturers are invited to practice what they are learning through the use of simulations or other experiential learning approaches. In contrast to study for advanced degrees or attending professional conferences, workshops provide participants with the opportunity to study and learn more about specific pedagogical methods and skills. In workshops, participants are able to meet and talk with lecturers from other institutions and other disciplines.

Although the workshop approach focuses on specific instructional techniques, skills, or practices, there is often little follow-up after the workshop. We know from limited studies of professional development activities that, without some kind of support or follow-up for participants, it is not likely that participants will be able to implement or sustain significant changes in their professional practices (Zepeda, 2008). If the participants return to practice contexts that remain structurally unchanged, the excitement evoked during the workshop quickly evaporates and new ideas learned are set aside.

In summary, standardized approaches to professional development, such as participating in professional conferences and focused workshops on teaching and learning, are characterized by a centralized approach and are used to effectively disseminate information and skills to larger groups of teachers. But these approaches do not help teachers learn to effectively transfer or apply what they are learning in the conference or workshop to their practices. The excitement of learning new methods quickly wanes and little of what the teachers learned in the workshops or conferences is ever fully implemented in their individual classrooms. As a result, little systematic change in teaching practice occurs.

Lingering Issues in Institutionalizing Change in Teaching

Vietnam represents a developing country that seeks to improve the quality of student learning in higher education by improving the quality of the teaching of lecturers in these institutions. This goal and the rationale provided for this goal are not dissimilar to efforts in Western countries, such as the United States. Thus, a comparison of these efforts helps to reveal several issues around which the improvement of teaching revolves.

Conceptualizing Need for Professional Development

The Ministry of Education and Training in Vietnam has developed curricular guidelines for the professional development of lecturers. This curriculum specifies particular areas in which lecturers are to receive professional development, such as psychology in higher education, didactics and methodologies, curriculum development, assessment and quality assurance, and using technology in teaching. Workshops and training sessions are provided regionally to help teachers to receive certification in these areas.

Ironically, the sense of need for the improvement of teaching in Vietnamese higher education seems acute, and policy-makers, educators, and representatives from business and industry repeatedly identify the quality of teaching as a major issue in fostering

desired student learning outcomes. Yet, there is little, if any systematic and specific analysis of the lecturers' organizational contexts or assessment of what teachers already know within these areas or their current skill levels in curriculum planning and development, teaching methodologies, or assessment of learning. Implementation of workshops that focus on selected topics occurs with little information on or attention to resources the lecturers have available to them within their specific institutional and regional contexts.

Much of the effort currently underway to improve the quality of teaching in institutions of higher education in Vietnam seems to be heavily influenced by what administrators and policy-makers perceive from partnerships with major universities in other parts of the world, such as Australia, Europe, and the United States, to be current topics. Thinking about quality of teaching is driven by a vague reference to "international standards" but it remains unclear just what is being referred to by this term.

This "topic-driven" approach to the improvement of teaching is also reflected in approaches to faculty development in higher education within the United States. Offices of faculty and organizational development or centers for teaching and learning in universities and community colleges often seek to translate what is current in research and scholarship into practice. Accordingly, they will offer workshops and sessions on such topics as faculty learning communities, inquiry-based teaching, problem-based learning, and designing and implementing active lectures.

Despite the prevalence in the literature on the importance of conducting an analysis of context or assessment of practitioner needs (Branch, 2009), there is little evidence that this systematic approach to needs assessment is practiced either in developing countries like Vietnam or more industrialized countries like the United States. Framing professional development around "topics" remains a popular and perhaps even powerful way to engage practitioners in a process of improving their teaching. This reliance on topics resembles theme-based approaches to planning instruction for adult learners (Dirkx & Prenger, 1997), in which teaching particular content is organized around particular themes that are of interest to and salient for participating learners.

Centralized versus Institutional Approaches

In the United States and Canada, faculty development programs that aim at instructional development are most often offered at the institutional level. For example, Michigan State University has its own Office of Faculty and Organizational Development. Ferris State University features a Center for Teaching, Learning, and Faculty Development (Doyle & Marcinkiewicz, 2001). Many community colleges across the United States possess similar resources that provide opportunities for instructional development through orientation programs, workshops, learning groups, mentoring opportunities, short teaching course, and more comprehensive certificate programs (Schonwetter & Nazarko, 2009). The National Effective Teaching Institute (Felder & Brent, 2010) provides three-day workshops for engineering faculty at a national level and represents one of the few exceptions to a more institutional approach to instructional development.

In contrast, professional development for Vietnamese lecturers relies largely on centralized, regional events. Faculty members from a variety of institutions within a given region are recruited to participate in a multi-day event that is often sponsored and designed by a regional university. As indicated previously, the use of the workshop is a common delivery mode within these various centralized efforts.

In recognizing this difference, a number of Vietnamese institutions are now seeking to establish their own units for instructional development. For example, the President of the Vietnamese Association of Community Colleges indicated a desire to learn more about centers for teaching and learning and how they might be established within the various community colleges in the country (Personal communication, November, 2010). However, the tensions associated with this move and what might be lost and gained need to be more carefully explored. Units and institutions within the United States might be used to help clarify questions around decentralizing approaches to instructional improvement in higher education.

Follow-up and Support

Despite the rapid growth of faculty development programs or departments across the United States and other countries since the 1970s (Bakutes, 1998; Donnelly, 2009; Siddiqui, 2006), we know relatively little about the effects of these programs on faculty participants (Schonwetter & Nazarko, 2009). As suggested earlier, institutionalization of change in teaching seems very difficult to accomplish (Dirkx & Conner, 2006).

From research at the K-12 level of professional development, we know that follow-up and support is important to teachers who attend professional development workshops (Zepeda, 2008). This follow can take many forms, such as peer learning communities among teachers (Cox & Richlin, 2004) and the use of instructional coaches (Russo, 2004) to provide observations and feedback of teaching around specific and intended changes in one's teaching. Working with a commitment to change strategy also provides teachers with both a connection to the earlier training received in workshops and opportunities for self-reflection on their processes of change (Turner & Dirkx, 1993).

Despite what we know, however, few if any of these strategies are used to provide support for Vietnamese teachers who have completed a workshop to improve some aspect of their teaching. It remains a challenge to instructional improvement efforts in both the United States and Vietnam to integrate the learning that teachers accomplish with a sustained approach to supporting the implementation of what they learned.

Alignment of Changes in Teaching with Assessment Practices

Finally, the paradigm shift in teaching that is reflected in Vietnamese policy statements and efforts at the regional level to foster active learning within the higher education classroom is grounded in constructivist approaches to teaching and learning (Steffe & Gale, 1995). Yet, assessment practices within the country emphasize learning that

assumes memorization and retention of specific information related to one's subject matter and course of study. In a workshop on the use of inquiry-based approaches to teaching, one participating lecturer remarked that she was quite excited about these new methods for teaching, but she was receiving resistance from students and parents who recognized that what really mattered was what was being required on the exams that students had to complete to receiving passing grades within a subject or to graduate.

Aligning assessment practices with teaching methods within a country where approaches to assessment are highly centralized remains a significant challenge to the process of instructional capacity building and improvement. Within the United States, such assessment practices are often within the authority of the faculty member or the department or program in which the subject is offered. Because authority for the curriculum and for intended student learning outcomes is much less centralized in the United States, it is easier for faculty members to consider and implement changes in their teaching. With that decentralization, however, comes less ability to hold teachers and programs accountable for specific student learning outcomes. While centralized approaches to assessment in Vietnam challenge processes of change, they provide efficiency with respect to holding teachers, programs, and departments accountable for what their student are or are not learning.

Conclusion

In this paper, I have taken a reflective perspective on efforts to build instructional capacity within Vietnamese universities and community colleges. The reflections shared here are based on over four years of involvement with these institutions to improve the quality of their teaching and, hence, students learning. In thinking about this work, it has been helpful to compare these efforts at building instructional capacity in Vietnam with efforts within the United States to develop the quality of instruction in higher education through faculty development programs. Despite sharp differences in how higher education has evolved within these two countries, several areas within these processes illuminate ways in which both countries struggle with similar issues.

The issues identified here provide a framework for further study of the structure and processes associated with effective instructional capacity building or development efforts. As one reflects on both the scholarship and the work, it would seem that more questions than answers are evoked. But perhaps we might interpret this state of affairs as a sign that we are witnessing a committed, sustained, and world-wide effort to improve the quality of teaching in higher education. As we join together, we all have lessons from which we can learn and help others learn as well.

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INTERCULTURAL AND CROSS-DISCIPLINARY PERSPECTIVES OF NON-TRADITIONAL ADULT U.S. STUDENTS ON GLOBALIZATION

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ABSTRACT : The purpose of this study was to investigate the perceptions of non-traditional U.S. college students about globalization through an intercultural and interdisciplinary perspective. The study involved non-traditional American and international students at several U.S. colleges and universities, using interviews and focus group techniques. American and international students in the United States acknowledged some positive effects as well as their discontents about globalization. However, the meanings of the discontents about globalization differed based on the students' cultural backgrounds and field of study. American students saw the offshore outsourcing practices of U.S. businesses as a threat for the American economy and hegemony in the world. International students in U.S. perceived globalization as a transnational exploitation of working class in developing countries. Students in business related programs have different views of globalization in comparison to those in human and social sciences. This underscores the implication that discontents about globalization may not be properly understood exclusively in terms of industrialized versus developing countries, but also in the context of a transnational, intercultural, and cross-disciplinary frame.

Introduction

Globalization introduced new realities into societies, cultures, politics, economies, technology, environment, and relations among countries and people. Such new realities emerged particularly from new dynamics of international trade of goods and services, changes in technology of communication and information, and capital investment after World War II, which prepared the terrain for a global market place. The challenges for the global market existed mainly among industrialized and imperialist countries that competed for the control of world wealth and power. During the past decades, international migration as well as international education programs and scholarships for study abroad have combined with strategic public policies in some developing countries to reshape the human capital map of the global economy. Individuals from indigenous societies have studied in the schools of dominant nations, learned their languages, and integrated the playing field of global competitiveness. The growth of global trade contributed to expand the networks of production, create transnational capitalist structures that alter global governance, and provide the notion of global competence. The existence of global competent human resources in many developing countries facilitated offshore outsourcing practices that affect American workers and families. This situation seems to radicalize the bitterness of many Americans toward some competing indigenous societies and their perception about globalization. The purpose of this study was to investigate the perception of non-traditional adult students in the United States about globalization through an intercultural and interdisciplinary perspective.

Background and literature review Globalism

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Over the past decades, the growth of global trade has been very significant in reshaping the networks of production through new geographic maps, facilitating the emergence of new distribution networks, creating transnational capitalist structures that alter global governance, and providing the notion of global competence, which became a major challenge for competitiveness. Advances in technology have changed practices in communication, travel, business, science and medicine across borders. —The consensus among economists is that globalization has had and can be expected to continue to have, at the aggregate level, a favorable effect on income, prices, consumer choice, competition, and innovation in the United States” (Karoly & Panis, 2004, p. XXX). Obviously, the period of difficulty that the American economy has experienced particularly with offshore outsourcing has inspired many concerns about the issues of global competence of the graduates from American schools (Korbel & Halder, 2002). On the other hand, there has been continuing critics about the ability of the current U.S. education policy to produce competitive human capital for the global market (Blair, Phinney, & Phillippe, 2001).

Globalism has become a very popular word in today society (Siaya, Porcelli, & Green, 2002). Obviously this is a controversial concept that some people see through a positive lens (Wheatley, 2001), and some others through a negative lens (Bhatti, 2009). However, globalism cannot be seen in terms of positive or negative, because throughout modern human history there have always been relations, interrelations, and interconnections between countries, societies, people, cultures, economies, and politics (Friedman, 2005; Roudometf, 2000). Globalism is different from globalization. While globalism explains our reality of being interconnected, globalization captures the degree of decline or increase of globalism in the world (Mittleman, 2002). Globalism has taken many dimensions throughout history, including economic transactions among people, culture, and societies. World economy is based on flow of production of goods, services, market networks, and capital that go beyond the control of any geographic border (Lister, 2000). Also, there is a political dimension of globalism, which has shrunk the geo-political distance between nation-states (White, 2001). In addition, social and cultural exchanges have become less expensive, faster, and without systemic control of any specific government, despite attempts and efforts of regulations. The invention of the World Wide Web has opened a new era in social and cultural interconnections in the world (Modelski & Thompson, 2000; Held & McGrew, 2000).

New evolvments in globalism have significantly changed the reality of the world. Many rules that used to regulate relations between countries become useless because of evolvments in globalism (Friedman, 2005). There are skills that are no longer an asset for competitiveness. There are new skills that become prerequisites for competitiveness (Siaya, Porcelli, & Green, 2002) due to new relations of interconnectedness and interdependence in politics, society, economy, and culture called —globalizatin.”

Globalization

The world system theory argues that the world exists as cultural, political, and economical structures in which nation-states, governments, institutions, and people have to adapt to its characteristics and global evolvments (Wallerstein, 2004). Cottak (2002, p. 69) saw globalization as the “accelerating interdependence of nations in a world system linked economically and through mass media and modern transportation systems.” Lechner and Boli (2008, p.250) believe that “globalization refers to the fact that more people across large distances become connected in more and different ways.” Globalization has occurred in politics, economy, society, and culture. Globalization is a systemic phenomenon that goes beyond the mobilization of worldwide labor and resources. Sklair (2002) explains the global system through the emergence of transnational practices in the light of the capitalist ideology to create products and services that can be marketed across state borders regardless of the origins and their qualities. Transnational practices have created transnational capitalist class, not in the traditional Marxist sense, but through transnational executives (corporate fraction), inter-state bureaucrats and politicians (state fraction), globalizing professionals (technical fraction), and merchants and media (consumerist fraction). Transnational economic enterprises and borderless organizations constitute the master brain that shaped the economic landscape of the global village and the driver that determined and continues to determine the profile of political, social, and cultural events all over the world (Giddens, 1990). It is important to underscore that the expression of globalization through neo-liberalism has significantly contributed to the impoverishment of many young people in developing nations. Wade (2004), for example, has explained that the inequality of world income distribution has rapidly increased, and contributed to make the poor poorer while the rich are becoming--more than ever before--richer. On the other hand, Cox (1996) argued that globalization is another form of imperialism, which reduces the regulatory power of the states.

Globalization has serious implications for institutions of higher education in the world and in the United States, given its foundations on knowledge and intensive information and innovation (Carnoy, 2002; Wenger, McDermott, & Snyder, 2002). According to Bate (2002), higher education institutions face some globalization related challenges that they will be able to overcome depending on whether they can provide their graduates the skills needed to be globally competent, offer a global curriculum, develop an appropriate technologically mediated pedagogy, develop global performance standards, and possess a management system that can help satisfy the demand for global competitiveness. The education of the global workforce must be understood in the context of neo-liberal education transactions between the academic priorities of intellectuals from developing countries and the economic opportunities offered by elite dominant nations, especially the United States (Wallerstein, 2004). The new reality of globalization has transformed the meaning of education into an entrepreneurial endeavor (Morrow & Torres, 2000). Globalization was able to free itself from social constraints and define education primarily in terms of economic assets, and an almost unavoidable path for financial success. As in any capitalist terrain, competition has integrated and controlled neo-liberal education reforms and raised the bars for financial rewards through education.

Most people agree that students should be internationally aware and knowledgeable, because globalization has transformed the world into a global village (Green & Olson, 2003). Caligiuri and Di Santo (2001) indicate that the availability of globally competent managers is essential to the future success of multinational companies. Some global companies have developed various strategies such as short-term assignments and expatriation as means to develop globally competent managers. One of the reasons for such strategies is that being a global manager means having a globally competent mindset, which is a state of readiness to engage and interact with others from the other's perspective. Many international education scholars argue that the globalization of the student's learning experience is an important factor in preparing a global workforce. Therefore, an understanding of students' perceptions about globalization can be very insightful in developing curriculum and instructional strategies that target students' needs.

Method

This research used a qualitative design to explore the perceptions of non-traditional adult students in the United States about globalization through an intercultural and interdisciplinary perspective. The following research questions guided the investigation: (a) How do non-traditional adult college students in the United States perceive globalization? (b) Are there differences in perceptions of American students and international students in U.S. postsecondary institutions? (c) Are there differences in perceptions of students based on their program of study?

Participants

As indicated earlier, the participants in this study included non-traditional adult American and international students in U.S. postsecondary institutions.

Non-traditional adult students. The concept of non-traditional adult traditional student is used in this study to refer to first time undergraduate college students ages 24 or over, having one or more of the following characteristics: delayed postsecondary enrollment after high school graduation; being a part-time student; works full time; classified as independent for financial aid purposes; has dependents other than a spouse; is a single parent; and is without a high school diploma (Choy, 2002). The concept non-traditional adult student is used in contrast to conventionally designated traditional students, ages 18 -24, who enrolled full-time in college right after high school graduation and who are financially dependent on their parents. According to the National Center for Education Statistics, 37% of undergraduate students enrolled in U.S. postsecondary institutions are 25 years or older (U.S., 2009).

International students. The concept of international student refers to a student who is pursuing higher education outside of his/her country of citizenship. According to the Organization for Economic Co-operation and Development (OECD), in 2008, there were 3.3 million students worldwide who were attending a postsecondary institution outside of their countries (OECD, 2009). About 20% of these students were at colleges

and universities in the United States. International students in the U.S. come from almost every country in the world. Therefore, they do not represent a monolithic group. However, they have the common characteristics of being students in a foreign country, with a cultural experience that is different from that of an American student. According to the Institute of International Education (IIE), the most popular fields of study for international students in the United States in 2009/10 were Business and Management, Engineering, Physical and Life Sciences, Mathematics and Computer Science, Social Sciences, Fine & Applied Arts, Health Professions, Intensive English Language, Education, Humanities, and Agriculture (IIE, 2009).

Study Sample

The study was conducted in 2008 and 2009. The author sought and obtained institutional review board (IRB) approval. Each participant signed a written informed consent. The sample of this study consisted of 42 purposefully selected non-traditional adult American and International undergraduate students at a U.S. postsecondary institution, including 22 American students and 19 international students. Also, 22 of the participants were in business related programs, and 19 in human and social science related programs. The international student participants represented a total of 12 foreign countries.

Instrumentation and Data Collection

The questionnaire included an introductory message and procedures for answering the questions, including information about confidentiality. In addition to demographic questions about program of study, country of citizenship, age category, gender, race/ethnicity, the following questions guided the interviews: (a) How would you define globalization? (b) What do you think are the causes of globalization? (c) What are, in your view, the consequences of globalization? (d) What would you consider as the advantages of globalization? (e) What would you consider as the disadvantages of globalization? (f) Overall, what do you think about globalization? Participants were contacted through various means (face-to-face request, email, telephone) to request their voluntary participation in the study. Consenting participants were screened for their eligibility as non-traditional student and whether they were American or international students. Pseudonyms are used throughout the paper, when making direct quotations, in order to preserve individual identity. Participants were interviewed in-person by either the researcher or a student assistant. Each interview was audio taped. Interviews lasted between 20 and 45 minutes. Two focus groups were conducted in lieu of member checking: a random sample of 7 participants from students in the business related programs and 7 from the students in human and social sciences related programs. The questions from the individual questionnaire were used to conduct the focus groups.

Data Analysis

A priori codes developed from the research questions and codes generated from emerging themes were used to create the study codebook. Each transcript was individually coded by the researcher. The interviews data were transcribed verbatim into individual electronic documents, one per participant. This process enabled one to keep track of the data per participant and compare the answers to explore key patterns and themes. Data from the interviews and focus groups were transported into Atlas.ti, software for analysis of qualitative data. The study codebook, random selection of individual transcripts, and the coding results were provided for peer-review to two scholars with qualitative research experience to insure inter-rater reliability coding agreement. Cohen's Kappa was calculated, using the SPSS software package. The interrater reliability for the raters was found to be kappa = 0.63 ($p < .001$), which is a substantial agreement with the categories or trends (Landis & Kosch, 1977). The overall data analysis involved a combination of content analysis and constant comparison method (Ary, Jacobs, & Asghar, 2002).

Findings

General Perceptions of Globalization

Non-traditional adult students from the United States and foreign countries share the common view that globalization is a historical phenomenon, an outcome of progress in technology, and an asset for global networking.

Historical phenomenon. When asked to express how they define globalization, some participants expressed their belief that globalization is not a new phenomenon. Other participants conveyed their perspective that globalization takes a higher dimension every time there is progress in technology or in science. Overall, the majority of the participants defined globalization as a historical phenomenon that has simply evolved. Martha argued,

The last time I checked about history, there have always been all kinds of exchanges and relationship with people around the globe. Isn't why there was slavery? Isn't why there were all these stupid wars? I guess, that was globalization!"

Outcome of progress in technology. Both American and international adult student participants argued that globalization is an outcome of progress in technology and science. Almost all the participants cited examples of progress that facilitated transportation of people and goods between countries, the invention of the telephone, and the internet. Peter said, —The only reason that you and I are talking about globalization is because of all these new technologies."

Asset for global networking. Some American participants discussed how they are able to communicate online with people from countries that they did not even know existed. Some international students illustrated that cell phones are used by people in

rural parts of their countries where electricity is still not available. They also explained that it is much easier now for buyers to interact with vendors because of globalization, which they consider as an asset for global networking.

I bought a very good computer online for a couple of bucks. I found out later that the guy who sold it to me is in China. My girl friend gets married with a guy that she met on facebook. They seem very happy, thus far. I cannot tell you how many good deals that I found on ebay.

Perceptions of Globalization Specific to American Students

Non-traditional adult U.S. students perceived globalization as a vehicle for democratization and civilization for other “non-democratized” and “non-civilized” parts of the world. However, given their recent experiences with offshore outsourcing and their interactions with customer service of some service providers, they view globalization as a threat not only for American workers but also the U.S. hegemony in the world.

Vehicle for democratization and civilization. Most of the American students argued that globalization helped bring “democracy” in many countries in the world. They equated globalization with the expansion of freedom and the ability to compete. They also believed that globalization is a higher dimension of civilization.

Don't tell me that these crazies who put a bomb to blow themselves and other innocent people don't need democracy and civilization. I believe globalization can offer them an alternative. Period! I mean... common!....

Threat for American workers. Although most American student participants in the study had a positive view of globalization, some of them have expressed their personal disappointment with some aspects of globalization, especially the offshore outsourcing of jobs. More than half of the participants used the phrase “China is stealing our jobs!” Some shared their personal stories about how they have been working for a company for 10, 15, or 20 years, and they unexpectedly lost their jobs because the company has moved their position to Canada, China, or India, or some other countries. There was a recurrent theme that globalization has become a threat for American workers.

Chinese products are competing with the U.S. products, because it is cheaper to produce in China. American workers lose their jobs as a result. I am personally a victim of that ...Before my position was outsourced to Canada, I was required to train the person who would take my job. It is preposterous...

Threat for American hegemony. Globalization was portrayed not only as threat to the American workers, but also a threat to the U.S. hegemony in the world. Many American students strongly believe that China is the main beneficiary of globalization, thus may replace the U.S. as the super power in the world.

You buy something; you think it's an American product. Then, you found out it was made in China. We spend money to go to war in Iraq. Now you hear that it was borrowed from China. I don't know.... But, if that's true, we are in serious trouble...

Perceptions of Globalization Specific to International Students

Contrary to their American counterparts, most international students perceived globalization as synonymous with transnational exploitation of working class in developing countries and consolidation of socio-economic inequality, and environmental degradation. However, they thought that globalization provides opportunities for networking and solidarity among social justice activists.

Transnational exploitation of working classes and consolidation of socio-economic inequality. International students have focused a lot on the notion that most countries in the world include a minority of winners and a majority of losers. They thought that globalization has made it more difficult for people to get out of poverty. They argued that globalization has mainstreamed the exploitation of workers throughout the world. They literally associated the word globalization with socio-economic inequality. Sashana said, —Only the rich countries are beneficiary of globalization”.

Environmental degradation. According to many international students, globalization has provided excuses to some multinational corporations to engage in business projects in foreign nations, which have had devastating effects on the environment of the host country.

Many companies that do business in my country talk openly about how they enjoy the lack of environmental protection as something that is good for their business... To be fair, they bribe people in the government and they do whatever they want to do. People don't care, because they got a job...

Networking and solidarity. Most international students believed that globalization helps create solidarity across the globe for issues of poverty, democracy, and violation of human rights in a way that was not possible before. They asserted that globalization is a significant contributing factor to the spread of mutual understanding and tolerance among people who are victims of the corporations and oppressive regimes around the world.

I am in the U.S., but still playing an active role in mobilizing against a regime in power for over 20 years now. I use myspace. I use facebook. I use blog, and other media that came from globalization. I cannot get arrested by the government. I cannot get killed by the government mercenaries. However, if I

was in my country, I would have probably been dead now....You know, this is something good about globalization

Cross-Disciplinary Perceptions

The previous paragraphs illustrate differences between American and international students in terms of their positive views and discontents about globalization. There were cross-disciplinary differences as well, which were very noticeable between students in fields of study related to business (business, economy, finance, and accounting) and those in fields that can be categorized as part of the social and human sciences (education, human services, and environmental studies).

Perceptions of Students in Business Fields

The students in business related programs felt that globalization results from innovation, creativity, and risk taking that are fueled by the free market. They believed globalization activated the interdependence of world economies, which they considered as a positive asset for global competition and global worker mobility.

Interdependent economies. Responding to what they consider as the consequences of globalization, students in business related programs argued that globalization has created interdependence in world markets. They thought that economies of countries depend on each other. They believed that situation creates an even plain field that makes room for small and big businesses at the same time, which in their view facilitates better exchanges of goods and services. Donna noted —“The economies of the world are joining together, and they can rely on each other”.

Global competition. Most of the participants in business related programs cited global competition as one of the advantages of globalization. They explained that with global competition, businesses and countries are under pressure to compete through their productivity and efficiency. They suggested that global competition brings quality products and better price. Martha said,

I used to think of product from China as of bad quality. I cannot say that anymore. I buy cheap products of good quality from them. They also have high skill workers that can do the job for a tiny fraction of what an American worker would ask.

Global worker mobility. In addition to interdependence of economies and global competition, students in business related programs thought that globalization provides unique opportunities for global worker mobility. They suggested that with the new reality of globalization, companies can create jobs for people almost anywhere in the world where a market exists. Furthermore, they asserted that with globalization, workers can work almost anywhere in the world and remain in touch with the headquarter of their company, family and friends. Some participants viewed that mobility as a benefit for the local economy where a firm is making investment.

My company has more employees overseas than in the U.S. Is that a bad thing? You tell me! The last time I checked, businesses are in business to make money....

Perceptions of Students in Human and Social Sciences

Students in the human and social sciences related programs discussed about globalization mostly based on its advantages and disadvantages for people. They argued that while globalization contributes to some form of global awareness regarding issues of human rights (political repression, religious intolerance, famine, poverty, sex trafficking, women 's rights, and child abuse) it also fosters greater inequality in the world, and global environmental threats.

Global awareness. The students in human and social sciences related programs discussed the shrinking of the globe through progress in information and communication technology as an important advantage of globalization. They explained how they became aware of many social and economic issues in other countries that are similar to issues that people are facing in their local communities.

I saw a documentary on CNN. I was enraged to see how women are treated in Afghanistan, how women are being raped, are children are being exploited in Africa, are young girls are being used as sex slaves. I mean, it's horrible to see what's going on. This gave me a different perspective to work with my clients that are immigrants, and helped me better appreciate certain things that we take for granted here in the U.S.

Global inequality. Some respondents in the human and social sciences related that programs have recurrently cited the term —global inequality” as one consequence of globalization. They argued that globalization contributes to widen the gaps between the —haves” and the —have-nots,” not only in the United States, but also around the world. Some participants explained that they never thought of negative consequences of globalization until their family members, friends, coworkers, or neighbors had lost their jobs as a result of offshore outsourcing.

Environmental degradation. Almost two-third of the participants in human and social sciences-related programs mentioned either environmental degradation or global warming as a direct consequence of globalization.

If you watch the documentaries of the history channel, there is no way you can deny that the big corporations have their way around the world to increase pollution and cause all kinds of damage to the environment with basically little or no accountability... Let's face it, I am contributing to that when I

buy their products or use their services. Can I afford not to? I am not gonna lie to you... I doubt it...

Discussions and Conclusion

The findings of this study revealed that regardless of cultural backgrounds and programs of study, there are some commonalities in the perceptions of globalization by non-traditional adult students in U.S. postsecondary institutions. There was an agreement among students that globalization is a historical phenomenon, which is not completely new, given the long traditions of political, economic, and cultural exchanges and relations among countries. Globalization was commonly viewed as resulting from progress in science and technology, and perceived as an asset for global networking.

However, there were some differences based on the cultural backgrounds, which means depending on whether the participant was an American or international student. Most American students positively viewed globalization as a vehicle for spreading democracy and civilization in some parts of the world while most international students positively perceived globalization as an instrument for networking and solidarity. In other words, the positive perception of globalization did not have the same meaning for non-traditional adult undergraduate American and international students. Similarly, their negative perception about globalization refers to different types of concerns. Most American students saw in globalization a threat for American workers and U.S. hegemony in the world. On the other hand, most international students perceived globalization as a strategy of transnational exploitation of working classes and consolidation of socio-economic inequality. Also, they associated globalization with environmental degradation in their home countries.

In addition to differences based on cultural backgrounds, non-traditional adult American and international students had perceptions of globalization that are noticeable across programs of study (business related programs vs. human and social sciences related programs). For the students in business related programs, globalization creates a world of interdependent economies, which was positively viewed as a benefit for global competition and global worker mobility. The students in human and social sciences related programs applauded globalization for facilitating global awareness on issues of human rights worldwide, but cautioned that globalization also consolidates global inequality and environmental degradation. It is clear that the students in business related programs focused on the business facets of globalization whereas the students in human and social sciences related programs stressed the implications of globalization for humanity. Furthermore, one can infer from the findings of this study that globalization was not viewed primarily as Americanization. In fact, both American and international students identified threats in globalization, which are not related to the United States alone.

Administrators and faculty in colleges and universities have major responsibilities in designing curriculum and instructional strategies to enable the global learning experience of students who are expected to compete in a global workforce. Understanding the perception of students can help to not only address misconceptions in curriculum design, but also develop strategies to influence the critical thinking abilities of students, especially with respect to globalization. For example, it appeared that personal experience plays an important role in how non-traditional adult students positively or negatively viewed globalization. This finding provides an opportunity to incorporate the tenets of experiential learning in course content related to globalization or topics related to global issues. In addition, curriculum and instruction seem to influence the perception of globalization by the students, given the differences in perceptions between students in business related programs and those in human and social sciences related programs. Such findings may provide an opportunity to enhance the critical thinking ability of students by challenging them to not only use their personal experience in studying topics related to global issues, but also to make comparative analysis based on one's cultural or educational background. This may enable students to develop skills to make decisions in an ever increasing diverse and globally shrinking world. In that sense, this study adds to the literature concerning globalization and postsecondary education through an understanding of how certain categories of non-traditional adult students in the United States perceive the world. Obviously, the meaning of such contribution is within the limitations of a qualitative study design, using a purposive sampling.

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CONTINUING PROFESSIONAL DEVELOPMENT FOR TEACHERS IN RURAL SIBERIA

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ABSTRACT: This paper describes the professional development experiences of teachers in the Altai Republic, Russian Federation. Russia is a country in flux, transitioning from a totalitarian state into a democracy reflective of its unique ethnic composition, geographic context and history. The Russian educational system is currently undergoing computerization and teachers are learning to integrate educational technology into classroom practice. Educational technology is the use of computers, software, the Internet and multimedia in teaching and learning. Using the lens of transformative learning as described by Mezirow (1991) and King (2002), the potential for teachers to experience perspective transformation as a result of this process was analyzed. Findings indicated that the methods used to train teachers have a high likelihood of being facilitative of transformative learning. Teachers are beginning to think and act in new ways based on their experiences with educational technology. They are also collaborating in this learning process, which provides an important support mechanism for continued learning and growth.

Introduction

This paper discusses the experiences of teachers in the Altai Republic, Russian Federation, as they learned to use educational technology in their classroom practice. Attention is given to the specific historical, geographic and political contexts in which their professional development activities have taken place. The lens of transformative learning theory (TLT) as described by Mezirow (1991) and King (2002) were used as frameworks for documenting and analyzing the experiences of study's participants. Given that previous research on transformative learning and perspective transformation have been largely situated in fundamentally democratic and Western constructs, this study presented an opportunity to explore the applicability of TLT in a post-totalitarian setting.

The study sought to answer such questions as what shifts in perspectives or previously held assumptions about education or their practice do teachers experience as a result of integrating educational technology into their classrooms? To address this question, professional development activities and processes were investigated and teachers' uses of educational technology were analyzed. Teachers' perspectives on education were documented and changes in teachers' conceptions and behaviors were discussed.

Context and Background

In general, the education system during the Soviet period was viewed as a mechanism for controlling society. The system served not only as a means for industrializing the country, but for the promulgation of Soviet ideology (Jones, 1994). During this time, the purpose of education was to create individuals suited to serve the needs of society (Jones, 1994). Reforms in the educational system began in 1984, as a result of the period of *perestroika*. The main purpose of reform in education was to make it more democratic

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(one of the five aims of *perestroika*). In practical terms, this meant more active involvement of students in the learning process, more choices for students in the kinds of classes they take, a stronger role for teachers in curriculum decisions and involvement of parents in school activities (Jones, 1994). This paper tells a story from Siberia, from the Altai Republic, the home of the Golden Mountains of the Altai, the place to which prisoners in the gulags would dream of escaping. The Altai Republic is an autonomous republic of the Russian Federation, located in southwestern Siberia just north of the nexus of China, Mongolia and Kazakhstan. It is home to a population of approximately 200,000 ethnic Russians, Altaians, Kazakhs and other ethnic identities. The Republic is situated in a mountainous ecosystem with a highly varied terrain, ranging from rocky alpine outcrops to densely forested taiga. Herding is one of the main economic activities in the republic and many indigenous Altaians attempt to maintain their traditional semi-nomadic lifestyle. In the past few years, tourism has increased and is viewed as a potential area for economic development, although largely to the benefit of outside interests.

From 1991 to 2006, the Altai Republic had responsibility for electing its own governors and representatives. Since 2006, these decisions have been made by the president of the Russian Federation and local elected officials have been replaced by people from outside of the Altai Republic. Within this political environment, there exists the Center for the Evaluation of Education (CEE) and the Institute for Teacher Training (ITT), two programs operated by the Ministry of Education. The official goal of the CEE is to improve the educational experiences of the Republic's high school students, so that when they move to Gorno-Altaiisk, the capital city, to attend university, they are not less prepared than their local counterparts. This is accomplished by helping school teachers to integrate educational technology into their classrooms. The CEE project director reported that the project has the informal goal of teaching —teachers to have more freedom, so students have more freedom, too. We teach teachers to have fewer limitations, to solve problems so they can do more than they think” (Transcript 26, personal communication, August 19, 2005). So in this context of shrinking political freedom for Russian citizens, this program in remote Siberia is seeking to expand the freedom of teachers in what and how they teach their students.

Project Rationale and Purpose

It was the above referenced statement made by the project director of the CEE that inspired the idea to look more deeply at the experiences of teachers learning to use educational technology. Past research on transformative learning has largely been situated in fundamentally democratic contexts. Very little research exists that explores whether transformative learning theory, which has evolved from within democratic contexts, has any applicability to social and political transformations occurring in a post-totalitarian context. For seventy years the Soviet government perpetuated a system of fear and oppression, which has yet to fully dissipate. The result is a nation of people who have been trained to not have opinions on important and relevant issues (Popov, 1995). Popov describes several beliefs detectible in the contemporary mass consciousness of the Russian citizenry. They include (a) —asilent acknowledgement of the ruling elite's

absolute power and of the inevitability or even necessity of the “ruler’s” total control over all aspects of life, and (b) a feeling in an individual of dependency on the state and confidence that the state will solve all economic and social problems” (Popov, 1995, p. 9). There is little in the contemporary life of Russians that has dispelled Popov’s 1995 statements and much that has reinforced them. In order to facilitate a transformation into a sustainable participatory democracy, change in Russia must occur at the institutional level. One institution whose transformation could support the development of a democratic civil society is the educational system (Cranton & King, 2003).

The Soviet educational system inherited by Russia was a reflection of its historically centralized political and social systems. In the classroom, power and authority laid with the teacher. By shifting from a teacher-centered model to a learner-centered model, something very significant could occur in the realm of classroom practice and philosophy (King, 2002). Such a shift could create the conditions necessary for a democratic learning model to develop (Brookfield & Preskill, 2005; Knowles, 1980). One pathway to transforming an institution like an educational system is through the use of educational technology. The integration of educational technology into learning activities has been an emergent phenomenon in both developed and developing nations for the past several years. The use of educational technology in adult education activities has potentially transformative ramifications at the societal and institutional levels (King, 2002). The nature of effective learning about educational technology and its integration into school curricula and classroom practice requires that learners of all ages develop the critical thinking skills necessary to intelligently negotiate the vast amounts of information currently accessible through technology. Exploring the potential impacts of professional development centered on educational technology on teachers and their classroom practices could yield valuable information on how societal transformations can be facilitated and sustained.

Research Questions and Method

This study explored the potentially transformative experiences of school teachers engaged in professional development activities geared toward improving the educational experiences of their students. What happens when teachers in rural areas in Russia learn how to integrate educational technology into their classrooms and curricula? Do the teachers experience any shifts in perspectives or previously held assumptions about their role as teachers? If so, how are these changes evident in their practice? What is the role, if any, of teacher-to-teacher knowledge transfer in these changes in perspective transformation and classroom practice?

Research participants were identified by the CEE and were initially drawn from information technology school teachers who had been participants in CEE-sponsored training. Meeting with these contacts provided access to the school administrators and teachers who made up the bulk of research participants. There were 28 participants in this study: 25 teachers (10 informatics teachers, 15 teachers of other subjects), two staff members from the CEE/ITT program and one university informatics instructor. Among the 25 teachers, two also served as principals and three as vice principals. Of the total

participants, 19 were women and nine were men. These teachers were representatives from nine schools, an environmental education center and a children's creative center. Mezirow's (1991) transformative learning theory and King's (2002) journey of transformation provided the frameworks for the interview protocols. Asking questions framed by previous research on perspective transformation provided data about how teachers' experiences align with established theories about the process of perspective transformation. Interview data were analyzed using a key word/phrase search derived from the aforementioned frameworks of Mezirow (1991) and King (2002). King's Critical Factors for Facilitating Perspective Transformation among Teachers Framework was used to assess the CEE/ITT program's potential for facilitating perspective transformation. King's Uses of Educational Technology by Teachers Framework was used to help determine where the study's teacher participants were in the process of transformation. Emergent themes were also included in the case study database. Interviews were conducted in Russian, with the assistance of professional interpreters who were native Russian speakers. Initial translations were reviewed by additional interpreters during the data analysis.

Professional Development for Educational Technology

Educational technology is the use of computers, software, the Internet and multimedia in teaching and learning. It is the integration of teaching methodology with computer technology in educational settings to facilitate learning (King, 2002). According to King (2002) there are three critical factors that need to be present in order for professional development centered around educational technology to be facilitative of perspective transformation: training and support (in emotional, technical and instructional arenas); time to commit to learning and integrating new knowledge and skills into practice and a collaborative approach to developing new curricula and utilizing newly acquired skills.

Training and support

In the Altai Republic, there is a multi-layered system that provides teachers with training and support for learning to integrate educational technology into classroom practice. CEE/ITT offers free training for teachers on a variety of topics and in a variety of locations. Courses are a mix of practical experience and lecture, discussion and field trips/observational experiences. CEE/ITT staff report that during workshops they are able to break through the psychological barriers that many people have toward working with computers; interviews with participants confirmed this assertion. Observations of workshop sessions indicated that participants were highly engaged and motivated to learn.

Many schools also provide training for teachers. Some participants reported that schools are now required to provide training for teachers in basic computer skills, although not all of them are in compliance with this directive. A few schools in this study have gone beyond the minimal requirements and provide training to teachers at the intermediate level. The schools play an important role in the process of teachers adopting the use of educational technologies. This is the setting in which basic computer skills can be gained

and where the learning of intermediate skills can be reinforced through additional training, one-on-one consultations and practical experience. Schools function as motivators for learning new skills through changing expectations of teachers and/or through support of school administrators and modeling by other teachers. Teachers working at schools with strong administrative support for learning and integrating educational technology find themselves in highly positive environments where learning and implementing new skills and teaching approaches are being encouraged and facilitated.

The training programs offered through CEE/ITT and in schools appear to have been developed and implemented in accordance with adult education principles and practices as defined by Western researchers and theorists (Brookfield, 1986; Knowles, 1980; Lindeman, 1926). Teachers of other teachers recognize that adult learners require a practical, hands-on and need-based approach to their learning. Learning activities are focused on what skills are needed and are tied to their work as teachers.

Integrating new knowledge and skills into practice

Allowing teachers the time to integrate their new knowledge and skills into practice is the second of King's Critical Factors for Perspective Transformation (2002). Although opportunities for training in educational technology and time to participate in gaining new information and skills are provided at the federal/republic and school levels, time for integrating these skills into practice is not as well supported. Seventy-eight percent of the teachers in this study participated in training opportunities. Still, time issues were cited by 40 percent of teachers as a limiting factor in their ability to acquire new skills and/or to put them into practice.

Teachers are not only busy and lack time to devote to the utilization of computer skills, but access to computers and other technologies is also a limiting factor. Although every school now has at least one computer classroom with a dozen computers, the primary use of these classrooms is for teaching informatics classes to students. Beyond the computer classroom, many schools have only a few other computers available for teachers to utilize. The lack of access to computers for continued learning and utilization of learned skills is detrimental to the knowledge that teachers gain from their time spent in training. Teachers with computers at home have the advantage of better access, but not all teachers have computers at home. Maria Victorovna (all participants have been given pseudonyms), an elementary school teacher, provides an example of how lack of access to a computer undermines training.

And then when our school bought computers we had a chance to work with them here and we had a course here which I visited, but the problem was that as I didn't have a computer at home, most of the knowledge I got here I forgot after one week. (Transcript 12, personal communication, April 18, 2007).

At the time this study was conducted, the Ministry was addressing the lack of computers in schools through grant programs to provide educational resources to schools. Schools

were able to allocate these resources according to their own priorities. One example is the case of a school whose principal spent 70 percent of their one million ruble (~\$37,000) grant on traditional materials and 30 percent on computer resources. Having the freedom to allocate their resources according to their own priorities led Olga Borisovna, the principal, to question her previously held assumption about the types of resources and materials her school needed.

When we started computerizing schools, we understood maybe a little bit later how important it is. And if we win some other grant, we wouldn't buy visual aids, we would buy computers...This recognition, this understanding comes when teachers start working in the classroom with computers...When I myself saw the computer and projector and how much information the Internet can give, how much we can show and tell and how much easier it can be when using the computer, more effective and productive....When you don't know it, of course you don't know anything about it. When you use it, you have the opportunity to compare. (Transcript 4, personal communication, April 11, 2007)

Her future plans include completely computerizing the school with additional grant funds.

Collaborative approach to developing new curricula and using new skills

King's third critical factor in perspective transformation for teachers is a collaborative approach to developing new curricula and using new skills (2002). Fourteen teachers in the study had statements coded under this criterion. Collaborations were generally limited to within a teacher's own school and focused more on using new skills rather than on developing new curricula. Informatics teachers were the only teachers to refer to collaborations outside of their own schools; these were with informatics teachers at other schools or the university. Collaborations within schools can involve informatics teachers or be between teachers of other subjects. Yuri Ivanovich, an informatics teacher, described a situation in which a teacher's learning about computers led to continued cooperation, as both teachers possessed skills the other lacked.

There is a case of a teacher who was completely illiterate about computers the previous year. She couldn't even type. She's a deputy director on methods of teaching...She was in the group and mastered the computer and now she helps me. I'm not that good in methods. I can do things technically, so she helps. (Transcript 8, personal communication, October 18, 2006)

Summary of critical factors assessment

In terms of training and support, efforts in this area are very strongly supported at all levels by both the federal/republic government and in schools, although cases of limited support at the school level were reported in one region. Time to commit to utilizing and integrating the knowledge and skills provided is an area which is lacking, mainly due to limited access to computers in many schools. Collaboration among teachers is occurring,

but is largely limited to learning and using skills, not in the area of developing new curricula.

Teachers' Use of Educational Technology

King (2002) describes a model of perspective transformation that characterizes teachers as moving through three stages of adoption as they learn how to use educational technology. Teachers new to educational technology typically begin using it to support and supplement their current curricula or everyday tasks. Examples of this are using software to generate a computer created overhead or using e-mail for communication. In the next stage, educational technology is integrated into the curriculum. An example of this is requiring its use by students in completing assignments, such as finding information on the Internet. The final stage is transformation, where course curricula are totally redesigned and reassessed in light of newly developed perspectives on teaching and learning. This is evidenced by —a fundamental reframing of how the teachers approach instructional preparation and delivery” (King, 2002, p. 43). Teachers may create research projects that have no predetermined answer, which require students to draw on a variety of sources to synthesize a completely new solution to a problem.

Twenty-one participants made statements related to teachers' uses of educational technology in the classroom and in teaching practice. As Figure 1 below shows, 86 percent reported using educational technology to support and supplement their existing curriculums, while 81 percent have begun to integrate it into classroom practice. There was only one example of a participant discussing curriculum that had been transformed by the use of educational technology, which represents .05 percent of the participants providing data on this topic area.

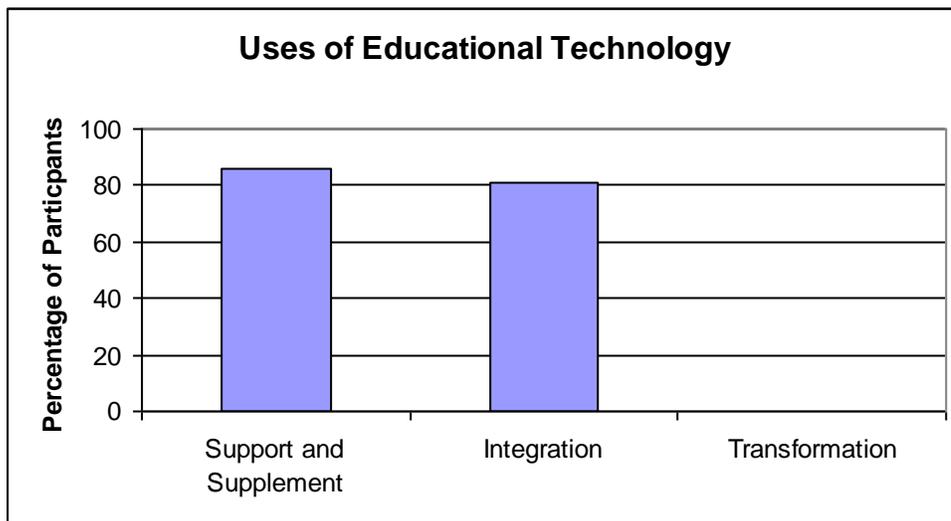


Figure 1. Participants' uses of educational technology.

In the area of support and supplement, participants identified two main uses of educational technology. These were (a) obtaining information (subject material and

teaching methodology) from the Internet or other sources, generally CDs provided by the Ministry of Education; and (b) the creation of materials for the classroom, such as visual aids, assignments, tests and other documents.

Often supplementary material is used to support the teachers in their integration of educational technology in the classroom. Ninety-four percent of participants who discussed the use of technology to support and supplement teaching also discussed the use of computers in giving presentations to students, often with newly found material. Aside from making presentations using educational technology, these teachers are also integrating technology by using computer-based tests, showing video or other multimedia to their students, giving demonstrations or conducting experiments. In terms of student work, the teachers are asking students to complete assignments using information from the Internet or other digital materials and make their own presentations and reports.

The bulk of uses of educational technology are occurring in the first two areas identified by King, support/supplement and integration (2002). According to King's framework, this indicates that participants are engaged in activities which place them on the path toward perspective transformation, but have not completed the process. The use of educational technology by these participants is basically geared toward traditional methods of instruction—sharing information with students and making assessments about students' knowledge gain. The high level of use in student work may be evidence that students are being required to find information on their own and share it with others, indicating a move from the traditional banking method of teaching (Freire, 1970) toward a student-centered and more democratic learning environment.

Teacher Perspectives on Education

Changes in the educational system and process, both as a result of the increasing use of educational technologies and social and political changes, were frequently discussed by the study's participants. These changes were related to the purpose of education and the role of teachers.

Purpose of education

Historically, a major concern of education in Russia and the Soviet Union was the upbringing or socialization of students. This remains true for the participants of this study. Twenty-two participants discussed the purpose of education. Of these, 82 percent cited upbringing (also often termed the development of a harmonious personality or finding one's place in life) as the main purpose of education. While upbringing remains a major concern of the educational system, the means used to achieve this goal have changed. Galina Nikolaevna, an English teacher, discussed the changes in the upbringing system over the years of her career.

Nowadays the aim is a little bit different, just to let him be flexible in life. He might be very successful, very educated, well bred in the 70s or 80s. But all that was done was not done by himself, but by his parents,

the government, by our country. The idea was that students were developed by all, teachers, parents and so on. And nowadays he is directed in his own development. The person can develop by himself...So we must teach it. Previously we taught children to be the kind of persons we decided they should be. Now we teach them to be themselves. Now I've got a different approach. We used to bring up children by telling them not to steal, or bringing him up in all possible ways. But we knew the bad, negative sides of life at that time. We concealed some negative sides of life, not only us, but the government, the whole country. Now we make them be ready for these difficult situations. (Transcript 14, personal communication, April 25, 2007)

Galina Nikolaevna's statements not only reveal the refocus of the upbringing system, but another change in the purpose of education. Thirty-two percent of participants with statements related to changes in the educational system discussed the development of life-long learning skills or self-directed education as a purpose of education. Victoria Pavlovna, a vice principal and literature teacher, discussed her goals as a teacher and the purpose of education.

To give education and make students able to live further. To become independent and be able to make decisions. Self-education, the percentage of self-education is increasing. They have to study more by themselves...Previously we would give ready-made materials, information, and now regularly, the greater percentage of information is not given, but it is demanded that the students learn it by themselves. And computer technologies and critical thinking are a great help. (Transcript 17, personal communication, May 4, 2007)

In addition to creating life-long learners and helping students find their place in society, another purpose of education is to provide knowledge to students. Thirty-six percent of participants with statements related to changes in education cited this as a purpose of education.

Related to these issues is the recognition that education has become less authoritarian and less centered on teaching ideology. Three participants in the study discussed this directly and four stated that they felt that teachers now had more flexibility and freedom in their teaching. Peter Sergeevich, an informatics teacher, discussed the changes in the educational system since he was a student.

Study at school was more authoritarian when the task of a student was to listen to a teacher and what he said. And now the gap between a student and a teacher is less and less. Of course there is still respect to the teacher and no one diminishes the role of the teacher in the process, but there is no authoritarian system anymore. (Transcript 11, personal communication, October 22, 2006)

Role of the teacher

Related to the changes in the purpose of education is the role of the teacher. In Soviet times, the role of the teacher was to provide information to the student. For many of the participants in this study, this role has changed. Twenty-two participants discussed the role of the teacher in the educational process. Sixty-four percent of them stated that a teacher's role was that of a guide, a motivator and/or a facilitator of learning. Forty-one percent of them also described the teacher's role as being very important to the educational process. Vladimir Romanovich, an informatics teacher, discussed his view of the role of the teacher.

To show them this truthful way, to show by their own example what can be reached in life, what can be done in life. The teacher must become a kind of helper to each student or sometimes even a substitute parent. I think otherwise it will be difficult, though it's a great responsibility. (Transcript 18, personal communication, May 4, 2007)

Olga Alexandrovna, a principal and chemistry teacher, discussed a school project involving students, teachers, and the headmaster. Her description illustrates her belief that teachers are guides or models for their students.

Students and teachers and the headmaster worked on it. And as far as this is new to us, to make others get involved and to get interested in this, other students, you should first know it yourself. That's why I decided to participate in the project. Previously there was a saying that the teacher was a second mother. And nowadays the role is great and you should show with your own behavior how to do this or that. Computer technologies included. If the teachers can work with a computer, the child gets interested. Those teachers who do not use computers in classes, those children do not get interested in the class. (Transcript 19, personal communication, May 14, 2007)

Related to a change in the role of the teacher is the notion that the work of a teacher has changed. Seven participants discussed their work as being more interesting, more interactive and engaging and more effective.

Impacts of Professional Development for Educational Technology

What, if any, perspective transformations occur in school teachers when they engage in professional development focused on educational technology and how are these changes manifested in classroom practice and educational philosophy? In order to answer this question, we must examine specifically how teachers are thinking differently and acting differently.

New thinking

Teachers are thinking in many different ways based on their experiences with learning to integrate educational technology into the classroom. Most teachers who participated in this study think that computers and the skills to use them are a necessary element of the teaching profession. Some teachers think that they can teach more effectively with computers and that students are more motivated learners when educational technology is utilized. Some teachers think that they can give more individualized attention to students with the help of educational technology. Some teachers also think that teachers who use computers gain a higher degree of respect from their students than teachers who don't use educational technology in their teaching. While not explicitly stated, teachers are changing their expectations of students as well; students are expected to utilize educational technology more and more as part of their classroom activities (making presentations, finding information, etc.). Some teachers think that the complete computerization of the school is essential.

New actions

Teachers are also acting in different ways based on their experiences in learning educational technologies. They are actively engaging in learning about educational technologies and their uses in a variety of ways, including formal training and workshops, informal consultations with colleagues and self-directed learning. They are also learning through the practical application of their new knowledge in their teaching. Teachers are using educational technology to locate new content and methods for their courses, sometimes from newly discovered or previously inaccessible sources. They use educational technology in preparing materials, assessing student achievement, presenting content and for demonstrations and experiments. They are adding multimedia elements (sounds, images) to their teaching environments and giving assignments to students that include the use of educational technology. Teachers (and administrators) are developing programs to expand their own or their school's capacity to integrate technology into the educational process. They are exploring new roles for themselves and new ways of relating to their students.

Conclusion

Continuing professional development for teachers learning to use educational technology in rural Siberia has the potential to initiate perspective transformation in the educational system. However, this potential is limited by a lack of material access to educational technologies themselves. Among the teachers in this study who have begun the journey of transformation (King, 2002), there is evidence of new ways of thinking and acting in the classroom as a result of educational technology. There is also evidence of change in the Russian educational system in terms of the purpose of education and the role of the teacher.

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A 2011 INTERNATIONAL SHORTENED VERSION OF THE HISTORY AND PHILOSOPHY OF ANDRAGOGY

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ABSTRACT: This updated History and Philosophy of Andragogy is mainly limited [with a few exceptions] to a chronological history and the accompanying philosophy of andragogy, in line with when the English language documents were published and personal descriptions of events were recorded. Some of these documents, however, present aspects of the events and ideas which recount the years and contexts prior to the time in which they appeared in published form. To date, nearly 400 documents have been discovered, but space limitations in this paper allowed the inclusion of only a fraction of that number. Each of 14 time periods is articulated with selected works.

Early Appearances of Andragogy 1833-1927

The term ‘andragogy’, as far as we know, was first authored by Alexander Kapp (1833), a German high school teacher. In the book entitled *Platon’s Erziehungslehre* (*Plato’s Educational Ideas*) he describes the lifelong necessity to learn. He turns his attention to adulthood – Andragogy or Education in the man’s age [a replica of this may be viewed at the following website: <http://www.andragogy.net>]. The term andragogy lay fallow for many decades. Nonetheless, in the 1920s Germany became a place for building theory and another German (Rosenstock-Huessy) resurrected the term (Reischmann, 2004). Rosenstock-Huessy (1925) posed andragogy as the only method for the German people and Germany, dispirited and degenerated in 1918 after World War I, to regenerate themselves and their country. He suggested that all adult education (andragogy), if it is to achieve anything original that shapes man, which arises from the depths of time, would have to proceed from the suffering which the lost war brought them.

About the same time, Lindeman (1926) from the USA traveled to Germany and became acquainted with the Workers Education Movement. He was the first to bring the concept to America that andragogy is the method for teaching adults. The term was published in English only a few times in the first 100 years it existed. However, the use of andragogy increased in the almost eighty years that followed, which brings us up to the writing of this article.

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Andragogy's Second American Appearance and its Foundation Being Established 1964-1970

Another extensive period of time elapsed until the term andragogy was published in English. This time, it appeared in Great Britain. Simpson (1964) proposed and issued a call that andragogy could serve as a title for an attempt to identify a body of knowledge relevant to the training of those concerned with Adult Education. Knowles (1970) indicated that he acquired the term in 1967 from Dusan Savicevic. [It was actually in 1966 (Sopher, 2003)]. However, after becoming acquainted with the term, Knowles infused it with much of his own meaning garnered from his already extensive experience in adult education.

Movement Toward Applying Andragogy to Human Resource Development 1971-1973

Furter (1971), from France, proposed that universities recognize a science for the training of man to be called andragogy. The purpose would be to focus not on children and adolescents, but on man throughout his life. Ingalls (1972) provided the first handbook guide to using andragogy in helping adult educators [they called them 'trainers' in those days] become more systematic and consistent in their engaging learners in the learning process. This was developed and tested in a branch of the US Government. Knowles (1973) focused a full application of his conception of andragogy toward the Human Resource Development (HRD) Movement. He worked vigorously in the corporate sector and thus saw the importance of testing and relating andragogy within it.

Emergence of Self-Directed Learning Skills as a Major Way to Implement Andragogy 1975-1981

Knowles (1975) published his guidebook for learners and teachers on the topic of Self-Directed Learning relating it to Andragogy. For him, andragogy was the underlying philosophy, and self-directed learning was a means to implement andragogy. Hadley (1975) in his Doctoral Dissertation at Boston University developed and validated an instrument for assessing an adult educator's andragogy and pedagogy orientation. The instrument was labeled as the Education Orientation Questionnaire (EOQ). Kabuga (1977), an adult educator from Africa, advocated using highly participative teaching/learning techniques with children. He was quite committed to and convinced of the value of the andragogical idea in all education. Mezirow (1981), developed a critical theory of adult learning and education, and laid the groundwork for what he called a charter for andragogy. This included the core concepts that would enhance adults' capability to function as self-directed learners. Suanmali (1981), a doctoral student of Mezirow, focused his dissertation research on Mezirow's charter for andragogy. He found support and agreement among 174 adult education professors and practitioners for andragogy.

Strengthening the Numerous Uses of Andragogy Along With Growing Controversy and Resistance toward It 1981-1984

Christian (1982) provided the andragogical perspective of assessing the Student's Orientation Questionnaire (SOQ). This instrument was based upon Hadley's (1975) Educational Orientation Questionnaire (EOQ). Allman (1983), who was associated with the Nottingham [UK] Andragogy Group, considered the strong connection between brain plasticity (fluid intelligence) and adult development. She asserted that Mezirow's (1981) and Knowles' (1970, 1980) understanding of andragogy could be linked and merged with her idea.

Nonetheless, some lack of enthusiasm about Knowles' andragogy concept was reflected by Hartree (1984). She expressed the feeling that Knowles' andragogy did not live up to what she interpreted as his desire for its becoming a comprehensive learning theory for adult education. Jarvis (1984) wrote that the theory of andragogy had moved into the status of an established doctrine in adult education. However, he thought it did not have the grounding in sufficient empirical research to justify its dominant position. Not to be deterred at this point, Knowles (1984) presented the first book in which he cites thirty-six extensive case examples of applying andragogy in practice. In it he revealed what worked and what did not.

Identifying the Stronger European Base of Andragogy in Comparing it with the American Base 1985-1988

Young (1985) perceived the European concept of andragogy as being more comprehensive than the American conception. He considered that most Europeans do not use the terms andragogy and adult education synonymously. Taylor (1986) offered a very strong and articulate research based model for the andragogical process of transition into learning for self-direction within the classroom. This is from the learners' point of view and has various phases on a cycle of what may be characterized as a cultural journey. Ross (1988) connected the concept of andragogy and its value with some of the research on teacher effectiveness. He believed that teachers' behavior relates to student achievement. Davenport (1987) questioned the theoretical and practical efficacy of Knowles' theory of andragogy. He suggested that adult education would simply be better off to drop the word from its lexicon.

The Foundation of Trust Undergirds Andragogical Learning Despite the Andragogy Debate 1989-1991

Henschke (1989) developed an andragogical assessment instrument entitled, Instructional Perspectives Inventory (IPI). The central and strongest major core of this instrument was originally and still is a focus on the teacher trust of learners. Nadler and Nadler (1989) stated that Human Resource Development (HRD) is based in learning, and every HRD practitioner should have an understanding of the theories of Adult Learning. This was a crucial observation, because many in HRD have overlooked that consideration. Krajinc (1989) perhaps provides the most beneficial definition of

andragogy. She states, —Andragogy has been defined as...‘the art and science of helping adults learn and the study of adult education theory, processes, and technology to that end’ ” (p. 19). Long (1991) speculated that although Knowles’ form of andragogy is weak in empirical confirmation, it has survived the criticism leveled against it. Two reasons are that Knowles is a leader in the field and is widely respected for other contributions.

Scientific Foundation Of Andragogy Being Established Amid Skepticism and Misunderstanding 1991-1995

Savicevic (1991) provided a critical consideration of andragogical concepts in five western European Countries, and five eastern European Countries. He also drew on sources from ancient times. This comparison showed common roots and indicated endeavors toward andragogy as a fairly independent scientific discipline. Additionally, he credited J. A. Comenius in the seventeenth century with being regarded the founder of andragogy.

At this time, there was again strong criticism of American andragogy, and that coming from Candy (1991) in Australia. At the time Knowles’ articulated andragogy, self-expression and personal development were in vogue. Thus, self-directed learning and andragogy were gaining some prominence in becoming known as autonomous learning. Houle (1992), in contrast, emphasized the impact of Knowles on American andragogy, and how he worked this out in practice especially in non-school settings and the workplace. He went on to indicate that scholars and theorists may find great value in Knowles’ discussion of the development of learning theories in the educational literature, and his exploration of the roots of his own thinking about theorizing. Knowles (1993) articulates on a very critical variable in andragogy. It is the level of the learner’s skill in taking responsibility for his or her own learning. Consequently, he emphasizes the necessity of andragogues experimenting with building a —frontend” (p. 99) into their program design. By this he means to first expose the adult learner to the notion of self-directed learning (in contrast to dependent didactic learning). Second is to practice some of the accompanying skills of self-directed learning— self-diagnosis, identifying resources, planning a learning project.

Hooks (1994) said —the possession of a term does not bring a process or practice into being: concurrently one may practice theorizing without ever knowing/possessing the term...” (p. 61). It is sometimes later that this kind of practice is given a label that comes into common use. In this case the label would be andragogy. Poggeler (1994) listed trends which he hopes will be helpful for future development of European andragogical research. These include at least: International knowledge, —development-andragogy” of the Third World, and understanding the —lifeworlds” of the participants. Zmeyov (1994) clearly supported andragogy. He stated that the most important trend in adult education in Russia is the application and further development of Knowles’ (1970, 1980) theory of adult learning, or andragogy. Milligan (1995) scientifically investigated andragogy. He conceptualizes his summary of it as the facilitation of adult learning, most notably used in nursing education, has elements of andragogy within it. Henschke (1995)

focused on describing a dozen different episodes with groups in various settings. He successfully applied his understanding and adaptation of Knowles' theory of andragogy.

Momentum Gained Against Andragogy While Counter Arguments Assert its Value 1995-1998

Welton (1995) asserted that —the _andragogical consensus' ...formulated by the custodians of orthodoxy in the American Commission of Professors in the 1950s and solidified by Malcolm Knowles and others in the 1960s and 1970s, has unraveled at the seams" (p. 5). He articulated that the fundamental accusations expressed are because this perspective inadequately serves the interests of the disenfranchised in North American society. Van Gent (1996) asserted that andragogy has been used to designate the education of adults. He considered that its future lies only as a generic term for adult education. Hanson (1996), from the other side of the discussion, called for adult educators not to search for a separate theory of adult learning [andragogy]. He suggests that we remove many of the unsubstantiated assumptions based on almost utopian beliefs about the education and training of adults linked to un-contextualized views of learning and empowerment. Ferro (1997) warned that, since the term —andragogy" has not entered the lexicon of the general populace, professionals and practitioners in the field of adult education should be wary of creating additional terms to describe the work of the field or portions of it, especially when such terms are suspect linguistically. Nonetheless, Houle (1996) talks about Knowles' work in andragogy. He said that it remains the most learner centered of all patterns of adult educational programming around the globe. Rostad (1998) outlined the library of the Nordic Folk Academy as a meeting place and an information center specialized in non-formal adult education, adult learning and andragogy. It applies andragogy to avoid any adults being marginalized.

Antecedents To an Historical Foundation of Andragogy Being Extended and Broadened 1998-2000

Henschke (1998a) asserted that long before the term andragogy appeared in published form in 1833, ancient Greek and Hebrew educators used words that were antecedents to andragogy. His definition of andragogy moved in the direction of calling it a scientific discipline of study. Zmeyov (1998) aptly defined andragogy differently from others. He said that andragogy is —the theory of adult learning that sets out the fundamentals of the activities of learners and teachers in planning, realizing, evaluating and correcting adult learning" (p. 106). Draper (1998) presented an overview of the historical forces influencing the origin and use of the term andragogy. He concluded, —Tracing the metamorphoses of andragogy/adult education is important to the field's search for identity" (p. 24). Henschke (1998b) also emphasized that, in preparing educators of adults, andragogy becomes a way of being or an attitude of mind, and needs to be modeled/exemplified by the professor. Otherwise, if we are not modeling what we are teaching, we are teaching something else. Further, Hoods Woods (1998) perceived andragogy, as related to wilderness teaching, being based on four environmental influences interacting in every being. They are: External (Physical); Internal (Physical); External (Spiritual); and, Internal (Spiritual).

The most comprehensive of all the publications on andragogy is a book that includes thirty of Savicevic's (1999) publications within a twenty-six year period. His work has addressed how andragogy has and will shape all aspects of adult education. Boucouvalas (1999) insisted that refined methodological or epistemological tools and indicators are critical for sound research in comparative andragogy. However, the role and influence of the 'self' of the researcher in the research process, is an equally critical element to be considered. Savicevic (1999) indicated that Knowles was inconsistent in determining andragogy and thus had caused much confusion and misunderstanding. The most glaring mistake of Knowles was that he declared andragogy as a 'model' for teaching even in pre-school, thus moving it away from just applying to adults.

It has been suggested by Savicevic (1999) that andragogy is defined as a scientific discipline. Thus, it deals with problems relating to HRD, Adult Education, and learning in all parts of a person's life. Osborn (1999) declared that andragogy has the potential to play an important role in distance learning. However, she found that students need to be coached to understand the teacher's expectations. Henschke (1999) explored the gap between 'learning' and 'performance' within the andragogy concept relating to Adult Education and Human Resource Development [HRD]. He concluded that the two distinct terms together are different sides of the 'same coin'; and their close relationship is the key to HRD. Savicevic (2000) also explored various antecedents to and backgrounds of andragogy before the term came into publication. In this he added another component to the scientific foundation of andragogy.

Ovesni (2000) proposed three research concepts and models of andragogues' professional preparation based in scientific research in andragogy: model of professional preparation of andragogical personnel of general profile; model with viable tendency toward distinction; and, models of diversification with respect to the field of the system of adult education, i.e. the scope of the system and with respect to institutions and associations within which the process of education is performed. Reischmann (2000) indicated that in 1994 he changed the Otto Freiderick University, Bamberg, Germany, 'Chair of Adult Education' to 'Chair of Andragogy'. His understanding differentiates 'andragogy as the research' and 'adult education as the practice' in the education and learning of adults. Johnson (2000) applied and tested andragogy as an approach to learning that includes a focus primarily on the needs of the learner in every aspect of his/her life. He also asserted that given most, if not all definitions in the social science literature, andragogy could qualify as a theory or at least an emergent theory.

Empirical Research Being Pressed for Investigating Andragogy's Value While Objection Remains 2000-2003

Billington (2000) found that with sixty men and women, there were a number of key factors relating to implementing andragogy: A class environment of respect; participants' abilities and life achievements acknowledged; intellectual freedom, self-directed learning, experimentation and creativity encouraged; learners treated fairly and as intelligent adults; class as an intellectual challenge; interaction promoted with instructor and

between students; and regular feedback from instructor. If these factors were present, it helped the men and women grow, or if they were absent, it made them regress and not grow. To the arguments questioning the value of Knowles' approach to andragogy, Maehl (2000) addressed the philosophical orientations of a number of adult educators. He suggested that Knowles led in the direction of making andragogy quite humanistic that gained wide adoption in the field. Grace (2001) considered that Knowles' andragogy as a theory of how adults learn was losing much of its punch by 1990 as a result of the discussion and controversy surrounding it. He felt that Knowles' perspective is too much caught up with extraneous matters. Mason, Henschke, & Weitzel (2001) indicated that air carrier check airmen could benefit greatly from Henschke's (1987) andragogical model in their preparation for becoming instructors in the pilot learning program. Most especially, they considered implementation of the plan will help pilot instructors display flexibility in their approach.

Merriam (2001) also posited that the scholarship on andragogy since 1990 has taken two directions. One stream seeks the establishment of a scientific discipline. The other stream critiques andragogy as being de-contextualized. She emphasized that andragogy is one of the major pillars of adult learning theory. Cooper and Henschke (2001) showed the continuing discovery and expansion of a much broader conception of andragogy than Knowles'. It was then published in the Serbian Language, in the *Andragogy Journal* in Yugoslavia to an audience largely acquainted with andragogy in one of its most pure forms, as it is credible in the University of Belgrade.

Rachal (2002) clearly identified seven criteria suitable for implementation in future empirical studies of andragogy. Those criteria are: Voluntary participation, adult status, collaboratively-determined objectives, performance-based assessment of achievement, measuring satisfaction, appropriate adult learning environment, and technical issues. Kajee (2003) reported on the impact of using andragogy with English as a Second Language (ESL) in a South African university. This approach had a positive bearing learner autonomy and self-directedness.

Haugoy (2003) identified andragogy closely with various models of flexible open classrooms for the independent students in many countries. These models go back more than a century to Bishop Grundtvig's life path.

Bringing European and American Andragogy Closer Together as Distance Education Emerges 2003-2004

By this time a connection was emerging between andragogy and distance education. Simonson, Smaldino, Albright, & Zvacek (2003) identified a number of characteristics needed in distance education systems designed for adults that are derived from Knowles' concept of andragogy. The characteristics are: the physical environment of a television classroom used by adults should enable them to see what is occurring, not just hear it; the physiological environment should be one that promotes respect and dignity for the adult learner; adult learners must feel supported, and when criticism is a part of discussions or

presentations made by adults, it is important that clear ground rules be established so comments are not directed toward a person, but concentrate on content and ideas; a starting point for a course, or module of a course, should be the needs and interest of the adult learner; course plans should include clear course descriptions, learning objectives, resources, and timelines for events; general to specific patterns of content presentation work best for adult learners; and, active participation should be encouraged, such as by the use of work groups, or study teams.

Andragogy showed the strength through its long history in Europe (Savicevic,2003). He indicates that comparative andragogy has numerous elements that are essential in addressing this scientific research topic. Those eight elements included in the book are: Comparative perspectives of education and learning of adults; historically-comparative researching in andragogy; andragogical comparisons in our cultural environment; international dimensions of adult education; conceptual and linguistic standardizing in andragogical comparisons; theoretical and methodological scope of comparative andragogy; currents of constitution of comparative andargogy; and, conclusions concerning comparative andragogy.

Kaminsky (2003) suggested that whether we have knowledge for naming something academically or not, we may still be practicing pedagogy, andragogy, or any other gogy or ism‘ This is the reason she selected that idea from Hooks (1994), suggesting that we may be practicing some educational idea way before we have invented a term for it. As a consequence, Kaminsky finds Mr. Ferro’s (1997) remarks snobbish and exclusionary sounding as it appears that he does not want anyone, other than linguists,‘ to try and name the world, or even to make up new ways of naming things. She argues that he wants that job to belong to the expert name-makers, who, it seems, can never be adult educators, let alone people who have never seen the inside of a college or high school.

Sopher (2003) asserted that Knowles’ work is best understood by practitioners and researchers only if certain rules are observed. They are: It is accurate, humanistic, contextual, and recognizing of the role that adult education movements, he influenced and influenced him in the USA, plays in Knowles’ theory of andragogy. Nevins (n.d., circa, 2003) asserts that successful business leaders are masters of andragogy. They need to quickly gather the facts and make decisions. Wie (2003) articulated the aims, needs, motivation, skills, self-confidence, learning conditions and responsibility of learners in andragogy. These andragogical principles guarantee learning success and quality of adult learning.

Drinkard and Henschke (2004) found contrasts in nurse educators. Those who have a doctoral degree in other than nursing (andragogy to be specific) are more trusting of their learners in the classroom than nurse educators who have a doctoral degree in nursing. Reischmann (2004) added some historical perspective to the scientific basis of andragogy. This related to whether a term such as andragogy’ was necessary, or that the field of adult education has been or will be able to flourish and do its work without a unique term. Illeeris, (2004) is not an andragogue, but a pedagogue. He indicated that he is quite in line with Knowles’ agitation for andragogy as a discipline, which is different from the

pedagogy of children's schooling and upbringing. Merriam (2004) has questions about whether andragogy is a theory. Nonetheless, she asserted that certainly andragogy is here to stay as one of the major landmarks in the development of adult learning theory. Birzer (2004) presented an 'andragogical guide' which may be useful for criminal justice educators who desire to experiment with innovative approaches to foster a more effective teaching-learning transaction in various classes. Complexity of this guide related to the level of planning that one must perform in order to apply Knowles' (1973) andragogical principles regarding: Structure of material, student level of maturity, student objectives, class size, and classroom schedule.

The Hesitation Concerning Andragogy Continues While Many Still Stand By Andragogy 2005-2006

Sandlin (2005) admitted that andragogy was a cornerstone of adult education for many decades. Notwithstanding, she has serious reservations about its prominence, and critiques it within the Africentric, feminist, and critical adult education perspectives. Stanton (2005) related the andragogical concept to the concept of readiness for self-directed learning. There was not only congruence between the two, but also the Henschke (1989) Instructional Perspectives Inventory [IPI] was validated as an almost perfect 'bell-shaped' measurement of an andragogical facilitator. Reischmann (2005) made a clear distinction in his definition between andragogy and adult education. He defined andragogy as the science of the lifelong and lifewide education/learning of adults. Adult education is focused on the practice of the education/learning of adults. Another use of the principles of andragogy is in the public school setting. The purpose of Stricker's (2006) research was to determine the attitudes of principals toward teachers as learners. He found a gap between how the principals viewed themselves and how the teachers viewed them. Wilson's (2006) research had turned into a book that was published. This was regarding the historical emergence and increasing value of brain research and andragogy in Germany and the USA.

Knowles' Prominent Long Range Contribution to Andragogy's Continuance into the Future 2006-2009

Savicevic (2006a) has been working in andragogy for a half-century. He observed that since his first visit to the USA in 1966, up through 2006, the identifiable trace of andragogy on USA universities is that there had not been a single serious study on adult education and learning that did not refer to andragogy as a conception. Isac (2006) analyzed that in their efforts in Romania to innovate, adult education/andragogy was completely neglected during the Communist Regime from 1945 to 1989. He recognized that it would now take much to renew these valuable andragogical traditions according to contemporary imperatives of the European Union. Although Newman (2007) declared he was not a fan of andragogy, he said that in his estimation Knowles had contributed something to adult education and andragogy that was quite unique. As he thought it through, he came to the conclusion that Knowles provided a means to assess the needs of adult learners, and he could not detect that any other adult educators provided such. They

only had talked about assessing adult learner needs. Isenberg, (2007), provides a breakthrough framework for bringing together the interaction of andragogy and Internet learning. She presents a dynamic design to meet the goal of the International Commission on Adult Education for the Twenty-first Century, focusing on five pillars of lifelong learning: To know, to do, to live together, to be, and to change.

Roberts' (2007) purpose of this research was to provide and conduct, according to the components of andragogy, classes on Fiscal Management at the Texas State Division on Fiscal Management, assess the classes using the andragogical components, and recommend way to improve the classes that are offered. The andragogical components he suggests were the following assumptions: The need to know a reason that made sense to them as to why they should learn something, their capacity for self-direction, their prior experience being valued, instruction being related to their life situations, being engaged in problem-solving, and motivation by internal or external pressures. The classes did not align with the andragogical model. Nonetheless, at least one of the two groups involved in the research expressed opinions that aligned with five of the six components. In addition, the following recommendations were made to improve and bring the classes closer to the andragogical model: more robust introductions, more self-directed learning activities, applying the material whenever possible, structuring classes around work activities, and understanding and exploiting learner motivations.

Cooper and Henschke (2007) present a fully documented perspective on andragogy which has been absent from all previous author's published discussions. This has been an open and up-front facing of a topic (andragogy) that by many has been considered unimportant to the adult education field. Henschke and Cooper (2007) added the perspective of an increased amount of research in andragogy that appeared, especially focused in the European setting. As if seeking to culminate and bring together all these valiant efforts, Savicevic (2006b, 2008) does a thorough historical tracing of the converging and diverging of ideas on andragogy in various countries. He seeks to help lay a scientific research foundation for andragogy being the study of the learning and education of adults. Savicevic also reflected about his perception of Knowles' position in sustaining andragogy over the long range of its history into the future.

Forty years in development of a science is not a long or ignorable period. I met professor Knowles four decades ago and argued on term and on concept of andragogy. Since then, the term and the concept of andragogy enlarged and rooted in the American professional literature. There is no doubt that Knowles contributed to it, not only by these texts, but with his spoken word and lectures. He was a "masovik", i.e. a lecturer on mass events. He told me that he lectured on 10.000 visitor stadiums. As if he was inspired by an ancient agnostic spirituality! His contribution to the dissemination of andragogical ideas throughout the USA is huge. The history of andragogy will put him on a meraiterous place in the development of his scientific discipline. (2006b, p. 20; 2008, p. 375)

Boucouvalas (2008) highlighted the emphasis that Knowles gave to group / community / society in his treatment of andragogy. Earlier perspectives on the purpose of adult learning included its serving a higher purpose than just the individual. Vodde (2008) found that while a traditional, pedagogical, military model of training may have at one time served the needs and interests of police and society, its applicability and efficacy has been called into question. It was theorized that an andragogical (adult based) instructional methodology will serve as a more effective means for training police recruits. Pleskot-Makulska (2009) presented a paper on andragogy at the Commission on International Adult Education (CIAE) Pre-Conference of the American Association for Adult and Continuing Education (AAACE) Conference, November, 2009, in Cleveland, Ohio. Her excellent paper also appeared in the Proceedings of that Conference. To make certain her paper is represented accurately, following is a quote from the abstract she provided of that paper.

In recent times steps are being taken to strengthen the position of andragogues in the job market in Poland. The presentation is centered around the system for their training in that country, with focus on education undertaken as part of the andragogical specialization at the Faculty of Education at the University of Warsaw. (p. 143)

Holton et al. (2009) assert that although andragogy has emerged as a dominant framework for teaching adults in the last 40 years, no adequate measurement instrument for the principles and process elements has appeared. Thus, no empirical test of the theory has been possible. Their article reports on initial attempts to develop such an instrument. It revealed promising scales to measure five of the six andragogical principles and six of the eight process elements. Matai & Matai (2009) clarify that learning of how to acquire knowledge has been the main objective of conventional education, and in a minor fashion, the learning of how to realize. Cooperative Education is a new model that presents an alternation of Academic Periods at the university and work term periods. They label this as Andragogy. They assert that andragogy, which in Greek means, ‘_man conduct science’ is based on a principle that many problems originated in higher education result from not considering the age of the group of students which is above the one to whom the pedagogy appropriated for is applied. It appears that if this perspective of problem-posing is espoused, andragogy may be effectively used as a way to address these situations and adopt the perspective of problem-solving. They apply this directly to university education and seek to restructure what transpires in university education to focus on dealing with the total society. Reischmann (2011) created an andragogy description on Wikipedia, the free encyclopedia. It includes: A replica of the original published document in 1833 by A. Kapp, three understandings of it, Knowles’ assumptions, diversity and generalization, critique, the European development toward professionalization, andragogy as an academic discipline, references, suggestions for further reading, external links, and other related things to consider.

LeNoue et al. (2011) vigorously and energetically assert their point of view regarding, —A world increasingly characterized by high digital connectivity and a need for life-long, demand-driven learning calls for the development of andragogies specialized to DML (*digitally mediated learning*) environments” (p. 6). They go on to make clear that in this

kind of situation instructors would best assume the role of guide, context provider, quality controller, and facilitator, thus encouraging learners to take responsibility for their own learning process in supporting the meeting of needs and accomplishment of personal goals. Henschke (2011) considers that andragogy has much to contribute to the vibrant future of the adult education and learning field. He bases this on his research of having discovered and identified at least 330 English Language documents that have been published on andragogy. Despite resistance from various quarters of the field, some of the more astonishing and seemingly positive and valuable empirical and experiential findings relate to effectively applying andragogy to internet learning, andragogy being more effective than pedagogy in preparing police for their role in society, and an Arab and American jointly contending —.hat andragogical adult educational theory, processes, and research are elemental to a vision of a peaceful world and a stabilized Iraq” (p. 36).

Vatcharasirisook (2011) used the Modified Instructional Perspectives Inventory (MIPI), an Andragogical Assessment Instrument with seven factors, to examine employee job satisfaction and their desire to stay with the corporation where they worked. The factors included *Supervisor empathy with subordinates, supervisor trust of subordinates, planning and delivery of instruction, accommodating subordinate uniqueness, supervisor insensitivity toward subordinates, subordinate-centered learning process, and supervisor-centered learning process*. The study was based on the belief that the seven factors which encompassed beliefs, feelings, and behaviors of supervisors in helping subordinates learn, based on andragogical principles of learning, are not only methods to help subordinates learn, but techniques to increase employee’s satisfaction and intention to remain with the company as well. Five hundred and thirteen Thai employees evenly distributed between banks, hospitals, and hotels. Three of the seven factors had either a direct or indirect influence upon employee job satisfaction and the employee’s intention to remain with the company. *Supervisor empathy with subordinates*, and *supervisor trust of subordinates* were found to be indirect predictors of employee’s intention to stay with the company through employee’s job satisfaction. *Supervisor insensitivity toward subordinates* was a direct predictor of employee desire to leave the company.

Moehl (2011) investigated the relationship of psychological type, as measured by the Myers-Briggs Type Indicator (MBTI) and instructional perspective, as measured by the Modified Instructional Perspectives Inventory (MIPI) among faculty across academic disciplines at four campuses of a public land-grant university. Results yielded a significant relationship between the MBTI and the MIPI. Findings provide evidence that variations in instructional perspectives among faculty members of similar MBTI types teaching in same academic disciplines do exist. Exposure to andragogical adult learning theories, methods, and/or instructional strategies accounted for a significant proportion of the variation.

Conclusions on the History and Philosophy of Andragogy

This is a History and Philosophy of Andragogy around the world, based on numerous English language documents. There are a total of nearly 400 English Language documents identified for the broad research on andragogy through 14 time periods. Only

a fraction of these documents are included in this work. Two Hundred more are waiting to be included in further iterations of this research. Nonetheless, andragogy is not just the work of one or a few persons, but is the result of efforts by multiple people from numerous nations around the globe. The reader is invited to join that effort. Please contact the author at the e-mail address provided on bottom of the first page of this article.

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TRANSITIONING LAW ENFORCEMENT TRAINING FROM TEACHER CENTERED TO LEARNER CENTERED: A CARIBBEAN CONTEXT

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ABSTRACT: This study focused on the learning preference of law enforcement officers in a Caribbean country as either pedagogical (teacher-centered) and/or andragogical (student-centered). Law enforcement personnel in a Caribbean police department were administered the Student Orientation Questionnaire (SOQ) developed by Christian (1982). One hundred and sixty-eight individuals completed the SOQ. Chi Square statistics were calculated on the variables of educational level and gender. The preferred learning orientation was primarily andragogical; those with higher education levels tended to have a higher andragogical orientation. There were no differences by gender. As a result of the findings a three-step approach is proposed to transition the training environment from one that is teacher centered to one that is learner centered.

The training department within any organization, whether private or public, serves as an essential component to organizational growth and development. According to Swanson (1992), when properly used, training increases both effectiveness and efficiency of employees. Law enforcement, like many other organizations, views the training of their employees as a focal point. On this premise, most law enforcement agencies in the United States have developed a training academy specifically to train police recruits. In contrast, the training academy within the Caribbean provides training for police recruits and extends to include professional development for serving officers. To this end, the training academy in law enforcement serves as the educational platform for personal, professional, and academic development of police officers (Hunter-Johnson & Closson, 2011). According to Conti and Nolan (2005), during the course of training at the training academy, recruits are exposed to an intense degree of socialization to the law enforcement culture. This process is a major change for those individuals who were socialized in mainstream culture to adjust to the police world, which often results in a shift in personality, perspective and identity (Bahn, 1984; Bennett, 1984; Burgin, 1975; Fielding, 1992; Glenn et al., 2003; Hopper, 1977; Maghan, 1988; McCreedy, 1983; McNamara, 1967; McNulty, 1994; Radelet, 1986; Tenerowicz, 1992; Van Maanen, 1973).

Walker (1999) asserts that prior to 50 years ago, most law enforcement training was conducted in an informal manner, consistent with the “watchman” style policing where officers were informally recruited and learned the ropes of policing on the job (Alpert & Dunham, 1997; Chappell, 2008; Kelling & Moore, 1988). Training in law enforcement has since evolved and implemented more formalized training which in most instances

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was reflective of the theory of behaviorism. The behaviorism theory incorporates instructional methods consistent with a pedagogical training environment, or teacher centered-learning. Birzer (2003) asserts that behaviorist instructional methodologies are commonplace in many police-training environments. Additionally, some scholars argue that law enforcement training is a field dominated by a militaristic and behaviorist orientation (Birzer, 1999; Ramirez, 1996). Scholars such as Ortmeier (1997) argue that behaviorism theory may be effective when teaching technical and procedural skills, but is less effective on those non technical competencies. Meanwhile, other scholars in the field of law enforcement believe that the training environment should reflect an adult learning environment or student-centered learning, and the principles of andragogy applied (Birzer, 2003; Birzer & Tannehill, 2001; Chappell, 2008).

In an effort to improve the effectiveness of law enforcement training programs, while promoting enhanced learning outcomes and retention (recruit training and professional development courses), this study was conducted to determine the preferred educational orientation of officers. Additionally, in reviewing the literature on law enforcement training, it was evident that there was a gap in regards to research in the Caribbean. It is also the intention of this study to propose a three-step approach to ensure that the training environment is consistent with the educational orientation of learners, while considering the organizational culture, the training instructors, and the learners. The theoretical framework that guides this study is based on the concept of andragogy and pedagogy.

Literature Review

Traditional Training in Law Enforcement

Policing is a very labor-intensive field, and the nature of police work in organizations is becoming more complex and challenging (Henson, Reyns, Klahm, & Frank, 2000). In an effort to ensure that police officers are properly equipped with the knowledge, skills, and abilities to complement the demands of the job, it is critical that they are equipped with proper training. According to McCreedy (1983), police training programs are based on three concepts: (a) closely following the military training model, (b) a punishment-centered experience in which trainees must prove themselves, and (c) a screening process (eliminating those who are not up to par). Although most training in law enforcement abides by these three concepts as commonalities in law enforcement training, there are still some areas of improvement to promote uniformity amongst law enforcement training. The following section will delve into the inconsistencies as they relate it relates to law enforcement training.

There is a vast inconsistency across law enforcement training programs, not only in the United States (Palmiotto, Birzer, & Unnithan, 2000), but also in the Caribbean. Inconsistencies include: (a) subjects taught during recruit training and professional development, (b) time spent in the training environment, (c) training procedures (whether officers live at the training academy or only attend the training academy for classroom instructions), and (d) the number of hours required to certify a police officer (Palmiotto et al., 2000). Additionally, law enforcement training academies in the United States

specifically focus on preparing police recruits for their duties and responsibilities. However, within the Caribbean, law enforcement training encompasses training of police recruits and professional development for serving officers. Although there are many disparities as they relate to law enforcement training, one major consistency that occurs both in the United States and the Caribbean is that law enforcement training has traditionally been conducted in a very uniform/militant manner, regardless of the subjects being taught (Birzer & Tannehill, 2001). Additionally, law enforcement training often is predominately reflective of a teacher-centered learning environment, consistent with the pedagogical approach. Such an approach emphasizes incorporating the lecture method with little input from the trainee, while promoting prompting, cueing, behavioral modeling, simulation, skill drills and positive reinforcement (Birzer & Tannehill, 2001). The teacher-centered approach as described above is reflective of the behaviorism approach which will be detailed in the next section.

Behaviorism Applied to Law Enforcement Training

According to Elias and Merriam (2005), —no other system of psychology has had as much impact on general and adult education, or had its principles be the cause of as much debate, as behaviorism” (p. 83). The behaviorism theory founded in the 1920s by Watson focuses on overt, observable behavior of an organism. Basically, behaviorism in behavioral terms focuses on a change in behavior. Within law enforcement, the traditional training environment is reflective of techniques used in behaviorism (Birzer & Tannehill, 2001). These behaviorist techniques include drill and repetition. Class schedules, subjects taught, instructional techniques, dress code, and expected behaviors are all controlled by the training instructors and are viewed as a method of conditioning the learners.

The theory of behaviorism has been a foundational platform of law enforcement training. However, many scholars and researchers have challenged whether or not it is beneficial to law enforcement training. According to Birzer and Tannehill (2001), the behaviorist approach can be very advantageous because it allows the training instructor to design clear-cut objectives, promotes behavioral practices and not just theory, works best for helping learners to acquire behavioral skills, is highly specific, and is observable (i.e., points scored at a shooting or defensive driving range).

According to Elias and Merriam (2005), behaviorism is good as it relates to accountability. Much emphasis is placed on arranging contingencies of learning and then measuring change in behavior. The behaviorism theory further provides a basis for the notion of accountability. Elias and Merriam (2005) further supports the use of behaviorism theory as a method which is good for technical/practical training in law enforcement such as firearms, driving, and much more. Additionally, —some postmodern adult educators, interestingly enough, have come to the defense of the behaviorist mode at least in its focus on empowering teachers and learners through competency based education” (Elias & Merriam, 2005, p. 109).

Opponents argue that behavioral objectives are more appropriate for some subjects and types of learning than others. For example, in law enforcement training, firearms training is a technical course. However, they do not ensure what is learned in one situation is transferred to a new situation. Additionally, Collins (1991) argued that behaviorism has been dismissed as cold, inhumane, devoid of feeling, and ignorant of the subjective, creative and intuitive dimension of human behavior (Elias & Merriam, 2005).

Elias and Merriam (2005) further explain that whether or not one supports the concept of behavioral objectives, consistent with behaviorism theory, they are still used by teachers, curriculum designers, administrators, and adult educators in a variety of settings and act as a guide for the learning environment. Although the behaviorism theory is often the historical and preferred method in law enforcement, there are some scholars who promote the inclusion of the andragogical approach in law enforcement training (Birzer, 2003; Birzer & Tannehill, 2001; Chappell, 2008; Hunter-Johnson & Closson, 2011).

Andragogical Approach

Andragogy, a term synonymous with adult learning, is derived from the Greek word —*anē*’ with the stem —*andŕ* for man and not boy, and “agogus” mean leading (Knowles, 1990). Although originally coined by Kapp in 1833, the term, in the United States, is synonymous with Knowles, who is often referenced as the —*father of adult education.*” The term andragogy is defined as —*the art and science of helping adults learn*” and is often utilized to distinguish the difference between education of adults and children (Davenport, 1987). Reischmann (2004) further defines andragogy as —*the science of understanding (theory) and supporting (practice) lifelong and life wide adult education of adults*” (p. 1).

The andragogical approach is grounded on four assumptions developed by Knowles (1980). These four assumptions are reflective of the andragogical orientation and are based on an individual’s maturity. It is Knowles’ position that as individuals mature

- 1) their self-concept moves from one of being a dependent personality towards being a self directed human being;
- 2) they accumulate a growing reservoir or experience that becomes an increasingly rich resource for learning;
- 3) their readiness to learn becomes oriented towards the developmental task of their social role and
- 4) their time perspective changes from one of postponed application of knowledge to immediacy of application and accordingly their orientation towards learning shifts from one of subject-centeredness to one of performance centeredness. (pp. 44-45)

Andragogy is influenced by humanistic education. The major commonality between andragogy and humanistic education is that humanistic education, like andragogy, focuses upon those adult learners who are optimistic to change and continued learning

and whose goal is self actualization and who can live together as fully functioning individuals. The focal point is more upon the individual learner than the general content being delivered.

As a training instructor and/or facilitator, it is imperative to be aware of the andragogical approach and the assumptions that guide this approach. This knowledge can, in most instances, aid in the process of adult learning specifically to those learners who prefer the andragogical approach.

Pedagogical Approach

The term pedagogy is derived from the Greek word —paid’ meaning —child’ and agogos meaning —leading’ Subsequently, pedagogy is defined as —the art and science of teaching children” (Knowles, 1980, p. 80).

Pedagogy embodies teacher-focused education (Conner, 2005), where the role of the teacher is to teach, as opposed to facilitating learning. Focus is on what the teacher and/or training instructor perceive should be the content taught, the teacher is perceived as the expert, content is usually delivered in a lecture style, rote memorization is promoted and the method for assessment is often through quizzes. Hudson (2005) asserts that, within the pedagogical model, emphasis is on the teacher determining the instructional goals, methods, materials and assessments. Although utilizing the pedagogical approach places much emphasis on the teacher and child-like practices, Birzer and Tannehill (2001) contend that many police academies employ methods similar to those used to teach children (pedagogy).

Within the pedagogical approach, there is also a distinction in the role of the learner which is —to be a passive recipient of the teacher’s instruction” (Knowles, 1980, p. 48). In other words, the learner is dependent upon the teacher with regard to what is learned, when, how, and if learning occurred, the degree and kind of learning. As a result of this unique characteristic, the pedagogical approach is customary in law enforcement training. The adherence to the hierarchical rank structure, both in and outside of the learning environment enables this approach. According to Birzer and Tannehill (2001), —police academies that use pedagogical approaches foster an environment in which the focus becomes the chain of command, rules, regulation, and policy and procedures” (p. 239). Further, the teacher and/or training instructor is viewed as the authority in the learning environment, not solely because of the hierarchical rank structure, but is reflective of the pedagogical approach which emphasizes the teacher being the subject matter expert.

Although the andragogical approach compared to the pedagogical approach appears to be on extreme ends of the continuum, both approaches have been utilized in law enforcement, although not equally. However, it is imperative for the training instructor and/or facilitator to be aware of the learning preference of their students and hence, the learning environment to be reflective of that preference to enhance learning outcomes. On that premise, this study was conducted to determine the learning orientation of law enforcement officers within a Caribbean country.

Methods

The study conducted was exploratory in nature and utilized descriptive statistics. All three of the hypotheses were explored by descriptive research methods utilizing the Student Orientation Questionnaire (SOQ). The SOQ was distributed throughout all ranks of a law enforcement agency including Constables, Corporals, Sergeants, Inspectors, Chief Inspectors, Assistant Superintendents, Superintendents, and Assistant Commissioners. The participants were allowed to complete the survey anonymously and represented 20 stations/departments throughout the law enforcement agency. The age range of the participants was 18-60 years of age. The SOQ was successful in disclosing the participants' educational orientation (andragogical/pedagogical or neutral). This information was used to determine if there was a relationship between the educational orientation and academic achievement level and gender. The research participants in the study were from a police department in the Caribbean. All data collected were analyzed utilizing SPSS procedures to obtain chi square goodness of fit statistics as well as descriptive statistics.

Instrument

The instrument employed in this study was the Student Orientation Questionnaire developed by Christian (1982) to measure the discernable differences between the students' perceived educational orientation as andragogical or pedagogical. The purpose of this instrument is to measure students' preferences, attitudes and beliefs about education. The SOQ instrument incorporates six dimensional designs that measured the following areas: a) purpose of the education, b) nature of the learner, c) characteristics of the learning experience, d) management of learning experience, e) evaluation, and f) relationships among educator-learner and between learners and educators. The SOQ is a self-report paper-and-pencil questionnaire consisting of 50 items. Of the 50 items, each dimension is represented in random order. In addition, the questionnaire represents 25 pedagogical statements and 25 andragogical statements which are also in random order on the questionnaire. The SOQ consists of a five-point Likert scale ranging from five representing "almost always" to one representing "almost never" for andragogical items and reverse scoring. Pedagogical statements range from five representing "almost never" to one representing "almost always."

Scoring of the instrument ranges from possible scores of 50 (lowest) to 250 (highest). A score below 150 would indicate that the learner has a pedagogical orientation, and a score above 150 indicates that the learner has an andragogical orientation. It is possible for a learner to receive a score of 150 which would indicate a neutral learning orientation.

Setting of Study and Sample

The setting was a Caribbean police department whose population consisted of approximately 2,500 police officers ranging from the rank of Constable to Commissioner of police. The sampling technique used was a convenience sampling which initially consisted of 182 participants. However, 13 participants were eliminated from the study

due to incomplete data. The inclusion criteria for the participants were that they had to be employed as full-time police officers within this respective police department, between the ages of 18-65 years, and between the rank of Constable to Commissioner. Anyone who did not meet the inclusion criteria was excluded from the study. All participants were informed of their rights in conformity with the Institutional Review Board. The police training academy within this Caribbean island is the premier provider of law enforcement training and education. It is an amalgamation of four distinct training schools namely: recruit training, detective training, in-service training, and specialist training. Training within the training academy ranges from one week to six months. There is an assortment of courses that are taught ranging from the First Responders' Course lasting for one week, to the Recruit Training for six months.

Findings

The 168 participants in this research study included 47 females, 117 males, and 4 participants who did not indicate gender. The results of the statistical analysis of the three research hypothesis are presented below.

Hypothesis 1--More participants would have pedagogical orientation.

It was hypothesized that more participants would have a preference for a pedagogical orientation. It was also assumed that the influence of prior learning experience within the organization, organizational culture and the learning climate, all of which are reflective of behaviorism and pedagogical model, would influence the educational orientation of the participants to be pedagogical.

The results and data revealed that 56% (94 participants) preferred andragogical, 39% (66 participants) pedagogical and 4.2% (8 participants) neutral. The results were contrary to this hypothesis. The results implied that most law enforcement officers preferred an andragogical approach to learning. Therefore, instructional design and training should be reflective of the preferred andragogical instructional technique.

Hypothesis 2--Participants with higher levels of academics would have an andragogical orientation

The data revealed that comparing the proportions of academic levels, participants with an Associate's degree or above (61 participants, 36.3%) preferred andragogical compared to those participants with only a high school diploma (107 participants, 63.7%). To this end, there is statistical evidence indicating that learners with higher academic levels tend to be more andragogically oriented at a .05 significance level (Chi-square=6.1015, $p=0.0135$).

Hypothesis 3--More females' learning orientation would be andragogical as opposed to males.

Within this specific Caribbean law enforcement agency, it is culturally accepted and promoted in most instances that females would have more clerical or administrative

duties and responsibilities. These respective duties and responsibilities would require the female officers to be self-directed, possess a level of independence to work independently, motivated, and equipped with critical thinking skills. It is on this premise that this hypothesis was included in this study. Analysis of the data revealed that comparing the proportions of learning orientation across gender, there was no significant statistical evidence that the learning orientation of females was significantly different greater than that of males (Chi-square value=0.0073, $p=.9319$).

Discussion

The results from this study revealed that the preferred learning orientation of law enforcement officers in this particular law enforcement agency is andragogical and is consistent with previous studies across a myriad of professions which include Australian youth programs (Choy & Delahaye, 2002), Taiwan vocational training programs (Chen, 1994), military and civilian training at the Tinker Air Force Base (Christian, 1982), mid-western schools of theology (Grubbs, 1981), and American nursing programs (Richardson, 1994).

Knowles (1980) advocated that the andragogical approach is the best preference for teaching adults. However, in law enforcement, traditional training practices are consistent with behaviorism theory and the pedagogical approach (teacher-centered). Despite this influence, the results are consistent with Knowles' assumption concerning adult learners' preference of andragogy (learner-centered). To this end, the training curriculum, instructional techniques, assessment methods, and the training environment should be reflective of this approach.

This training is beneficial not uniquely to law enforcement training programs, but the principle can be utilized as the lens to examine the training practices and learners' preference across professions. Subsequently, this study illuminates both the theoretical and practical implications of transitioning the training environment from pedagogical (teacher-centered) to andragogical (learner-centered).

Conclusions

As policing is a complex profession that requires officers to be critical thinkers, decision makers, problem solvers, effective communicators, self-directed, and equipped with collaborative skills, it is incumbent that the training curriculum is reflective of these desired skills. It is equally important that the method in which the content is facilitated is one that also enhances the desired skills of the officers and learning outcome.

To enhance officers' learning, acquiring new skills, and learning outcome, it is imperative that the training instructors are equipped with the learners' preferred method of learning. Additionally, it is equally important that the training curriculum, design, instructional techniques, assessments and the learning environment is reflective of the learners preferred method of learning.

Although most training programs in law enforcement are reflective of the pedagogical approach (teacher-centered), there are instances when the andragogical approach (learner-centered) is preferred. To this end, it is incumbent that the organizational culture, training instructors and learners are all in support with this preference to ensure success.

Lastly, the effectiveness of a training program in law enforcement can have great implication not solely for the individual learner, but the organization and by extension society. To this end, it is essential that the training environment reflect the best practices as it relates to the preferred learning orientation of officers, which will yield a greater learning outcome.

Implications for Practice

Contrary to the pedagogical approach employed by this law enforcement agency, the findings from the study revealed that the preferred educational orientation is the andragogical approach (student-centered). On this premise, it is essential that the instructional techniques, and by extension, the learning environment, incorporate practices reflective of the andragogical approach to promote positive learning outcome. Birzer (2003) asserts that —although there are many that support the andragogical model, it is said that the difficulty associated with andragogy is transforming the theory and design into action in an environment (institution) that does not utilize the andragogy model” (p. 38). To ensure that this approach is systematic and effective, a three-step implementation approach is proposed that focuses on transitioning the learning environment from teacher-centered to learner-centered. This three-step approach focuses on organizational culture, training instructors, and learners to ensure a successful transition from teacher-centered (pedagogy) to learner-centered (andragogy). The first element to be considered is the organizational culture.

Organizational Culture

Law enforcement, unlike many other professional organizations, traditionally encourages militaristic and behavioral practices. As a result of such practices, the training environment in law enforcement is often reflective of a behaviorist and pedagogical approach (teacher-centered learning). Additionally, the organizational culture is one which often expects and encourages such behaviorist and pedagogical practices as being unique to policing. However, within the last few years, there has since been an evolution in the approaches of policing to Community Oriented Policing (COP) and Problem Oriented Policing (POP). The adaptation of these approaches encourages the training environment to abandon some behaviorist approaches and adopt approaches and training consistent with COP and POP (andragogical and/or learner-centered practices). Such adaptation extends to include a shift in the content of many training academies to incorporate the new paradigm (Chappell & Lanza-Kaduce, 2004; Glenn et al., 2003; Haarr, 2001) coupled with instructional techniques and designs. However, to ensure that change in the training curriculum is well received by training instructors, the learners, and the organization by extension, it is integral that the organizational culture is one that embraces the change. The question now lies as to which approach is more effective with

promoting change in the training environment, curriculum and instructional techniques in law enforcement and should the change in training be reflective of a top-down approach or a bottom-up approach and why?

It is recommended that a top-down approach be applied to the transition in the training environment from reflecting pedagogical practices to andragogical practices. As law enforcement agencies fully enforce the hierarchical rank structure, it is recommended to have —buyin” by the administration of the organization for a smooth transition. In other words, it is important to ensure that the administration of the organization has a thorough understanding of the importance of the change, why and how the training curriculum, instructional techniques, and content will be adjusted and how the change positively impacts COP and POP policing approach.

Once —buyin” by administration has been achieved, it is equally important that the administration of the organization effectively communicates the relevance of the change from pedagogy to andragogy and its implications to the training environment. This communication can be in the form of organizational training policies, procedures and other internal communications. As the hierarchal rank structure has a great influence in the organizational culture in law enforcement, the top down approach is recommended to ensure success and encourage officers to adhere to the new change. Once there is —buy in” from the organization at an administrative level, the training instructors should be the next focus of the transition.

Training Instructors

The training instructors play a crucial role in implementing organizational goals, policies and procedures at the training academy. The training instructors are equally important in the transition of the training environment, curriculum and instructional techniques, from one that mirrors pedagogical principles to andragogical principles. To ensure that the principles of andragogy are adhered to in the training environment, it is incumbent that the training instructors conceptualize their roles as facilitators and not solely as a transmitter of knowledge (Birzer & Tannehill, 2001). The andragogical approach clearly outlines distinct roles of the training instructor as a facilitator of learning and not a teacher. Hence, their role would now be to facilitate the learning process and not to dictate content. An additional role of the training instructor would be to aid the learners in the process of becoming self-directed learners and developing their full potential. This process can mimic training workshops on self-directed learning, motivational seminars, and distribution of relevant literature.

Additionally, it is essential that the training curriculum and instructional techniques are consistent with andragogy. This includes: (a) promoting self-directed discussions within the learning environment while capitalizing on the learners’ past experiences as the foundation of the discussion; (b) deviating from training practices that encourage behavioral practices such as rote memorization, repetition and drill to more advanced practices that involve problem solving, active debates, collaborative work, critical thinking skills (higher order thinking), and effective communication consistent with the

duties and responsibilities of law enforcement officers; and (c) ensuring the learning environment is physically and psychologically reflective of an adult learning environment with minimal focus on the hierarchical rank structure, organizational policies and procedures, and the punishment system.

As outlined by Birzer and Tannehill (2001) and consistent with the assumptions of andragogy, whenever possible, the training curriculum should include the needs, interests and desires of the learner. A training curriculum that is reflective of a learner-centered approach should incorporate subjects and skills that the learner would be interested in learning and able to apply immediately after the training program as their learning shift would be one from content to performance centeredness.

According to Pratt (1988), teachers normally teach in the manner they were taught. Therefore, those training instructors who were taught in a manner consistent with the pedagogical approach (teacher-centered) would normally mimic the pedagogical practices in their curriculum and instruction. Subsequently, those training instructors whose learning preference may be reflective of the pedagogical approach may be inclined to teach in the manner in which they learn. On this premise, to ensure consistency as it relates to andragogical practices and principles, it is crucial that all training instructors receive additional training as it relates to the andragogical approach (learner-centered) and facilitate learning reflective of andragogical principles and practices.

Learners

The findings from this study revealed that the learners preferred the andragogical approach (learner-centered) as opposed to the pedagogical approach (teacher-centered). However, Pratt (1988) indicated that there are some instances when the adult learner preference switches from pedagogy to andragogy and vice versa, dependent upon the situation and the learner's level of self-directedness. On this premise, it is incumbent that if the training environment is to be reflective of andragogical practices and principles, the learners' must be equipped with a level of self-directedness or a level of independence from their teacher. Subsequently, the learners must be made aware of their roles in the learning environment as not merely a passive recipient of knowledge but actively engaged in the learning process. This can extend to include the inclusion of the learners' experience as it relates to the topic, ideas of assessment techniques, relevant content to be taught throughout training using crime statistics, complaints against officers and concerns from the judicial system as a guide.

Further, for those learners who may not demonstrate an adequate level of self-directedness and/or level of independence from the training instructor, it is crucial that these learners become involved in a "—howto step process" of how to become a self-directed learner. It is important that these learners are educated as it relates to the importance of becoming self-directed and the implication for the learning process and learning outcome. This educational process can be in the form of workshops, seminars, distribution of literature; and at an individual level, with the training instructor.

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ADULT EDUCATION PROGRAMS AND HIV/AIDS AWARENESS IN SUB-SAHARAN AFRICA

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ABSTRACT: HIV/AIDS (Human Immunodeficiency Virus/Acquired Immune Deficiency Syndrome) epidemic has been a global health concern for the past two decades especially in the sub-Saharan Africa where the majority of the productive workforce populations are affected. Many educational programs have been implemented to create an awareness of the disease by the United Nations, various governments in Africa, and Non-Governmental Organizations (NGOs) with the effort to reduce the spread of HIV/AIDS (UNAIDS, 2009, 2010). However, there is little information about the role adult education has played in HIV/AIDS awareness in sub-Saharan Africa. This paper will address the impact of adult education programs that are being used to reduce the spread and heighten awareness of HIV/AIDS.

HIV/AIDS Epidemic in Sub-Sahara Africa

Globally, 34% of people living with HIV in 2009 resided in the 10 countries in southern Africa. In 2009, 31% of new HIV infections occurred in these 10 countries, as did 34% of all AIDS-related deaths. About 40% of all adult women with HIV live in southern Africa. According to the UNAIDS (2010) *Global Report*, the number of people newly infected with HIV fell from 2.2 million people in 2001 to 1.8 million in 2009. The incidence of HIV/AIDS rates declined by more than 25% between 2001 and 2009 in all of the 22 countries of sub-Saharan Africa. With an estimated 5.6 million people living with HIV in 2009, South Africa's epidemic remains the largest in the world (UNAIDS, 2010). At an estimated 25.9% in 2009, Swaziland has the highest adult HIV prevalence in the world.

The epidemics in East Africa have declined since 2000 but are stabilizing in many countries. The HIV incidence slowed in the United Republic of Tanzania to about 3.4 per 1000 person-years between 2004 and 2008 (UNAIDS, 2010). The prevalence rate in Kenya reduced from about 14% in the mid-1990s to 5% in 2006. The HIV prevalence in Uganda has stabilized at between 6.5% and 7.0% since 2001. The HIV prevalence in Rwanda has been about 3.0% since 2005. Among countries in West and Central Africa, the HIV prevalence rate remains comparatively low, with the adult HIV prevalence estimated at 2% or under in 12 countries namely Benin, Burkina Faso, Democratic Republic of the Congo, Gambia, Ghana, Guinea, Liberia, Mali, Mauritania, Niger, Senegal, and Sierra Leone in 2009. Cameroun has the highest HIV prevalence rate at 5.3%, Gabon 5.2%, Central African Republic 4.7%, Nigeria 3.6%, and Côte d'Ivoire 3.4% (UNAIDS, 2010).

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The vulnerability of women and girls to HIV remains particularly high in sub-Saharan Africa; 80% of all women in the world living with HIV live in this region. In nearly all countries in sub-Saharan Africa, the majority of the people living with HIV are women, especially girls and women aged 15 to 24 years (UNAIDS, 2009, 2010). According to Campbell and MacPhail (2002), HIV prevalence among women aged 20 and 24 years is approximately 21%, compared to about 7% among men in the same age range in South Africa. The most recent prevalence data show that 13 women in sub-Saharan Africa become infected with HIV for every 10 men (UNAIDS, 2010).

Adult Education in Sub-Saharan Africa

Adult education has been defined as, —All activities meant to bring improvement in the living of the individual and the communities in which they live. It embraces leisure, occupations, social roles as well as peripheral activities” (The development and state of the art of adult learning, 2008). In sub-Saharan Africa, adult education is focused more on providing education and human resources training to people at all levels to be skillful and employable. It serves as a vehicle for poverty alleviation (Zumakpeh, 2006). Adult education has the potential to help reduce poverty by providing literacy and technical skills such as apprenticeship, vocational training, and technical informal activities that are recognized by the government and trainings provided by other state institutions (Aggor & Siabi-Mensah, 2003).

According to Zumakpeh (2006), adult education is fast becoming a multi-faceted and multi-sectoral discipline, whose specialty seems to be the tackling and solving of problems, which other disciplines have created. In sub-Saharan Africa, adult education is considered a form of education that creates a participatory environment for people to be involved in socio-economic activities (Aggor & Siabi-Mensah, 2003). Adult education helps people to develop the ability to take leadership initiatives at the local level in order to understand the social, political, and economic forces that impact their lives. In sub-Saharan Africa, various governments have used formal and non-formal education programs such as peer education, adult education at the workplace, community-based education, and mass media are used to provide knowledge and heighten awareness of HIV/AIDS.

Non-formal Education: Peer Education

Peer education is widely advocated as an alternative to interventions presented by adults to prevent HIV/AIDS awareness in the developing world (UNAIDS, 1999). Peer education is one of the most popular methods used to promote behavioral change in HIV prevention programs in sub-Saharan Africa (Campbell & Foulis, 2002; Finger, Lapetina & Pribila, 2002; Harrison, Smit, & Myer, 2000; Horizons, 1999; Sikkema, Kelly, Winett, Solomon, Cargill & Roffman, 2000). The purpose of adapting peer education was to effect behavior change among individuals to modify their knowledge, beliefs, attitude and behavior. Peer education involves the facilitation of discussions, lecturing, counseling, and distribution of materials, provision, and mobilization for advocacy. It

also involves training and supporting members of a given group to effect change among members of the same group (Flanagan & Mahler 1996).

Peer-led interventions are based on the assumption that behavior is socially influenced and that behavioral norms are developed through interaction (Campbell & MacPhail, 2002; Sikkema, Kalichman, Hoffmann, Koob, Kelly, & Heckman, 2000). According to Bandura (1986), peer education concept is based on individual cognitive and group or collective action theories such as the social learning theory that places emphasis on self-efficacy beliefs in the ability to change behavior. Peer education as a behavior change strategy is based on both individual cognitive as well as group empowerment and collective action theories. For example, Social Learning Theory asserts that people learn by observing the behavior. The theory also serves as a model capable of eliciting behavior change in certain other individuals (Bandura, 1986).

The theory of participatory education has been very essential in the development and delivery of peer education programs (Freire, 1970). —Participatory or empowerment models of education assert that powerlessness at the community or group level, and the economic and social inherent to the lack of power are major risk factors for poor health” (Amaro, 1995, p. 36). According to Freire (1970), empowerment results through the full participation of the people affected. Through dialogue, the affected community collectively plans and implements a response to the problem or health condition in question.

Peer education has been known to effect behavioral change at the societal level through changes in people’s norms, cultures, and values in the community. In order to institute preventive programs and create awareness to stop the spread of HIV/AIDS in sub-Saharan Africa, governments through the Ministry of Education and Health have developed peer education curriculum in two forms: structured peer network and unstructured peer network models. With the structured network model, professional adult educators train groups of 10-20 people for 2–3 contact hours. They in turn train peer promoters in groups of 5-10 and return to their communities or workplace as adult peer contacts. Commercial truck drivers, market women, and rural farmers are the target participants. The unstructured network model has been used as a form of peer education to educate young adults on HIV/AIDS. Young adults are trained as volunteers, where they hold informal discussions with their peers about the effects and preventive methods of contracting HIV/AIDS.

Peer education and support programs have been implemented in South African schools over the past 10 years in accordance with the declaration of commitment (UNAIDS, 2001) to make HIV information and education accessible to at least 95% of young adult men and women between 18 to 25 years (Campbell & MacPhail, 2002; Sikkema et al., 2000). Adolescents are more likely to discuss openly practices with their peers than with adults whom they regard as authority figures (Kinsman, Nakiyingi, Kamali, Carpenter, Quigley, Pool & Whitworth, 2001; Visser, Schoeman, & Perold, 2004). Similar programs have been implemented in countries such as Zambia, Zimbabwe, Kenya,

Uganda, Ghana, Nigeria, Senegal, Mali, Burkina Faso, Botswana, Swaziland, Lesotho, Tanzania, Uganda, Rwanda, Burundi, Gambia, and Malawi (UNAIDS, 2001).

Peer education and support programs can be effective among adolescents because friends are their main sources of information about sexual practices and peer influence sometimes motivates their behavior (Dube & Wilson, 1999; Kaya & Mabetoa, 1997; Mukoma, 2001). In the schools and communities, peer education utilized through sharing HIV/AIDS information, demonstrating negotiations skills, and providing support for people.

Adult Education at the Workplace.

It is estimated that if precautionary measures are not taken, the epidemic will affect the most productive section of the labor force (UNAIDS, 2008). HIV/AIDS remains a continuing challenge to the socio-economic development of the population in sub-Saharan Africa. Both the public and private sectors have established and implemented policies on HIV/AIDS knowledge and awareness to the workforce. There are workplace policies that describe direct links between countries in sub-Saharan Africa human capital development and the HIV/AIDS epidemic's potential of lowering productivity. As a result of the above, most private companies and public institutions such as Unilever, Standard Chartered Bank, Barclays Bank, AngloGold Ashanti Limited in Ghana and South Africa, Shell, Coca Cola, Guinness, MTN South Africa, Network Healthcare Holdings in South Africa, British American Tobacco Company, and the Ministries of Health and Education in various African countries have developed workplace policies on HIV/AIDS awareness, knowledge, treatment, lowering stigmatization and counseling on volunteering testing (UNAIDS, 2009/2010).

Beginning in the 1990s, various governments in sub-Saharan African countries, in collaboration with other non-governmental organizations, have been organizing HIV/AIDS awareness campaigns in all security agencies including the military, police, prison, customs, exercise and preventive service, fire, and immigration services. The awareness campaign offers HIV/AIDS information programs such as: "Stop AIDS Love Life," in Ghana and "Post Test Clubs" in Uganda. It centers mainly on reproductive health and behavioral change in sexuality. Essential reading materials such as Tool Kits Manual on sexually transmitted (STDS) diseases are provided to security officers, public and private workers. For the past 15 years, the Ministry of Education and Health in Botswana, Ghana, Gambia, Nigeria, Senegal, Mali, Kenya, Rwanda, Burundi, Malawi, South Africa, Tanzania, Zambia, and Zimbabwe have all set up national secretariats for HIV/AIDS awareness.

In the informal sector, self-employed and small business owners such as seamstresses, tailors, taxi drivers, hairdressers, and small shop owners have received information on HIV/AIDS. Trained adult educators, peer volunteers, and health officials on HIV/AIDS have been engaging in open discussions with groups of people, individuals, and farmers about the menace of HIV/AIDS. Various governments in sub-Saharan Africa have been

campaigning vigorously about HIV/AIDS awareness by distributing pamphlets, leaflets, and brochures written in the local languages to people in the rural areas.

Community-Based Education, Religious and Non-Governmental Organizations

In Uganda, religious organizations such as the Islamic Medical Association of Uganda (UMAU), and other mission hospitals developed and piloted an AIDS education project in rural areas. The purpose was to train local religious leaders and lay community workers (Green, 2002). According to UNAIDS (2001) *Global Report*, religious organizations in Uganda, Botswana, Ghana, Nigeria, South Africa, Tanzania, Zambia, Nigeria, and Malawi have organized and implemented extensive AIDS education projects in many rural areas. In 1990, Uganda opened the first AIDS Information Center (AIC) in sub-Saharan Africa. The AIDS Information Center is a confidential voluntary counseling and testing center that provides HIV/AIDS awareness to people especially the youth between 15 to 25 years.

In South Africa, the Southern African AIDS Trust (SAT) a Non-Governmental Organization established in 1990 trains and provides education to people on HIV/AIDS through community capacity strengthening and in-depth partnerships to enhance community HIV and AIDS competence. In 2002, about 900 religious leaders were trained on HIV/AIDS knowledge and awareness in Ghana (UNAIDS 2001). The course focused on ways to reduce stigmatization and alienation of HIV positive Christians and Muslims in the communities. In addition, community leaders were trained through informal literacy programs, where adults were given information and provided with Tool Kit Manuals on participatory education.

The Planned Parenthood Association of Ghana (PPAG) a non-governmental organization and a member of the International Planned Parenthood Federation (IPPF) also offers training to health officials, HIV/AIDS peer volunteers, and social workers on HIV/AIDS awareness, knowledge and preventive measures. They also provide sexual and reproductive health information to young adults in urban and rural areas. PPAG uses teaching strategies such as mini lectures, brainstorming, role-plays, shows, picture stories, field trips, group discussions and interaction with live cases. PPAG offers refresher courses for volunteers and local teachers to equip them with knowledge on STDS/HIV/AIDS awareness. PPAG adult centers for learning offer opportunities for young adults to meet, interact, and provide them with important information on HIV/AIDS. The governments of Ghana, Nigeria, Kenya, and South Africa with the support from Action Aid and Catholic Relief Services have established mobile information services to train social workers, volunteers, and health workers on HIV/AIDS education.

In 2001, the World Bank launched an innovative community-driven HIV/AIDS awareness program in Burkina Faso-West Africa. According to UNAIDS (2002) *Global Report*, Burkina Faso has the second highest HIV/AIDS infection rate in West Africa. The

majority of the agricultural labor forces in Burkina Faso are vulnerable because many young men and women migrate to the neighboring Cote d'Ivoire to work on coffee and cocoa plantations and sometimes return infected. The project involved an extensive social mobilization of functional literacy campaign to inform, sensitize, and engage leaders at the local, and community levels about the consequences of HIV/AIDS. It also trained about 2,000 instructors from all segments of society on HIV/AIDS awareness. The program, which aimed to reach the entire province of 200,000 inhabitants, relied on local sources to provide training and technical support, and worked directly with community representatives.

Overall, community-based education strategies have created a suitable environment for young adults in the communities to ask questions and get answers that afford a better understanding on HIV/AIDS (Afranie & Appiah, 2000). Community-based education has been the main informal strategy used to educate and create HIV/AIDS awareness in countries such as Ghana, Benin, Botswana, Gambia, Senegal, Mali, Malawi, South Africa, Nigeria, Kenya, and Lesotho (UNAIDS, 2010).

Mass Media

According to Green (2002), the cultures, values, and belief systems in sub-Saharan African society makes it difficult for people to engage in open discussion about HIV/AIDS. The print and electronic media are continuously been used to educate and promote condom use, free volunteering counseling, and abstinence. People are also encouraged to fully participate in discussions on HIV/AIDS to reduce the cultural myths that has been associated with the disease (UNAIDS, 2010). The awareness campaign includes community adult educators serving as advocates and leaders for the discussion group. In addition, Posters, Billboards, Signs, Leaflets, Stickers, Radio and Television talk shows are used to educate people on preventive measures on HIV/AIDS (UNAIDS, 2008/09/2010).

These educational programs are implemented through grassroots participatory education where interpersonal programs such as the use of folk music, and films on HIV/AIDS prevention are shown to adults in the rural settlements on mobile vans (Green, 2002; UNAIDS 2001). In 2002, "The Reach Out, Show Compassion" and "Window of Hope" programs were launched in Ghana, Nigeria, and South Africa. The program targeted the continued stigma surrounding people infected with the HIV virus and are based on religious teachings—the Bible and Koran (Antwi & Oppong, 2000). Both public and private radio stations in sub-Saharan Africa have incorporated HIV/AIDS awareness program in all major local languages.

Public health officials are often invited to talk about the growing spread of HIV/AIDS in the sub-region and its consequences. Governments in South Africa, Nigeria, Ghana, Mali, Zambia, Senegal, Botswana, Kenya, Rwanda, and Tanzania have shown political commitment to the HIV/AIDS epidemic. A National AIDS Commission has been established in various countries in sub-Saharan Africa to design comprehensive HIV/AIDS programs with the sole purpose to reduce the spread and increase awareness

of the disease. In Nigeria, the federal government has established communication networks focusing on the removal of social-cultural barriers, informational barriers, and improvement in the general public base knowledge regarding HIV/AIDS epidemic (UNAIDS, 2001).

In 2000, more than 40 TV and radio program producers from 15 African countries gathered in Johannesburg for a three day workshop on producing innovative programming focusing on HIV/AIDS. The workshop, organized by the African Broadcast Media Partnership (ABMP)—a pan-African coalition of more than 60 African broadcast companies committing significant airtime and production resources in the fight against HIV/AIDS—focused on developing innovative approaches to broadcast programming promoting access to services for Prevention of Mother to Child Transmission (PMTCT) of HIV. As a result of the above responses to the HIV/AIDS epidemic UNAIDS, in 2002, reported an increase in the sale, use, and distribution of condoms in sub-Saharan Africa. According to Green (2002) in sub-Saharan Africa, various governments have encouraged media interventions to serve as interwoven reinforcement, developing interventions that targeted truck drivers, small business owners, and farmers about the epidemic. Various governments in sub-Saharan Africa have implemented youth friendly information on HIV/AIDS that is widely accessible and socially acceptable to the general population.

Formal Education

In 2001, the governments of Ghana, Nigeria, Uganda, South Africa, and Botswana integrated population and family life education into the existing school curricula. For instance, the Ministry of Education in Ghana has implemented HIV/AIDS education that seeks to alter sexuality and promote healthy behavior change. University of Cape Coast in Ghana, offers a bachelor's degree in population and family life education (Antwi & Oppong, 2000). In 2004, The Institute of Distance and Continuing Education (formerly Institute of Adult Education) at the University of Ghana began offering a master's level degree course with concentration on HIV/AIDS counseling. In 2002, the universities of Ghana - Legon, Cape Coast, and university of education - Winneba developed training programs on the fundamentals of HIV/AIDS awareness, recognition, and prevention to reach out-of-school young adults.

According to Antwi and Oppong (2000), a total of 15,000 teachers and community youth workers were trained to educate people about HIV/AIDS awareness, knowledge, and prevention using participatory education techniques. This opened increased discussion about the disease among youths, adult women, and men. The universities of Ibadan, and Lagos in Nigeria have HIV/AIDS centers that offer clinical training and current knowledge on HIV/AIDS. The situation is not different in South Africa, where the universities of KwaZulu-Natal, Cape Town, Pretoria, and South Africa offer training to teachers, health workers, community educators, and social workers on HIV/AIDS. These universities offer certificates and degree programs with concentrations on HIV/AIDS education.

In Ghana, the government has initiated nationwide HIV/AIDS prevention training programs in all the 39 teachers-training colleges. Student teachers are being trained in HIV/AIDS during the first two of three years in the teacher preparation diploma program. Ghana Education Service developed the School Health Education Program (SHEP) with the support from Non-Governmental Organizations that have been training volunteers and social workers at the regional and district levels on HIV/AIDS education. The objective was to assist in the implementation and community-based delivery of School Health Education Program (Antwi & Oppong, 2000). In the early 2000s, the Institute of Distance and Continuing Education (formerly Institute of Adult Education) at the University of Ghana with the support from UNFPA (United Nations Population Fund) trained about 50 health personnel in HIV/AIDS counseling and care giving courses in a four month distance education program (Anarfi, 2000). Various governments in sub-Saharan Africa in conjunction with some non-governmental organizations have instituted numerous measures to reduce the spread of HIV/AIDS by implementing training and awareness programs for the general population.

Conclusion

HIV/AIDS has been a problem in sub-Saharan Africa resulting in a lower workforce production in education, health, science & technology, and agriculture, and health sectors due to the death of thousands of people between ages 15 and 50 years that constitutes majority of the labor force. It is significant for stakeholders in government and health sector to understand the trends and socio-economic effects of HIV/AIDS and how adult education programs can be used to prevent its spread in sub-Saharan Africa.

In spite of the measures taken to address the HIV/AIDS epidemic in sub-Saharan Africa, the disease remains a major threat to the socio-economic advancement of human development in health, education, industry, and agriculture. It is important for nations in sub-Saharan Africa to adapt the most meaningful adult education programs as a means to address the HIV/AIDS epidemic in the sub-region. Adult education will help create an enabling environment to openly discuss the threats and consequences of the disease and reach out to people in remote parts of the country.

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NOT SO UNIVERSAL: EAST ASIAN DOCTORAL STUDENTS' PERSPECTIVES ON CRITICAL REFLECTION AT U.S. UNIVERSITIES

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ABSTRACT: Globalization is an emerging trend in the field of education as more and more international students come to America to pursue their education. This paper seeks to understand how Confucius-influenced East Asian international students learn to adapt to and participate in the countervailing Western pedagogy that fosters independent critical thinking and reflection and how these Asian students reconcile these seeming polarities as they engage in their doctoral studies at U.S. universities. The paper outlines a contextual background of East Asian international students, a central concept of Confucius philosophy and education tradition, a theoretical background of critical reflection, perspectives of the researcher, challenges for East Asian international students' learning in the U.S. universities, and a direction for future research.

Introduction and Background

Globalization is a common and familiar concept as worldwide integration is rapidly increasing in today's society. A world-wide interconnectedness from country to country is a phenomenon that not only exists in the economic and political realms; it is also an emerging trend in the field of education as more and more international students come to the United States to pursue their education.

According to the *Open Doors* (2011) report, which is published annually by the Institute of International Education (IIE), 690,923 international students attended college and universities in the United States in the academic year of 2009-2010. The report notes that according to the U.S. Department of Commerce, international students, through their expenditures on tuition and living expenses, contribute \$20 billion to the U.S. economy. Higher education is among the United States' top service sector exports as international students provide revenue to the U.S. economy and individual host states. While those 690,923 international students are from all over the world, over half (60.2%) of them came from Asia. China, South Korea, Taiwan, and Japan are the leading countries of origin for international students in the United States.

The United Nations geoscheme, created by the United Nations Statistics Division (2011), divides Asia into five sub regions: Central Asia, East Asia, South Asia, South East Asia, and West Asia. Central Asia contains Kazakhstan, Kyrgyzstan, Tajikistan, and Uzbekistan; East Asia contains People's Republic of China, Hong Kong, Japan, Korea, Mongolia, and Taiwan; South Asia contains Afghanistan, Bangladesh, Bhutan, India, Iran, Maldives, Nepal, Pakistan, and Sri Lanka; South East Asia contains Brunei Darussalam, Cambodia, Indonesia, Laos, Malaysia, Myanmar, Philippines, Singapore, Thailand, Timor-Leste, and Viet Nam; West Asia contains Armenia, Azerbaijan, Bahrain, Cyprus, Georgia, Iraq, Israel, Jordan, Kuwait, Lebanon,

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Occupied Palestinian Territory, Oman, Qatar, Saudi Arabia, Syrian Arab Republic, Turkey, United Arab Emirates, and Yemen.

According to its reports, East Asia is one of the world's most populated sectors, about 22 percent of all the people in the world and 38 percent of the population of Asia live in this geographic region. Despite socio-economic-political differences among countries in East Asia, according to Scollon and Wong-Scollon (1990, as cited in Liberman, 1994), there is a commonality among them when it comes to their shared educational setting in that it was strongly influenced by Confucian teaching and philosophy.

Confucian Philosophy To understand cultural background, factors, values, and manners of East Asian students, Confucianism should be explained. Confucianism is an ethical and philosophical belief system based on the teachings of Confucius (551-479 B.C.), an ancient Chinese philosopher. Confucian philosophy is deeply embedded in cultures of East Asian regions such as China, Hong Kong, Korea, Taiwan, and Japan. Confucius emphasized the importance of relationships, and believed the universal obligations of duty between rulers and subjects would produce harmony within society; and this harmony in society is the ultimate goal. He believed that society can be harmonious when an individual accepts his or her defined role and their responsibilities. To maintain harmony, younger people are expected to respect elders, and subordinates are required to honor authority figures. Further, subordinates are not expected to voice disagreement with their superiors, and interpersonal conflict is not perceived as having a constructive or creative dimension (Chen & Chung, 1997; Hofstede & Bond, 1988; Ryu & Cervero, 2011; Tu, 1996).

Confucian philosophy also has a great influence on educational practices in East Asia. The concepts of Confucian teachings are absorptive, respectful, and have a collectivist focused approach that individual experiences are always understood as part of collective learning. Although pursuing one's own self-interests is not bad, following a life path which is designed to enhance the greater good would be considered a more righteous act. In Confucian tradition, teachers are considered as authorities and transmitters of knowledge, and students as receivers of knowledge. Confucius asserted that students would need a competent teacher to guide them and believed students would better spend their time absorbing structured ideas than thinking independently (Confucius, 479 B.C./1947). Although students and teachers are working together as a part of the same social structure, the relationship between teachers and students is vertical rather than horizontal. Confucius claimed that overt questioning of instructors' authoritative knowledge could threaten social harmony by disrupting the power distance between instructors and students.

Triadis (1996) described the nature of Confucius-influenced East Asian cultural orientation as collectivism. Hofstede (1980) noted that people in collectivist cultures tend to want their work structured by their leader more than people from individualist cultures. Hofstede delineated five cultural dimensions. The first dimension is anchored by "individualism" at one pole and "collectivism" at the other. Individualism in Hofstede's model refers to "the degree to which people prefer to act as individuals rather than as members of groups" (p. 89). The second dimension, "power distance," refers to the degree to which individuals in a given culture accept inequality among persons as normal; egalitarian cultures are said to have a low power distance, while authoritarian cultures have a high power distance. On the third

dimension, members of some cultures hold —masculine” values like assertiveness, performance, success, and competition in high regard, while those in other cultures accord greater value to —feminine” qualities like emotional warmth, service, and care for the needy. Closely related to risk aversion, —uncertainty avoidance” in Hofstede’s construct denotes —the degree to which people in a country prefer structured over unstructured situations” (p. 90). Lastly, individuals in some national cultures tend toward a long-term outlook as opposed to a short-term orientation.

Critical Thinking/Critical Reflection

In contrast to Confucian philosophy, the emphasis in American education has been and is on independent and critical thinking and critical reflection. The ultimate goal of western-style universities is creating self-directed, self-motivated, independent learners who are able to critique and direct their own work with critical thinking and rational judgment.

Many adult educators have identified reflection as an important element of adult learning. Dewey (1933) believed that reflection was foundational to learning and essential to the process of rational problem solving (as cited in Mezirow, 1991). Like Dewey, Mezirow (1990a) sees reflection as crucial to the learning process and states, —by far the most significant learning in adulthood involves critical reflection, reassessing the way we have posed problems and reassessing our own orientation to perceiving, knowing, feeling, and acting” (p. 13). Mezirow suggests that ability to critically reflect on underlying assumptions will lead to transformative learning.

Although many adult educators seem to agree that critical reflection is an important element in adult learning, the definition of critical reflection has taken on a variety of meanings. According to Mezirow (1990b), critical reflection is —assessment of the validity of the presuppositions of one’s meaning perspectives, and examination of their sources and consequences” (p. xvi). Cranton (1996) noted that engaging in critical reflection requires —moving beyond the acquisition of new knowledge and understanding, into questioning [of] existing assumptions, values, and perspectives” (p. 76). She described several components of critical reflection including articulating assumptions, determining the meaning and consequences of assumptions, critical questioning, and imagining alternatives. Similarly, Brookfield (1987) defined critical thinking as —calling into question the assumptions underlying our customary, habitual ways of thinking and acting and being ready to think and act differently as a result of this critical questioning” (p. 229). Further, Brookfield (1988) noted that there are four elements that are central to critical thinking: assumption analysis, contextual awareness, imaginative speculation, and reflective skepticism.

However, critical reflection is a contested term that is often used interchangeably with other related terms such as critical thinking, critical self-reflection, or reflective thinking. This paper discusses critical reflection or related terms by using five intellectual traditions that are distinguished by Brookfield (in press). The five different intellectual traditions are: (a) critical theory; (b) psychoanalysis; (c) analytic philosophy and logic; (d) pragmatism; (e) and natural science. How the concept of critical reflection is differently understood through these five traditions will be explored and outlined.

Five Traditions of Critical Reflection

The Tradition of Critical Theory is associated with the work of thinkers from the Frankfurt School of Critical Social Theory such as Adorno & Horkheimer (1972), Marcuse (1964), and Habermas (1987). In this tradition, critical thinking is the process by which people learn to recognize how unjust dominant ideologies are embedded in everyday situations and practices (Brookfield, in press). Their emphasis on the "critical" component of theory originated from their attempt to overcome the limits of positivism and materialism and the elimination of individual autonomy. They believed that society needed to be transformed, and saw critique as a method of recognizing unjust dominant ideologies and investigating the unexamined values and beliefs of social structures. To Habermas, adult education was the vehicle to transform society. He believed that knowledge and learning were the primary factors that would shape the human condition. In addition, Habermas believed adult education should go beyond simply taking in pre-packaged information, and should incorporate critical evaluation of that information and knowledge.

The Tradition of Psychoanalysis focuses on the identification of assumptions people hold that are preventing them from realizing their inner potentialities (Brookfield, in press). According to Brookfield, in this tradition, critical thinking is employed to restore the connection between one's inner yearning and one's outer work. Mezirow's (1991, 2000) theory of transformative learning has a strong element in the psychoanalytic tradition. He notes that by critical analysis of our experience, we become —atically aware of how and why the structure of psycho-cultural assumptions has come to constrain the way we see ourselves and our relationships" (1981, p. 6, as cited in Brookfield, p. 46-47, in press). Gould (1990), using the framework of transformative learning, identifies critical thinking as the process by which people come to realize how their distorted childhood inhibits them from realizing their full development in adult life.

The Tradition of Analytic Philosophy and Logic refers to critical thinking as recognizing logical fallacies, distinguishing between bias and fact, opinion and evidence, judgment and valid inference, and becoming skilled at using different forms of reasoning (Brookfield, in press). The analytic philosophy tradition argues that critical thinking can be derailed with powerful yet misleading language. Hence, if a person can understand how bias and prejudice disguise themselves as empirical fact or objective interpretation, he or she is better placed to know what to believe and what to do.

The Tradition of Pragmatism focuses on understanding how experience is constructed. It emphasizes the importance of continuous experimentation, learning from mistakes, and deliberately seeking out new information and possibilities (Brookfield, in press). In this tradition, critical thinking helps people to reject universal and generalized truths as a result of understanding one's assumptions more accurately by seeing them from multiple points of view. The work of Dewey (1933) contains elements of pragmatism. Dewey believed all knowledge had to be tested by experiments. He defined reflective thought as an —active, persistent, and careful consideration of any belief or supposed form of knowledge" (p. 9).

The Tradition of Natural Science is a —hypothetico-deductive method” that emphasizes the importance of observation and evidence gathering. Careful observation and experimentation is a basis of critical thinking and, to be critical thinkers, self-criticism is a necessary element of truly critical thought. In this tradition, a critical thinker is —one who is always open to reformulating hypotheses and accepts as axiomatic the proposition that no matter how strongly she believes something, future events might prove her wrong” (Brookfield, in press). Certainly, the definitions of different theoretical orientations on critical reflection have resulted in confusion about its meaning and uses. Although each tradition conflicts with one another, something that crosses all five of the intellectual traditions is an underlying criticality that is an attitude or a disposition to intellectual openness. While there seems to be some consensus amongst opinions on the components of critical thinking, a question arises whether critical thinking is a universal skill regardless of cultures, genders, and races.

Researcher Perspectives

I, a native of the Republic of Korea and an international student myself, came to the United States to pursue my education like other international students. Without any previous knowledge or experience of the American educational system, I enrolled in a college right after I came to the United States. As a non-native English speaker accustomed to teacher-led and absorptive learning methods, sitting in a class consisting of only nine students with a professor who gave a lecture without writing a single word on the blackboard, and being unable to understand the content of the lecture during the entire class, was a horrifying experience. Yet, when I expressed to the professor my lack in English proficiency and unfamiliarity with content of the lecture and learning methods, the professor looked at me and asked, —Then why did you come to the United States to study in English? I heard that Koreans are very competitive. What’s wrong with you?”

I did not know how to respond to this statement except to feel shame, confusion, and humiliation. I felt that I had ruined the reputation of all Koreans and that I brought the problem upon myself by being honest about my limitations and difficulties in learning as a foreign student. From that moment, I swore to myself that I would never ask for any help or talk about my difficulty of learning in an American university. If I did, I was afraid that everybody would react the same way as the professor from the history class who had said, —I was you who chose to come to the United States, so don’t complain and deal with it.” But most of all, I decided not to ask for help because I learned through that incident that being different from the majority of people in the United States was not something to talk about or to draw attention to.

Luckily, I was able to find out that not all people shared the same view as that history professor through meeting many supportive and helpful teachers throughout my learning journey in America. When East Asian international students come to the U.S., they make conscious efforts to adapt to the new culture and to meet academic expectations in American colleges and universities. Yet, they often find themselves in the middle of two different cultural norms and philosophies, feeling uncertain about where they are standing in their learning experience in America. I myself wonder about my cultural location because I am too individualistic in the eyes of Koreans, yet, to Westerners, I still am a foreigner from a collectivist culture.

Implication of the Challenges

It is apparent that learners from different cultures may face difficulties in employing learning styles that do not coincide with their own cultural traditions and educational approaches. Jacobson (1996) defines culture as a shared way of making sense of experience and he notes, —because a new culture takes them outside familiar meaning systems, individuals learning a new culture find themselves in situations where familiar ways of interpreting and acting are not reliable, yet others' ways of interpreting and acting are not fully accessible” (p. 16). The pursuit of autonomy and independence in American education, consequently, clashes with Confucius-influenced Asian learners who are accustomed to and familiar with their own way of thinking and learning.

Numerous opinions arise as to whether or not independent and critical thinking is suitable for Confucian influenced East Asian learners. According to Kutieleh and Egege (2003), the underlying idea of critical thinking, being a Western constructed approach to knowledge, represents a challenge for Asian international students to incorporate critical thinking with their transition in the first year of higher education programs at Western universities. Hemphill (1994) argues that a concept of critical thinking/rationality is presumed to be culturally universal and context free. As a result, no one questions whether people from diverse cultural, social, and gender positions feel comfortable or even desire to exercise critical thinking. Atkinson (1997) and Fox (1994) are even more explicit in arguing that critical thinking is incompatible with Asian cultural attitudes. On the other hand, Paton (2005) argues that, rather than culture, insufficient knowledge about critical reflection and lack in English proficiency are the key factors that affect East Asian students' critical thinking.

Valiente (2008) notes that —the learning process in different cultures highlights that both a learner's previous experience and the context in which learning takes place significantly condition the development of their preferred styles as long-term structured behaviors, and their chosen learning strategies as a tactical response” (p. 74-75). She further argues that instead of insisting in correcting others' culture and behaviors by imposing Western standards, attention should be made to cultural diversity and its influenced on learning styles.

It is evident that different cultural concepts and approaches to teaching and learning exist between Confucius-influenced learners and Western-influenced learners. If, as some studies suggest, independent critical thinking based on Westernized beliefs and individualistic attitudes is incompatible with Asian cultural beliefs and collectivist attitudes, this raises the question of how Asian students reconcile these seeming polarities as they engage in study at U.S. universities. With respect to this question, not enough is known about how East Asian international students, who are influenced by Confucian philosophy, learn to adapt to and participate in the countervailing Western pedagogy that fosters independent critical thinking and reflection. More inquiry is needed. I am of the position that researchers from both individualistic and collectivist cultures would bring meaningful perspectives to such a feat. My own in process plans are discussed below.

Research Purpose & Approach

The purpose of my proposed pathway is to explore with 20 East Asian doctoral students, who are accustomed to teacher-led, reticent, and absorptive ways of learning, how they learn to absorb and incorporate Western ways of teaching and learning with an emphasis on independent critical thinking into their doctoral study. Furthermore, I would hope to identify implications for teachers and curriculum developers on ways of broadening their practice to include the ways of teaching critical thinking with Confucian traditions.

Although I will look into each participant's individual approach in meeting his or her own learning needs, it is anticipated that there will likely be several commonalities among the experiences of the East Asian international students and that themes will emerge through their personal stories and experiences of transition and adaptation involving their learning journey in U.S. universities.

Conclusion

Many studies have been conducted to address how adult learners learn to function in new and/or different cultural contexts, yet not enough is known about processes associated with different cultural learning and very few learning models attempt to explain how learning takes place in that setting.

While there is consensus around the basic desirability that critical reflection be the goal of a higher education, critical thinking as the model of Western learning in which independent and rational judgment is always privileged. We cannot argue that critical thinking is universal when there are few empirical studies that look at the effects of critical reflection on different cultures, races, genders, and sexual orientations. We cannot argue that rational discourse is superior to other learning methods when it only reflects Eurocentric and European-American educational approach to process thinking and knowledge. As Ziegahn (2005) points out, the goals of critical reflection should be to sensitize learners from different background to move beyond typical habits of mind to incorporate multiple frames of reference, develop greater empathy, and take new, more inclusive perspectives to the level of action.

It is evident that international students make economic contributions in the U.S. economy yet their valuable educational contribution in the field of education in the U.S. remains unexamined and unappreciated. It is important to learn more about the lived experiences of international students so that the academic community can meet the learning needs and better serve these students.

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GIRLS FOLLOW ME! ISSUES AND CHALLENGES OF NON-FORMAL MENTORING OF FEMALE ACADEMICS IN A NIGERIAN UNIVERSITY

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ABSTRACT: The Ivory towers were initially not conceived as women's spaces. But women have now been known to take leadership positions there both professionally and socially. Problems of senior women academics' involvement in informal mentoring of younger female academics posited several issues and challenges. This discussion is important for the continuity of academic excellence in Nigerian Universities. Senior women academics in Nigerian Universities are retiring and a vacuum is being created at the level of erudite research and teaching due to issues surrounding mentoring and —passing on of baton.” Those spaces will be reclaimed by males if these problems are not addressed. Using semi-structured interview guides and secondary data sources, the paper examines problems of senior women academics' involvement in the informal mentoring of younger female academics which has posit several issues and challenges. The paper highlighted the factors involved in non-formal mentoring, the dilemmas of senior and younger female academics in Nigerian University, the politics and power plays having effects on mentoring and how the resulting problems can be resolved.

Introduction

Mentoring has been identified as a critical component in advancing the careers of new faculty, especially women in academia (Perna & Lerner, 1995). According to Nelson and Burke (2002), women are rare in upper level academic positions. This is because they tend to face challenges that are peculiar to their gender stereotype. A number of studies conducted by researchers at the Massachusetts Institute of Technology, Johns Hopkins, and Berkeley revealed that women suffer biases in recruiting, selection, and promotion efforts. Women in male-dominated departments may receive fewer professional development opportunities (e.g., mentoring and networking) and may face a negative bias in evaluations by colleagues. Furthermore, women academics are also confronted with the problem of workload and role overload. Academic careers pose tripartite demands of research, teaching, and service; at many institutions, campus time is taken up mostly by the latter two, leaving research and writing for evenings and weekends – a time that many women need to keep up their homes and raise their families. Regardless of whether they hold a career, women tend to shoulder a greater proportion of domestic work than men, and they typically balance multiple conflicting roles--professional, mother, house worker, etc. When domestic work is coupled with a busy professional life, the workload can become burdensome, and it increases significantly with each child. Many women in academia, especially the younger ones, face a difficult choice: to do the research they must do to keep their jobs and earn tenure or complete essential domestic obligations. In a similar vein, many academic women do face a maternal wall during pregnancy and immediately

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after child delivery. This is because colleagues and superiors tend to alienate such women from responsibilities which may influence promotion and other opportunities for advancement such as head of department, deanship, and high-profile committees. Moreover, women in non-traditional fields such as academia are generally known to be prone to harassing behaviours, like mild flirtation such as sexual jokes, to more obvious acts like inappropriate touching and repeated requests for dates or other favours.

Further to the aforementioned challenges facing women academics in Nigeria, the culture of mentoring is almost non-existent, especially between senior male faculty and younger female faculty because of the fear of sexual abuse and social stigmatisation. This is not without its consequences as career advancement is generally known to be slower for female academics than it is for their male counterpart. Consequent to the foregoing, the Ife social policy research academic mentoring group was conceived to reduce the professional bottleneck and career advancement challenges of young female academic in selected educational institutions in Osun state of south-western Nigeria. Given this background, the study reported here sought to investigate the effectiveness of the academic mentoring initiative in achieving its stated objectives.

Review of Literature

Using a variety of terms--sponsorship, networking, coaching, and role modeling--mentoring has become a strategy used by employees for career upward mobility. Lacking a generally agreed upon definition, mentoring is usually discussed within the context of the mentoring functions. Psychosocial and career functions are thought to collectively provide protégés with skills, knowledge, opportunities, and support often needed for successful careers and advancement in organizations (Kram, 1988).

Psychosocial mentoring functions to operate at an interpersonal level and can assist protégés in developing healthy self-images of their academic and nonacademic selves. Influencing protégés on a personal level, psychosocial functions of mentoring include such behaviors as demonstrating positive regard, being friendly, role modeling, acceptance, confirmation, and counseling (Simon, Bowles, King, & Roff, 2004). In an academic setting, this might reflect itself in such activities as helping balance career and family responsibilities, providing encouragement, and demonstrating sensitivity and concern. Career functions of mentoring operate at organizational and system levels, usually referring to the more objective aspects of mentoring that assist protégés in entering and navigating organizational structures. Academically, this may include activities such as educating the protégé on negotiating organizational barriers, assisting in research and scholarship, including the protégé in significant professional activities, making the protégé known to others, helping in the development of professional goals and priorities, and giving concrete assistance in new tasks.

Multiple definitions of mentoring within higher education settings exist. Sweeny (2001) described mentoring as one of the best tools there is to promote the creation of better norms of collegiality and collaboration capable of consistently improving learning. Cunningham (1999) suggested that educational mentoring provides an instrumental or career function (e.g., sponsorship, coaching, instruction), and second, an intrinsic or psychosocial function (e.g., serving as a model, a confidant, a friend).

Thus, the theoretical understandings of mentoring in higher education aid in the understanding of the complex relationships involved in the process. Kram (1983) outlined four stages of the mentoring relationship: initiation, cultivation, separation, and redefinition. These are developmental stages through which mentees or protégés theoretically move in relation to the mentor. In the first stage of initiation, the protégé develops a strong positive fantasy, admiration, and respect toward the mentor. The protégé also begins to feel cared for, supported, and respected. The second stage of cultivation occurs when the protégé's expectations are constantly tested against reality and the psychosocial functions of the relationship are at their peak. A growing sense of competence occurs when the mentor challenges or coaches the protégé. In the third stage of separation, the protégé experiences independence and autonomy. The mentoring relationship no longer remains a central part of both members' lives, which is typically characterized by feelings of loss. In the final stage, redefinition, a new relationship is developed between the mentor and the protégé. Typically both members are on equal footing and the relationship takes the form of a friendship. Kram (1983) stated that the mentoring relationship has the potential to enhance the development of both the mentor and mentees. This suggests the importance of determining those characteristics of the mentoring relationship that contribute to the mutual development of the parties involved.

More specifically, Limbert (1995) discussed two models of mentoring that focused specifically on women faculty members. The first model is that of mentoring between a senior female faculty and a junior female faculty member. Limbert indicated that an advantage to this model is the shared experience of having gone through the ranks in academia. In addition, a female who feels she has not been integrated into the male networks that dominate academia, is not in a position to mentor another who is entering the system (Johnsrud & Wunsch, 1991). The second model Limbert (1995) discussed is a peer-mentoring model between women in academia. Limbert reported one disadvantage of this model is the time it takes to develop trust. However, she also identified several advantages: (a) flexible time commitments in relationships among women, (b) less of a tendency to become overly dependent on one another, (c) opportunities to exchange external networks to build on one's own network, and (d) the opportunity to feel safe to fail.

Past literature suggests the positive effects mentors can have for female mentees. Mentees who have professional and personal mentors feel more committed to their work, have greater career aspirations, and report higher self-esteem (Gilbert, Gallessich, & Evans, 1983). In a study of women doctoral recipients at Stanford University, participants overwhelmingly responded that an active advisor facilitated the completion of their programme thinking about mentees' work and career benefits; and a role modelling process at its best (Arredondo, 2001). According to Sweeny (2001), mentoring is a "tool to...increase openness to professional feedback, learning, and the power of seeing oneself through another person's eyes." Sweeny purported that mentees derive benefits for growth and learning in a supportive and friendly relationship, thereby enhancing self-esteem and self-confidence. Because of their experiences, mentors also assist in negotiation of organizational barriers, enabling career advancement for the mentees (Kram, 1988).

The literature on mentoring in academia is mixed. Of 150 faculties in a Nigerian university survey conducted for a study by Simeon-Fayomi (2009), only 37% claimed

to have ever received mentoring. Mentored senior academics in her study had more scholarly articles than non-mentored faculty. Moreover, faculty produced more co-authored scholarly articles and authored more books than non-mentored senior academic. Wilson, Valentine, and Pereira (2002) in their study concluded that mentoring did provide benefits, especially in teaching and research. Additionally, they highlighted mentor-protégé matching, mentor characteristics, mentoring roles, and the mentoring process as important factors for consideration. More recently, Simon, Bowles, King, & Roff (2004) identified ethnicity as having important implications for mentoring in academia. Issues of access, compatibility, same- and cross-gender influences, sexism, and organizational cultures all influence the contemporary status of women and mentoring. The general belief is that women have fewer mentoring opportunities than their male counterparts. The literature, however, presents a more complex picture with some evidence supporting women receiving equal, less, and more mentoring than men (Anderson & Devanna, 1981; Baugh, Lankau, & Scandura, 1996; Smith, Smith, & Markham, 2000).

Some research indicates female graduate students prefer female mentors (Gilbert, 1985; Pierce, 1983); the reality, however, is that there are not enough women in leadership roles in academia to provide mentoring for other women in academia (Burgess, 1997). Potential same-gender problems in mentoring relationships among women include difficulty viewing other women as authority figures, fear of perceptions of preferential treatment, and lack of time for effective mentoring. A major advantage of same-gender mentoring among women is the powerful role-modeling females in leadership positions can provide for protégés, especially in terms of effectively balancing career and family (Simon et al., 2004; Turner, 2002). As men continue to dominate administrative positions of leadership in and out of academia, cross-gender mentoring represents a viable option for many females. Although the effectiveness of male mentor/female protégé dyads has been questioned, there is a body of knowledge that suggests cross-gender mentoring relationships can be successful (Johnson & Huwe, 2003). Like same-gender dyads, cross-gender dyads provide some advantages, along with some potential disadvantages for protégés. Among the potential benefits is the development of complementary relationships affected by different life experiences and opportunities, providing energy and synergy to positively influence the mentoring relationship. Sexual harassment, sexual relationships, and unwarranted assumptions by peers that the relationship is sexual represent potential obstacles to a successful male mentor/female protégé relationship (Moses, 1997; Shapiro & Farrow, 1988). Other barriers can include a lack of awareness of differential gender-based organizational norms and role modeling for protégés on how they can successfully balance family and career demands (Gilbert & Rossman, 1992).

Just as gender intricately influences mentoring relationships, ethnicity and culture further contribute to a more complex picture of mentoring. Much of the research indicates that race is a salient factor in the development of mentoring relationships and that mentoring relationships tend to develop along same-race lines (Dixon-Reeves, 2002; Kalbfleisch & Davies, 1993). The Wilson et al. (2002) study on mentoring in social work education reported that being able to choose a mentor from one's demographic background, including ethnicity and gender, was important to some new faculty members.

In the current study, mentoring was defined as a reciprocal process that occurs in women's vertical (superior to sub-ordinate) and horizontal (peer to peer) relationships in a higher education setting.

Methodology of the Study

All the members of Ife Social Policy Research academic mentoring group were included in the guided non-formal interviews. Twenty-two mentees who are junior academic faculty from the Humanities and Social sciences were drawn from Obafemi Awolowo University and Osun State Polytechnic, Iree both in Osun state of Nigeria. Each member of the group was individually interviewed with a view of obtaining the actual perceptions of the members without any prejudice.

Based on the research ideas to be explored, the researchers, in order to facilitate discussion and data collection from each member of the group, designed a set of open-ended questions. The first part, which focused on the demographic characteristics of respondents, was obtained through previous information made available to the researchers as part of the group and interviews. The middle portion of the interviews focused on impact of the mentoring programme on the performance of the mentees. The performance of mentees was measured by the academic publications and conference attendance by the mentees before joining the group and after joining the group. The final portion of the interviews focused on suggestions for mentoring guidelines. Additionally, the researcher took active-member-researcher roles (Adler & Adler, 1998) in that she was a member of the focus group as well the faculty that participated in individual interviews. In this sense, the researchers took roles as active participant observers who, as mentioned by Adler and Adler, were able to be members and not researchers so that the flow of the interaction was not altered unnaturally.

Using grounded theory, the researchers coded for main themes that emerged from the transcripts. According to Strauss and Corbin (1998), grounded theory allows the data to drive the themes that emerge. This is a more accurate representation of "reality" than the arbitrary selection of themes from one's own experience. In other words, because of the use of data, grounded theories are supposed to offer deeper understanding and comprehension, thus making it easier to provide direction for activities required in a given situation. Thus, given the purpose of this study (i.e., to assess the effect of mentoring on the career performance of junior female academic of selected higher institutions in Osun state of Nigeria), grounded theory appeared to be the most appropriate approach to data analysis.

Data Analysis

To analyze the data, the researcher used open and axial coding (Strauss & Corbin, 1998). Open coding was conducted first. This is a method whereby themes and their properties emerge from the data. In order to do this, the researchers individually analyzed the transcripts for emergent concepts through the interviews. After the initial coding, the researcher reconciled the list of concepts to compile them into themes with definitions. Reconciliation occurred through highlighting the concepts that emerged and independent meaning assigned to each theme. Sub-themes were also identified and discussed as appropriate. After reconciliation, the researcher further

analyzed the transcripts using axial coding. This is a process whereby sub-themes, based on the level of properties and dimensions of the themes, emerge.

Major Findings of the Study and Discussion

IFE Social Policy Research Academic Mentoring Group: An overview of history, purpose, and strategy

The Ife social policy research academic mentoring group started as an initiative of two female senior academics in Obafemi Awolowo University, Ile-Ife. The group, inaugurated in April 2005, was conceived by the pioneering faculty as a platform where upcoming faculties especially women would be nurtured towards academic excellence and uninterrupted career advancement.

Specifically, the objectives of the group include

1. Mentoring young women academics through collaborative research with senior faculties.
2. Attendance at conferences.
3. Helping members with publications
4. Accessing university grants using group influence
5. Teaching etiquette and presentation skills.

The group meet periodically to deliberate on social issues that deserve academic/research attention. Research topics are formulated and members are encouraged to develop proposals that suit their academic interest. Such proposals are reviewed by other experienced members of the group. Proposals are jointly sent to organizers of related conferences in different parts of the world for assessment. Accepted proposals are developed after extensive research into academic publications. Furthermore, mentees are initiated into the act of presentation through oral instruction on presentation skills and procedure, observation of mentors during national and international conferences and through routine academic paper presentations within the group by mentees. Through this process, mentees' presentation skills and stage confidence are developed without necessarily going through any form of embarrassment.

Moreover, Ife mentoring group accessed travel grants through group negotiation. This tends to be more effective than individual efforts. Membership in the monitoring group is voluntary. Without any form of bias for gender or ethnicity, members contribute money as the need arises to host visiting scholars from other countries who have indicated an interest to collaborate with the group. The pioneering mentors automatically assume the leadership of the group; however, other leadership positions in the group such as secretary and treasurer are by appointment procedure.

Demographic Characteristics

The demographic survey requested the following basic information from participants: age, ethnicity, marital status, number of children, minimum academic qualification (i.e. /B.SC., M.SC., Ph.D.), year in the mentoring programme.

Participants' ages ranged from 22 to 53, with the mean age being 32 ($SD = 10.25$), and the median age being 33. Of the 28 student participants, there were 4 doctoral (67.86%) and 24 master's (32.14%) degree holders. The majority (75 %) were female, corroborating the findings of Gilbert (1985) and Pierce (1983) that female academics often preferred to be mentored by a female. Additionally, all the members of the group have the same ethnic (Yoruba) origin; a finding that also corroborates the work of Simon et al. (2004) that ethnicity has an important implication for mentoring. A majority of participants (97%) were married, while 3% reported being single. A majority (82.5%) of participants have children.

The Monitoring Programme on the Academic Publication of Mentees

Results in Table 1 show the academic publications of mentees before and after the mentoring programme. As revealed by the results, a majority (57%) of the mentees had no publication before joining the monitoring programme, 25% had 7 publications before joining, 17% had between 3-5 publications; none of the mentees had between 6-10 publications before joining the mentoring programme. On the other hand, the table shows a meaningful improvement in the publication of mentees after joining the mentoring programme. A majority of the mentees had between 3-5 publications after joining the mentoring programme, 28.6% had between 1-2 scholarship articles, while there is no participant without a publication after joining the mentoring programme.

Table 1- Academic Publication of Mentees Before and After Joining the Programme

Monitoring programme on the Academic publication (Number of Publications)	Before joining the mentoring programme		After joining the mentoring programme	
	Frequency	Percentage	Frequency	Percentage
0	16	57	-	-
1-2	7	25	8	28.6
3-5	5	17.9	15	53.6
6-10	-	-	5	17.9
Total	28	100	28	100

The Monitoring Programme on the Academic Exposure of Mentees Through Attendance at National Conferences

The Results in Table 2 showed the attendance at national conferences by mentees before and after joining the mentoring programme. According to the result, a majority (61%) of mentees had not attended any national conference before joining the mentoring programme, 25% had attended between 1-2 national conferences while only 5% had attended more than 3 national conferences. However, after joining the mentoring programme, a majority (67.9%) of mentees had attended between 1-2 national conferences, 25% had attended 7, while 7.1% were yet to attend any.

Table 2 - Academic Exposure of Mentees Through Attendance at National Conferences

Attendance at National Academic conference by mentees (Number of conferences attended)	Before joining the mentoring programme		After joining the mentoring programme	
	Frequency	Percentage	Frequency	Percentage
0	18	64.3	2	7.1
1-2	7	25	19	67.9
3-5	5	17.9	7	25
Total	28	100	28	100

The Mentoring Programme on the International Exposure of Mentees through Attendance at International Academic Conferences

The results in Table 3 show mentee attendance at international conferences before and after joining the mentoring programme. According to the result none of the mentees had previously attended any international conference. However, 50% had attended between 1 and 2 international conferences after joining, 17.9% had attended between 3-5 international conferences, 7.1% had attended more than five international conferences, and only 25% are yet to attend any international conference.

Table 3 - Academic Exposure of Mentees Through Attendance at International Conferences

Attendance at international Academic conference by mentees (Number of Conferences Attended)	Before joining the mentoring programme		After joining the mentoring programme	
	Frequency	Percentage	Frequency	Percentage
0	28	100	7	25
1-2	-	-	14	50
3-5	-	-	5	17.9
Above 5	-	-	2	7.1
Total	28	100	28	100

Participation of Mentees in University and Departmental/Faculty Committee Before and After Joining the Mentoring Programme

The results in Table 4 show the involvement of mentees in faculty / department / university committees before and after joining the mentoring programme. According to the results, a majority (75%) of mentees had never been appointed to serve in any committee of the university. However, 64.3% of mentees have been appointed to play significant roles in many committees of the university after joining the mentoring programme. In essence, identification of participants with the group, evidence of scholarship quality and academic exposure has won participants recognition within their academic community.

Table 4 – Participation of Mentees in University and Departmental / Faculty Committee Before and After Joining the Mentoring Programme

Appointment of mentees to university committees (Number of Committees)	Before joining the mentoring programme		After joining the mentoring programme	
	Frequency	Percentage	Frequency	Percentage
0	21	75	8	28.6
1-2	7	25	18	64.3
3-5	-	-	2	7.1
Total	28	100	28	100

The Mentoring Programme on the Team Work Propensity of Mentees

The results in Table 5 showed the team work propensity of mentees before and after joining the mentoring programme. The results showed that a majority (50%) of mentees did not have any co-authored academic programme; 42.9% had only 1-2 while only 7.1% had 3 co-authored academic articles. On the other hand, a majority (57.1%) of mentees had 1-2 co-authored academic articles after joining the mentoring programme, while 42.9% had 3-5; none of the mentees had no co-authored after.

Table 5 – Team Work Propensity of Mentees Before and After Joining the Mentoring Programme

Number of co-authored articles by mentees	Before joining the mentoring programme		After joining the mentoring programme	
	Frequency	Percentage	Frequency	Percentage
0	14	50	-	-
1-2	12	42.9	16	57.1
3-5	2	7.1	12	42.9
Total	28	100	28	100

The Mentoring Programme on the Access of Mentees to University Research / Travel Grant Before and After Joining the Mentoring Programme

The results in Table 6 revealed the access of mentees to the university research/travel grant before and after joining the mentoring programme. The result showed that only a few (9%) of mentees had accessed any form of academic grant before joining the mentoring programme. However, a majority (78.6%) of mentees were able to access academic grants after joining the mentoring team, 10.7% were able to access 3-5 grants, while only 10.7% could not access any.

Table 6 – Access of Mentees to University Research/Travel Grant Before and After Joining the Mentoring Programme

Access of mentees to university research / travel grant	Before joining the mentoring programme		After joining the mentoring programme	
	Frequency	Percentage	Frequency	Percentage
0	19	67.9	3	10.7
1-2	7	25	22	78.6
3-5	2	7.1	3	10.7
Total	28	100	28	100

Issues and Challenges

Evidence abounds in the study that academic mentoring could go a long way to improving the scholarship of junior academic, especially women, in a patriarchal society such as Nigeria. Mentees of the Ife Social policy research academic mentoring group alluded to the fact that the group had provided for them a platform where they could develop their potentials and express themselves without any fear of intimidation, abuse and sexual harassment. Members also identified an enhanced ability to work with colleagues as an important benefit of the mentoring programme. All participants of the focus interview conducted agreed that group influence and pressure has made it possible for them to achieve much more than they could have achieved individually. Relationships among mentees and between mentees and mentors have also transcended beyond research, publications and conference attendance. The mentoring relationship has developed into deeper and more cordial relationships resulting in better work relationships where members find themselves in the same work place.

Nonetheless, a few challenges have been identified. Personal issues such as irregularity of meetings due to conflicting family roles, lopsidedness in role of members in the performance of the activities of the group, financial constraints of junior members limiting their attendances at conferences, the problems of obtaining visas in European countries and United States of America has frustrated a few members.

Furthermore, to do justice to the research issues and challenges, the researchers classified the observation into two different groups and made their conclusion. The problems of interpersonal relationships have brought about contentious issues such as non-recognition of differences which has in turn brought misunderstandings within the group. Some of the older members complained of rudeness from some of the younger members. Some alluded to exclusion in the circulation of information. More pertinent issues such as discouragement of mentors by external factors in their academic group who have no intention of mentoring anyone due to their temperament has posed a serious threat to the sustainability of the group. One such discouraging statement clued from one of the younger mentees is that an elderly academic said —“I have no time to wear pampers for some ...miscreants who will end up verbally assaulting you.”

The observation also shows that there is some limit in the perception of roles in the group. Independence and interdependence of group members was not well conceived. Amongst other things, the group-activities were perceived as a time wasting exercise, avenue for lowering of one's self esteem and a mistake.

The lower rung of the group observed the denial of their self worth by the group. Some have been exposed to verbal assaults from others members of the group in the performance of roles and interpersonal relationship. Some observed that the older ones do not put into consideration their ability to make their own decisions which has brought them into academics in the first instance. They observed that they have been stripped of their self esteem and have been treated with absolute disregard. One of such statement includes —“have been writing papers before I joined the group, I even have international papers. I thought the group will help me get there faster, but the insult is too much... where I have been destined to get to I will get to, they treated us

like idiots!” Some, who are crucial in the running of the team’s activities, found they spend their money, their time and efforts only to be assailed on both ends as having done nothing and [are] useless especially when things do not work well. There have also been disagreements on how to travel, where to stay and what to do and how to do it. Also allegation of side talks from within the group and outside the group have been rampant.

Most of the younger female academics, however, agreed that the mentors are role models and have helped to sharpen their inclination toward academics, research, and investments. They also agreed they have improved in their writing skills and they now work harder on their own.

Way Forward

Like the duties of parenting, nobody is perfect in all things. Mentoring as perceived by the researcher is higher than parenting. In parenting, there are expected rewards, knowing this is my own family and expecting care in later years; whereas, the work of mentoring involves picking protégées that bear no semblance to one in background and attitudes, pushing or propelling them forward and allowing them to soar on their own. The attachment is then determined by the mentee depending on the kind of relationship that existed between them. The mentees are not bound in any way. Like in true love, the mentees have to be set free, if they come back to appreciate the efforts (no matter how little), then the mentor gains, if the mentee perceived the relationship as servant and master relationship, then the efforts hold no account. It is then pertinent to ask the question: is mentoring worth it at all? From the results of this of research, it shown that the work of mentoring is rewarding in terms of the academic achievement

For mentoring to achieve the desired goal and objectives in a sustainable manner, the stakeholders must understand and appreciate the following:

1. Mentoring is a symbiotic mutually beneficial relationship. The mentor enjoys the gratification of seeing the successes of mentees that have passed through them and the honour and respect accorded them by such mentees. The mentors also achieve higher academic accomplishment especially as regards to academic publications. On the other hand, the mentees achieve career advancement more rapidly than they would have on their own.
2. No two individuals are exactly the same. Our lives, attitudes and actions and reactions are shaped by our background, experiences, training and psychological make-ups. As such, the respective stakeholders must expect differences and accommodate such. Mentors especially must recognize that their mentees are independent, rational beings who have and still are capable of taking their decisions as matured individuals. When issues come up, the opinions and actions should be well respected. The mentors and mentees should also learn to accommodate the excesses or weaknesses of each other as the case may be.
3. The work of mentoring is aided and guided by different circumstances, as children grow in a family, mentees also grow. They will not remain beside mentors forever,

but they will always remain with you and for you depending on how the whole relationship is perceived.

Conclusion

A great man is not measured by the amount of goods he owns, he is measured by the amount of good he has given out or one's impact on the lives of others. Mentoring seems a thankless job like the work of a teacher in Nigeria, but we know there are resultant rewards for the duties sooner or later. For the progress of female academics in the ivory towers, leaders must be ready to be mentors, while followers must be ready to be mentees, and as they grow, let them be ready to do likewise for others.

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AN ANALYSIS OF THE LITERACY COMPETENCE AND HIGHEST SCHOOLING OF MINE WORKERS IN SOUTH AFRICA

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ABSTRACT: The purpose of this study was to analyse the literacy competence and highest schooling of mine workers in South Africa. There were 873 participants of three mines and the data were collected by utilising a standardised academic achievement test to determine the participants' literacy competence. The achievement test included a questionnaire which collected biographical information regarding the participants' age, gender and highest schooling. The literacy assessment results revealed that 98% of the mine workers are functionally illiterate although the data from their highest schooling indicated that only 45% are illiterate. The data will be used to place the mine workers in a programme to improve their literacy skills.

Introduction

Educational inequalities in South Africa during the Apartheid era, led to many black South Africans being illiterate and McKay (2007) believes that illiteracy is usually the consequence of political instability in a country. Baatjes (2003) argues that illiteracy in South Africa —...remains a deeply-rooted social issue and is inescapably implicated in the political and economic forces of the country” (p. 182). Baatjes and Mathe (2004) view a socio-economic and political system that creates and continues circumstances of inequality as unfair and states that it must be changed. Illiteracy in South Africans is very high and Table 1 below displays the education levels of South Africans from different surveys conducted over a period of thirteen years. The table shows the numbers (in millions) and percentages of the education levels of South Africans in the age range of 15 years and older. From the table it can be observed that the percentage of the population that has no schooling and less than grade 7 increased from 7 million in 1995 to 8.5 million in 1996, and then to 9.6 million in 2001. In 2008 it decreased to 7.3 million.

Table 1: Numbers in Millions and Percentages Reflecting the Education Levels in South Africa as Reported in Different Surveys

Level of Education	Survey			
	1995 Household survey	1996 Population Census	2001 Population Census	2008 Household survey
No schooling	2.9 (11%)	4.2 (16%)	4.7 (16%)	3.5 (12%)
Less than grade 7	7.0 (28%)	8.5 (32%)	9.6 (32%)	7.3 (25%)
Less than grade 9	12.2 (46%)	13.2 (50%)	14.6 (48%)	11.4 (39%)
More than grade 9	14.3 (54%)	13.1 (50%)	15.8 (52%)	16.5 (57%)

(Adapted from Aitchison and Harley, 2006 & *Statistics South Africa*, 2008)

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The Mining Industry of South Africa

Since the early 18th century when prospectors discovered diamonds in 1867 and gold in 1886, mining has been entrenched in history of South Africa (Terreblanche, 2002). This discovery created numerous new work prospects in the mining industry of which the majority was manual labour and this attracted mostly illiterate black people from different regions of South Africa (Hunt Davis, 1984; Prinsloo, 1999). For Rissole (1999) the nature of manual labour appealed to illiterate people and this state of affairs has not changed particularly in the mining industry. In 1894 the government promulgated the Glen Grey Act to help the mining companies acquire the enormous and inexpensive workforce they required in that it imposed a tax on all black Africans if they did not go and work on the mines (Lipton, 1985; Cube, 1985). The first mining legislations that was passed in 1911 was discriminatory in that the Mines and Works Act set aside skilled employment on the mines for whites and the Black Labour Regulation Act introduced a standard salary for blacks and prevented them from breaking their employment contracts (Allen, 2003; Van der Berg & Borate, 1999).

Golding reported in 1996 that 80% of mine workers in South Africa do not have a minimum of grade 7 educational qualification and therefore they are illiterate (Golding, 1996). In South Africa a person is deemed to be functionally illiterate if they do not have a Grade 7 or an Adult Basic Education and Training (ABET) level 3 educational qualifications. In its Adult Basic Education and Training Statement of Intent (Mining Qualification Authority, 2006), the Mining Qualification Authority (MQA) Sector Education Training Authority (SETA) indicated that 67% of mine workers in South Africa do not have a minimum of grade 7 educational qualification and of these 25% have no formal schooling. In analysing these statements it can be deduced that the illiteracy rate in the mining industry has only been reduced by 13% in the ten years leading from 1996 up to 2006. For Naidoo (2007) mine workers in South Africa were denied formal education by the apartheid government and are among some of the most disadvantaged black South Africans in that most are not educated and in effect cannot read and write. Allen (2003) states that —...many employers, including mine owners, regarded education as a disadvantage for most of the jobs they offered” (p. 31).

The legislations governing the mining industry has been amended several times since its first implementation in 1911, and in 1995 the new democratically elected government established the Leon Commission to scrutinize the state of affairs of the South African mining industry. The findings and recommendations that were made by the Leon Commission report had a significant impact on the mining industry. It led to the promulgation of the Mine Health and Safety Act, Act 29 of 1996 (Department of Minerals and Energy, 2003). One of the recommendations of the Leon commission was that the use of Fanagalo should be discontinued and that all mine workers should be educated in the use of English with the emphasis on speaking, reading and writing this language. South Africa and its neighbouring countries have numerous native languages and a form of communication had to be created in the mining industry in order for mine workers to communicate among each other and with the mine management. This resulted in the birth of Fanagalo. It is a language that is a combination of all the various native languages in southern Africa and is used only in the mining industry. There exists no formal learning material for Fanagalo which means it has no value for its speakers.

The foundation for this recommendation was that communication in English would help to improve the level of communication among mine workers and also the health and safety of mine workers as all mining safety manuals are written in English (Leon, 1995). The majority of the mining companies in South Africa then introduced Adult Basic Education and Training (ABET) for their mine workers as a result of the Leon Commission report. In South Africa the curriculum for Adult Basic Education and Training level 1 to 3 has only literacy and numeracy as learning areas and level 4 has nine learning areas (South African Qualifications Authority, 2008). Adult Basic Education and Training level 1 is equivalent to grade 3, level 2 to grade 5, level 3 to grade 7 and level 4 to grade 9.

In 2007 there were 485 900 people employed in the mining industry as reported by the Department of Minerals and Energy in its Annual Report for 2007/08 (Department of Minerals and Energy, 2008). Also reported in 2007 by the MQA SETA in its Annual Report of 2007/2008, there were only 12 731 mine workers registered for Adult Basic Education and Training (ABET) classes as shown in Table 2 (Mining Qualification Authority, 2008).

Table 2: Number of registered together with percentages of successful Adult Basic Education and Training learners for the year 2007

Level	ABET learners		Successful	
	N		N	%
Level 1	4 000		1 873	46.8
Level 2	3 400		1 248	36.7
Level 3	3 463		1 046	30.2
Level 4	1 868		738	39.5
Total	12 731		4 905	38.5

(Adapted from Mining Qualifications Authority, 2008)

By evaluating the fact that there were 485 900 mine workers in 2007 of which only 12 731 were registered for Adult Basic Education and Training classes it can be seen that a meager 2.6% of the mine workers were in some form of remedial education in an industry plagued by an illiteracy rate reported at 67% (Mining Qualification Authority, 2008). Only 738 of the mine workers completed Adult Basic Education and Training at Level 4 which means they are regarded as functionally literate. This represented only 0.15% of the entire 2007 workforce and the Mining Qualifications Authority (2008) expressed their concern regarding this fact and the inability of mining companies to enroll more mine workers in order to reduce illiteracy in the mining industry.

Significance of Literacy

Currently the three chromes mines have one central ABET centre with only 32 mine workers in the programme. By determining and analysing the literacy competency levels of mine workers they can be placed in an Adult Basic Education and Training programme so that they can become functionally literate. Beder (1989), Baatjes (2003), Torres (1990) as cited by Baatjes and Mathe (2004), Walters (2006) and The

United Nations Educational, Scientific and Cultural Organisation (2008) are of the position that improving the literacy rate of people has the following beneficial results:

- Increases the productivity of the newly literate;
- Increases the productivity of those who work with the newly literate;
- Enhances personal growth and development;
- Improves participation in social and political activities;
- Expands the diffusion of the general knowledge of individuals;
- Stimulates the demand for technical training;
- Enhances occupational mobility, strengthening economic incentives.

It is an irrefutable reality that if a person is not able to read and write they are not going to cope with the technological advances in this age of information especially in the workplace. This insinuates that individuals who cannot read and write are in a sense trapped in their current socio-economic state of affairs and this is the case of mine workers in South Africa. The researchers felt this is a problem that needs urgent attention. Baatjes and Mathe (2004) stress that —The role of adult education as an agent for social change has been prominent for several decades and has informed the activities of civil society and government campaigns in various countries” (p. 393). Unearthing methods of educating mine workers can have countless and vast consequences. For example, if mine workers had better qualifications it would enhance their socio-economic position which in turn would have a positive influence and effect on their families.

In recent years the major developing countries have had their economies growing astoundingly and a common feature among these countries is that they have invested in the education of their citizens. This investment is what the legacy of apartheid unfortunately denied, consequently the huge numbers of adults in South Africa with little or no schooling. In order for South Africa to transform and pursue the growth of the developing countries it seems that education will have to be the foundation and motivation for change. Brown (1999), Foley (1994) and Welton (1995) as cited by Baatjes and Mathe (2004) argue that —The aim of education is a highly skilled, mobile workforce that will help make industry more competitive in the world economy” (p. 395).

There are many examples that illustrate how poor socio-economic circumstances affect the lives and the education of children of the underprivileged. Clark and Akerman (2009) state that learners from low socio-economic homes had less books, inadequate access to educational materials and got little support from their parents to read, and Jariene and Razmantiene (2006) reported a strong relationship —...between pupils’ socio-economic background and their achievements in reading and writing skills” (p. 13). This state of affairs almost certainly pertains to South Africa, particularly in the case of mine workers’ families.

Sample

The population comprised of 1053 mine workers of three chrome mines in the Limpopo province of South Africa, fall into band A (unskilled workers) and band B (semi-skilled workers) of the Paterson grading system, as the majority of them are believed to be illiterate. The Paterson grading system analyses the decision-making elements of work and arranges work into six key categories. At the uppermost of the ladder is policy making, next is programming decisions, choice of processes, accountability for a portion of a process and performance of work elements. These levels relate to top management (F band), senior management (E band), middle management (D band), junior management and skilled positions (C band), semi-skilled positions (B band) and unskilled positions (A band) (Paterson, 1972). Of the population of 1053 mine workers 783 participated in the study.

Instrument and procedure

Data were collected by means of a standardised academic achievement test as advocated by Welman, Kruger, & Mitchell (2005). Cohen, Manion & Morrison (2007) present a number of advantages for using an existing measuring instrument as listed below:

- Are objective;
- Have been piloted and refined;
- Have been standardised across a named population so that they represent a wide population;
- Declare how reliable and valid they are;
- tend to be parametric tests, hence enabling sophisticated statistics to be calculated;
- Come complete with instructions for administration;
- are often straightforward and quick to administer and to mark;
- Guides to the interpretation of the data are usually included in the manual;
- Researchers are spared the task of having to devise, pilot and refine their own test (p. 416).

The instrument consisted of a questionnaire and a standardised academic achievement test. The questionnaire collected information relating to the participants' biography, such as age, gender, and highest schooling. The standardised instrument was used from a company named Media Works that specialises in Adult Basic Education and Training in South Africa. Their Adult Basic Education and Training material is used by the three chrome mines currently, and the mines have Service Level Agreements with Media Works in place... The standardised academic achievement test determined the literacy competence levels of the mine workers. The result of literacy competence was used to place a learner one level above the learner's current competence. This was done so that the learner could develop in this new competence level and then progress to the next level when the learner successfully completes the current placement level. The time duration for the assessment session was two hours. A name list was compiled of all the mine workers that fall into the band A (unskilled workers) and band B (semi-skilled workers) of the Paterson grading system.

The assessments were planned for eight consecutive Saturdays and a timetable was drawn up where the mine workers were divided into eight groups. To be in line with the current labour laws of South Africa and to act as an incentive, the three chrome mines paid all the mine workers that participated overtime. Busses were also arranged to transport the mine workers from their homes to the ABET training centre where the assessments were managed and back home. The Adult Basic Education and Training facilitators of the three chrome mines administered and assessed the literacy assessments. The Adult Basic Education and Training coordinator of the three chrome mines managed and controlled the whole process. Media Works trained the facilitators on how to administer and assess the measuring instrument, and the Adult Basic Education and Training co-ordinator moderated the literacy assessments.

The literacy assessment instrument was divided into four parts, A to D. In Part A the learner fills in his/her biographical information; the rest of the instrument consisted of three parts, B to D, that assessed the literacy competencies of the learners as indicated below.

Part B - A passage of about a paragraph is read to the participants and they are then requested to write down what they have heard. The aim was to check spelling, grammar and punctuation. **Part C** - Comprehension. The participants must read an article and then answer questions in their own words concerning the article.

Part D – Essay. The participants were given two topics to choose from and wrote an essay of about two pages.

From the literacy competency assessment results the learners were placed into one of four categories, which are ABET Level 1, Level 2, Level 3, or Level 4.

Findings

Table 3: Frequency Distribution and Percentages of the Biographical Data

Variable	N	%
Age		
19 – 40	367	42.0
41 – 62	506	58.0
Gender		
Females	127	14.5
Males	746	85.5
Schooling		
No schooling	341	39.1
Grade 1 - Grade 6	48	5.5
Grade 7 - Grade 12	484	55.4
Literacy Assessment Results		
Level 1	553	63.4
Level 2	222	25.4
Level 3	81	9.3
Level 4	17	1.9

It may be observed from Table 3 that the age range of the employees was 19 years to 62 years ($M = 41.2$ years; $SD = 11.3$). The majority was African males and in terms of schooling, 46.6% of the participants had Grade 6 or less. In terms of the literacy assessment variable, 98.1% of the participants' literacy assessment results placed them below ABET level 3 which means that in South Africa they are deemed to be functionally illiterate. Participants at these levels are those who cannot understand or

cannot read English or those who have problems with spelling and punctuation while using simple sentence construction.

Table 4: Percentage Distribution of Highest Schooling by Gender

Highest Schooling	Gender (%)	
	Male	Female
No schooling	44.6	6.3
Grade 2	0.1	0
Grade 3	0.5	0.8
Grade 4	0.7	0.8
Grade 5	2.3	2.4
Grade 6	1.9	1.6
Grade 7	9.3	5.5
Grade 8	4.2	2.4
Grade 9	2.8	9.4
Grade 10	7.6	6.3
Grade 11	11.9	22.8
Grade 12	14.1	41.7

With respect to gender it may be observed from Table 4 that most males had less schooling than their female counterparts. In fact 374 (50.1%) of the males had accomplished education between no schooling and Grade 6. On the other hand, 112 (88.2%) of the females had accomplished schooling at a level of Grade 7 to Grade 12.

Table 5: Percentage Distribution of Literacy Assessment Results by Gender

Literacy Assessment Results	Gender (%)	
	Male	Female
Level 1	67.2	41
Level 2	23.4	37
Level 3	7.8	18.1
Level 4	1.6	3.9

Although the females have higher schooling levels than the males, the literacy assessment results paint an interesting picture. Table 5 shows that 694 (98.4%) males and 115 (96.1%) of the females are functionally illiterate.

Table 6: Summary of Highest schooling versus Literacy Assessment Results

Highest schooling	Literacy Assessment Results				Total
	Level 1	Level 2	Level 3	Level 4	
No Schooling	341	0	0	0	341
Grade 2	1	0	0	0	1
Grade 3	5	0	0	0	5
Grade 4	6	0	0	0	6
Grade 5	18	2	0	0	20
Grade 6	12	4	0	0	16
Grade 7	54	21	1	0	76
Grade 8	25	8	1	0	34
Grade 9	19	10	4	0	33
Grade 10	26	36	3	0	65

Grade 11	34	67	13	4	118
Grade 12	12	74	59	13	158
Total	553	222	81	17	873

In analysing the highest schooling versus literacy assessment results in Table 6 above it can be seen that 467 (96.5%) of the 484 mineworkers that have Grade 7 and higher, and who are supposed to be literate, were found to be illiterate.

Conclusion

From the analysis presented, it can be noted that there is a great discrepancy in the schooling of mine workers and their true literacy competence. What is also notable is that the females on average have a higher level of schooling than the males. In order to improve the literacy competence, the central training centre of the three chrome mines signed a Memorandum of Understanding with the Limpopo Provincial Department of Education concerning ABET towards the end of 2009. The Limpopo Provincial Department of Education has 61 ABET centres in the areas where the mine workers reside and the three chrome mines have only one centre. The purpose of the Memorandum of Understanding was to increase the number ABET centres that are available to mine workers, and also to improve access to ABET centres in that the majority of the Limpopo Provincial Department of Education ABET centres are within walking distance of mine workers homes. The central training centre also developed and implemented a policy to pay the mine workers money (R 600) for each literacy level they complete successfully. As a result the ABET learners increased from 32 to 302 in 2010.

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USES FOR INSTRUMENTS DESIGNED TO MEASURE INTERCULTURAL SENSITIVITY COMPETENCIES: A COMPARATIVE VIEW

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ABSTRACT: The complexity of defining and measuring intercultural sensitivity competence is discussed. Five instruments including: the Worldmindedness Scale, the Intercultural Sensitivity Inventory (ICSI), the Global-mindedness Scale, the Intercultural Sensitivity Scale (ISS), and the Intercultural Development Instrument (IDI) are evaluated on their theoretical framework, and limitations. Uses for the instruments based on their scoring methods and implications for further research are also discussed. Increasingly, individuals are being called upon to interact with those who come from a different culture than the one in which they were raised. According to The Association of Americans Resident Overseas (AARO) (2001), it is estimated that over 5.08 million US citizens reside in over 160 countries (excluding military and government). According the United States Department of State, Bureau of Consular Affairs (2001), over 6.4 million immigrant and non-immigrant visas were issued to visitors to come to the United States between the years of 1992-2010. While these statistics only provide specific information regarding relationships to the residents of and visitors to the United States, it does reflect a trend of social integration around the world and a need to understand what intercultural sensitivity means; what aspects make up an interculturally sensitive individual; how this skill can be developed, trained and measured; and the implications on further research.

Defining Intercultural Sensitivity

In order to understand intercultural sensitivity fully, one must understand the idea of culture. As easy as this seems, a full definition of culture is difficult to find. In many fields, culture is related to the past through artifacts or items of relevance to a specific group of people, while others see culture as a hierarchy of actions. For instance, individuals who behave in a more acceptable way within their society may be called —cultured” which assumes that these individuals are of a higher class. However, within the context of research in education and psychology, —cultur” is generally accepted to be the way in which one construes the actions, values, and experiences of others who have been raised in a different society from their own and how they adapt and respect difference which may exist.

For those who study, and attempt to measure intercultural sensitivity, the identification of the specific skills, knowledge, and manifestation of actions are further compounded as some view intercultural sensitivity as a part of the affective domain (Chen & Starosta, 2000), while others view it as a part of the cognitive one (Hammer, Bennett, & Wiseman, 2003) and still others view it in relation to the orientation of the subjective culture (or culture in which one was raised) (Bhawuk & Brislin, 1992). And even within the definition of the construct, researchers and theorists view intercultural sensitivity as having different dimensions and scales.

In this article, five instruments of intercultural sensitivity are discussed and compared, as well as practical uses and needs for further research. Certainly, these five instruments are not exhaustive of the instruments which have been created to measure intercultural sensitivity competence, nor are they exhaustive of the instruments that

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are actually used in an attempt to measure intercultural sensitivity. These five, however, are the important ones due to their role in history or major uses in research.

Many instruments have been created to measure multiculturalism, or the relationship between race and culture within the United States. Often these instruments are used to measure relationships between members of different societies and countries. While some research exists which correlates the phenomenon of multiculturalism and intercultural competence, strong enough parallels have not yet been drawn to definitively connect the two. For this reason, instruments specifically designed for use in multicultural research or settings have not been examined in this paper.

Instruments

The Worldmindedness Scale

The Worldmindness Scale (Sampson and Smith chose to spell —Wrldmindedness” without a hyphen to distinguish their instrument from other research using similar terminology) is arguably the first scale designed specifically to measure intercultural attitudes and sensitivity. Following World War II and the return of soldiers from overseas, it became more important to understand the relationship between residents of countries. In 1957, Sampson and Smith created the Worldmindedness Scale, which contained eight dimensions: religion, immigration, government, economics, patriotism, race, education, and war. This Scale consisted of 32 items -- 16 pro-worldminded items and 16 anti-worldminded items that were equally spread across the dimensions.

While other instruments had been created prior to the Worldmindedness Scale, they were mostly focused on measuring nationalism. Sampson and Smith, instead, focused on the relationship between national-mindedness and international-mindedness, which they viewed in terms of a continuum. Their view of an international-minded person was one who —favors a world-view of the problems of humanity, whose primary reference group is mankind, rather than American, English, Chinese, etc.” (Sampson & Smith, 1957, p. 99).

Limitations of this instrument included its clearly United States-centric nature. Instrument statements were designed around issues that were being faced exclusively by the citizens of the United States in the 1950s, such as: —Our schools should teach the history of the whole world rather than of our own country,” and —Our country should permit the immigration of foreign peoples even if it lowers our standard of living.” Additionally, while reliability of the overall scale was strong, reliability of the dimensions were not validated, which left unanswered concerns regarding the existence of the dimensions.

The scoring system for the Worldmindedness Scale was based on a 6-point Likert-type scale and overall scores ranged from a score of 0 (extreme national-minded) to 192 (extreme worldminded), with 96 serving as a mid-point or —neutral’ Specific explanations do not exist for respondents to understand where strengths and opportunities lie, thus leaving this instrument for research purposes only.

Intercultural Sensitivity Inventory (ICSI)

Bhawuk and Brislin created the Intercultural Sensitivity Inventory (ICSI) in 1992. This instrument was created to test the individual's ability to understand other cultures, open-mindedness and flexibility while living abroad and focused primarily on the differences between individualistic and collectivist cultures. According to this research team, the difference between these two cultural orientations causes the greatest challenge in measuring intercultural sensitivity and drives many of the responses to intercultural experiences while living abroad.

The ICSI contains two sections. The first contains 16 items, taken once from the perspective of an individualistic mindset (specifically the US culture) and a second time from the perspective of a collectivist society (specifically Japanese culture). It is important to note that people who are primarily raised in an individualistic society make decisions based on what is right for their personal situation while collectivist-oriented individuals make decisions based on what is right for their overall society. Bhawuk and Brislin contend that the orientation of the subjective culture can cause many misunderstandings.

The second portion of the ICSI contains 46 items, 25 of which are questions regarding flexibility and open-mindedness. Questions derived from the Marlowe-Crowne Social Desirability Scale comprise the remaining 11 questions. These final questions measure the extent to which a participant answers the questions on social desirability. In short, it was meant to ensure that respondents are answering the questions honestly rather than trying to respond to the questions with a perception of right and wrong. By including these questions, the researchers are attempting to countermand many of the criticisms that most intercultural sensitivity assessments elicit responses based on strong social expectations.

The need for respondents to change orientation while taking or utilizing the assessment was one important limitation of this instrument. While individuals are asked to answer the questions as though they are applying for a job in each of the respective countries (US and Japan), it would be necessary for the respondent to understand and have some experience with each country's cultures and customs. Those without prior experience would be expected to have a low score, but might, in fact, be interculturally sensitive once education in these areas was acquired.

Global-mindedness Scale

The Global-Mindedness Scale, created by Hett (1993), was designed to measure —a worldview in which one sees oneself as connected to the world community and feels a sense of responsibility for its members” and how much that is reflected in an individual's attitudes and actions (Hett, 1993, p. 142).

This 30-item instrument consists of five theoretical dimensions: responsibility, cultural pluralism, efficacy, globalcentrism, and interconnectedness measured by a 5-point Likert-type scale. Certain parts of this instrument do measure aspects of intercultural sensitivity by using questions such as: —generally find it stimulating to spend an evening talking with people from other cultures” and —Americans can learn something of value from all different cultures.” However, other questions are

unrelated to the specific content being studied, such as: —The fact that a flood can kill 50,000 people in Bangladesh is very depressing to me” and —When I hear that thousands of people are starving in an African country, I feel very frustrated.”

Hett pointed out two major limitations for the use of this instrument. The first was the passage of time. In many cases, instruments based on current events will become outdated within one generation, as references to disturbing events will carry less weight to those who have not lived or experienced them.

The second limitation that Hett mentioned was the creation of the instrument during a period of war. Hett’s reference to this reflects on the changing attitudes presented during a perceived threat. While completing this instrument/dissertation, questions and attitudes were tested as the United States went through the first Gulf War. During this period, fear and the creation of stereotypes may have impacted the responses to the intercultural questionnaire; however, how much this impact changed or biased respondent’s answers would be difficult to measure.

Intercultural Sensitivity Scale (ISS)

Chen and Starosta (2000) contributed to the study of intercultural sensitivity, with the creation of the Intercultural Sensitivity Scale (ISS). Figure 1 depicts Chen and Starosta’s model and the relationships between the factors and domains. They surmise that many existing theories combine too many aspects to adequately measure intercultural sensitivity. Chen and Starosta do not view acquisition of intercultural sensitivity as a transformational process. Their instrument, ISS, is designed only to determine if a person has the skills to be interculturally sensitive, not how or when they were developed.

Chen and Starosta (2000) theorize that the overarching competency is Intercultural Competence, of which Intercultural Communication competence is one part. In their view, intercultural sensitivity is one of three components making up intercultural communication.

These three parts, they believe, are comprised of the three domains: cognitive, behavioral and affective. The cognitive domain affects what an individual thinks about other cultures. They called this domain cultural awareness. The behavioral domain affects how an individual actually functions in an environment -- their ability to get the tasks done that need to be accomplished. They called this domain cultural androitness. The affective domain affects how an individual feels about understanding and working with other cultures. This is the domain which they feel is intercultural sensitivity. Chen and Starosta (2000) argue that in order to adequately measure the affective portion of intercultural communication competence, intercultural sensitivity, it must be separated from the behavior and cognitive portions.

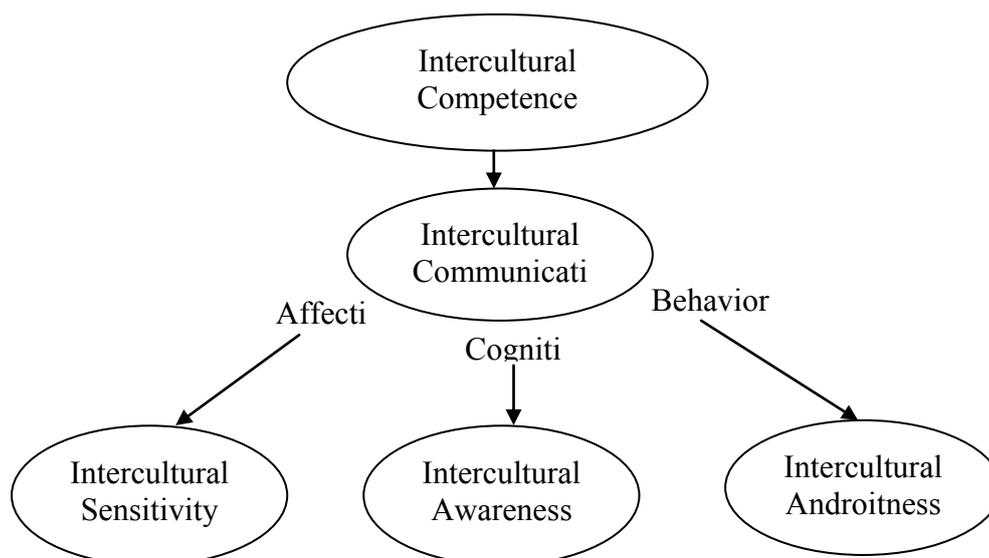


Figure 1. The Chen and Starosta’s Intercultural Competence Model depicting the relationship between the factors and the domain associated with each factor (Adapted from Chen & Starosta, 2000).

Within their instrument, the Intercultural Sensitivity Scale (ISS), they propose that an interculturally sensitive individual would possess five factors: Interaction Engagement, Respect for Cultural Differences, Interaction Confidence, Interaction Enjoyment, and Interaction Attentiveness. Interaction engagement appears to account for the greatest variance in the instrument, which is attributed to a “participants’ feeling of participation in intercultural communication” (Chen & Starosta, 2000, p. 6).

Chen and Starosta (2000) were clear that the instrument shows evidence that the factor reliability could be improved. Upon replicating their research with a different participant group (Fritz, Mollenberg, & Chen, 2001), it was reiterated that while the data showed validity, particularly with other reliable instruments, the overall validity of the ISS could be improved.

This instrument was designed to determine whether an individual has obtained specific skills, but limitations on the use of the instrument are many, include the lack of explanation of what the instrument score means, lack of pragmatic uses, confusing questions, and the implication of “right” and “wrong” answers.

While the instrument can be scored, instructions for what the score means are lacking. This means that utilizing the instrument for research purposes is possible, but pragmatic uses are not appropriate. It is not possible, with this instrument, to give the outcome of the assessment to an employee or student to stimulate metacognition or growth in intercultural sensitivity. While the instrument has been used to determine whether growth has occurred after an overseas experience, it was not designed to measure growth, nor was it based on a theoretically developmental framework.

Some questions for this assessment also appear vague and confusing. Examples of these questions include: “often give positive responses to my culturally different

counterpart during our interaction,” —I am very observant when interacting with people from different cultures,” and —I try to obtain as much information as I can when interacting with people from different cultures.” While the loadings on these questions are strong, practically they are confusing to the reader and do not provide enough information to ensure for accurate responses.

The questions in the ISS also have strong predispositions to “right” and “wrong” answers. For instance, questions such as: —I enjoy interacting with people from other cultures,” —I think people from other cultures are narrow-minded,” —I avoid those situations where I will have to deal with culturally-distinct persons.” When utilizing this assessment, researchers should be aware that questions such as these can be biased, particularly if the instrument is used with students planning on traveling abroad or other similar situations.

Intercultural Development Inventory (IDI)

The Intercultural Development Inventory (IDI) developed by Hammer, Bennett, and Wiseman (2003) was developed to measure five of the six developmental stages outlined in Bennett’s Developmental Model of Intercultural Sensitivity (DMIS): Denial/Defense, Reversal, Minimization, Acceptance/Adaptation, and Encapsulated Marginality.

Bennett’s (1993) Developmental Model of Intercultural Sensitivity (DMIS) describes a series of developmental stages, which individuals move through in order to be optimally interculturally sensitive. As a developmental model, it inherently looks at intercultural sensitivity as a skill which can be developed or learned through direct experiences with individuals from other international cultures.

The DMIS specifically describes two phases, ethnocentrism and ethnorelativism, each containing 3 stages. Figure 2 is a representation of the DMIS. Ethnocentric stages are the cultural version of egocentric stages in personal development, in which individuals view the world only in the ways that relate to themselves. The same is true in the ethnocentric stage of intercultural sensitivity, where individuals view cultures only in relation to their personal, or subjective, culture. In the ethnocentric stage, individuals begin to view culture as defined not in respect to their subjective culture, but in relation to a world culture. Bennett (1993) specifically describes the endpoint of intercultural sensitivity development as —Encapsulated Marginality” in which the individual has no intrinsic culture, but focuses only on the culture in which they are currently residing without judgment.

The original version of the IDI was constructed utilizing a 7-point Likert-type scale with 60 items. However, because the instrument was not as strong as desired, the instrument was reevaluated and changed to a 50-item 5-point Likert-type scale. Initially, the instrument was tested using Confirmatory Factor Analysis using a 7-factor model; however, the fit was found to be weak. A 5-factor model was found to be a better fit and a more global model (2-factor, ethnocentric and ethnorelative) was found to be a superior model. This —global model” supports the idea of existence of two distinct phases; however, a six stage model has not yet been supported.

Additional information on this assessment, specifically a copy of the instrument and the assessment manual, is not readily available, as it is proprietary and strongly protected. It is also not cost-effective, since researchers or trainers wishing to use this instrument must take a class to do so. Because of the lack of information, uses and limitations cannot be adequately discussed.

However, criticisms of Bennett’s (1993) model do exist. Primarily, the idea of —Encapsulated Marginality” as a final endpoint to intercultural sensitivity has been criticized. Sparrow (2000) argues that individuals are incapable of completely disposing of their native culture and instead view all intercultural experiences through the lens of their subjective culture. Shaules (2007) contends that Bennett oversimplifies the intercultural experience and views the development of intercultural sensitivity as either right or wrong when defining the fully intercultural experience as a complete loss of subjective culture. In short, the argument is that intercultural sensitivity is an ongoing, multifaceted process and cannot be fully described within the context of 6 stages.

Another point of contention of the DMIS is the oversimplification of the individual’s reaction to intercultural experiences. According to Shaules (2007), —many sojourners have differing and contradictory reactions to their experiences, seeming to accept and/or adapt to a certain kind of cultural difference, but denigrate others as the same time” (p. 123). Shaules refers to this as a —mixed state” and contends that Bennett’s general description and explanation of each stage (or state) does not account for the mixed emotions that an intercultural traveler may experience.

While these criticisms are of the DMIS theory and not the IDI, it is conceivable that an instrument designed specifically to measure a theory may face the same criticisms as the theory on which is based.

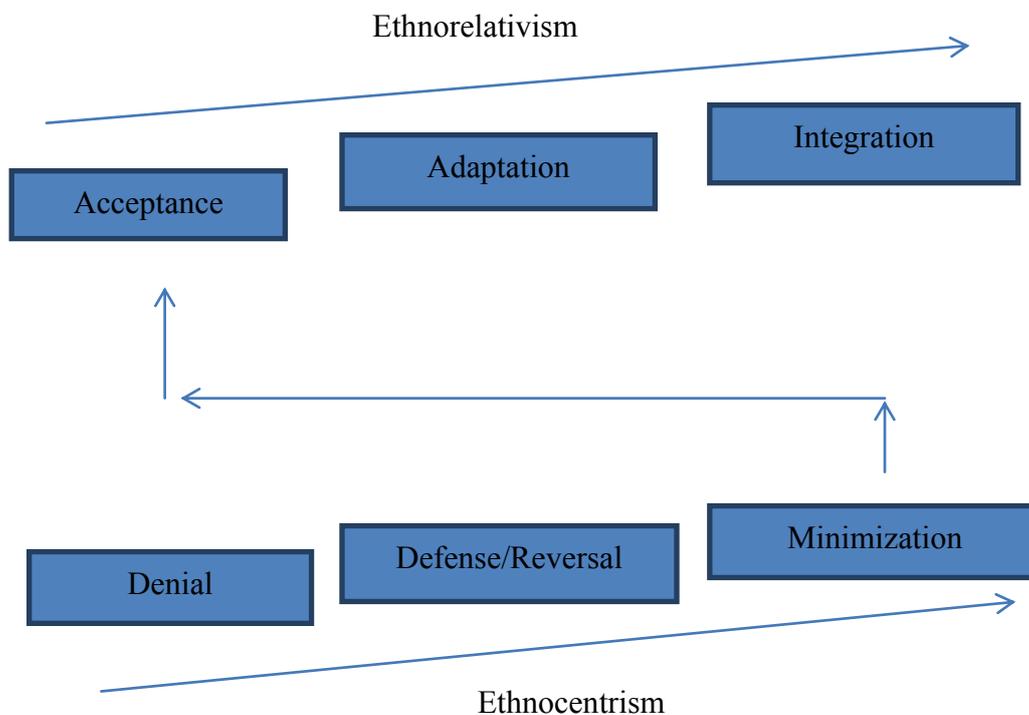


Figure 2. Bennett’s continuum of intercultural sensitivity (Adapted from Fuller, 2007, p. 324).

Uses for Instruments and Need for Further Research

Four assessments (The Worldmindedness Scale, ICSI, ISS and the Global-mindedness Scale) utilized self-reported and direct questions in the instrument. Because the IDI instrument and manual are not available, comment on the type of questions used would be inappropriate. The use of direct, self-reported questions gathers information on how well respondents feel they function in an intercultural setting. While individuals may believe they are interculturally sensitive, it is feasible that this skill could be inflated or different if questioned from the perspective of those from a host culture. The ICSI is the only assessment included in this paper which utilized a secondary source to determine if the answers from respondents were accurate compared to others with whom they were participating in an intercultural experience. Additional research should be conducted with each instrument to ensure that self-reporting is a strong indicator of actual competence as perceived by a host culture. Another possible avenue of research exists in the idea of utilizing scenarios to create questions which could ensure honest responses.

Four of the instruments (The Worldmindedness Scale, IDI, ICSI, and Global-mindedness Scale) were based on a developmental framework, while the ISS was based on a framework of complete competence or lack thereof; however, the IDI appears to be the only instrument that delineates a specific developmental level while the others simply state that a higher score indicates a more competent level of intercultural sensitivity. For this reason, these instruments were created to be used in a research setting.

Use of at least four of these assessments to determine the effectiveness of training would be inappropriate (all, but possibly the IDI), since most intercultural sensitivity training is based on the development of the individual. While some of them have been used to measure growth after an intercultural experience, results have only indicated whether overall growth has occurred, but have been inconclusive on the elements required for growth to be optimally interculturally sensitive. Further research is needed in the development of an instrument which could be utilized in a metacognitive situation. An assessment which provides feedback to the respondent and gives suggestions for development would be optimal for use, not only in research, but also in training.

The theory that there is an endpoint to intercultural sensitivity development remains controversial. The question lingers as to whether any individual can fully shed the culture in which he or she was raised. Further compounding this issue is the question as to whether any instrument can measure intercultural sensitivity in relation to all cultures. Just as it has been argued that individuals may have different responses to multiple experiences within a single culture, it is also likely that the same may hold true for experiences between multiple cultures. In short, while a person may easily accept one culture, he or she may find it difficult to function in another one. Additional research should be conducted to determine what areas of development are required to be fully competent and how this relates to the development within one culture and across different cultures.

Conclusion

As globalization, expatriate opportunities, and the number of multinational corporations increases, the ability to function and understand cultures will grow also. Instruments to measure the development and competence will be in high demand. While the instruments which exist provide a strong framework, additional research should be conducted to determine the stages which exist, the aspects of development and even what competence in intercultural sensitivity means.

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