

STARLINK[®]

An Agency of Texas Association of Community Colleges

presents

"Techniques for Teaching Adults: A Motivational and Reflective Approach"

NEW FEATURE
FOR AUDIENCE
INTERACTION--
SEE PAGE 4
FOR DETAILS

Participant Packet

December 1, 2005

2:30 - 3:30 PM ET

1:30 - 2:30 PM CT

TABLE OF CONTENTS

Agenda	3
New Feature: Instructions for Audioconference	4
Presenters and Moderator	5
Situating You as a Practitioner within the World of Adult Education and Two Principles of Motivation	6
“Practitioner” by Leona English	7
Critically Reflective Practice and Distinguishing CRP from RP.....	10
The Motivational Framework for Culturally Responsive Teaching.....	11
Using CRP with the Motivational Framework	12
Four Conditions of the Motivational Framework	13
Critically Reflective Practice with a Purpose and Strategies for Supporting Critically Reflective Practice	19
“What Motivates Adults To Learn” by Raymond J. Wlodkowski	20
Excerpted with permission from <i>Enhancing Adult Motivation to Learn</i> by Raymond J. Wlodkowski, (San Francisco: Jossey-Bass, 1999).	
“Ethical Concerns Relating to Journal Writing” by Leona English	33
International Encyclopedia of Adult Education Form	41
Quotable Quotes: Reflective Practice	42
Bibliography of Reflect Practice	43
Upcoming STARLINK Programs	45
Evaluation Form	46

AGENDA

Overview and Introductions William Wenrich
Moderator

Motivational and Reflective Approach Defined Panel

Situating Your Work as a Practitioner within the World of Adult Education Leona English

- Relating Teaching in Higher Education to Adult Education
- Universal Concerns of Teacher and Adults
- Importance of Connecting with Students' Learning

Principles Related to Motivation and Culturally Responsive Teaching Raymond Wlodkowski

Critically Reflective Practice--Presenting the CRP Cycle Leona English

Motivational Framework for Culturally Responsive Teaching Raymond Wlodkowski

Integrating CRP with the Motivational Framework for
Culturally Responsive Teaching Leona English

Four Conditions of the Motivational Framework Raymond Wlodkowski

- Video example – Inclusion strategy: multidimensional sharing
- Video example – Attitude strategy: relevant models
- Video example – Meaning strategy: relevant problems
- Video example – Competence strategy: authentic performance tasks

How Critically Reflective Practice Can Maintain Motivation
and Strategies for Supporting Such Practice Leona English

Questions and Answers Panel

Close and Instructions for Audioconference Q & A That Follows William Wenrich

(Following the television presentation, there will be a 30-minute audioconference during which you may speak with the panelists directly. See page 4 for specific instructions on connecting to the audioconference line.)

NEW FEATURE

In response to requests for shorter programs and more discussion time, we have added a new discussion feature to this program. Drs. Raymond Wlodkowski and Leona English will be available to discuss your questions and comments for an additional 30 minutes following the telecast.

INSTRUCTIONS FOR JOINING THE AUDIOCONFERENCE DISCUSSION:

Call 1-800-745-0371

You will hear the greeting, "Welcome to Meeting Place. To attend a meeting, press 1." Press 1 to attend a meeting, and continue to follow the prompts given.

Enter the meeting ID number, 7788, followed by the # key

Say your name and location when prompted followed by the # key

Press 1 to join meeting

A moderator will guide the discussion and ask for questions.

NOTE: Our telephone bridge limits the number of participants to 47 at any one time. If you are unable to access the discussion please wait a few minutes and try again.



The toll-free telephone number for participating in the phone conference is:

1.800.745.0371

Please use this space to jot down any questions you may have.

PRESENTERS



Raymond Wlodkowski serves as Director of the Center for the Study of Accelerated Learning in the School for Professional Studies at Regis University in Denver, Colorado. A licensed psychologist, he has authored and co-authored six books, including Enhancing Adult Motivation to Learn: A Comprehensive Guide for Teaching All Adults. Three of his books have been translated into Chinese, Japanese, and Spanish. Dr. Wlodkowski has been the recipient of the University of Wisconsin, Milwaukee Award for Teaching Excellence and the Faculty Merit Award for Excellence at Antioch University, Seattle. His professional interests and publications are primarily in the areas of learning, motivation, instruction, adult development, and diversity, for which he conducts professional development programs throughout North America and abroad.



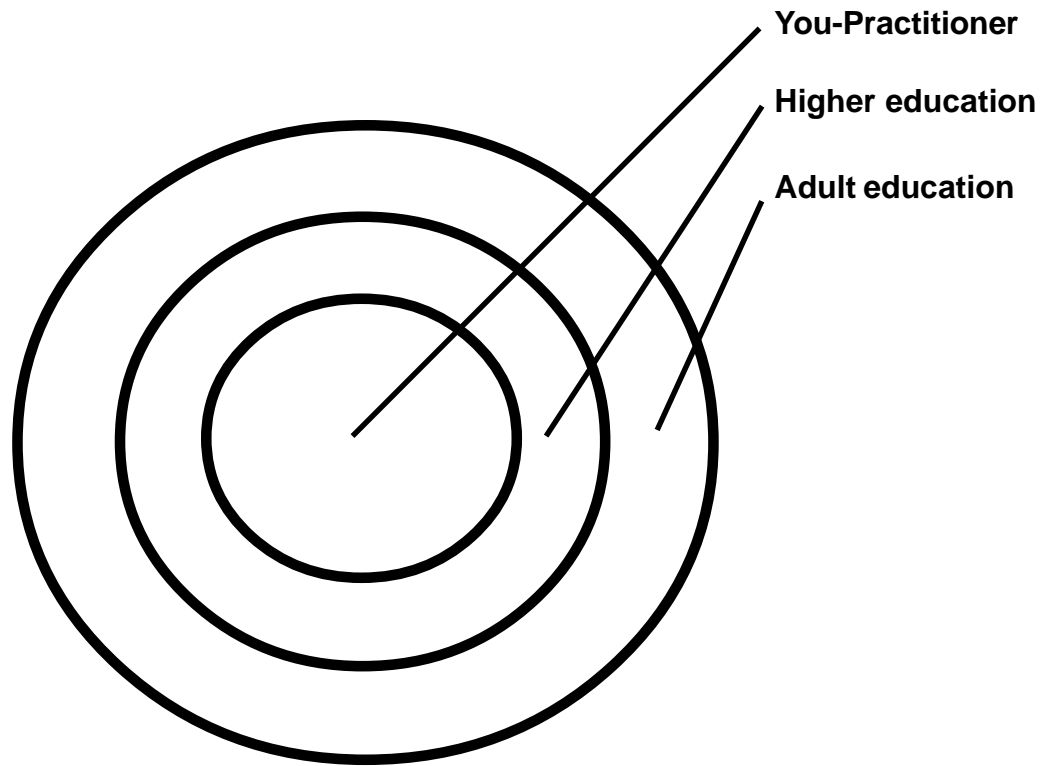
Leona M. English is Associate Professor and Chair of the Department of Adult Education. Dr. English holds a B.A. and B.Ed. from Memorial University (1984), an MRE from University of Toronto (1989), and an Ed.D. from Columbia University, NYC (1994). She is past president of the Canadian Association for the Study of Adult Education. Her interests include doing life history research with women in International Adult Education. Her recent publications include *An International Encyclopedia of Adult Education* (Palgrave Macmillan, in press) and the co-authored *Spirituality of Adult Education and Training* (Krieger, 2003).

MODERATOR



William Wenrich is Chancellor Emeritus of the Dallas County Community College District, where he served from 1990-2003. Prior to that, he served as Chancellor of the San Diego County Community College District, President of Santa Ana College, and President of Canada College. Dr. Wenrich was also President of Ferris State University in Michigan. Bill is Past Chair of the League for Innovation and also served on the Board of the American Council on Education (ACE). He earned his Ph.D. from the University of Michigan.

SITUATING YOU AS A PRACTITIONER WITHIN THE WORLD OF ADULT EDUCATION.



TWO PRINCIPLES OF MOTIVATION

Principle 1: Motivation is inseparable from culture.

Principle 2: In learning and work situations, intrinsic motivation is generally more cognitively, more emotionally, and more socially effective than extrinsic motivation.

PRACTITIONER¹

by Leona English

Practitioner is a term generally used to refer to adult educators in communities of practice as diverse as international adult education, community development, higher education and literacy. The term practitioner is often and erroneously used in contrast to theorist and researcher, both of which are seen to be more intellectually demanding and rigorous pursuits in adult education. However, the implied hierarchy in the terms is increasingly contested (Jarvis, 1999), with attempts being made to find the interconnections between and among them. This is especially true in light of the growing number of practitioners who are using research to inform their practice, especially action research and participatory action research, which are also referred to broadly as practitioner inquiry (Quigley & Kuhne, 1997). Quigley and Kuhne's observation that practitioners do not publish is also changing.

Contemporary Notions of Practice and Practitioner

A considerable group of educators have addressed the relationship of theory and practice by developing models such as that of the intuitive practitioner (Atkinson & Claxton, 2000), the open space practitioner (Owen, 1992), the deliberative practitioner (Forester, 1999), the reflective practitioner (Schon, 1983), and the contemplative practitioner (Miller, 1994). Of these, the most influential is Schon's reflective practitioner, which honors the intuitive, professional know-how that effective professionals evidence in their ability to handle the complex and unpredictable challenges of real-life practice with confidence and skill. According to Schon (1987), professional education programs can be redesigned to foster such capabilities in future professionals. Yet, Schon's focus remains on the how-to of professionalism, and the end result is the creation of yet new dualisms between those who have the ability to use reflection on/in action and those who do not (instrumentalists) (see Ferry & Ross-Gordon, 1998). Furthermore, Schon's focus is on solving crises and problems in the workplace, rather than offering creative alternatives and new epistemologies of practice. Little if any attention is paid to the socio-political context in which the practice takes place.

The Theory-Practice Divide

Jarvis (1999) notes that the typical model of learning theories and then practicing them, is limited. In professional work, the trajectory often begins with the learning of theory, which is then practiced, resulting in the building of new theory. Increasingly, he notes, we need to recognize that practitioners develop their own personal theory or knowledge, and that no matter what they learn in academic settings in professional programs does not become practical knowledge until they implement and test it.

Jarvis (1999) uses the term practitioner-researcher to denote those professionals and practitioners who use research as a way to improve practice. This practitioner-researcher is common in many aspects of adult education, and the implications for teaching and learning are significant. Practitioner-researchers need to engage in continuous learning and those who prepare professionals for this role in their community of practice need to be flexible enough to incorporate methodologies that are more suited for workplaces than academic centers. These methodologies include action research, which Carr and Kemmis (1985) see as a way to improve and understand practices and situations in which people work.

¹In *International encyclopedia of adult education* (pp. 502-504). London: Palgrave Macmillan.

Theoretical Underpinnings and Cautions

Building on the work of Noffke (1995), Jacobson (1998) notes that the construct of practitioner as researcher is simultaneously based on the critical and the constructivist paradigms. Although both paradigms acknowledge the social construction of meaning, the critical in particular draws attention to the power-laden social context in which this practical knowledge is constructed. A critical approach would encourage the recognition and the analysis of power relationships, and the critique of the researchers' role in the research process, as well as the context in which the knowledge is produced.

Usher, Bryant and Johnston (1997) make a related case. They build on the unpublished work of David Kemmis to point to the relationship of theory and practice as being embedded in a social context and process. This social relationship raises the issue of power in practice and points to the complex and complicated ways in which practice moves adult educators away from dualisms and helps situate the discussion in its larger context.

The inherent danger, however, in stressing the value of practice or experience in the practitioner role, is in overvaluing it to the point where theory or theoretical concepts no longer count. Brookfield (1996) points out that experience can teach bigotry and stereotypes, and that theory can help us understand our experiences and name aspects of them. He also notes that theory can help put us in connection with others doing similar work, or expose us to alternative thinking.

An Alternative Practitioner

Third-space practitioners (English, 2004; 2005) serve as a critique to models that are mostly practice-driven and generally silent on the interconnections of theory and practice. The term this space is found in Bhabha's (1994) cultural studies work and is used here to refer to those in-between spaces or marginal places in which there is a fluid movement between the roles of adult educator, researcher, practitioner, or theorist. This third-space practitioner places all these elements into their adult education in a way that incorporates politics, practice, and power, and transcends polarization between theory and practice.

The third-space practitioner is focused on the interconnectedness of ideas but not on consensus. For him or her, contradictions between theory and practice are the new epistemological terrain. Living and practicing in the in-between or hybrid spaces, the practical and the research-oriented, this third-space practitioner refuses to be limited in any way. S/he en/acts hybridity, which is described by Bhabha (1990) as being "precisely about the fact that when a new situation, a new alliance formulates itself, it may demand that you should translate your principles, rethink them, extend them" (p.216).

See also: action research, identity, postcolonialism, practical intelligence, reflective practice, theory.

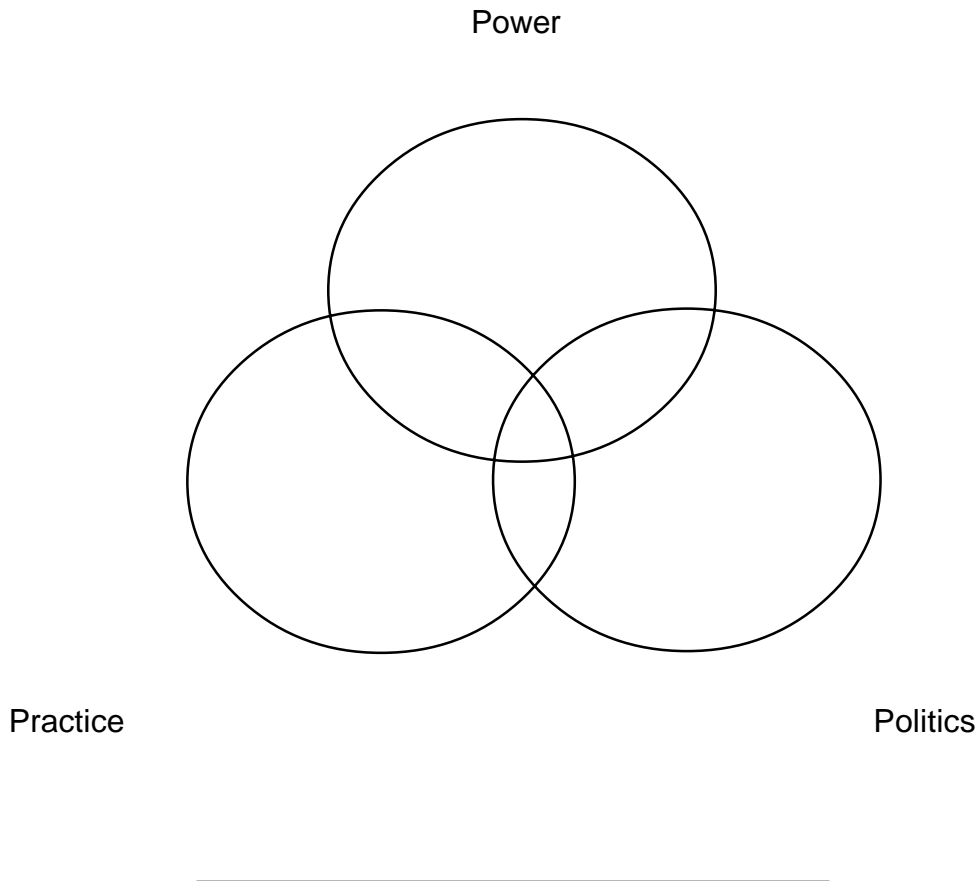
References and Further Reading

Atkinson, T., & Claxton, G. (eds.) (2000). *The intuitive practitioner: On the value of not always knowing what one is doing*. Philadelphia, PA: Open University Press.

Bhabha, H. K. (1990). *The Third Space: Interview with Homi Bhabha*. In J. Rutherford (Ed.), *Identity: Community, culture, difference* (pp. 207-221). London: Lawrence & Wishart.

- Bhabha, H. K. (1994). *The location of culture*. New York: Routledge.
- Brookfield, S. D. (1996). Helping people learn what they do. In D. Boud & N. Miller (Eds.), *Working with experience: Animating learning*. London: Routledge.
- Carr, D., & Kemmis, S. (1985). *Becoming critical: Education knowledge and action research*. London: Falmer Press.
- English, L. M. (2003). Identity, hybridity, and third space: Complicating the lives of international adult educators. *Convergence*, 36(2), 67-80.
- English, L. M. (2004). Third space practice: An alternative practice of adult education. *New Zealand Journal of Adult Learning*, 32(1), 5-17.
- English, L. M. (2005). Third space practitioners; Women educating for justice in the Global South. *Adult Education Quarterly* 55(2), 85-100.
- Ferry, N. M., & Ross-Gordon, J. M. (1998). An inquiry into Schon's epistemology of practice: Exploring links between experience and reflective practice. *Adult Education Quarterly*, 48(2), 98-112.
- Forester, J. (1999). *The deliberative practitioner: Encouraging participatory planning processes*. Cambridge, MA: Massachusetts Institute of Technology Press.
- Jacobson, W. (1998). Defining the quality of practitioner research. *Adult Education Quarterly*, 48(3) 125-138.
- Jarvis, P. (1999). *The practitioner-researcher: Developing theory from practice*. San Francisco: Jossey-Bass.
- Miller, J. P. (1994). *The contemplative practitioner*. Westport, CT: Bergin & Garvey.
- Noffke, S. (1995). Action research and democratic schooling: Problematics and potentials. In S. Noffke & R. Stevenson (Eds.), *Educational action research: Becoming practically critical* (pp. 1-10). New York: Teacher College Press.
- Owen, H. (1992). *Open space technology: A user's guide*. Potomas, MD: Abbott Publishing.
- Quigley, B. A., & Kuhne, G. W. (Eds.) (1997). *Creating practical knowledge through action research: Posing problems, solving problems, and improving daily practice* (pp. 3-22). *New Directions for Adult and Continuing Education*, No. 73. San Francisco: Jossey-Bass.
- Schon, D. A. (1983). *The reflective practitioner: How professionals think in action*. New York: Basic Books.
- Schon, D. A. (1987). *Educating the reflective practitioner: Toward a new design for teaching and learning in the professions*. San Francisco: Jossey-Bass.
- Usher, R., Bryant, I., & Johnston, R. (1997). Reconceptualizing theory and practice. In *Adult education and the post-modern challenge* (pp. 122-241). London: Routledge.

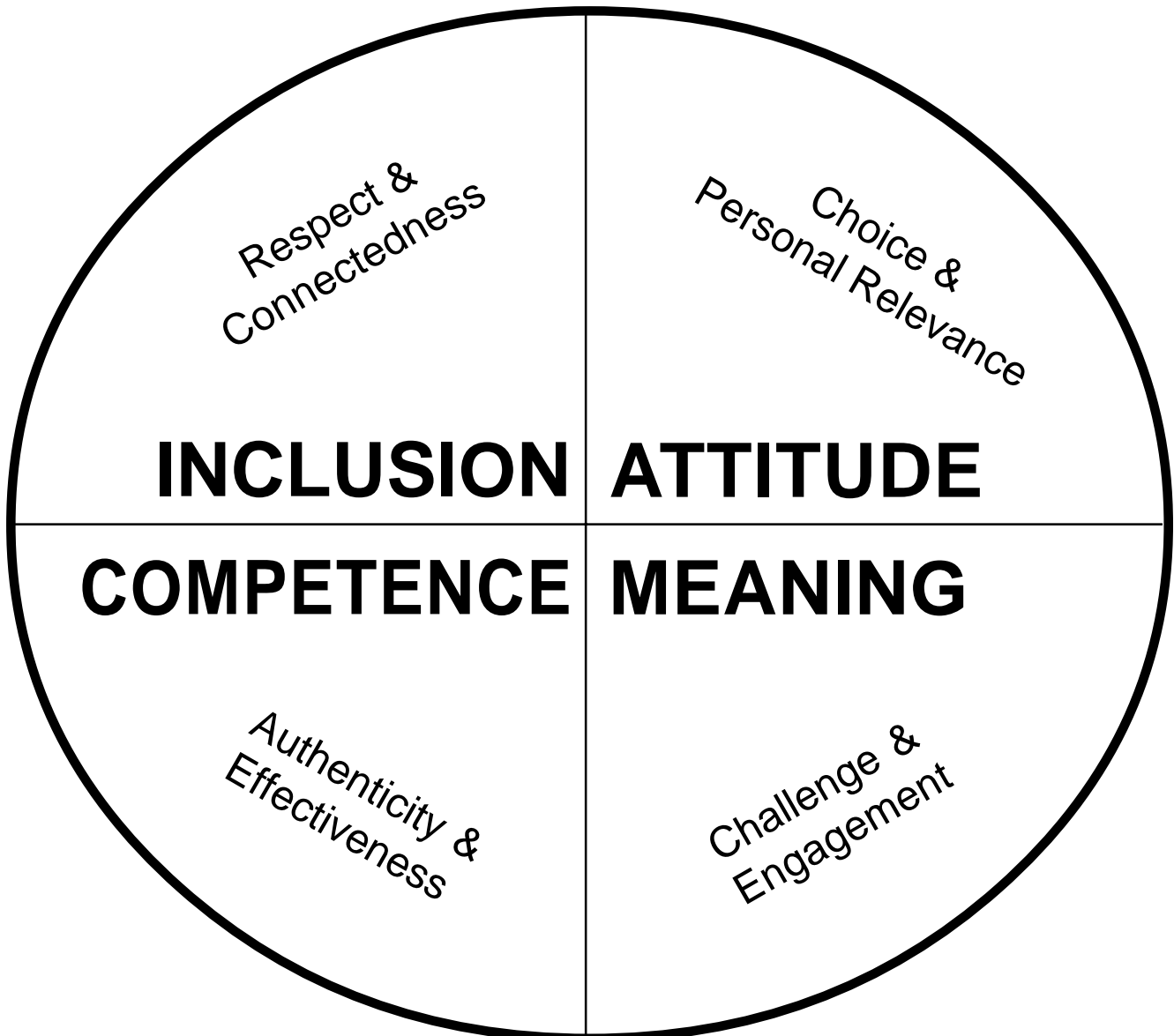
CRITICALLY REFLECTIVE PRACTICE



DISTINGUISHING CRP FROM RP

Reflective practice involves thinking about the content, purpose and process of our teaching, with an eye to change and improvement. Critically reflective practice is reflective practice that pays particular attention to how politics and power are used in our practice to include/exclude. The critically reflective practitioner wants to break down barriers of race, class, ableism, gender, etc. by being attentive to and addressing issues of power and politics.

THE MOTIVATIONAL FRAMEWORK FOR CULTURALLY RESPONSIVE TEACHING



Source: Wlodkowski and Ginsberg, *Diversity and Motivation*, (San Francisco: Jossey-Bass, 1995), p. 29

USING CRP WITH THE MOTIVATIONAL FRAMEWORK

The Challenge: POWER ISSUES	The CRP Strategy	Solutions
1. Inclusion : How Do Our Attempts to Include Actually Exclude?	Dialogue with colleagues re our teaching strategies	<ul style="list-style-type: none"> · Respecting silence · Using teams and small groups for personal “safety” · Using formations beyond the circle
2. Attitude: What (and whose) attitudes/values are we promoting? Who is privileged?	Writing and Journaling about our Teaching	<ul style="list-style-type: none"> · Running checks on our curriculum to make sure we do not privilege one group · Using multiple sources of information—books, videos, music, newspapers, industry reports, to inform our teaching.
3. Meaning: How can we make sure that in using personal experience that we also connect to larger social causes and examples?	Feedback from Students and Colleagues	<ul style="list-style-type: none"> · Using examples that reflect the larger social space that we inhabit (attention to the disenfranchised, the marginalized, women, disabled etc.)
4. Competence: Is our knowledge the only valuable knowledge in the classroom?	Feedback from employers; developing a portfolio of our teaching	<ul style="list-style-type: none"> · Doing needs assessment with employers; · Being open to change and always asking about power.

FOUR CONDITIONS OF THE MOTIVATIONAL FRAMEWORK

1. *Establishing Inclusion*: How do we create or affirm a learning atmosphere in which we feel respected by or connected to one another? (Best to plan for the *beginning* of the lesson)

2. *Developing Attitude*: How do we create or affirm a favorable disposition toward learning through personal relevance and choice? (Best to plan for the *beginning* of the lesson)

3. *Enhancing Meaning*: How do we create engaging and challenging learning experiences that include learner perspectives and values? (Best to plan *throughout* the lesson)

4. *Engendering Competence*: How do we create or affirm an understanding that learners have effectively learned something they value and perceive as authentic to their real world? (Best to plan for the *ending* of the lesson)

Strategy: Provide an opportunity for multidimensional sharing.

Opportunities for multidimensional sharing differ from many icebreakers. They tend to be less game-like and intrusive. For adults from backgrounds that value modesty, introductory activities that require self-disclosure or the sharing of deeper emotions may seem contrived and psychologically invasive. I remember being in a teaching workshop where a well-meaning trainer asked us as part of the introductory activity to “share about one person who loves us.” Rather than encourage connection, this request tended to stall the development of mutual care among us.

Opportunities for multidimensional sharing are those occasions, from introductory exercises to personal anecdotes to classroom celebrations, when people have a better chance to see one another as complete, evolving human beings who have mutual needs, emotions, and experiences (Wlodkowski and Ginsberg, 1995). These opportunities give a human face to a course or training, break down biases and stereotypes, and provide experiences in which we see ourselves in another person’s world.

There are many ways to provide opportunities for multidimensional sharing, depending on the history, makeup, and purpose of the group. Informal ways include potluck meals, recreational activities, drinks after class, and picnics. For introductory activities, anything that gets people to relax and laugh together or helps them learn each other’s names deserves our serious attention. Here are two introductory activities that I have often used.

Learners usually need some time to think before they begin this activity, which can be a small- or large-group process. Each person introduces himself or herself and recommends (1) on thing he has read (such as an article, story, or book) or (2) one thing he has seen (such as a TV program, film, or real-life experience) or (3) one thing he has heard (such as a speech, musical recording, or song) that has had a strong and positive influence on him. Each person concludes by stating the reasons for recommending his choice.

The second activity, which I learned from Margery Ginsberg, is called Decades and Diversity. People in the group divide themselves into smaller groups according to the decade in which they would have or did graduate from high school (the fifties, sixties, seventies, and so on). Each smaller group brainstorms a list of items in three to five areas of experience at that time: popular music, clothing styles, major historical events, weekend social opportunities (What did you usually do on a Saturday night?), and standards (What was considered significant immoral behavior for you as an adolescent—a no-no in the eyes of your family?). Then each group reports on its list. The activity concludes with a discussion by the members of the entire group about their insights, the possible meanings of the lists, and the process they engaged in. The powerful influence of age and its accompanying time of socialization consistently emerges as part of the groups’ perceptions.

These activities are most inclusive and motivating when they validate the experiences of the adults involved and establish a sense of affiliation with you and other learners. The more natural and appropriate such opportunities feel, the more likely a genuine sense of community can evolve.

Strategy: Use relevant models to demonstrate expected learning.

Because many adults often find learning new as well as abstract, they honestly wonder if they can do it. Any time we can provide examples of people who are similar to the learners enthusiastically and successfully performing the expected learning activity, we have taken a significant step toward enhancing learners' expectancy for success (Pintrich and Schunk, 1996). This strategy is derived from the research of Bandura (1982, pp. 126-127): "Seeing similar others perform successfully can raise efficacy expectations in observers who then judge that they too possess the capabilities to master comparable activities.... Vicariously derived information alters perceived self-efficacy through ways other than social comparison.... Modeling displays convey information about the nature and predictability of environmental events. Competent models also teach observers effective strategies for dealing with challenging or threatening situations."

With film and video technology, we have wonderful ways to organize and demonstrate what we want our learners to achieve. Former students and trainees are another source for live modeling sessions. If something can be learned and demonstrated, be it a skill, technique, or discussion, today's technology enables us to bring it to our learners and raise in a concrete way their expectations for success.

Strategy: Use relevant problems to facilitate learning.

A problem can be very broadly characterized as any situation in which a person wants to achieve a goal for which an obstacle exists (Voss, 1989). If relevant, and within the range of an adult's capacity, problems by definition are engaging and challenging. Some of the processes for solving problems can be culture-bound to a significant extent (Hofstede, 1986). Difference in perspective and social and ethical codes may influence how people conceive and approach a problem, from building a home to settling a divorce. The variance across the world is extraordinary; however, this remarkable variety among diverse adults in terms of how a problem is perceived and resolved can make for a wonderful learning experience.

Adult education has enjoyed a long history in the use of problems as a procedure for learning. Freire's problem posing (Shor, 1992) is a distinguished and influential pedagogy throughout the world. Ill-structured problems (that is, those not solvable with certainty) have been advocated for transformative learning for over a decade (Mezirow and Associates, 1990). Today, *problem-based learning* is ascending as a general and international approach to learning across multiple disciplines (Wilkerson and Gijsselaers, 1996).

Although the basic steps used in problem-based learning may vary, they generally constitute a practical model for designing instruction in which learning is a self-directed, constructive process and social context an important factor (Albanese and Mitchell, 1993). Problem-based learning is characterized by the use of real-world problems as a means for people to learn critical thinking, problem-solving skills, and the essential concepts of a particular discipline. According to Eisner (1985), any course has two types of objectives, *instructional* and *expressive*. The instructional objectives are the informational elements or the skills the learner is expected to acquire. The expressive objectives are those that are evoked rather than prescribed. They are usually based on learners' interests and concerns. Expressive objec-

tives can elicit generative themes: substantial, relevant issues affecting the collective of society, such as health, pollution, or economics.

To explore the possible steps for problem-based learning, I have adapted an example from an inquiry course in arts and sciences at McMaster University taught by P. K. Rangachari (1996). In this unit, learners are exploring the dimensions of health and illness in the modern world, in particular the interaction between providers and recipients of health care.

1. *Brainstorming.* In order to evoke expressive objectives, the first meeting is a brainstorming session during which learners discuss what they believe to be critical issues in health care. Distilled from this effort are such topics as medical ethics, alternative medicine, appropriate technology in medicine, and funding for health care.
2. *The Problems.* Working with the learners' list, the instructor writes the problems, such as the one that follows. This problem is based on the learners' expressed desire to discuss the appropriateness of technological procedures in medicine, specifically surgical rates.

An article titled "Study Finds Region Surgeons Scalpel-Happy" has appeared in the local tabloid. Naming names, the article identifies the hospital and notes that patients there are twice as likely to undergo cholecystectomy, three times as likely to have a mastectomy, and five times as likely to have a hysterectomy compared to other regions in Ontario. The findings implicate the hospital surgeons to be an incompetent, money-grubbing, and misogynistic lot. The president of the hospital has demanded an explanation from the chief of surgery and the chief is livid.

Possible learning issues include (1) a study of variability in the rates of cesarean sections, (2) a profile of a surgeon, (3) an assessment of the surgery and technology identified in the problem, and (4) an examination of how to handle scandal. (Note the variety of entry points for multiple intelligences.)

3. *Definition of learning issues and formation of study groups.* Learners receive the problem. They organize their ideas and previous knowledge related to the problem. They pose questions on aspects of the problem they do not understand or know and wish to learn. These are usually called learning issues, and they are often the basis for the learning activities carried out by the students. (In some cases, a problem is so constructed that the essential concepts of the skills of a discipline become intrinsic to the students' learning issues.) Learners rank the learning issues they generate in order of importance. Through dialogue and by personal preference, they decide which issues to assign to small groups and which to individuals. In two weeks, learners will teach the findings related to these issues to the rest of the group. The instructor guides the learners toward resources and necessary research.
4. *Preparation for presentations.* During the two weeks prior to their presentations, learners meet, discuss, find and evaluate information, write their reports, and prepare for their presentations. To preserve continuity, the instructor holds an intervening session to discuss any issues that require clarification. Learners also share information and act as resources for one another.

5. *Presentations and assessment.* Learners present the information they have gathered related to their learning issues. The rest of the learners and the instructor grade the presentations and give comments. The instructor provides guidelines for the assessment. In this case, high marks are given “for clear statements of objectives, clear and concise presentations, logical sequencing of individual sections, concepts supported by good examples, enjoyable format, precise answers to questions, and provision of new and useful information” (Rangachari, 1996, p. 69). Along with the marks, each learner receives a typed sheet with the other learners’ collated comments. Each presenter (or group) is also required to submit a thousand-word written report of the presentation that the instructor alone grades and comments on.

This example is just one of a number of possible approaches to problem-based learning (Engel, 1991). Aside from problem-based learning, problems may be used to initiate other motivational strategies that are highly engaging and challenging. Among those too lengthy to include in this book are problem posing (Shor, 1992), critical incidents (Brookfield, 1990), the Critical Incident Questionnaire (Brookfield, 1995), and decision making and authentic research (Wlodkowski and Ginsberg, 1995).

Strategy: Use authentic performance tasks to enable adults to know that they can proficiently apply what they are learning to their real lives.

Authentic performance tasks are one of the oldest forms of assessment and have been commonly used in training and adult education for many years (Knowles, 1980). Today we have a more sophisticated understanding of these procedures and their central idea: that assessment should resemble as closely as possible the ways adult learners will express in their real lives what they have learned. Thus, if a person is learning computer programming skills, we would assess his learning by asking him to program a personal computer in a relevant area.

The closer assessment procedures come to allowing learners to demonstrate what they have learned in the environment where they will eventually use that learning, the greater will be learners’ motivation to do well and the more they can understand their competence and feel the self-confidence that emerges from effective performance. Providing the opportunity for learners to complete an authentic task is one of the best ways to conclude a learning activity because it promotes transfer of learning, enhances motivation for related work, and clarifies learner competence. An authentic task directly meets the adult need to use what has been learned for more effective daily living.

According to Wiggins (1998), an assessment task, problem, or project is authentic if it:

Is realistic. The task replicates how people’ knowledge and capacities are “tested” in their real world.

Requires judgment and innovation. People have to use knowledge wisely to solve unstructured problems, as a carpenter remodeling part of a house must do more than follow a routine procedure.

Ask the learners to “do” the subject. Rather than recite or demonstrate what they have been taught or what is already known, the learners have to explore and work within the

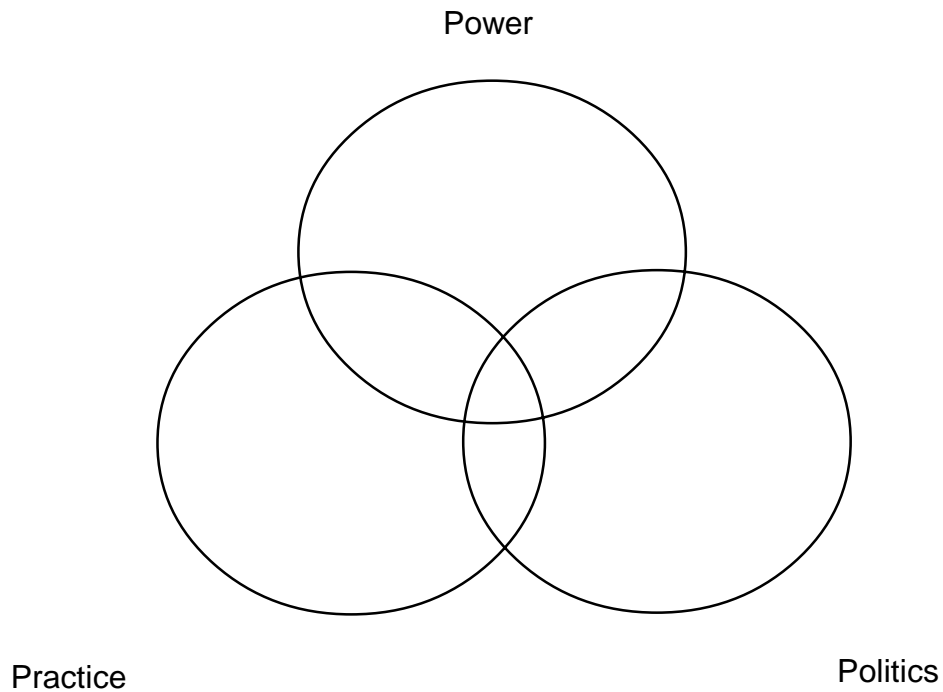
discipline, as when they demonstrate their competence for a history course by writing history from the perspective of particular people in an actual historical situation.

Replicates or simulates the contexts that adults find in their workplace, community, or personal life. These contexts involve specific situations and their demands: for example, managers learning conflict resolution skills could apply them to their work situations, with considerations of the actual personalities and responsibilities involved.

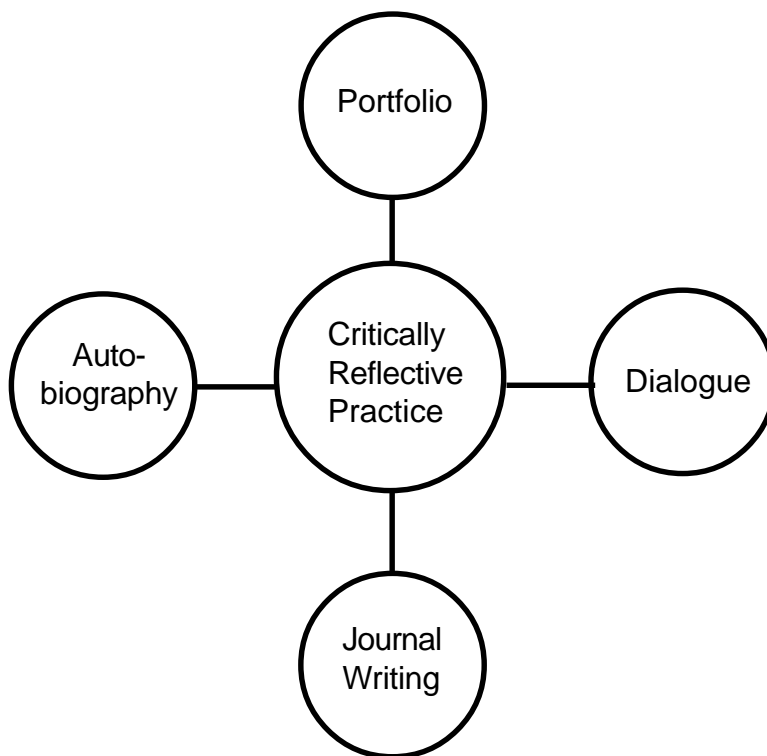
Assesses the learners' ability to use an integration of knowledge and skill to negotiate a complex task effectively. Learners have to put their knowledge and skills together to meet real-life challenges. This is analogous to the difference between taking a few shots in a warm-up drill and actually taking shots in a real basketball game, or between writing a paper on a particular law and writing a real proposal to appropriate legislators to change the law.

Allows appropriate opportunities to rehearse, practice, consult resources, and get feedback on an refine performances and products. This is so important. Learning and, consequently, assessment are not one-shot enterprises! Almost all learning is formative, whether one is learning how to repair plumbing, write a publishable article, or bake a pie. We put out our first attempt and see how it looks, sounds, or tastes. We repeatedly move through a cycle of *perform, get feedback, revise, perform*. That's how most high-quality products and performances are attained—especially in real life. *We must use assessment procedures that contribute to the improvement of adult performance and learning over time.* Doing so means that much of the time assessment is separated from grading processes to assure learners that their mistakes are not counted against them but are a legitimate part of the learning process.

CRITICALLY REFLECTIVE PRACTICE WITH A PURPOSE



STRATEGIES FOR SUPPORTING CRITICALLY REFLECTIVE PRACTICE



WHAT MOTIVATES ADULTS TO LEARN

By Raymond Wlodkowski

The map of the self is different in each culture, and each culture could be said to require its own separate psychological science.

Andrew Locke

As a discipline, motivation is a teeming ocean. A powerfully influential and wide-ranging area of study in psychology, motivation at its core deals with *why people behave as they do*. But in terms of scholarly agreement and tightly controlled boundaries of application, motivation swarms the field of psychology with abundant and rich and often dissimilar ideas. Theoretical assumptions relying on a view of human beings as rational, materialistic, pragmatic, self-oriented, and self-directed coexist with views of human beings as irrational, spiritual, altruistic, community-oriented, and other-directed (Gergen, Gulerce, Lock, and Misra, 1996).

This state of affairs has been brought about by the complexity of human behavior, the influence of socialization processes on any human endeavor, and a growing realization that claims for knowledge in the human domain are relative to the culture in which they are spawned. Currently, *socioconstructivism* is a growing theoretical force in understanding ways to improve learning in formal settings such as schools and professional seminars (Hickey, 1997). Incorporating views from sociology and anthropology, this perspective acknowledges the impact of collaboration, social context, and negotiation on learning. Critical to this view is the understanding that people learn through their interaction with and support from other people and objects in the world. As psychologists, we are aware that to better understand learning may require us to perceive a person's thinking and emotions as inseparable from each other and from the social context in which the activity takes place. For example, would I have these thoughts (writing clearly about adult motivation) and feelings (mild anxiety—maybe I won't) if I were not in front of a word processor surrounded by research journals and texts and aware of my history as a teacher of adults? It seems unlikely that I would. However, I am still an individual with my own thoughts, guided by personal interests and goals. I live as a socially constructed being with an individual identity. Both ways of being human exist at the same time.

From Piaget to Vygotsky, from Aristotle to Foucault, there are myriad theories to support each of these two major perspectives: a more mechanistic, individualist framework or a more contextual, socially constructed framework. Rather than choosing one to displace the other, I believe that *both* an individualistic worldview and a socioconstructivist worldview can inform educational practice, much as both Eastern and Western views of health inform medical practice. As time passes, these views are likely to become more closely integrated. Already in many instances, originally individualistic ideas, such as personal relevance, fit snugly into a socioconstructivist perspective. What a person finds relevant is often directly related to individual values, which are social constructions.

In general, both of these views can embrace intrinsic motivation and the tenets that human beings are curious and active, make meaning from experience, and desire to be effective at what they value (McCombs and Whisler, 1997). Because promoting learning among all adults is most possible through culturally responsive teaching based on intrinsic motivation, the motivational strategies

documented from either of these perspectives are considerable assets to instructors of adults. Motivational strategies are deliberate instructor actions that enhance a person's motivation to learn. The strategy contributes to stimulating or creating a motivational condition: a mental / emotional state of being in which the learner is desirous of information, knowledge, insight, and skill. For example, an intriguing question (strategy) might provoke curiosity (motivational condition); or a relevant example (strategy) might elicit interest (motivational condition) in a person. It is the interest and curiosity—the motivational conditions—that energize the individual's learning and foster engagement in such learning processes as reflection and dialogue.

What is most important to create, then, is a framework that combines essential motivational conditions in a way that is intrinsically motivating for diverse adults in formal learning situations. The strategies from an individualistic or socioconstructivist perspective can then be assigned and understood according to the condition to which they most obviously contribute. Let's begin by discussing the essential conditions; we will then describe the framework and conclude by applying that framework to an actual instructional situation. The descriptions of the specific strategies that contribute to creating each of the essential motivational conditions will follow in the chapters ahead.

Numerous social science theories and their related research have shown at least four motivational conditions to be substantially enhancing of adult motivation to learn—inclusion, attitude, meaning, and competence.

How Inclusion Fosters Involvement

Inclusion is the awareness of learners that they are part of an environment in which they and their instructor are *respected by and connected to one another*. Social climate creates a sense of inclusion. Ideally, learners realize that they can consider different, possibly opposing, perspectives as part of their learning experience. At the same time, there is a mutually accepted, common culture within the learning group and some degree of harmony or community. The atmosphere encourages learners to feel safe, capable, and accepted.

Respect is not a well-developed concept in psychology. Mentioned but seldom defined, *respect* rarely appears in the indexes of most psychology textbooks. Nonetheless, its importance to human beings is irrefutable. As we discussed in Chapter Two, to be free of undue threat and to have our perspective matter in issues of social exchange are critical to our well-being and learning. Unless learners know that they can express their true selves without fear or threat or humiliation, they will not be forthcoming with their perceptions of their reality. In such circumstances, an instructor does not find out learners' understanding of the world or their true ideas. If there is no meaningful dialogue and if no relevant action is possible, learners become less motivated, as well they should.

Connectedness in a learning group is perceived as a sense of belonging for each individual and an awareness that each one cares for others and is cared for. There is a shared understanding among group members that they will support each other's well-being. In such an environment, people feel trust and an emotional bond with at least a few others; because of this, there exists a spirit of tolerance and loyalty that allows for a measure of uncertainty and dissent. When the attribute of connectedness is joined with respect, it creates a climate in a learning group that

invites adults to access their experience, to reflect, to engage in dialogue, and to allow their histories to give meaning to particular academic or professional knowledge—all of which enhance motivation to learn.

Telling and hearing our stories is essential to human nature. It is the way we make sense of things. It is compelling. With a sense of inclusion, most adults can publicly bring their narratives to their learning experiences. They can personalize knowledge—use their own language, metaphors, experiences, or history to make sense of what they are learning (Belenky, Clinchy, Goldberger, and Tarult, 1986). They can be involved knowledge builders rather than alienated knowledge resisters. When learners are encouraged by the learning atmosphere to use their won social and cultural consciousness, they can construct the cognitive connections that make knowledge relevant and under their personal control (Vygotsky, 1978).

Aside from research (Poplin and Weeres, 1992) and our common sense, which tell us that learners who feel alienated achieve less than those who do not, consider your own experience of being a minority. On those rare occasions when I have been, even when it's not a matter of ethnicity but when I simply have a different point of view, I remember by own struggle to make myself heard and understood as I wanted to be understood. My anxiety was usually palpable. I also remember those occasions when the instructor created an atmosphere that allowed my differences to be respectfully heard. I spoke more easily, learned more, and was certainly more open to learning more. Unless we are the ones discounted, we area often unaware of how motivationally debilitating feeling excluded can be to adults. Ask any group of adults about their motivation in a course where they felt excluded. The answers are searing.

The foundation of any learning experience resides in the nature of the teacher and student relationships. On a moment-to-moment basis, probably nothing is quite as powerful. We are social beings, and our feelings of inclusion or exclusion are enduring and irrepressible.

How Attitudes Influence Behavior

In general, an *attitude* is a combination of concepts, information, and emotions that results in a predisposition to respond favorably or unfavorably toward particular people, groups, ideas, events, or objects (Johnson, 1980). For example, an accountant is required by her company to take an in-service training course. A colleague who has already taken the training tells her that the instructor is authoritarian and arrogant. The accountant finds herself a little anxious as she anticipates the new training. At her first training session, the instructor matter-of-factly discusses the course and its requirements. The accountant judges the instructor's neutral style to be cold and hostile. She now fears the instructor and resents the mandatory training. This accountant has combined information and emotions into a predisposition to respond unfavorably to a person and an event. If the accountant's colleague had told her the instructor was helpful and caring, it is less likely that the same outcome would have occurred.

Attitudes powerfully affect human behavior and learning because they help people make sense of their world and give cues as to what behavior will be most helpful in dealing with that world. If someone is going to be hostile toward us, it is in our best interest to be careful of that person. Attitudes help us feel safe around things that are initially unknown to us. Attitudes also help us anticipate and cope with recurrent events. They give us guidelines and allow us to make our actions more auto-

matic, making life simpler and freeing us to cope with the more unique and stressful elements of daily living. In psychology, this is called the *least effort principle*: whenever possible, apply past solutions to present problems or, whenever possible, apply past reactions to present experiences. This kind of reacting not only helps us cope but also to be consistent in our behavior, which is a vital need for human beings.

Needs influence attitudes because they make certain goals more or less desirable. For example, if managers are taking a training seminar because they feel a need to improve relations with workers, they will more likely have a positive attitude toward the learning experience than those who believe their relations with employees are completely satisfactory. Also, whenever physical or safety needs are under threat, as in the case of hungry or exhausted students or workers facing an imminent layoff, adults are not usually in the mood for learning unless it will concretely and immediately resolve these concerns.

Although attitudes can be influenced by such situational factors as strong needs, drugs, or illness, they are, for the most part, learned. They are acquired through such processes as experience, direct instruction, identification, and role behavior (teacher-student, parent-child, employer-employee, and so forth). Because attitudes are learned, they can also be modified and changed. New experiences constantly affect our attitudes, making them shift, intensify, weaken, or reverse. They are part of a dynamic process in which people, the media, and life in general constantly impinge on them. Attitudes can be personally helpful, as in the case of a positive expectancy for success, or they can be personally harmful, as in the case of an intense fear of failure. Attitudes are with us all the time, and they constantly influence our behavior and learning.

Attitudes are of great importance in understanding adult development because they predispose one's choice of activities, companions, and environments across the life span. Strongly related to adult attitudes and adaptation are change events, events in people's lives that affect their cognitive representations of themselves and others (Costa and McCrae, 1989). These change events alter previous goals, attitudes, and behaviors, transforming the quality of adult life. Education introduces many change events as people adjust to new ideas, challenging courses, and the consequences of acquired degrees and related career shifts.

New learning is usually a risky business; the outcome is seldom a certainty. For adults, this risk may be even higher because the new learning is required for a job, a promotion, or some important personal goal. In unpredictable situations, people's attitudes are very active, because they help people feel more secure. As an instructor of adults, you can be quite assured that students' attitudes will be an active influence on their motivation to learn from the moment instruction begins. Adult learners will immediately make judgments about you, the particular subject, the learning situation, and their personal expectancy for success. However, beyond knowing that their attitudes are a constant influence on learners' motivation and learning, it is difficult to make broad generalizations about the attitudes of adults with respect to learning in general.

Hayes and Darkenwald (1990) found that women and people with a higher level of initial education show a more positive attitude toward adult education than do men and the less formally educated. However, we need to keep in mind that many less traditionally educated adults are marginalized learners for reasons of race, ethnicity, or class. They may distrust "education"

because of having encountered difficulties in their earlier education, brought about in part by being denied their own interests, history, and ways of knowing. Because so many adults have had previous negative experiences with formal education, two of the most important criteria for developing a positive attitude among *all* learners are *relevance* and *choice*. Irrelevant learning can startle, annoy, or frighten us. We not only find such learning unimportant or strange but also implicitly know we are doing it because of someone else's domination or control. This knowledge triggers or develops a negative attitude. If we had some degree of choice in the learning situation, we might alter its irrelevant aspects to better accommodate our perspectives and values.

Personal relevance is not simply familiarity with learning based on the learners' prior experience. Because of media saturation, people could be familiar with a particular television program or magazine yet find it totally irrelevant. People perceive personal relevance when their learning is contextualized in their personal and cultural meanings, allows their voice to remain intact, and reflects their construction of reality. In other words, the learning is connected to who they are, what they care about, and how they perceive and know. In this process, the instructor and learners figuratively become coauthors, taking neither their own view nor the view of the other to be specially privileged but entering into a genuine dialogue, with each standpoint having its own integrity (Clifford, 1986).

When learners can act from their most vital selves, their curiosity emerges. They want to make sense of things and seek out challenges that are in their range of capacities and values. This leads to what human beings experience as interest, the emotional nutrient for a continuing positive attitude toward learning. When we feel interested, we have to make choices about what to do to follow that interest. Such choosing or self-determination involves a sense of feeling free in doing what one has chosen to do (Deci and Ryan, 1991). For the process of learning—thinking, practicing, reading, revising, studying, and other similar activities—to be desirable and genuinely enjoyable, adults must see themselves as personally endorsing their own learning. Global history and social science merge to support this observation: people consistently struggle against oppressive control and strive to determine their own lives as an expression of their deepest beliefs and values. Learning is no exception.

How Meaning Sustains Involvement

According to Mezirow (1997, p. 5), "a defining condition of being human is that we have to understand the meaning of our experience." Making, understanding, and changing meaning are fundamental aspects of adult development that continuously take place in a sociocultural context (Gilligan, 1982; Tennant and Pogson, 1995). But what is meaning from a motivational perspective? In relationship to learning, what is the meaning of meaning itself?

There are a number of ways to unravel this concept. One way to understand meaning is to see it as an increase in the complexity of an experience or idea that relates to people's values or purposes. This meaning may be beyond articulation, as in the realm of the creative or spiritual. Emotion, art, and spirituality are essential to human experience and have incontestable meaning that is often inaccessible in words. For example, as I grow older, the meaning of friendship increases in conceptual complexity (different types of friendship) as well as in emotional and spiritual impressions I cannot easily describe in words.

Deep meaning implies that the experience or idea increasing in complexity is connected to an important goal or ultimate purpose, such as family survival or the meaning of life. As the philosopher Susanne Langer (1942) has posited, there is a human need to find significance. Across many cultures, achieving purpose appears fundamental to a satisfying life (Csikszentmihalyi and Csikszentmihalyi, 1988). When we assist learners in the realization of what is truly important in their world, they access more passionate feelings and can be absorbed in learning. Emotions both give meaning and influence behavior. If, for example, learners become troubled as they discover that certain tax laws create economic inequities, the complexity of their understanding has increased, and they may now find their agitation propelling them toward further reading about tax legislation. In general, however, because many adults prefer to avoid distress, more positive emotions, such as wonder and joy, are often more likely to deepen interest and nurture involvement.

Another way to understand meaning is to conceive of it as the ordering of information that gives identity and clarity, as when we say that the word *castle* means a large fortified residence or when we recognize our telephone number in a listing. This kind of meaning embraces facts, procedures, and behaviors that contribute to our awareness of how things relate or operate or are defined but do so in a way that doesn't deeply touch our psyche. In the words of Whitehead (1979), this is "inert knowledge." A good deal of foundational and professional knowledge is inert knowledge. It easily becomes boring. By recasting this knowledge in a context of goals, concerns, and problems relevant to adults, we can infuse it with deeper meaning. There are also motivational strategies that enhance the meaning of initially irrelevant information by stimulating learners' curiosity and insight. We will discuss these at length in Chapter Six.

Adults can feel included and have a positive attitude toward learning, but their involvement will diminish if they do not find learning meaningful. By making their goals, interests, and perspectives the context of learning, we create a system that evokes meaning and involvement in learning. A challenging learning experience in an engaging format about a relevant topic is intrinsically motivating because it increases the range of conscious connections to those interests, applications, and purposes that are important to learners. The enhancement of meaning is at the core of learning and motivation because human beings by their very nature need to maintain an ordered state of consciousness (Csikszentmihalyi, 1997), a harmony within themselves and with others.

How Competence Builds Confidence

Competence theory (White, 1959) assumes people naturally strive for effective interactions with their world. We are genetically programmed to explore, perceive, think about, manipulate, and change our surroundings to promote an effective interaction with our environment. Practicing newly developing skills and mastering challenging tasks engender positive emotions, feelings of efficacy that are evident even in early infancy. Researchers have demonstrated that babies as young as eight weeks old can learn particular responses to manipulate their environment. In one such study (Watson and Ramey, 1972), infants were placed in cribs with a mobile device above their heads. By turning their heads to the right, they activated an electrical apparatus in their pillows, causing the mobile to move. These children not only learned to "move" the mobile but also displayed more positive emotions (smiling, cooing) than did the infants for whom the mobiles' movement was controlled by the experimenter.

This innate disposition to be competent is so strong that we will risk danger and pain to accomplish a more able relationship with our environment. Consider the one-year-old who continually falls attempting to walk and, while still crying from a recent tumble, strives to get up and go at it again. Or the adult who, on gaining proficiency at one level of skiing, swimming, climbing, or running, “naturally” moves on to the next level, often putting body or being in jeopardy. The history of the human race is a continuous, colorful catalogue of bold scientists and adventurers who have relentlessly reached out to explore their world. We humans are active creatures who want to have a part in shaping the course of our lives.

As adults, we most frequently view competence as the desire to be effective at what we value. Our socialization and culture largely determine what we think is worth accomplishing (Deci and Ryan, 1991). As we move from childhood to adulthood, our feeling competent more and more involves social input. Parents and teachers and schools and jobs, the unavoidable stuff of growing up, increasingly replace the independent play and toys.

Because awareness of competence is such a powerful influence on human behavior, adults who are learning and can feel an actual sense of progress are usually well motivated to continue their efforts in a similar direction. Because adults enter educational programs with a strong need to apply what they have learned to the real world, they are continually attentive to how effectively they are learning. They know their families, jobs, and communities will be the arenas in which they test this new learning. Therefore, they are more motivated when the circumstances under which they assess their competence are authentic to their actual lives.

In formal learning situations, adults feel competent when they know they have attained a specified degree of knowledge or a level of performance that is acceptable by personal standards, social standards, or both. This sense of competence usually comes when adults have had a chance to apply or practice what they are learning. When they have evidence (through feedback) of how well they are learning and can make internal statements, such as “I really understand this” or “I am doing this proficiently,” adults experience feelings of efficacy and intrinsic motivation because they are competently performing an activity that leads to a valued goal. This experience of effectiveness affirms their innate need to relate adequately to their environment.

The process and the goal are reciprocal—one gives meaning to the other. If someone wants to learn how to use a computer because it is a valued skill, that awareness of how valuable computer skills are will evoke his motivation as he makes progress in learning computer skills. However, the gained competence, the progress itself, will increase the value of the goal, making computer skills more valuable; the person could eventually enter a career that was before unimaginable (perhaps prompting that common existential question, How did I get here?).

When people know with some degree of certainty that they are adept at what they are learning, they feel confident. This confidence comes from knowing that they have *intentionally* become proficient. Their self-confidence emanates from such internal statements as, “I know this well,” or “I will be able to do this again.”

The relationship between competence and self-confidence is mutually enhancing. Competence allows a person to become more confident, which provides emotional support for an effort to learn new skills and knowledge. Competent achievement of this new learning further buttresses confidence, which again supports and motivates more extensive learning. This can result in a

spiraling dynamic of competence and confidence growing in continued support of each other. To feel assured that one's talents and effort can lead to new learning and achievement is a powerful and lasting motivational resource. It is also the mark of a true expert or champion in any field. Instructors can help adults learn to be confident by establishing conditions that engender competence. It is a wonderful gift.

Organizing the Essential Motivational Conditions: The Motivational Framework for Culturally Responsive Teaching

We have seen how important and complex the relationship of motivation and culture is to adult learning. Instructors need a model of teaching and learning that respects the inseparability of motivation and culture. The Motivational Framework for Culturally Responsive Teaching provides this understanding (Wlodkowski and Ginsberg, 1995). It dynamically combines the essential motivational conditions that are intrinsically motivating for diverse adults (see page 11). It provides a structure for planning and applying a rich array of motivational strategies. Each of its major conditions is supported by numerous theories and by related research that documents that condition's powerful influence on learner motivation.

The Motivational Framework for Culturally Responsive Teaching is respectful of different cultures and capable of creating a common culture that all learners in the learning situation can accept. It is a holistic and systemic representation of four intersecting motivational conditions that teachers and learners can create or enhance. The essential conditions are as follows:

1. *Establishing inclusion*: creating a learning atmosphere in which learners and teachers feel respected and connected to one another
2. *Developing attitude*: creating a favorable disposition toward the learning experience through personal relevance and choice
3. *Enhancing meaning*: creating challenging, thoughtful learning experiences that include learners' perspectives and values
4. *Engendering competence*: creating an understanding that learners are effective in learning something they value

People experience motivational influences polyrhythmically—that is, as a simultaneous integration of intersecting realities on both conscious and subconscious levels. You meet a friend you have not seen for many years. As you embrace your friend, many emotions rush through you—joy, sorrow, love, perhaps regret. In that moment, your perceptions of your friend intersect with a history of past events recalled in your mind. A number of feelings arise from this dynamic network. How many of them affect you at this or any given moment? No one really knows.

From Buddha to Bateson, scholars and thinkers have understood life and learning to be *multidetermined*. As we have discussed earlier, researchers increasingly view cognition as a social activity that integrates the mind, the body, the process of the activity, and the ingredients of the setting in a complex interactive manner (Lave, 1988). Meeting your friend alone in an airport might be a very different emotional experience from meeting this same person in her home with her family present. Scholars in the field of situated cognition understand human beings to fre-

quently act without deliberation; our perception and action arise together, each coconstructing the other (Bredo, 1994). *Much of the time we compose our lives in the moment.*

The conventional psychological model—perceiving, thinking, acting—describes a linear process that may occur far less often than earlier theorists have imagined. Understanding how the social and historical can be so vital to a person’s thinking and learning helps us realize why dialogue and reflection may not be enough to change adult attitudes and behavior, why we need to remain humble as we attempt to unravel the mystery of adult learning, and why we need to do motivational planning. Because the four motivational conditions work in concert and exert their influence on adult learning in the moment as well as over time, instructors would be wise to plan how to establish and coordinate these conditions when possible.

Motivational planning can be integrated with instructional planning, or it can be used in addition to instructional planning. Motivational planning helps us avoid a serious pitfall common to teaching: blaming the learners for being unresponsive to instruction. With no motivational plan to analyze for possible solutions to motivational difficulties that arise during instruction, especially with adults who are culturally different from ourselves, we are more likely to place responsibility for this state of affairs on them. It is difficult for us to be openly self-critical. Defense mechanisms like rationalization and projection act to protect our egos. Motivational planning helps us keep our attention on the learning climate and on how we instruct and what we can do about that instruction when it is not as vital as we would like it to be. This focus diminishes our tendency to blame, which is a common reaction to problems that seem unsolvable.

Applying the Motivational Framework for Culturally Responsive Teaching

Let us take a look at the Motivational Framework for Culturally Responsive Teaching in terms of the teaching-learning process. Because most instructional plans have specific learning objectives, they tend to be linear and prescriptive: instructors sequence learning events over time and predetermine the order in which concepts and skills are taught and when they are practiced and applied. Although human motivation does not always follow an orderly path, we can plan ways to evoke it throughout a learning sequence. In fact, because of motivation’s emotional base and natural instability, we need to painstakingly plan the milieu and learning activities to enhance adult motivation, especially when we face a time-limited learning period. For projects, self-directed learning, and situational learning (as in the case of problem posing), we may not be so bound to a formal plan.

The most basic way to begin is to transform the four motivational conditions from the framework into questions to use as guidelines for selecting motivational strategies and related learning activities to include in the design of your instructional plan:

1. *Establishing inclusion:* How do we create or affirm a learning atmosphere in which we feel respected by and connected to one another? (Best to plan for the *beginning* of the lesson.)
2. *Developing attitude:* How do we create or affirm a favorable disposition toward learning through personal relevance and choice? (Best to plan for the *beginning* of the lesson.)
3. *Enhancing meaning:* How do we create engaging and challenging learning experiences that include learners’ perspectives and values? (Best to plan *throughout* the lesson.)

4. *Engendering competence*: How do we create or affirm an understanding that learners have effectively learned something they value and perceive as authentic to their real world? (Best to plan for the *ending* of the lesson.)

Let us look at an actual episode of teaching in which the instructor uses the motivational framework and these questions to compose an instructional plan. In this example, the teacher is conducting the first two-hour session of an introductory course in research. The class takes place on Saturday morning. There are twenty adult learners ranging in age from twenty-five to fifty-five. Most hold full-time jobs. Most are women. Most are first-generation college students. A few are students of color. The instructor knows from previous experience that many of these students view research as abstract, irrelevant, and oppressive learning. Her instructional objective is as follows: *students will devise an in-class investigation and develop their own positive perspectives toward active research*. Using the four motivational conditions and their related questions, the instructor creates the sequence of learning activities found in Exhibit 1.

Let's look at the narrative for this teaching episode. The teacher explains that much research is conducted collaboratively. The course will model this approach as well. For a beginning activity, she randomly assigns learners to small groups and encourages them to discuss any previous experiences they may have had doing research and their expectations and concerns for the course (*strategy: collaborative learning*). Each group then shares its experiences, expectations, and concerns as the teacher records them on the overhead. In this manner, she is able to understand her students' perspectives and to increase their connection to one another and herself (*motivational condition: establishing inclusion*).

The teacher explains that most people are researchers much of the time. She asks the students what they would like to research among themselves (*strategy: relevant learning goal*). After a lively discussion, the class decides to investigate and predict the amount of sleep some members of the class had the previous night. This strategy engages adult choice, increases the relevance of the activity, and contributes to the emergence of a favorable disposition toward the course (*motivational condition: developing attitude*). The students are learning in a way that includes their experiences and perspectives.

Five students volunteer to serve as subjects, and the other students form research teams. Each team develops a set of observations and a set of questions to ask the volunteers, but no one may ask them how many hours of sleep they had the night before. After they ask their questions, the teams rank the five volunteers in order of the amount of sleep each had, from the most to the least (*strategy: critical questioning and predicting*). When the volunteers reveal the amount of time they slept, the students discover that no research team was correct in ranking more than three volunteers. The students discuss why this outcome may have occurred and consider questions that might have increased their accuracy, such as, "How much coffee did you drink before you came to class?" The questioning, testing of ideas, and predicting heighten the engagement, challenge, and complexity of this learning for the students (*motivational condition: enhancing meaning*).

After the discussion, the teacher asks the students to write a series of statements about what this activity has taught them about research (*strategy: self-assessment*). Students then break into small groups to exchange their insights. Their comments include such statements as, "Research is more a method than an answer," and "Thus far, I enjoy research more than I thought I would."

Exhibit 1. An Instructional Plan Based on the Four Questions from the Motivational Framework for Culturally Responsive Teaching

Motivational Condition and Question	Motivational Strategy	Learning Activity
<p><i>Establishing inclusion:</i> How do we create or affirm a learning atmosphere in which we feel respected by and connected to one another? (Beginning)</p>	Collaborative learning	Randomly form small groups in which learners exchange concerns, experiences, and expectations they have about research. List them.
<p><i>Developing attitude:</i> How do we create or affirm a favorable disposition toward learning through personal relevance and choice? (Beginning)</p>	Relevant learning goals	Ask learners to choose something they want to research among themselves.
<p><i>Enhancing meaning:</i> How do we create engaging and challenging learning experiences that include learner perspectives and values? (Throughout)</p>	Critical questioning and predicting	Form research teams to devise a set of questions to ask in order to make predictions. Record questions and predictions.
<p><i>Engendering competence:</i> How do we create or affirm an understanding that learners have effectively learned something they value and perceive as authentic to their real world? (Ending)</p>	Self-assessment	After the predictions have been verified, ask learners to create their own statements about what they learned about research from this process.

Self-assessment helps the students extract from this experience a new understanding they value (*motivational condition: engendering competence*).

This snapshot of teaching illustrates how the four motivational conditions constantly influence and interact with one another. Without establishing inclusion (small groups to discuss concerns and experiences) and developing attitude (students choosing a relevant research goal), the enhancement of meaning (research teams devising questions and predictions) might not occur with equal ease and energy, and the self-assessment to engender competence (what students learned from their perspective) might have a dismal outcome. Overall, the total learning experience encourages equitable participation, provides the beginning of an inclusive history for the students, and enhances their learning about research.

In this class session, the strategies and their related activities work together holistically as well as systemically. Removing any one of the four strategies and the motivational condition it evokes would likely affect the entire experience. For example, would the students' attitude be as positive if the teacher arbitrarily gave them the task of researching sleep among themselves? Probably not, and this mistake would likely decrease the research teams' efforts to devise questions.

One of the values of the Motivational Framework for Culturally Responsive Teaching is that it is not only a model of motivation in action but also an organizational aid for designing instruction. By continually attending to the four motivational conditions and their related questions, the instructor can select motivational strategies from a wide array of theories and literature to apply throughout a learning unit. The teacher translates these strategies into a set of sequenced learning activities that continuously evoke adult motivation (as well as teach).

Exhibit 1 is an example of a fully planned class session in which the learning activities are derived from and aligned with motivational strategies. To use this framework, pedagogical alignment—the coordination of approaches to teaching that ensure maximum consistent effect—is critical. The more harmonious the elements of the instructional design, the more likely they are to sustain intrinsic motivation. That's why one strategy—cooperative learning or self-assessment, for example—is alone unlikely to evoke intrinsic motivation. It is the mutual influence of a combination of strategies based on the motivational conditions that elicits intrinsic motivation.

As Exhibit 1 shows, there are four sequenced motivational strategies, each based on one of the four motivational conditions. Each strategy has been translated into a learning activity. The Motivational Framework for Culturally Responsive Teaching allows for as many strategies as the instructor believes are needed to complete an instructional plan. The instructor's knowledge of the learners' motivation and culture, the subject matter, the setting, the technology available, and the time constraints will determine the nature of and quantity of the motivational strategies. This framework provides a holistic design that includes a time orientation, a cultural perspective, and a logical method of fostering intrinsic motivation from the beginning to the end of an instructional unit.

For projects and extended learning sessions, such as problem solving or self-directed learning, the sequence of strategies may not include all four motivational conditions. For example, inclusion and attitude often have been established earlier through previous work, advising, or prerequisite classes. These conditions may need less cultivation, and the conditions of meaning and compe

tence may be most important to foster. Chapter Eight specifically deals with how to compose motivating lessons and uses four extensive case examples to illustrate effective instructional designs.

The Motivational Framework for Culturally Responsive Teaching is the foundation for a pedagogy that crosses disciplines and cultures to respectfully engage *all* learners. It reflects the value of human motivation and the principle that motivation is inseparable from culture. The framework is a means to create compelling learning experiences in which adults can maintain their integrity as they attain relevant educational success.

Each of the next four chapters focuses on an essential motivational condition and its specific motivational strategies, including examples of related learning activities. These strategies are realistic teaching methods. Your understanding of these strategies and how to use them can significantly increase the creativity, skill, and impact of your motivational planning. That the strategies primarily stress what *you* can do does not mean that adult learners bear no responsibility for their own motivation or are dependent on you for feeling motivated while learning. The purpose of this book is to respectfully evoke, support, and enhance the motivation to learn that all adults possess by virtue of their own humanity and to make you a valuable resource and vital partner in their realization of a motivating learning experience.

Source: Chapter 3 in *Enhancing Adult Motivation to Learn* by Raymond J. Wlodkowski, (San Francisco: Jossey-Bass, 1999), pp. 67-88.

ETHICAL CONCERNS RELATING TO JOURNAL WRITING¹

by Leona M. English

This essay uses cases to explore ethical questions in journal writing and provides principles for using it in educational settings.

Much of the concern of adult educators about ethics has centered on whether there should be a code of ethics. This focus of attention has veered the discussion away from the essential topic of ethical concerns and has concentrated deliberations on the professionalization of the field of adult education. The consequence has been the neglect of vital concerns and a divide between those who argue for a code or ethics (Connelly and Light, 1991; McDonald and Wood, 1993; Robertson, 1996) and those who argue against one (Cunningham, 1992; Sisco, 1988). I believe that the central question is not whether we have a code but, rather, how can we become thoughtful, critically reflective adult educators who raise ethical questions regarding decision making relating to practice. No code can make us more ethical or reflective; a code can only provide sanctions for violators. Arguably, a case can be made that sufficient sanctions exist in the field without these being codified. In this chapter, I leave aside the structural issues relating to codes and move to the heart of the matter: asking questions that move us closer to our basic human orientation toward to good. In other words, “in order to make minimal sense of our lives, in order to have an identity, we need an orientation to the good” (Taylor, 1989, p. 47). As I see it, ethical questions move adult educators closer to this good.

Adult Educators and Ethics

One could argue that more and more attention is being devoted to ethical issues in adult education. Brookfield (1998), who has been writing about moral learning, points out that “adult educators like to think of themselves as moral being” (p. 283). This concern with contributing to the common good and living morally has been important for adult educators for a long time, though interest seems to have ebbed and waned. During the early years of the field of adult education, ethical concerns for the common good impelled pioneers like Lindeman (1961), Coady (1939), Horton (Horton, Peters, Gaventa, and Bell, 1990), and Corbett (1957), who heralded these concerns. Lindeman, for instance, urged adult educators to be active in social change. He argued that “adult education will become an agency of progress if its short-time goal of self-improvement can be made compatible with a long-time, experimental but resolute policy of changing the social order” (p. 105).

Unfortunately, the field more recently has moved in the direction of professionalization and humanism. The concern for the common good has not claimed center stage, as early adult educators had hoped it would. A discussion of ethical issues today can help to rekindle some of the early ideas and reframe our conversation so that it is more focused on the common good. An encouraging piece of research is that of Daloz, Keen, Keen and Parks (1996), who studied how adults deal daily with questions of the common good. From their interviews with one hundred American adults, whose lives demonstrate commitment to the betterment of their community (the common good), they found out how the interviewees made ethical choices and what factors influenced their choices.

¹ In L. M. English & M. A. Gillen (Eds.). Promoting journal writing in adult education. *New Directions for Adult and Continuing Education*, #90 (pp. 27-35). San Francisco: Jossey-Bass.

These adults were not heroes in the ordinary sense of the word, but each one demonstrated the ability to make wise choices and orient their lives toward the improvement of others. In many ways, this chapter is a response to this call for developing an ethics of adult education that focuses attention on and is oriented to the other (see also Jarvis, 1997).

Merriam and Caffarella (1998) have drawn attention to a variety of ethical frameworks in adult education, especially the ethic of care. Gilligan (1982), too, has highlighted this ethic in her work on moral reasoning. The ethic of care stresses relationship and interdependence as the basis for ethical decision making. A caring relationship, influenced by elements of an ethics of justice or critique, often becomes the criterion by which decisions are made. Those who value or are influenced by an ethic of care may be more likely to choose journal writing as a vehicle to enhance and support their learning. An ethic of care will also influence how educators assess journals and how they view the importance of a personal dimension in journal entries. An ethic of care will influence the quality of the relationship between the educator and the learner, that is, the one who writes the journal, and it will also help to shape the lens by which the educator views themes of ultimate concern to all learners.

Ethical issues and concerns must be part of any discussion and practice of adult education. Ethics challenges reflective practitioners in the field of adult education to think about, and consider seriously, the issues that arise in the facilitation of any experiential learning methods like journal writing. Although the word *ethics* is often used in relation to problems that need to be solved, the sense in which I use it in this chapter is not problem based. From my perspective, all of life raises ethical questions, running the broad gamut of how we treat learners and ourselves to how we decide to eliminate trash from our computer's gin.

Generalized Concerns About Journal Writing

Despite the complexity of ethical behavior, educators believe that ethics can be taught. The evidence for this fact is that ethics courses are offered routinely in professional programs such as business, medicine, education, and nursing and in subject areas such as anthropology and sociology. The underlying assumption is that those who take part in these courses will continue to raise ethical problems and issues relating to their profession and will engage in dialogue about these with their coworkers.

One good example of an ethical issue is the use of experiential learning strategies such as journal writing. Educators in a variety of settings are concerned about its use. For example, sociologists, who are increasingly using experiential learning methods (Grauerholz and Copenjaver, 1994), raise questions about the intersection of the personal and the professional in a learning environment. English and Lander (2000) have discussed how journals can be used advantageously in distance education and caution about its use. Similarly, McKee (1999), an anthropologist, has discussed the use of journal writing in anthropology courses delivered at a distance and shared issues relating to its use. Adult educators with concerns about journal writing continuously engage in dialogue about these issues (see Kerka, 1996).

Ethical Issues Relating to Journal Writing

There are many issues relating to the use of journal writing, not the least of which is how to balance the integration of the personal and professional. Another issue is the assessment of journal writing.

The Personal and the Professional. Elbow and Clarke (1987) note that the fear of who will read the journal is often a problem for those who engage in journal writing. They argue that whether someone reads the journal or not, the question of audience is hard to ignore. In their opinion, it is easier to engage in journal writing if the writers ignore the audience or “readers who will judge their writing” (p.23). This issue of audience speaks to the intersection of the personal and the professional and raises ethical questions about this intersection. The dilemma this issue poses is whether the practice of crossing boundaries between the intersections has integrity. Many would respond that the personal and the professional cannot be separated because they are at the heart of the adult education and meaning-making interstices. Many believe that if the two are separated, the possibility for holistic education will be ignored. In fact, the postmodern thrust in adult education acknowledges and welcomes such tensions and boundary crossings. Postmodernism accepts and respects disjunctures such as the intersection of the personal and the professional. (Fenwick discusses similar issues of readership and response in Chapter Four.)

The intrusion on the life world of adults raises an intriguing question for adult educators who decide to use journal writing with their students. In this regard, Boud and Walker (1998) allege that there can be inappropriate levels of self-disclosure in journal writing, as in any other type of reflective exercise. They claim that the shift to reflective practice, especially by those influenced by the bandwagon effect, has led to an uncritical acceptance and promotion of reflective exercises in learning. Sometimes these reflective activities are reduced to a recipe-like prescription. Boud and Walker caution adult educators to avoid demanding that learners reflect on critical incidents in their lives or ask learners for too much disclosure, especially when there are inadequate support services to counsel learners in crisis.

Boud and Walker (1998) believe that adult educators who promote reflectively need to analyze the culture in which they teach carefully and critically before they introduce reflective exercises. A competency-based learning environment, for instance, may not provide an optimal environment for reflective activities, nor would an institution that has a poor track record with regard to human rights be a useful one in which to pursue rights of gender and sexual orientation. They suggest that consideration of the culture of the organization will be a good indicator of the level of possibilities for reflection. They stress the importance of knowing the discipline’s boundaries, the context, and the possibilities for reflection.

Ultimately, educators must ask themselves how much they agree with Henry David Thoreau’s statement that journals are “of myself, for myself.” Their answer will help them to decide how to go about balancing a need for privacy with the practice of reflection in their educational setting. The issue of audience with respect to journal writing is perhaps the most serious ethical question confronting adult education today.

The Ethics of Assessment. In many adult education settings such as in higher education and literacy instruction, the instructor reads and assesses learners’ journals. This reality presents major ethical issues that are well worth considering. The fact that an instructor will read the journal may inhibit some learners from writing what is on their minds or from engaging in meaningful writing, reflecting, and learning. Consequently, the depth of the learning that is possible is often impeded.

Boud and Walker (1998) pose a key question: Are journals to be judged by criteria for reflective writing or by some other standard? This query demands that as a first step, adult educators must

decide how journal entries will be assessed. One way of assessing journals is to use Hatton and Smith's (1995) framework. They distinguish several levels of reflective writing. The first level, descriptive, is not reflective; rather, it is a mere listing of events that occurred and without any explanation. The second level, descriptive reflection, describes the events that took place, provides some explanation, and considers alternative courses of action. The third level of reflection, dialogic reflection, includes stepping back from an event in order to think about various alternatives, possibilities, and courses of action. This level also includes analysis of events. The last level requires critical reflection, that is, an awareness that events are influenced by multiple historical events and are situated in a social-political context. This last level requires an ability to do structural assessment.

From the outset, the adult educator needs to be clear about journal entries – in other words, what is required and what is acceptable. Providing guidelines for the learner about what is expected, the depth of writing and the intent of the writing, is very important in establishing an ethical basis for teaching and learning. Guidelines also make clear the amount of personal integration that is required. However, not all adult educators agree that journal writing can be assessed. Brookfield (1995), for instance, says that the material presented in a journal entry is, and should be, non-assessable. Whether the adult educator agrees with this view is an important decision to make before negotiating a journal writing assignment as part of any course requirements.

Ethical Problems in Practice

When an adult educator decides to use journals, many ethical issues arise. To illustrate the difficulty of using journal writing as part of a course or program, I provide several examples here. Each example presents ethical issues, and, flowing from these, some questions to ponder. The reader is invited to add other questions:

- Case 1. A nursing instructor asks her students in the last year of their bachelor of nursing program to begin keeping a journal. One of them uses her journal as a vehicle to report that another student has been cheating on examinations. This information poses several questions: Are the journals private and personal? Is it ethical to use information taken from a private journal? Because the student had used the journal for a purpose that was unintended – in this case, to report on the conduct of another student – does the instructor have the right or the obligation to do anything about the student who was accused of cheating? What other issues does this situation raise?
- Case 2. In a manufacturing company, a workplace instructor has been offering a literacy class to employees who have low levels of literacy. This company is attempting to unionize, and management has asked the administrator of the workplace education division to find out the names of those who have been organizing the union. The administrator decides to snoop in the instructor's office, where he discovers some student journals. He reads the journals to find out if some of the employees taking part in the literacy class have been part of the organizing effort. In this case, how do the issues of power and the violation of personal rights become reconciled? What other issues does this case raise?
- Case 3. A university professor who teaches in a distance-education program writes responses week after week in a student's journal. She is troubled by the fact that the

student is isolated from the university and is limited to her comments. The voice, opinions, and points of view of the whole class or the larger intellectual community are not accessible to this student (see McKee, 1999). The professor questions whether journal writing is a legitimate academic experience, especially in a distance-education program. Should the student be given feedback by other people or have the opportunity to interact with other learners? The isolation and the narrowness of the student's education greatly concerns her. She asks herself, "Is this an ethical issue?" If so, what should she do? What do others do, who feel the same way?

Case 4. A social work student in a continuing-education program writes confidential comments in her learning journal about family child abuse cases that she is involved in at her workplace. Although she has disguised the case somewhat, it is difficult to establish complete anonymity. When the instructor responds to a pile of journals, some pages from this student's work accidentally become mixed with those of another student. Consequently, only half of the student's assignment is returned. She becomes alarmed because the confidential information has disappeared. Unfortunately, the instructor's best efforts to retrieve the lost pages have not been successful. What happens when the confidential information in one journal, in this case, a child abuse situation, ends up in another student's hands? How can confidentiality be ensured?

The four cases are all different, but each one points out the difficulty of establishing guidelines for the use of journals in adult education. They also highlight the fact that the intersection of professional and personal information is not easy and at times makes the situation difficult to negotiate. They highlight as well the intricacies of the adult education task of responding to and assessing journal entries.

Principles to Govern the Use of Journal Writing

The following guidelines, based on Brockett's (1990) discussion of ethical principles, can help adult educators who use journal writing in their practice.

- **Respect.** The educator needs to ask first and foremost, How can I implement journal writing in such a way that I respect the students with whom I work? This principle puts the learner's best interests first and makes confidentiality and boundary setting essential characteristics of a journal writing exercise. This principle ensures that there are no major obstacles to a student's privacy.
- **Justice.** This principle ensures that there is equity in service to learners. One way that this principle is put in practice is to ensure that journals submitted for assessment are responded to in a reasonable time. This principle ensures that adult educators who use journal writing in their courses focus on journals as learning tools, not as vehicles for therapy. The purpose of the journal based on this principle is to assist in learning knowledge, skills, and attitudes.
- **Beneficence (promoting good).** This principle means that the learners' opportunities for positive outcomes are maximized. A good way to operationalize this principle when the journal writing is assigned is for the educator to ask, Are harmful outcomes minimized and positive outcomes maximized? Do I guard the journal entries and

make sure these are not shared with others? Do I treat journal entries with the utmost respect? Am I using journals as a way to increase the potential for learning?

- Self-awareness. This principle, perhaps the most challenging, is one of mutuality. It requests educators, provided they are willing and ready, to do what they have asked their students to do. Are they willing to engage in a process of reflection on their own adult education practice? If they are, adult educators must keep a journal and share their experiences of the process (not necessarily the content) of the journal writing if they are to model reflective practice for their learners. It is important to the integrity of the process if educators do what they expect of the student.
- Caring. This principle requires educators to think seriously about whether they really care about the students with whom they work. Caring will be evident in a clear demarcation of roles and expectations. This happens when adult educators inform students from the outset about the purpose of journal writing, provide guidelines for the task, and explain how the journals will be evaluated. The assessment process should be clearly defined, especially in terms of what the teacher will or will not read.

The ultimate ethical question is whether we are committed to our own ethical practice and to evaluating our own learning and living out of the questions that arise out of our practice. Noddings's (1992) ethic of care applies here. As she points out, one of the main ways that we can bring ethical concerns to our teaching is by working on our own practice through journal writing and the practice of critical reflection. To be effective educators, we need to be reflective practitioners ourselves. This requirement poses a tantalizing question: Am I also engaged in my own reflective practice, or is this what I require my students to do?

Conclusion

As the poet Rilke (1984) suggests, we need not search vainly for answers, but rather try to "love the questions themselves" (p.34). This chapter is a good example; it has raised more questions than it has provided easy answers. It is a fact of life that ethical questions cannot escape us as thinking human beings. In other words, the study of ethical concerns depends on our willingness to engage in the lifelong work of constructing meaning from our experiences, work, and relationships, with in our work life or our home life. From this perspective, ethics is viewed as the lifelong quest to know more deeply and intimately what is good, right and valuable. Ethics challenges our thinking, feeling, and willing capacities and challenges us to become more critical, more wondering and more questioning.

Ethical questions cannot be trivialized. They are important issues for adult educators, and they arise every time we discuss an issue, put something into practice, engage in dialogue with colleagues, and interact with learners. The use of journal writing raises a great number of questions, mainly because it involves personal issues. However, there are many areas of ethics not covered in this chapter, including the notions of gender, environment, and equity. Adult educators need to challenge themselves by asking questions about their practice, deeply considering the implications of their actions, and putting the learners' needs at the center of their decision making.

REFERENCES

- Boud, D., and Walker, D. "Promoting Reflection in Professional Courses: The Challenge of Context." *Studies in Higher Education*, 1998, 23, 191-206.
- Brockett, R. G. "Adult Education: Are we Doing It Ethically?" *Mountain Plains Adult Education Association Journal of Adult Education*, 1990, 19, 5-12.
- Brookfield, S. *Becoming a Critically Reflective Teaching*. San Francisco: Jossey-Bass, 1995.
- Brookfield, S. "Understanding and Facilitating Moral Learning in Adults." *Journal of Moral Education*, 1998, 27, 283-300.
- Coady, M. *Masters of Their Own Destiny*. New York: HarperCollins, 1939.
- Connelly, R. J., and Light, K. M. "An Interdisciplinary Code of Ethics for Adult Education." *Adult Education Quarterly*, 1991, 41, 233-240.
- Corbett, E. A. *We have with Us Tonight*. Toronto: Ryerson Press, 1957.
- Cunningham, P. M. "Adult Education Does Not Need a Code of Ethics." In M. W. Galbraith and B. R. Sisco (eds.), *Confronting Controversies in Challenging Times: A Call for Action*. New Directions for Adult and Continuing Education, no. 54. San Francisco: Jossey-Bass, 1992.
- Daloz, L.A.P., Keen, C. H., Keen, J. P., and Parks, S. D. *Common Fire: Leading Lives of Commitment in a Complex World*. Boston: Beacon Press, 1996.
- Elbow, P., and Clark, J. "Desert Island Discourse: The Benefits of Ignoring Audience." In T. Fulwiler (ed.), *The Journal Book*. Portsmouth, N.H.: Boynton/Cook, 1987.
- English, L. M., and Lander, D. "Increasing Reflection and Dialogue in Distance Learning." *Journal for the Art of Teaching*, 2000, 7, 85-95.
- Gilligan, C. *In a Different Voice: Psychological Theory and Women's Development*. Cambridge, Mass.: Harvard University Press, 1982.
- Grauerholz, E., and Copenhaver, S. "When the Personal Becomes Problematic: The Ethics of Using Experiential Teaching Methods." *Teaching Sociology*, 1994, 22, 319-327.
- Hatton, N., and Smith, D. "Reflection in Teacher Education: Towards Definition and Implementation." *Teaching and Teacher Education*, 1995, 11, 33-49.
- Horton, M., Peters, J. M., Gaventa, J., and Bell, B. *We Make the Road by Walking: Conversations on Education and Social Change*. Philadelphia: Temple University Press, 1990.
- Jarvis, P. *Ethics and Education for Adults in a Late Modern Society*. London: National Institute for Adult Continuing Education, 1997.
- Kerka, S. *Journal Writing and Adult Learning*. Columbus, Ohio: Clearinghouse on Adult, Career, and Vocational Education, 1996. (ED 399 413).

- Lindeman, E. C. *The Meaning of Adult Education*. New York: Continuum, 1961. (Originally published 1926.)
- McDonald, K. S., and Wood, G. S. "Surveying Adult Education Practitioners About Ethical Issues." *Adult Education Quarterly*, 1993, 43, 243-257.
- McKee, N. "The Great Conversation at a Distance: Using Journals in an Anthropology Telecourse." *American Journal of Distance Education*, 1999, 13, 62-72.
- Merriam, S., and Caffarella, R. *Learning in Adulthood: A Comprehensive Guide*. (2nd ed.) San Francisco: Jossey-Bass, 1998.
- Noddings, N. *The Challenge to Care in Schools: An Alternative Approach to Education*. New York: Teachers College Press, 1992.
- Rilke, M. R. "Letter 4." In *Letters to a Young Poet*. (S. Mitchell, trans.). New York: Random House, 1984.
- Robertson, D. L. "Facilitating Transformative Learning: Attending to the Dynamics of the Educational Helping Relationship." *Adult Education Quarterly*, 1996, 47, 41-53.
- Sisco, B. R. "Dilemmas in Continuing Education Administration." In R. Brockett (ed.), *Ethical Issues in Adult Education*. New York: Teachers College Press, 1988.
- Taylor, C. *Sources of the Self: The Making of the Modern Identity*. Cambridge, Mass.: Harvard University Press, 1989.

International Encyclopedia form

QUOTABLE QUOTES: REFLECTIVE PRACTICE

- Learning new techniques for teaching is like the fish that provides a meal for today; reflective practice is the net that provides the meal for the rest of one's life (Biggs, 2003).
- Reflective practice is "a process, incorporating a range of different techniques, through which one can acquire a deeper understanding of oneself and one's interconnections with others and one's working environment" (Hunt, 1998).
- While we cannot learn or be taught to think, we do have to learn how to think well, especially acquire the general habit of reflecting (Dewey, 1933).
- Reflection is the art of thinking about your thinking while you are thinking in order to make your thinking better (Paul, 1992).
- Reflection is an active process of exploration and discovery, which often leads to very unexpected outcomes (Boud, Keough, & Walker, 1985, p. 7).
- Reflection might be seen as a kind of individual and subjective research process-establishing principles, gathering more information about problems, and so on (Jarvis, 1999).
- Through reflection we partake of the dream of reason; the western tale of progress through rationality. (Michelson, 1996)
- Praxis is reflection with action (Vella, 2002).
- Reflection is hearing oneself speak (Kant)
- I turn my gaze inward. I fix it there and keep it busy. I look inside myself. I continually observe myself. (Montaigne)
- What makes reflection critical is not the depth of reflection but the purpose (Brookfield, 2000)
- Experience is the adult learner's living textbook. (Lindeman, 1926)

BIBLIOGRAPHY OF REFLECTIVE PRACTICE

- Biggs, J. (2003). Teaching for quality learning at university: What the student does, 2nd edn, SRHE & Open University Press, Berkshire.
- Boud, D. (1992). The use of self-assessment schedules in negotiated learning. *Studies in Higher Education*, 17 (2), 185-200.
- Boud, D., & Walker, D. (1998). Promoting reflection in professional courses: The challenge of context. *Studies in Higher Education*, 23 (2), 191-206.
- Boud, D., Cohen, R. & Walker, D. (Eds.).(1993). Using experience for Learning, SRHE & Open University Press, Buckingham.
- Boud, D., Keogh, R., & Walker, D. (1985). Promoting reflection in learning: A model. In D. Boud, R. Keogh, & D. Walker (Eds.), *Reflection: Turning experience into learning*. New York: Nichols.
- Brookfield, S. (1995). *Becoming a critically reflective teacher*. San Francisco: Jossey-Bass.
- Brookfield, S. D. (2000). The concept of critically reflective practice. In A. L. Wilson & E. R. Hayes (Eds.), *Handbook of adult and continuing education* (pp. 33-49). San Francisco: Jossey-Bass.
- Cranton, P. (2003). *Finding our way: A guide to adult educators*. Toronto: Wall & Emerson.
- English, L. M. (2005). Practitioner. In *International encyclopedia of adult education* (pp. 502-504). New York: Palgrave Macmillan.
- English, L. M., & Gillen, M. A. (2001). (Eds.). *Promoting journal writing in adult education*. *New Directions for Adult and Continuing Education*, # 90. San Francisco: Jossey-Bass.
- English, L. M., & Gillen, M. A. (Eds.). (2000). *Addressing the spiritual dimensions of adult learning*. *New Directions for Adult and Continuing Education*, # 85. San Francisco: Jossey-Bass.
- English, L. M., & Lander, D. A. (2000). Increasing reflection and dialogue in distance learning. *Journal for the Art of Teaching*, 7 (1), 85-95.
- English, L. M., Fenwick, T., & Parsons, J. (2003). *Spirituality in adult education and training*. Malabar, FL: Krieger.
- Heron, J. (1999). *The complete facilitator's handbook*. London: Kogan Page.
- Hunt, C. (1998). An adventure: From reflective practice to spirituality. *Teaching in Higher Education*, 3 (3), 325-337.
- Jarvis, P. (1999). *The practitioner researcher*. San Francisco: Jossey-Bass.
- Kolb, D. (1984). *Experiential learning: Experience as the source of learning and development*. New Jersey: Prentice-Hall.

- Kolb, D., & Fry, R. (1975). Toward an applied theory of experiential learning. In C. Cooper (Ed.) *Theory of group processes*. New York: John Wiley.
- Lander, D., & English, L. M. (2000). Doing research with: Reading and writing our differences. *Reflective Practice*, 1 (3), 343-358.
- Lindeman, E. C. (1926). *The meaning of adult education*. New York: New Republic.
- MacKeracher, D. M. G. (2004). *Making sense of adult learning* (2nd ed.). Toronto: University of Toronto Press.
- Merriam, S., & Brockett, R. (1997). *Reframing practice*. In *The profession and practice of adult education: An introduction* (pp. 263-289). San Francisco: Jossey-Bass.
- Merriam, S., & Caffarella, R. (1999). *Experience and learning*. In *Learning in adulthood* (2nd ed., pp. 221-247). San Francisco: Jossey-Bass.
- Michelson, E. (1996). Usual suspects: Experience, reflection and the (en)gendering of knowledge. *International Journal of Lifelong Education*, 13 (6), 438-454.
- Miller, N. (1996). Animating learning from experience. In D. Boud & N. Miller (Eds.), *Working with experience: Animating learning*. New York: Routledge.
- Moon, J. (1999). *Reflection in learning and professional development*. London: Kogan Page.
- Morrison, K. (1996). Developing reflective practice in higher degree students through a learning journal. *Studies in Higher Education*, 31(3), 317-332.
- Schon, D. (1983). *The reflective practitioner: How professionals think in action*. Temple Smith, London.
- Usher, R. (1989). Locating adult education in the practical. In B. Bright (Ed.), *Theory and practice in the study of adult education: The epistemological debate* (pp. 65-93). London: Routledge.
- Usher, R., Bryant, I., & Johnston, R. (1997). Reconceptualizing theory and practice. In *Adult education and the postmodern challenge* (pp. 122-241). London: Routledge.
- Vella, J. (2002). *Learning to listen, Learning to teach: The power of dialogue in educating adults*. (Rev. ed.) San Francisco: Jossey Bass.
- Watson, J. S., & Wilcox, S. (2000). Reading for understanding: Methods of reflecting on practice. *Reflective Practice*, 1(1), 57-67.
- Wellington, B. (1996). Orientations to reflective practice. *Educational Research*, 38(3), 307-316.
- West, L. (1993). *On keeping a diary: A new approach to reflective practice*. In N. Miller & D. Jones (Eds.), *Research: Reflecting practice* (pp. 104-106). 23rd SCUTREA conference, July 1993. Boston, Lincolnshire: SCUTREA.
- Whitehead, J. (2000). How do I improve my practice? Creating and legitimating and epistemology of practice. *Reflective Practice*, 1(1), 91-104.

UPCOMING PROGRAMS (All times are central)

- Feb. 24, 2006 “New Standards for the New Student?”
1:00 – 2:00 pm
- March 2, 2006 “Annual Carl D. Perkins Grant RFQ Update”
TBA
- April 6, 2006 “Motivating Students from Day One to Graduation”
1:30 – 2:30 pm*
- April 18, 2006 Developmental Education Teaching Strategies (working title)
1:30 – 2:30 PM

*Indicates a 30 minute audioconference will follow the program.

“NEW LEADERSHIP SERIES FOR STARLINK MEMBERS ONLY”

This is series for both students and faculty, which can be used as part of your campus leadership training. Produced by the Society of Success and Leadership.

- Jan. 31, 2006 Jack Canfield on Success
6:00 – 7:00 pm

Check our website for special faculty development programs delivered online every month at www.starlinktraining.org.

EVALUATE “TECHNIQUES FOR TEACHING ADULTS”

On a scale of 1-5, with 5 being the highest, rate the videoconference in terms of its value to you.

	<u>Excellent</u>			<u>Poor</u>	
Timeliness of topic	5	4	3	2	1
Program’s format	5	4	3	2	1
Moderator	5	4	3	2	1
Panelists or Instructor	5	4	3	2	1
Handouts	5	4	3	2	1
Technical quality	5	4	3	2	1
Overall evaluation of program	5	4	3	2	1
Local site activities were held?	_____YES		_____NO		

1. Institution name: _____

2. My current position is: (circle one)

a. Faculty

c. Classified Staff

b. Administrator/Professional Staff

d. Other _____

3. What did you like most about the videoconference?

4. What could have been done to make it more valuable to you?

5. What topics would you like to see addressed in future videoconferences?

Return to: STARLINK, 9596 Walnut St., Dallas, TX 75243.