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THE REVITALIZATION OF PERSONS WHO TEACH IN THE COMMUNITY COLLEGE

The Ohio State University

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THE REVITALIZATION OF PERSONS WHO TEACH IN THE COMMUNITY COLLEGE

DISSERTATION

Presented in Partial Fulfillment of the Requirements for the Degree Doctor of Philosophy in the Graduate School of the Ohio State University

By
Audni Miller-Beach, B.A., M.A.

*****

The Ohio State University
1982

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David L. Boggs
Adviser
FOR MY FATHER,
HERBERT HILL MILLER
1893–1973
ACKNOWLEDGMENTS

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CHAPTER I
THE PROBLEM

The issue of concern in this study is the revitalization of persons, specifically, the revitalization of faculty in the community college. The focus of the research is neither methodological nor programmatic; rather, the intent is to develop an analytical description of the phenomenon of renewal as it is experienced by community college instructors. In this chapter, the context of the problem is described and the purpose and significance of the study are explained.

Context of the Problem

The Rationale for Faculty Renewal in the Community College

The establishment of faculty renewal programs in the community college is attributed both to changes occurring in the community college environment and to the nature of teaching as an occupation. With regard to environmental changes, declining or stabilizing enrollments have resulted in a steady-state academic job market and less faculty mobility. As a result, faculty who no longer have the option of moving
to another college as a means of renewal may expect their present institution to provide opportunities for professional development. From the institution's perspective, "as the growth slowed and college leaders realized that an uncaring or incompetent instructor was theirs to keep until he retired, the call for faculty development came to the fore" (Cohen and Brawer, 1977, p. 68).

A second impetus for faculty renewal is the pressure for accountability. In response to such pressure, the colleges are expected to demonstrate a higher degree of efficiency at less cost. Faculty development programs are regarded as a mechanism for increasing the institution's efficiency.

Another condition which has contributed to the establishment of faculty development programs is the influx of non-traditional clientele, including older students, students who are poorly prepared academically, the handicapped, ethnic minorities. In order to respond effectively to these students, faculty need to acquire new skills and perspectives.

Finally, the development of instructional technology means that faculty need assistance in learning how to use equipment and a wide variety of instructional resources. The instructor of the '80s and '90s "must learn to live with, develop, and use such technology" (Lindquist, 1980, p. 3).
The Nature of Teaching as an Occupation

An examination of the occupational characteristics of teaching underscores the significance of faculty renewal.

Teaching: An Unstaged, Uncertain Occupation. In "The Study of Occupations," Hughes observes that the notion of career usually implies upward movement through the institutional system of an occupation (p. 296). In this respect, teaching can be described as "career-less" (Lortie, 1973). According to Lortie, "the potential upward steps in teaching are fewer and hold less significance than one normally finds in middle-class work . . . the status of the young tenured teacher is not appreciably different from that of a highly experienced old-timer" (pp. 84-85). Because the reward system encourages teachers' "presentism," they concentrate on achieving rewards which are immediately available (Lortie, p. 101). For example, teachers appear to connect their major rewards with classroom events. The most significant rewards are related to "reaching students" (Lortie, p. 106).

In order to understand the teacher's psychic world, it is necessary to understand the uncertainty which accompanies the striving for such rewards (Lortie, p. 133).

In "Confessions of a College Teacher at Mid-Career," Michael True laments the uncertainty which pervades teaching, regardless of one's length of experience in the occupation:

One of the liabilities of teaching so long, while my contemporaries pasture themselves in administrative meadows, is that one becomes surer of what not to do, but less certain of what to do as an alternative . . . .
True continues by speaking of his teaching as an act guided by intuition which leads him into "lonely by-ways that scholarly specialization seldom travels. Professional guidebooks never even mention the territory." The uncertainty which teachers experience is often attributed to the fact that teaching is an unclear technology (Cohen, March, and Olsen). The precise relationships between teaching behaviors and learning outcomes are virtually unknown. Lortie characterizes teaching as a craft "marked by the absence of concrete models for emulation, unclear lines of influence, multiple and controversial criteria, ambiguity about assessment timing, and instability in the product" (p. 136). Thompson classifies teaching as an intensive technology, a custom technology. The techniques to be applied, i.e., instructional methods, are determined according to the specific requirements of the individual case, i.e., student (pp. 17-18). Thus, the relationships between cause and effect are indeterminate and the application of presumed "causes" (methods) cannot be generically prescribed. "There exists no universal definition of good teaching" (O'Connell and Meeth, p. 8).

While the nature of the technology is a chief source of teachers' uncertainty, the absence of a common technical culture also contributes to the ambiguity of the occupation. For example, teachers do not share a common technical vocabulary; there is not a language specific to teaching. "Each teacher must laboriously construct ways of perceiving and
interpreting what is significant" (Lortie, p. 73). Characterized as "self made," teachers appear to place little value on what Lortie terms the "internalization of common knowledge" (p. 80). They report that their pedagogical training did not change their earlier-derived notions of teaching. Experience and "trial and error" are their principal learning resources.

It is not surprising that teachers view their work as an "individualistic rather than a collegial enterprise" (Lortie, p. 70). The isolation experienced by teachers is addressed by Sarason who notes that teachers have rare opportunities to receive "a personal sort of 'professional message'" since they spend most of their time alone with students (p. 107). Teachers themselves cite "isolation" as a "cost" associated with the occupation (Lortie, p. 96). Lindquist observes that "colleague support and assistance" are "commodities hard to come by in the privatist world of higher education" (p. 4). Many teachers are concerned about the eventual effects of their prolonged contact with students. One of the respondents in Lortie's study commented, "If you stay with the students too long, you get to talk like them sometimes . . . . " (p. 98).

The Tedium of Teaching. Sarason (1971) and Gehrke (1980) raise the issue of the routine and boredom associated with teaching. Both writers observe that teachers may have difficulty in revealing this aspect of their work. Stereotypically, teachers are expected to create an exciting instructional
environment. Not to succeed may be regarded as failure. However, Sarason reports that, according to his discussions with teachers, those who had taught for five years or more "admitted that they no longer experienced their work with the enthusiasm, excitement, sense of mission, and challenge that they once did . . . each teacher had at one time considered, or was still considering, moving out of the classroom and even moving out of education" (pp. 163-164). Sarason also points to the possibility that teachers may attempt to develop a routine which reduces the demand for giving, since they are constantly required to give more than they get. Such giving is "demanding, draining, taxing," and is difficult to sustain (p. 167).

One obstacle to the transformational processes of adulthood is the "stereotyping" which characterizes some careers, e.g., medicine and law. Such careers "impose a certain concomitant definition of adultness, including the heavy responsibilities of incessant duty and obligation to others, and of being serious and following safe routines most of the time" (Gould, 1980, p. 225). Gould suggests that persons in such professions leave the profession to escape the stereotype and to "regain their playfulness" or express other facets of themselves which have been stifled by stereotypic expectations (p. 225). Howey and Joyce speak of the way a teacher's playfulness is diminished:
Expectations attached to the teaching role and deteriorating conditions in schools appear increasingly to dampen the spirit of inquisitiveness and playfulness— which Montagu views as so critical to the mental health of an individual and to his or her desire and ability to grow (p. 211).

In keeping with the same theme, Lindquist suggests that instructors "usually need to find ways to bring enjoyment back to what has become a tedious, attacked, and increasingly difficult job" (p. 4).

Gehrke explored teachers' perceptions of the causes of boredom. He found that some teachers attributed boredom to their own inability to make teaching interesting. Another category of teachers held others, e.g., students, responsible. Finally, a third category of teachers were "circumstance-blamers" who "blamed the system, the schedule (but not necessarily the scheduler), or the general existence of boring aspects in any job" (pp. 189-190). The job characteristics which teachers found "most boring" included "inflexible scheduling, housekeeping duties, the relatively unchanging nature of the content they taught, or the shallowness of the peers or students with whom they worked" (p. 190). Lortie's (1973) and London's (1978) findings also reveal teachers' acknowledgment of boredom.

Teachers who participated in Gehrke's study coped with their boredom through professional development experiences, travel, changes in content and tasks, change in school location, or by moving into administration, or leaving the profession (pp. 191-192).
Current Approaches to Faculty Renewal

Program Goals. Programs for faculty renewal in the community college appear to emphasize the acquisition of instructional skills and additional knowledge in the subject matter. According to the results of the first study on the status of staff, programs and organization development in community colleges (AACJC, 1979), the following goals were among those "most frequently mentioned" for faculty development programs:

To increase staff responsiveness to student needs; to increase the faculty's knowledge about the teaching-learning process; to increase the faculty's skills in instruction; to create a climate in which the attainment of effective teaching is the ongoing concern; to increase the faculty's repertoire of teaching methods; and to reduce student attrition (Smith, p. 7).

Implementation Scheme. In research and in practice, the process of faculty renewal in the community college has been approached primarily from a behaviorist perspective. The literature reveals an emphasis on renewal efforts which adhere to the "production-line model of program planning" (Monette, p. 91). "The means, namely the educational activity, is logically ordered to the end, the specific behaviors to be learned" (Monette, p. 91). The literature prescribes the following phases in the implementation of faculty renewal programs:

1. An identification of instructors' professional development "needs," i.e., those competencies which instructors do not, but should, possess in order to be "effective"
2. A determination of each instructor's professional development objectives in accord with the institution's goals and objectives

3. An identification of strategies for professional development

4. A selection of strategies which will enable instructors to meet their "competency requirements"

5. The implementation of selected strategies through an ongoing, organized program

6. An evaluation of the effectiveness of the program in terms of individual and institutional goals

7. A revision of the program according to the findings accrued through evaluation

It is suggested that the following assumptions are inherent in such an approach:

1. The competencies required for an instructor's effective performance can be identified and expressed as professional development "needs."

2. Institutional and individual goals and objectives can be stated in measurable terms.

3. An instructor's progress toward the achievement of his objectives can be assessed.

Monette observes that the behavioral objectives model, or production-line model, does not "come to grips with the problem of values" and violates "a humanistic notion of personhood and learning" (Monette, p. 91). The model has been criticized for several reasons, including the following:

(a) The outcomes of educational activities numerous and multi-dimensional to be specified in advance. (b) Some topics and skills are not readily amenable to standard quantitative measurement, e.g., art and human relations skills. (c) Conceiving the construction of educational programs exclusively as a logical function severely
restricts the variety of ways that programs can be designed. The determination of objectives, for instance, does not in practice always precede the selection of activities (p. 91).

Needs Assessment Devices. Survey instruments used to assess faculty development needs also exemplify a focus on the improvement of instructional skills. The instrument used by Hammons and Wallace in their assessment of faculty development needs in the northeastern United States is typical of those used in faculty development programs throughout the country. The instrument contains a section which addresses staff development needs related to instructional activities. According to Hammons and Wallace:

Potential deficiencies in 26 important instructional areas were investigated here—ranging from writing behavioral objectives to applying research findings on teaching/learning, from development of programs for disadvantaged students to solving problems related to managing individualized instruction. (Hammons and Wallace, 1976, p. 5)

Effective Practices. More than half the respondents to the AACJC study reported that the "effective" or "very effective" faculty development practices include "workshops or presentations on various instructional methods" and "workshops, seminars, or short courses that review subject matter or introduce new knowledge in a field" (Smith, p. 15). Sixty-six percent (66%) of the respondents reported that the use of an on-campus specialist "to assist faculty in the use of audio-visual aids" is an effective practice (p. 19).
Overall, the most effective development practices are those of awarding funds for travel to professional conferences and providing grants to faculty members for the development of "new or different approaches to courses or teaching" (p. 29).

The findings reported in the AACJC study are consistent with the observations made by Cohen and Brawer in *The Two Year College Instructor Today* (1977). They state that:

The faculty development programs that have been built have centered on attitude adjustment—accepting the basic concepts of the community college and the types of students as one's own—and on innovative methods of instruction" (p. 68).

Cohen and Brawer note the wide variation in the nature of faculty development programs. For example, some programs reflect an instrumental approach; that is, the major purpose of faculty renewal efforts is to produce a more efficient staff so that the institution can accomplish its purposes. A second approach to faculty renewal, and the one advocated by Cohen and Brawer, emphasizes the holistic development of instructors as persons.

**The Case for a Holistic Approach.** The need for a holistic approach to faculty renewal is also addressed by writers who are outside the community college. On the basis of works by several leading spokespersons for faculty renewal, including Noonan, Sanford, and Bevan, Gaff concludes that the quality of instruction is affected by the faculty's performance in other areas such as research, committee work, and community
involvement. Regarding the significance of offering a wide spectrum of opportunities in a faculty renewal program, Gaff maintains that:

Teaching makes demands on the whole personality of the instructor . . . programs that seek to improve instruction will have more impact if they emphasize a wide range of attitudes, values, skills, and sensitivities concerning teaching and learning than if they focus on a narrow concern---for instance, on classroom techniques (p. 17).

Addressing the particular needs which faculty have as developing adults is also considered an important aspect of faculty renewal. The literature regarding the significance of work as a development task supports a developmental view of faculty renewal. Throughout adulthood, the meaning of work and the relationship of self to work is subject to change. Hughes cites the importance of the "changes in conception of the work and one's self in relation to it" as one moves through a career (p. 295). Levinson notes that "man may modify the nature and meaning of his work without changing occupations" (p. 44). Gould observes that adults begin their worklife with untested assumptions which reflect their parents' values and their own fantasies; one of these idealized assumptions is that work will serve as a mechanism for "overcoming feelings of inadequacy, smallness, and uncertainty" (p. 228). For example, during the twenties, work serves to confirm one's status as an adult. During this period, one works diligently to achieve "real-life competency" and usually does not question the value of what he or she is doing and why. Of particular
significance is the optimism one has regarding the possibility of advancement. "When the job is not linked to escalating roles, the optimism is blunted" (p. 228).

In the late twenties and early thirties, adults have usually achieved a sense of competence. At this point, one begins to challenge self-imposed limitations pertaining to a future career course and attempts to structure work so that it functions to complement an expanding self (p. 230).

During the midlife period between thirty-five and forty-five, this questioning process intensifies, especially with respect to the meaning of work. It is during this phase of "major revitalization opportunities" that the idiosyncratic meanings of work must be identified (p. 230). In describing the successful transformational process of one of his clients, Gould writes:

(Her) work confirms many parts of her and has an idiosyncratic meaning which makes it relevant to her life. The success of the process is measured by her sense of vitality, the feeling that she is moving on and creating" (p. 225).

In calling for a reconceptualization of faculty development programs, Arends, Hersh, and Turner point to the needs of mature professionals:

Mature professionals will need something more than new understandings and skills . . . Instead, they will seek opportunities to integrate in new ways the knowledge and skills they possess. They will look for inservice programs that allow them to clarify career options, to prepare for new careers, to increase their interpersonal competencies and to actualize their potential not only as professionals but as human beings.
Second, adult learners will seek ways to integrate three normally fragmented aspects of life—work, education, and leisure—into their inservice experiences.

Gaff has also suggested that adult development theory has implications for faculty renewal. The faculty members' particular needs vary according to their developmental stages. For example, younger faculty may be concerned primarily with their adjustment to the profession. Older faculty may seek new perspectives regarding work which has become routine (Gaff, 1975).

Summary

The literature reveals a lack of consensus concerning the form and substance of faculty renewal efforts. According to studies of community college faculty development programs, the emphasis is primarily on instructional development—the acquisition of instructional skills and knowledge of one's discipline. Advocates for a more holistic approach to faculty renewal encourage the design of renewal efforts based on a view of faculty as developing persons.

It appears that the faculty renewal movement lacks, in Monette's terms, "a philosophical mode of reflection," a philosophical framework which would provide a basis for clarifying, criticizing, and challenging the values and assumptions underlying faculty renewal. Monette's commentary on adult education in general seems to apply to faculty renewal as it
is conceived in the community college:

There is very little consideration of the aesthetic, the political, the ethical, or the scientific. Rarely does adult education literature explore the assumptions of its program planning processes in regard to the concept of man, of reality, or of knowing. (p. 86)

In accord with the behaviorist orientation, the measurable aspects of faculty renewal "have been preferred to that which is unmeasurable" (Wise, p. 59). Like other arenas of adult education, the arena of faculty renewal appears to have concentrated on the technical at the expense of the philosophical. Specifically, the phenomenon of renewal, which certainly possesses philosophical dimensions, remains unexplored.

Programs are designed according to popular assumptions of what "renewal" is and how it occurs. The absence of clarity concerning the phenomenon of renewal, how it occurs, how it is experienced, valued, and interpreted by teachers, is the impetus for this study. A knowledge of the nature of renewal could contribute significantly to the development of a richer, more coherent perspective of faculty renewal in the community college.

**Purpose of the Study**

The purpose of the study is to develop an in-depth analytical description of renewal as it is experienced by faculty in a community college. Specifically, the research questions are as follows:
1. Are there identifiable cognitive, affective, and physical qualities associated with renewal?

2. Are there specific events associated with renewal? If so, what are the characteristics of the events?

3. To what extent do teachers attribute their renewal to persons, events, tasks, and conditions associated with their work responsibilities?

4. Do teachers deliberately seek, or have they sought, conditions or circumstances which foster the qualities associated with renewal?

5. To what extent do individuals attribute personal renewal to institutional policies, conditions, and practices?

Overview of the Study

In Chapter I, the context of the problem has been described and the purpose of the study has been established. Chapter II contains a review of literature pertinent to a conceptualization of the phenomenon of renewal. The research methodology for the study is described in Chapter III. In Chapter IV, the results of the study are set forth. A summary of the study, and the conclusions and recommendations, are developed in Chapter V.
CHAPTER II
A REVIEW OF THE LITERATURE

In Chapter I, it was asserted that the absence of clarity regarding the nature of renewal provided the impetus for the study. Accordingly, the purpose of the investigation was to develop an analytical description of renewal as it has been experienced by persons who are instructors in a community college. Toward this end, the study focused on concerns which are of an ontological nature, that is, concerns directly related to the human spirit. For example, a consideration of the origin and nature of human vitality is directly pertinent to the study.

The purpose of Chapter II is to provide a conceptual framework for the study, thereby identifying elements or properties relevant to the exploration of renewal. These properties will comprise the categories for investigation. The writings of psychiatrists, philosophers, and theologians are drawn upon in an examination of the constructs which support the phenomenon of renewal.

This chapter is comprised of three (3) sections. The first describes the origin of vitality; the second addresses the nature of vitality; and the third concerns the process of spiritual self-affirmation.
The Origin of Human Vitality

The notion of human vitality is a major conceptual cornerstone of this study. In order to explore the nature of renewal, it is essential to come to an understanding of "vitality," the power of life itself. For the purposes of the study, the relationship between vitality and renewal is envisioned in this way: vitality is the capacity for development; renewal is the process of development.

Intentionality: The Source of Man's Vitality

The concept of intentionality is crucial to an understanding of vitality and, hence, of renewal. Within the context of the proposed study, intentionality refers to man's unique capacity for meaning. Man's vitality resides in this capacity. Thus, an exploration of the relationship between intentionality and vitality requires a consideration of man as Homo Poeta, man the creator of meaning.

Homo Poeta: Man the Creator of Meaning

In contrast to other animals, man is a symbolic creature. That is, he is engaged in an ongoing process of symbolization, the creation and re-creation of images and form (Lifton, p. 31).

Man uses language to express thought, and he "dwell in dreams and concepts, in a past-present-future, a space-time largely of his own creation" (Becker, 1968, p. 172). In her autobiography, The White Album, Joan Didion conveys man's power over meaning:
We tell ourselves stories in order to live. We interpret what we see, select the most workable of the multiple choices. We live entirely, especially if we are writers, by the imposition of a narrative line upon disparate images, by the 'ideas' with which we have learned to freeze the shifting phantasmagoria which is our actual experience. (p. 11)

Man participates "in" meanings, including the logical, esthetic, ethical, and religious (Tillich, p. 81). He has the ability to assign meaning, to seek meaning both within and outside the self, and to fulfill meaning. It is his intentionality which gives him the potential to view himself as both subject and object, to consciously reflect and to act, to be conscious of his place in time and space. Man is able to treat both his actions and his self as objects of reflection. In Pedagogy of the Oppressed, Freire observes that it is this capacity which gives man the power to transform his situation in the world, to assume the role of Subject rather than Object. Likewise, Tillich writes that:

In every encounter with reality, man is already beyond this encounter. He knows about it, he compares it, he is tempted by other possibilities; he anticipates the future as he remembers the past. This is his freedom and in this freedom the power of his life consists. (p. 82)

Man's particular faculty for insight and transformation is illustrated through the concept of paradigm shift. A paradigm is a framework of thought, "a scheme for understanding and explaining certain aspects of reality . . . . a paradigm shift is a distinctly new way of thinking about old
problems" (Ferguson, p. 26). Such a shift occurs when an existing paradigm can no longer accommodate new discoveries. Referring to Kuhn's illustrations, Ferguson describes such a shift:

Einstein's Special Theory of Relativity formed the new paradigm that superseded Newton's physics. It resolved much unfinished business, anomalies and riddles that would not fit into old physics . . . Our understanding of nature shifted from a clockwork paradigm to an uncertainty paradigm, from the absolute to the relative. (p. 27)

In speaking of paradigm shifts as they are experienced by individuals, Mezirow describes such shifts as the transformation of "meaning perspectives." A meaning perspective refers to "the structure of cultural assumptions within which new experience is assimilated to---and transformed by---one's past experience. It is a personal paradigm for understanding ourselves and our relationships" (p. 101). By challenging these assumptions and developing more appropriate assumptions, man acquires a new perspective which "dictates criteria for identifying problems seen as relevant to him, for attitude formation, for making value judgments, for setting priorities for action and for feeling that he can change his situation through his own initiative" (p. 108). Mezirow cites the consciousness raising of the women's movement as an example of relevance. Through their intense examination of previously "unchallenged and oppressive cultural expectations and prescribed sex roles," women have become aware of internalized cultural myths and have found a "new sense of identity within
a new meaning perspective which can lead to greater autonomy, control and responsibility for their own lives" (p. 102).

The Dilemma of Homo Poeta

Man's capacity for meaning is problematical, however, for he has been placed in a world which was intended for "instinctual response," that is, a world that has intrinsic meaning only for animals with instinctual response patterns (Becker, 1968, p. 171). For man, "the everyday food quest alone cannot answer to his restlessness; the cycle of eat, fight, procreate, and sleep—-that absorbs the adult members of other species---has only the barest meaning for man" (Becker, 1968, pp. 171-172). Thus, if his life is to hold meaning, man must create his own meaning and impart his own sense of conviction (Becker, 1968, p. 172). Failure to find meaning results in the loss of vitality, the loss of man's productive energies. As Tillich declares, man's vitality is as great as his intentionality.

Summary

Vitality resides in man's intentionality, the uniquely human ability to participate in the world through comprehension, reflection, and action. Man's capacity for the discovery and creation of meaning is the source of his vitality.

The Nature of Vitality

In the preceding section, man's ability to create meaning was identified as the source of his vitality. The
character of man's engagement in meaning is a key determinant of the nature of vitality. The following section addresses the spiritual quality of man's participation in meaning.

The Spiritual Quality of Vitality

Man's vitality is both biological and spiritual in nature. The ontic and ontological facets of man's being cannot be separated. ("Ontic" refers to man's physical existence; "ontological," to the spiritual nature of man.) But from birth, it is man's spirit which distinguishes him from all other creatures. Tillich writes that man's being is spiritual:

> even in the most primitive expressions of the most primitive human being. In the 'first' meaningful sentence all the richness of man's spiritual life is potentially present . . . the threat to his spiritual being is a threat to his whole being. (pp. 50-51)

The significance of the spiritual nature of human vitality is illustrated whenever man desires to do away with his ontic existence rather than to endure meaninglessness. The death instinct is essentially a spiritual phenomenon.

The Concept of a Soul

Man's physical power for being and his power for the fulfillment of meaning are united in the concept of a spiritual soul. Both Becker and Tillich describe man's unsuccessful attempts to analyze the human soul. Becker observes that 19th century scientists substituted the word "self" for "soul" and approached the "miracles" of language, thought, and
morality as "social products" (p. 191). Man's inner life became subject to scientific analysis. Yet such analyses did not explain the evolution of man's self consciousness which is symbolized in the word "soul." According to Becker, "soul" is still "perfectly intact as a word to explain the inner energy of organisms, the mystery of creation and sustenance of living matter" (p. 191).

Tillich speaks of the intellectualization of man's spiritual life and the unfortunate substitution of the words "mind" and "intellect" for the word "spirit." That substitution resulted in the loss of the concept of a spiritual soul which unites the power of being and the fulfillment of meaning. This concept has critical implications for an interpretation of man's participation in the world and thus for his vitality. For if man is viewed as a spiritual being, he has the potential to be the "bearer of high values," or arete. It is spiritually-formed vitality that enables man to pursue the ideal of human perfection, a personification of physical strength and moral nobility (Tillich, p. 83).

It is the spirit that reconciles the mind and heart. John Middleton Murry offers the following description of men and women who were becoming "a new kind of human being," fusing emotion and intellect:

Heart and mind in them each insisted upon its rights, and the claims could not be reconciled. There was a deadlock in the center of their being, and they passed steadily into a condition of isolation, abandonment and despair. Their inward division was complete.
Then came, out of that extreme and absolute division, a sudden unity. A new kind of consciousness was created in them. Mind and Heart, which had been irreconcilable enemies, became united in the Soul, which loved what it knew. The inward division was healed. (Ferguson, p. 81)

In accounts of transcendental experiences, the soul is regarded as "a mysterious center, the penetration of some unknown but central realm. This transcendent center permeates the lore of all cultures, represented in mandalas, in alchemy, in the king's chamber in pyramids, the sanctum sanctorum, the holy of holies" (Ferguson, p. 82). It is this spiritual center which, for each person, provides some sort of "answer," however symbolic and indirect, to the question of the meaning of existence (Tillich, p. 47).

Summary

Man's spiritual nature distinguishes him from all other beings. His vitality emanates from a spirit which unites the mind and heart, emotion and intellect. His creation of a meaningful existence depends upon the sustenance of his spiritual center, the process of spiritual self-affirmation.

The Process of Spiritual Self-Affirmation

Man's Discovery and Creation of Meaning

The struggle to evoke and sustain a sense of the self as alive is central to human experience (Lifton, p. 50). A universal struggle, it occurs in the form of man's search for the meaning of Being, "a lifelong search, with no final answer" (Coles, p. 48). To capture a sense of the struggle,
Robert Coles draws upon one of his conversations with a black child who was involved in the integration of the New Orleans schools. Coles writes, "Here is an eight-year-old child wondering about 'things,' after a long and painful stretch of months in a classroom completely boycotted by white boys and girls:

I will ask myself if it's worth it . . . It's not easy, knowing what to do. I'll bet you can find some people who have grown old, and they still aren't sure how you're supposed to live your life. They're still wondering what it's all about . . . When those white people tell me they'll kill me, I bite my lip . . . I wonder sometimes, if they ever stop and ask themselves why they are put here in this world. If we don't ask why we're here, we're lost in the woods. That's what I believe. My daddy says so. My granddaddy says so." (p. xii)

The central problem to be addressed in the study of renewal is this: How do persons seek and sustain meaning? In Fowler's language, how do they find coherence in and give meaning to the multiple forces and relations that comprise their lives (p. 4)? The purpose of the following section is to describe certain dimensions of the phenomenon of renewal. These dimensions will provide conceptual categories which will serve as a framework for the data analysis.

**Dimensions of Renewal**

The significance of man's pursuit of meaning via the discovery of perfection is supported in accounts of the Greek *paideia*, or aristocratic culture. The ultimate aim of *paideia* was the knowledge of the Good, the "transformation
and enlightenment of the soul" and the perfection of man's character (Jaeger, p. 294, Vol. II). Plato's notion of paideia included the metamorphosis of the soul through the acquisition of self-knowledge and the discovery of beauty and truth.

Search for Self-Knowledge

Essential principles of paideia are reflected in the ethics of eudaimonism in 5th century Greece. Socrates, Plato, and Aristotle set forth a formal and systematic ethics rooted in the meaning of the word daimon, "inner voice." For each person, the daimon is "an ideal of perfection---unique, individual, and self-identical" (Norton, p. 14). Eudaimonia is both a feeling and a condition. As a feeling, it "distinguishes right from wrong desire . . . ." As a condition, it nurtures the right desire from its beginning and serves as a sign that a person is living in accord with the daimon that is his true self; that is, he is living according to implicit personal truths (Norton, p. 5). The Greek imperatives "Know Thyself" and "Become What You Are" express tenets central to eudaimonism. As Socrates proclaimed, self-knowledge is the basis of all knowledge. In this vein, Ferguson offers the following analogy: "Self knowledge is a science; each of us is a laboratory, our only laboratory, our nearest view of nature itself" (p. 99). Finally, with respect to the value of self-knowledge, Jung provides yet another perspective: "If things go wrong in the world, something is wrong with me. Therefore, if I am sensible, I shall
put myself right first" (Ferguson, p. 99). The literature suggests that man's pursuit of self-knowledge revolves around such questions as, "What have I done with my life? What do I really get from and give to my wife, children, friends, work, community--and self? What is it I truly want from myself and others?" (Levinson, et al., p. 60). For Maslow, the acquisition of self-knowledge also involves "breaking up an illusion, getting rid of a false notion, learning what one is _not_ good at, learning what one's potentialities are _not_" (1971, p. 46).

The Integration of Polarities

The person's fulfillment of his own truth is crucial to the realization of his integrity, that is, his "completion." Man's fulfillment of his inherent possibilities comes from a reconciliation and integration of his polarities. The notion of eudaimonistic integrity involves the union of the Apollonian (rational) and Dionysian (emotional) elements, the adult and the child, the good and the bad (Norton).

From the perspective of eudaimonism, man's search for meaning--his question for spiritual self-affirmation--is guided by internal truths idiosyncratic to this nature. Man affirms his self through an integration of the opposites within.

Qualities Associated With Self-Actualization

The themes of eudaimonism prevail in modern portrayals of self-actualizing, or fully functioning, persons. For example, according to Maslow's operational definition of self-actualization, persons who are self-actualizing exhibit
"increased integration, wholeness, and unity of the person" (p. 157). Through the process of integration, previously unfulfilled aspects of the self are realized. With regard to masculine and feminine polarities, for example, integration means that a woman may experience a new capacity for action (the masculine principle) and a man may allow his "nurturant feelings" to emerge (the feminine principle) (Ferguson, p. 99). Citing the polarities of young/old, destruction/creation, masculine/feminine, and attachment/separateness, Levinson observes that by achieving an integration of each polarity, man "creates a firmer basis for his life" in the ensuing phases of development (p. 198).

Other qualities indicative of self-actualization include the following: (1) clearer, more efficient perception of reality; (2) more openness to experience; (3) increased spontaneity, expressiveness, full functioning, aliveness; (4) a real self; a firm identity; autonomy, uniqueness; (5) increased objectivity, detachment, transcendence of self; (6) recovery of creativeness; (7) ability to fuse concreteness and abstractness; (8) democratic character structure; and (9) ability to love (p. 157).

Self-Transcendence

In addition to the characteristics exemplified by self-actualized persons, Maslow identifies the "values of Being" which are unified through self-actualization. Among these values are wholeness, perfection, completion, justice,
aliveness, richness, simplicity, beauty, goodness, effortlessness, playfulness, truth, self-sufficiency, and uniqueness (p. 83). Possession of the Being values is determined by the person's capacity for self-transcendence, the ability to become detached from the world and view the world as it is on its own terms rather than as a means to the person's own ends. Maslow provides the following description of the capacity for self-transcendence:

Ordinarily we proceed under the aegis of means-values, i.e. of usefulness, desirability, badness or goodness, of suitability for purpose. We evaluate, control, judge, condemn or approve. We react to the world in reference to ourselves and our ends. This is the opposite of being detached from the world, which means in turn that we are not really perceiving it, but perceiving ourselves in it or it in ourselves . . . This is different from perceiving the whole world . . . then and only then can we perceive its values other than our own. (p. 83)

The idea of transcendence is an integral element in man's search for meaning and, consequently, in the process of renewal. For Maslow, transcendence occurs during peak experiences, which he describes as "moments of highest happiness and fulfillment" (p. 73). Maslow points to the parental experience, the creative moment, the therapeutic or intellectual insight, the orgasmic experience, and certain forms of athletic fulfillment as illustrations of peak experiences (p. 73).

Peak experiences are not organized with regard to time and space. According to reports of participants in Maslow's studies, experiences are perceived as "a reality independent from man and persisting beyond his life" (p. 85). In the
separateness that distinguishes a peak experience, man transcends himself and his surroundings and perceives the world as it really is.

Robert Coles treats the phenomenon of transcendence in terms of man's potential for going beyond his imagined possibilities. Coles observes that the notion of transcendence is difficult for persons in the twentieth century to understand, and refers to the existentialist philosophers' descriptions of transcendence. For example, Jaspers wrote of the mysterious ways in which man indefinably surpasses every expectation of himself. And Heidegger, in Coles' words, emphasized that it is man's extraordinary privilege "to move beyond our particular being toward Being itself—toward the Is of what is, toward a moment of affirmation at once ineffable and utterly apparent" (p. 27).

To illustrate the nature of transcendence, Coles draws upon a migrant farmworker's experience as she herself related it:

I will feel tired and sick. I will feel mean. I don't like anyone, even my own children. I've been out picking. I have no strength left. I won't last the night. My lungs are bad, and I can't catch the air very good. Suddenly I'll see my youngest child, and she'll be coming to me, and I'll be different... It's me becoming a different me; I'm free of my old, weary self. (p. 27)

The migrant woman's account of her experience captures the element of resolve, an assertion of the spirit which is characteristic of transcendence. A derivation of Heidegger's
work, resolve is a phenomenon expressed in the German word Entschlossenheit, a term which symbolizes the "unlocking of what anxiety, subjection to conformity, and self-seclusion have locked" (Tillich, p. 148). The effect of resolve enables man to be his authentic self, acting in harmony with his own truths.

Lifton depicts transcendence as a form of ecstasy and oneness which may be "all-consuming or of a more gentle variety" (p. 145). According to Lifton, transcendence is essential to the "inner psychological reordering" that is required for renewal. Through the phenomenon of transcendence, the center of man's being, the "zone of absolute reality," is effected. Man feels attuned to, and occasionally merged with, the universe. From Lifton's perspective, the highest stage of development is one in which man comes to terms with death, play, and transcendence (Fiske, p. 243).

Play: An Element of Renewal

Ashley Montagu emphasizes the importance of nurturing a sense of humor, inquisitiveness, and playfulness for the sake of development (p. 48). Play and playfulness are also central to the re-creation of the adult self. Lifton observes that innovators have always lived in "exquisite equilibrium between a refusal to be an adult as ordinarily defined and a burdensome assumption of responsibility for a large segment of adult action and imagination" (p. 149).
Play is permeated by childlike wonder, a capacity for "sustained and continued delight, marvel, amazement and enjoyment . . . a sense of freshness, anticipation and openness" (Keen, p. 43). In an attitude of wonder, novelty replaces law; delight prevails rather than obligation; the present takes priority over the future (Keen, p. 44).

While the playfulness essential to renewal may originate in childhood experience, it is a kind of playfulness polished by form and insight (Lifton, p. 149).

**The Assimilation of Death**

In order to engage in renewal, or becoming, man must accept the truth of the human condition. He must come to terms with his own inevitable death. In Lifton's words, "every significant step in human existence involves some inner sense of death" (p. 149). If man is to be truly alive, he must not be deluded by the culture's attempts to cope with individual mortality through a world of technical creations. Indeed, one way of defining adulthood is as a "state of maximum absorption in everyday tasks . . . permitting minimal awareness of the threat of individual death" (p. 148). In Becker's terms, man commits the "vital lie;" that is, since he cannot face the despair which accompanies the acknowledgment of his mortality, he succumbs to "everydayness." He engages in any number of distractions to bolster his own ego. As a result, man's search for meaning, his spiritual self-affirmation is endangered by his defenses.
against self-knowledge and self-reflection. By contrast, if man is to experience renewal, if he is to be authentic in his participation as a being in the world, he must conceptualize and confront his own annihilation. Man must display the courage which Tillich describes as "self-affirmation" in spite of the threat of nonbeing. Nonbeing is a part of being. Full self-affirmation requires that man accept his finitude. Man must fully know the anxiety of nonbeing in order to truly experience being. Only then will he be able to pursue his potential for renewal (Lifton, p. 149).

The theory that the confrontation of death is a meaningful basis for reordering and renewal has been applied by psychiatrist Robert Jay Lifton in his treatment of Vietnam veterans. Lifton describes this model of treatment and explains its usefulness for the healing professions:

For the veterans, confrontation means confronting the idea of dying in Vietnam, often through the death of a buddy. For psychiatrists, it would mean confronting our own concerns about death, mortality and immortality, and our personal and professional struggles with them. Reordering for the veterans means the working through of difficult emotions around guilt and rage; for psychiatry this would mean seeking animating relationships to the same emotions in ourselves and recognizing and making use of our experience of despair. Renewal for veterans meant a new sense of self and world, including an enhanced playfulness. The professional parallels are there as well, and much can be said for the evolution of more playful modes of investigation and therapy. (p. 170)

The Significance of Ultimate Concerns

Just as man's confrontation of his own death is a precondition for his spiritual self-affirmation, so is the
presence of an ultimate concern. An ultimate concern is "a meaning which gives meaning to all meanings" (Tillich, p. 47). It is man's ultimate concern that provides a spiritual center, an answer to the meaning of existence. Fowler characterizes ultimate concerns as those values that have "centering power" in persons' lives, including work, family, nation, and institutions. Ultimate concerns shape the way persons invest their "deepest loves" and "most costly loyalties" (p. 5). With regard to work, or vocation, as an ultimate concern, Dag Hammarskjold gave the following account of his "calling" and commitment:

I don't know who--or what--put the question, I don't know when it was put. I don't even remember answering. But at some moment I did answer to someone or something. And from that hour I was certain that existence is meaningful and that, therefore, my life in self-surrender had a goal. (Ferguson, p. 109)

Joan Didion's story of a visit to her friend Amado Vazquez, an orchid grower in Los Angeles County, is an illustration of work, family, and nation as ultimate concerns:

We were standing in a sea of orchids, an extravaganza of orchids, and he had given me an armful of blossoms from his own cattleyas to take to my child, more blossoms maybe than in all of Madrid. It seemed to me that day that I had never talked to anyone so direct and unembarrassed about the things he loved. He had told me earlier that he had never become a United States citizen because he had an image in his mind which he knew to be false but could not shake: the image was that of standing before a judge and stamping on the flag of Mexico. "And I love my country," he said. Amado Vazquez loved his country. Amado Vazquez loved his family. Amado Vazquez loved orchids. "You want to know how I feel about the plants," he said as I was leaving. "I'll tell you. I will die in orchids." (pp. 218-219)
Related to the issue of ultimate concerns if the intensity of man's participation in the world. The intensity of man's interaction with meanings is addressed by Kirkegaard, who believed that man's spirit is actualized through passionate choices. For the existentialists, the intensity of man's felt relationships with his world is the measure of his existence (Hallie, p. 34). Man's vitality is revealed in his capacity for passionate involvement with meanings and in his ability to "wonder at life . . . to respond with a wholeness of being" (Monette, p. 93).

Summary

Selected writings of theologians, philosophers, and psychiatrists were examined in order to establish a context for the study of renewal. According to the literature, the phenomenon of renewal is characterized by the following dimensions:

1. **Acquisition of Self-Knowledge.** Renewal involves identification of particular strengths and weaknesses, illusions, potentialities. The value and the dynamics of relationships with others are evaluated in an attempt to come to terms with the self. An examination of personal career aspirations is usually a significant part of acquiring self-knowledge.

2. **Integration of Polarities.** The realization of personal integrity occurs through a reconciliation of opposing conditions within the self, including rational/
emotional, adult/child, good/bad, masculine/feminine, young/old, destruction/creation, and attachment/separateness. In developing persons, the thrust is toward achieving a balanced expression of these qualities.

3. Qualities Associated with Self-Actualization. Fully functioning, fully alive persons exhibit the following characteristics: (1) clearer, more efficient perception of reality; (2) openness to experience; (3) spontaneity; (4) a real self, autonomy; (5) transcendence of self; (6) creativeness; (7) ability to fuse concreteness and abstractness; (8) democratic character structure; and (9) ability to love.

4. Self-Transcendence. Persons who are able to detach themselves from the world and experience the world as it is on its own terms are renewed through peak experiences, i.e. moments of highest happiness and fulfillment. In a state of transcendence, the person becomes his authentic self, capable of more than he had ever imagined.

5. Play and playfulness are essential to renewal. A capacity for childlike wonder, inquisitiveness, freshness, anticipation, and openness to experience sustain a sense of aliveness.

6. Assimilation of Death. In order to be truly alive, each person must confront the fact of his own mortality. By experiencing the despair associated with the confrontation of death, man is able to live life more fully, in spite of death.
7. Possession of Ultimate Concerns. Man's vitality is renewed through his dedication to ultimate concerns, the values which give his life meaning and direction, including family, work, friends, nation, and institutions.
CHAPTER III
RESEARCH METHODOLOGY

In Chapter I, it was declared that the purpose of the study was to develop an analytical description of renewal as experienced by instructors in a community college. The study sought to answer the following questions: (1) Are there identifiable cognitive, affective, and physical qualities associated with renewal? (2) Are there specific events associated with renewal? If so, what are the characteristics of the events? (3) To what extent do teachers attribute their renewal to persons, events, tasks, and conditions associated with their work responsibilities? (4) Do teachers deliberately seek, or have they sought, conditions or circumstances which foster the qualities associated with renewal? and (5) To what extent do individuals attribute personal renewal to institutional policies, conditions, and practices?

In Chapter II, the writings of psychiatrists, philosophers, and theologians were reviewed in order to identify elements or properties relevant to an exploration of renewal. For the purposes of the study, renewal refers to the process of developing, which occurs through the discovery and creation of meaning. According to the literature, the phenomenon of renewal bears the following dimensions: (1) acquisition of self-knowledge; (2) integration of polarities; (3) qualities
associated with self-actualization; (4) self-transcendence; 
(5) play and playfulness; (6) assimilation of death; and, 
(7) possession of ultimate concerns. In this study, these 
various dimensions of renewal were revealed through parti­
cipants' accounts of their development, the manner in which 
they have discovered and created meaning.

Chapter III has three (3) purposes: the first is to 
provide a rationale for the methodology; the second is to 
describe the procedures used in data collection and analysis; 
the third is to address the issues of validity, reliability, 
and generalizability as they pertain to the study.

Rationale for the Methodology

Little is known about how teachers experience renewal. 
Both the nascent state of knowledge regarding the nature of 
teacher renewal and the subjective quality of renewal had 
certain implications for the selection of methods used in 
the study. First, in view of the exploratory nature of the 
study, the research methods had to be especially suitable 
for generating the conceptual elements of theory. Second, 
because renewal is a subjective state, the methods employed 
had to facilitate analysis of inner perspectives of human 
behavior. The methods also had to be suitable for eliciting 
the teachers' accounts of their renewal in their own terms. 
A qualitative methodology was selected, since these methodolo­
gies promote the discovery of theoretical elements and permit
the researcher to acquire an "inner understanding" of human behavior. Rist describes the value of qualitative approaches for acquiring an inner understanding:

Emphasis is placed upon the ability of the researcher to 'take the role of the other,' to grasp the basic underlying assumptions of behavior through understanding the 'definition of the situation' from the view of the participants, and upon the need to understand the perceptions and values given to symbols as they are manipulated by man.

Qualitative research methods promote the discovery of those elements which are salient to the participants themselves. Using such approaches as in-depth interviews, direct observation, and document analysis, the investigator becomes immersed in the data so that he can discover at close range what is relevant to participants. Attempting to discover rather than to verify, the investigator allows participants to structure their reality according to their own terms and in their own language. For the purposes of this study, the investigator conducted in-depth interviews with eleven (11) teachers in a community college. In the following section, the procedures used in sample selection and data collection are described.

Data Collection

The Sample

Size and Source of Sample. The sample was comprised of eleven (11) instructors in a community college. A sample of this size facilitated an in-depth study of the nature of renewal and yet was large enough to permit inclusion of representatives from the required categories.
The teachers in the sample were from a community college which exhibits characteristics common among community colleges throughout the nation. As an extension of the public school system, the college was established as a junior college in the mid-1920's. In the early Fifties, the college became a "community" college, expanding its curricula to include vocational and technical training. During the Sixties, the college became separate from the public school system through the creation of a community college district. Since the early Seventies, the college has, like other community colleges, experienced a number of environmental changes, notably the following: (1) decreasing enrollments in general education and increasing enrollments in occupational programs; (2) a declining rate of faculty turnover and, consequently, an "older" faculty---of one hundred eighteen (118) full-time faculty, sixty-two (62), or fifty-one percent (51%) are between forty-one (41) and sixty (60) years of age; (3) a reduction in public funding and a greater demand for accountability; (4) an influx of adult students---the average age of students is twenty-nine (29) years; and, (5) an increase in the number of adjunct faculty. In the report which follows, the college is named "El Visión Community College." The instructors also have been assigned fictitious names.
Composition of the Sample

According to Schatzman and Strauss, the investigator selects the sample "from among the universe of people according to their functions for his research" (1973, p. 42). Because the purpose of this study was to describe the nature of renewal as it is experienced by instructors in a community college, the sample was comprised of classes of persons who might offer various insights regarding the nature of renewal. The sample contained a mixture of persons with regard to age, sex, length of teaching experience, and teaching field.

Age. The literature on adult development reveals that the issues involved in renewal differ according to age. The persons in the sample ranged in age from thirty-one (31) to fifty-six (56).

Sex. Men and women experience different types of conflicts with respect to work-related transformations (Gould, 1980, p. 231). The sample contained six (6) men and five (5) women.

Length of Teaching Experience. The literature suggests that elementary-school teachers who have taught for five (5) years or more express a need for renewal (Sarason). Comparable data concerning community college teachers are not available. However, it appears that the occupational characteristics which create a need for renewal permeate grade levels. The "five-year minimum" suggests that instructors
selected for this study should have taught for at least five (5) years. With regard to the instructors included in the sample, the length of teaching experience ranged from six (6) years to seventeen (17) years.

**Teaching Field.** Studies of community college teachers suggest that vocational and liberal arts teachers hold different attitudes toward the community college and its students (London). The differences cited, together with the widespread impression that there are "two camps" of teachers in the community college---liberal arts and vocational---indicates the existence of two (2) different categories of instructors. In order to draw upon whatever differences may exist between vocational and liberal arts teachers' perspectives of renewal, the sample included five (5) instructors from the humanities and six (6) instructors of vocational-technical subjects.

**How the Sample Was Obtained**

The sample was obtained through the Dean of Faculty at El Visión Community College. The Dean provided the investigator with a list of the names of fifteen (15) instructors who fulfilled the criteria for the sample and who had requested funds for professional development purposes. The fact that these persons had sought funds for professional
development purposes was regarded as indicative of their desire to seek change. The Dean then sent a memo to these instructors, informing them that they might be asked to participate in a study of teacher development, and encouraging them to assist the investigator.

The investigator initially selected ten (10) persons from the list; however, during the period between interviews, one (1) of the initially-selected participants became ill and was expected to be absent from the college for an indefinite period. The investigator then selected from the list another person of the same age and sex. That person agreed to participate in the two (2) interviews. These persons provided an appropriate representation of sex, age, length of teaching experience, and subject areas. The investigator contacted each person by telephone, explained that she was studying the development of community college teachers, and asked whether the instructor would participate in two (2) tape-recorded interviews, each approximately one (1) hour in length. In addition, the investigator assured each instructor of confidentiality and the right to refuse to answer any questions. Upon confirming each instructor's willingness to participate, the investigator established a time for the first interview. Following the telephone conversation, the investigator sent a follow-up letter to the instructor, confirming arrangements for the first interview.
The Interviews

Patton writes that the function of qualitative interviewing is to "provide a framework within which respondents can express their own understandings in their own terms" (p. 205). The purpose of interviewing is to enter into another person's world. Lofland expressed the importance of using a "flexible strategy for discovery" whenever the investigator seeks the interviewee's definition of his situation. Like Lofland and Patton, Dexter also emphasizes the significance of allowing the interviewee to determine what is relevant rather than relying on the investigator's notions of relevance. In accord with these notions, the investigator chose to conduct one (1) unstructured interview and one (1) semistructured interview.

Practice Interviews. As part of the investigator's preparation to conduct the study, she engaged in four (4) in-depth interviews with two (2) college instructors. These interviews provided opportunities for the investigator to refine her interviewing skills and increase her proficiency in using the tape recording equipment. The investigator and her advisor assessed the transcripts of the interviews, critiquing the investigator's approaches.

Setting and Circumstances. The interviews were conducted on the campus of El Visión Community College. The room used for the interviews, a vacant office located in a rather secluded area of the building, provided an ideal setting for
private conversation. With regard to physical arrangements, the investigator and each instructor sat directly facing each other, no more than four (4) feet apart. The use of tape recorders did not seem to distract the interviewees. The interviews were conducted without interruptions.

The investigator conducted the unstructured interviews over a three (3)-day period. The average length of these interviews was approximately forty (40) minutes. Three (3) weeks later the investigator conducted the semistructured interviews. These interviews were also scheduled over a three (3)-day period. Thirty (30) minutes was the average length of the semistructured interviews.

The Unstructured Interview

The first interview with each teacher began with the investigator's explanation of the following points: (1) purpose and nature of the study; (2) assurance of confidentiality; (3) the focus on the instructor's own experiences and the fact that there can be no "right" or "wrong" answers; (4) the instructor's right to refuse to respond to a line of questioning with which he felt uncomfortable; (5) the investigator's background and interests; and, (6) the need to tape record the interview. The investigator described her role in the interview as that of a "student" being "taught" about the instructor's growth experiences.

Upon completing the introductory phase of the first interview, the investigator said, in effect, "I'm interested
in your description of what it is like to grow and develop as a person who is teaching in a community college. I ask you now to remember and describe your growth experiences during the time you have been at E.V.C.C." The purpose of this statement was to elicit responses which would provide a context for the discussion or renewal. The investigator used probes and supportive comments to encourage the instructors to re-experience and recall the characteristics of the circumstances contributing to their development as instructors, and the qualities associated with the persons, events, and institutions involved in their careers. Each interview drew to a close whenever the investigator sensed that the instructor had no new observations to add. In concluding the interview, the investigator expressed her appreciation to the interviewee and scheduled the second interview. She also explained that the purpose of the second interview was to discover what it was that gave meaning to the instructor's work and life. The investigator asked each instructor to think about those sources of meaning.

The Semistructured Interview

The second interview was semistructured. The questions were developed on the basis of the content of the first interview, the research questions for the study, and the review of the literature. The order of questions was not of particular concern. However, it was important for all of the
instructors to address all of the questions since the investigator desired to obtain information on the same topics from everyone in the sample. In addition to the questions derived from the content of the first interview, the following questions were included in the semistructured interview. A rationale is provided for each question.

1. What is it that gives meaning to your work?

2. How is your feeling of meaning related to persons in your work setting?

Rationale: According to the literature, persons seek meaning through their work and relationships with others in the work setting. Because work fulfills central aspects of the self, the responses regarding the significance of work may also reveal properties related to the acquisition of self-knowledge and characteristics of self-actualization.

3. What is it that gives meaning to your life? That is, what is it that "keeps you going" day after day?

Rationale: The literature suggests that each person holds a "comprehensive frame of meaning" based on his ultimate concerns. This frame of meaning provides a way of making sense of life and is a key to renewal.

4. How is your feeling of meaning related to persons outside the work setting?

Rationale: Relationships with others, including family and friends, are also in the category of ultimate concerns. Descriptions of these relationships will reveal significant features of renewal.

5. What events in your life are related to your feeling of meaning?

6. How are certain events related to your feeling of meaning?

7. To what extent does the college contribute to meaning in your life?

Rationale: Events and institutions are regarded as potential ultimate concerns, as sources of renewal.
8. What is it like when you feel especially "alive"?

Rationale: Responses will yield descriptions of the cognitive, affective, and physical characteristics of renewal.

The Investigator's Behavior

During the interviews, the investigator strived to adhere to Dexter's recommendation that the interviewer be willing to "let the interviewee teach him what the problem, the question, the situation is" (p. 56). As Dexter suggests, the investigator gave each instructor her concentrated attention. It is just this sort of attention which serves as an incentive for the interviewee. Rarely do persons have the full attention of a listener.

The investigator sought to demonstrate an "empathetic understanding" with each instructor. That is, the investigator attempted to "grasp what the other person is experiencing, to feel some of what he feels, to share to some extent his view of his experiences" (Dexter, p. 62). In this respect, the investigator's background as an instructor in a two (2)-year college and her experiences as a consultant in a number of community colleges enhanced her ability for empathy. As Schatzman and Strauss suggest, the investigator capitalized on sensitivities yielded by past experiences (p. 53). Throughout the interviews, the investigator provided supportive comments as feedback for the interviewees. As Patton notes, it is important that the interviewee know that the purpose of the interview is being fulfilled and that the interview process is worthwhile (p. 242).
Instructors' General Reactions to the Interview Process

The unstructured interviews provided an opportunity for the investigator to develop rapport with the instructors and established a context for the instructors' introspection regarding their development. In the beginning of these interviews, several of the instructors expressed doubts about whether they would have anything to say. At the end of the interviews, these same persons expressed their surprise and satisfaction at the fact that they offered substantive responses to the investigator's questions. In every case, the instructors seemed to take the interviews seriously. Each person remained willing to participate in a second interview.

With regard to the semistructured interviews, the atmosphere was one of continuing an earlier conversation, even though three (3) weeks had elapsed since the first interview. After these interviews, several of the instructors made remarks such as the following: "You now know more about me than anyone else around here"; "I probably wouldn't have told you this stuff, except you'll be leaving town"; I never realized some of these things about myself before"; and, "It's good to have an opportunity to stop and take a look at yourself." All of the instructors requested copies of the findings and encouraged the investigator in her work.

Data Analysis

Upon completion of the interviews, the audio tapes were transcribed verbatim. These transcripts furnished the data for analysis.
In order to develop a detailed analytical description of the phenomenon of renewal, the investigator used the constant comparative method of qualitative analysis, a method concerned with generating many properties and hypotheses about a general phenomenon (Glaser and Strauss, 1967). First, the data were coded to reflect conceptual categories. For example, "evidence of growth" emerged as one category. The category was assigned a number. Then the entries which appeared to correspond to that category, such as "I feel more confident now," were assigned the number of that category. Then each entry which appeared to correspond to that category was compared with other entries in that category and with other categories. It is this constant comparison which enables the investigator to see relationships among properties of each category and among the categories.

Copies were made of the coded transcripts. Then, each coded entry was cut from the transcript and pasted on a card. The initials of the instructor who contributed that entry were written on the card, also, along with the number of the page on which the entry appeared in the transcript. The cards were grouped according to categories. As the categories were contrasted and compared, various themes emerged which reflected the focus of the research. These themes provided the framework for the development of the analytical description of renewal. The entries in the categories furnished actual illustrations which were used in the narrative report of the analysis.
Validity, Reliability, and Generalizability

Validity

The question of the validity of the study is addressed according to issues identified by Dean and Whyte in "How Do You Know If the Informant is Telling the Truth?"

First, it is important to recognize that interviewees may have conflicting opinions, values, attitudes, or inclinations to act (p. 106). Interviewees' sentiments may vary according to the situation. Thus, the key question in considering the validity of interview data is not "How do I know if the informant is telling the truth?" but rather "What do the informant's statements reveal about his feelings and perceptions and what inferences can be made from them about the actual environment or events he has experienced?" (Dexter, p. 131).

Dean and Whyte delineate four (4) major factors which influence the interviewee's responses in the interview situation. Each of these factors and their pertinence to this study is described below.

1. Ulterior Motives. Did the interviewee have any ulterior motives which might have modified his reporting of the situation? In the case of this study, instructors may have thought it to their advantage to present themselves only in the most favorable light in case the investigator conveyed her impressions of them to the Dean of the Faculty.
In an effort to minimize the likelihood of such an occurrence, the investigator assured the interviewees that confidentiality was of utmost importance to the success of the study and that no one at the college knew of their participation. In addition, the fact that the investigator is a student, an outsider, and from another state should have helped to minimize the threat of ulterior motives.

2. **Bars to Spontaneity.** Were there any bars to spontaneity which might inhibit free expression by the interviewee? According to Dean and Whyte, bars to spontaneity are reduced by the investigator's assurances of confidentiality. Further, the investigator sought to establish rapport through her warmth and friendliness. Her mode of dress was appropriate for "blending in" with the community college setting, that is, less formal than the attire usually considered appropriate for conferences as a consultant. The investigator used her student status to advantage. Lofland suggests that "to be known as an undergraduate or graduate student at some educational institution is likely the strongest feature one can have going for one" as an investigator (p. 101).

3. **Desire to Please.** Did the interviewee have desires to please the interviewer so that his opinions
would be well thought of? In order to minimize the threat of an interviewee's possible desire for approval, the investigator did not express disapproval or shock or dissatisfaction regarding statements made by an interviewee (Dean and Whyte, p. 108).

4. **Idiosyncratic Factors.** Are there any idiosyncratic factors that may have caused the interviewee to express only one facet of his reactions to a subject? With reference to this study, the investigator made every attempt to elicit the interviewee's full expression of his opinions and reactions.

**Truth and Usefulness.** Several scholars discuss the truthfulness of research findings in terms of the criterion of usefulness. Pelto and Pelto (1978) maintain that "the essence of research methodology lies in seeking answers to the following basic questions: How can we find true and useful information about a particular domain of phenomena in our universe? (Patton, p. 271). They point out that "the truth" of "the facts" about the real world are interpreted by "means of our observational equipment, our perceptual categories, and our general theoretical outlook . . . hence, there is no 'absolute truth' . . . rather, the truth value of information is best measured by criteria of usefulness---in predicting and explaining our experience in the natural world" (Patton, p. 272).
In a similar vein, Schatzman and Strauss explain that the field researcher assumes reality to be "infinitely complex," more complex than any current interpretation of it. The researcher possesses "the key to an infinitely varied relation with the objects of his inquiry" (p. 7). As a result, the researcher's developed understanding of his "object" is not "merely 'true' or 'untrue.'" Instead, his understandings are to be evaluated in terms of their usefulness in furthering ideas about the object and according to whether the understanding is grounded in data (p. 7).

With respect to the validity of this study, the investigator's use of the constant comparative method of analysis has ensured that her understandings are grounded in data. Finally, the research questions and the interview processes were designed to promote an in-depth understanding of renewal, the "object" of study.

Reliability

Would another independent observer see or hear the same events or reach the same conclusions as this investigator? In their discussion of qualitative research methods, Schatzman and Strauss state that it is to be expected that another investigator "with or without the same general framework or perspective might develop a very different analytic scheme, conceptual model, or metaphor . . . ." (p. 134). For other persons who would seek to develop an analytic description of renewal, some of the same revelations,
as well as different revelations, would supply data. Perceptual and conceptual selectivity is assumed. Another investigator would be likely to develop a different set of conceptual categories to guide the analysis process.

Becker draws attention to the fact that because persons change "no one can ever study exactly the same group another person has studied . . . " (p. 19). Douglas also observes that "who we are, what we are, is continually in the process of becoming . . . We ourselves are in flux" (p. 66). Even if the investigator were to repeat the study, the changes which would have taken place within herself and within the persons studied would result in a different product.

The issue then, is not replicability, but the quality of data collection and analysis. How credible are the procedures? Is the description grounded in data? The investigator has fully described the procedures used and the circumstances of the data collection so that others have a basis for determining the credibility of the procedures, the credibility of the data, and the credibility of the relationship between the data and the analytical description as it was presented.

**Generalizability**

The purpose of the study was to develop an analytical description of renewal as it is experienced by persons who are teachers in a community college. The emphasis of the
study was on "particularization" which leads to the development of naturalistic generalizations. Stake writes that "... particularization does deserve praise ... What becomes useful understanding is a full and thorough knowledge of the particular, recognizing it also in new and foreign contexts" (p. 6).

According to Stake, the knowledge of the particular, or particularization, is a form of generalization which comes from the recognition of "objects and issues in and out of contexts and by sensing natural covariations of happenings" (p. 6). Naturalistic generalizations develop out of the reader's experience. These generalizations come from the "tacit knowledge of how things are, why they are, how people feel about them, and how these things are likely to be later or in other places ... " Naturalistic generalizations rarely take the form of predictions; however, they become the basis for expectations.

With reference to this study, the detailed analytical description of renewal was based on instructors' in-depth descriptions of their own renewal. The particulars of the renewal process were presented according to the instructors' accounts of their own experiences. The language of the description was the language of the instructors. Further, the description was written from the instructors' "perspective of everyday life," a perspective with which others may easily identify (Stake, p. 6). Thus, the findings of this
study create a basis for naturalistic generalizations by readers whose personal and professional situations and experiences bear close resemblance to those of the participants in the study. Because the process of renewal is an integral part of the human condition, the findings are a basis for generalizations by many others whose renewal experiences are similar to those described in the study. Given the temporal dimension of the findings, it is possible that persons who do not regard them as pertinent at a certain period in their lives may discover the same findings to be pertinent at another time.

Summary

In Chapter III, the rationale for the methodology was presented, followed by a description of the procedures used in data collection and analysis. The issues of validity, reliability, and generalizability were also addressed.
CHAPTER IV
THE PHENOMENON OF RENEWAL

The primary purpose of this study was to develop an analytical description of renewal as it has been experienced by persons who teach in a community college. According to the review of literature presented in Chapter II, the process of renewal is essentially a process of spiritual self-affirmation. Man's vitality depends upon the sustenance of his spiritual center through the discovery and creation of meaning. Thus, in this study, the question of concern was "How do teachers in a community college seek and sustain meaning?" In order to explore the manner in which instructors discover and create meaning, the investigator conducted in-depth interviews with eleven (11) instructors in a community college. Only their names are fictitious; their subject areas, ages, and number of years of teaching experience were as follows:

Megan Wright, Dance, age 31, 7 years teaching experience.
Karen Parks, Life Sciences, age 33, 7 years teaching experience.
Sean McPherson, Printing, age 36, 7 years teaching experience.
Meredith Lane, Secretarial Science, age 38, 10 years teaching experience.
Kay Liston, Nursing, age 42, 14 years teaching experience.
Arthur Moore, Theatre, age 44, 16 years teaching experience.
Josh Adams, Electronics, age 44, 13 years teaching experience.
Chips Ramsey, Accounting, age 47, 13 years teaching experience.
Joe Patton, Welding, age 56, 17 years teaching experience.
Alicia Allen, English, age 56, 14 years teaching experience.
Zachary Burns, Government, age 56, 16 years teaching experience.

During the conversations, the instructors described those facets of their lives which held the greatest significance for them. Through an analysis and synthesis of these accounts, the investigator developed a description of the phenomenon of renewal. This description is presented according to two perspectives. In order to provide a holistic portrayal of renewal, the first part of the description has been constructed to reflect the predominant themes of the teachers' accounts. Excerpts from these accounts illustrate the themes and give the reader a rich sense of the teachers' experiences. In the second part of the description, the instructors' reflections are examined from the perspectives of the literature concerning man's search for meaning. The result is an analytical description which provides a basis for examining the phenomenon of
renewal in terms of the experiences of individual persons and, more broadly, in terms of the truths of the human condition.

The Sustenance of Meaning

According to the instructors' descriptions of how they sustained meaning in their lives, they discovered meaning primarily through their relationships with others, through work, and through their own beliefs, or sustaining convictions. In the following section, the teachers' descriptions of each of these sources of meaning are explored.

Relationships With Others

The instructors characterized their relationships with family, students, colleagues, and friends as important sources of meaning. These relationships are described in this section.

Relationships With Family. When the instructors spoke of the people who gave significance to their lives, family emerged as the richest source of meaning. For example, as they described the role of family, the teachers used phrases such as "the single most important thing in my life" and "the most important people." Chips described the importance of his family by saying, "I think that the greatest dimension added to my life is by my family . . . the chief concern is there . . . they come right up there at the top." Sean also spoke
with certainty about the significance of his wife and two (2) children, observing that, "My family is the most important thing in my life . . . not work, not my own personal success, but my family." Kay declared that she would not hesitate to resign from her job if her husband were transferred with his company to another city. She said, "I certainly wouldn't give up family for something else, you know, so that I could remain here." Meredith spoke of her family in connection with the difficulty of combining the responsibilities of motherhood and career. Meredith related that:

With the children and the seminars and the working . . . I feel guilty. I think, gee, I'm spreading myself just a little too thin, you know, you do get cranky at home when you shouldn't. I'm crabby a lot of days when I get home. My kids will say, 'you must have had a really bad day at school' and I did, but I was really nice at school, which is silly . . . I should be nicer at home. They're my family. They should be the most important thing.

The value of family as a source of meaning was evident in the teachers' accounts.

The meaning which characterized family relationships appeared to be associated with certain elements, including love for children, cooperation among family members, encouragement, and acceptance. For example, several instructors conveyed the enjoyment and satisfaction they experienced as parents and grandparents. In his description of his four (4) sons, Chips said, "[They] keep my wife and I active . . . we were active with them when they were in high school, and we still try to stay active with them . . . I have two grandkids, and---
so my life is beautiful." Arthur expressed his satisfaction as a parent with reference to his children's ability to function as independent thinkers, stating that "irrespective of what kind of parenting I did, how effective or ineffective it might be . . . I did get my children to think for themselves, and I consider that to be extremely important . . . they're critical thinkers."

One instructor related a different sort of parental satisfaction, a satisfaction which occurred as a result of a child's ability to change his self-destructive behavior. This instructor offered the following account:

[Our] struggles with teenagers have been very significant. But this summer we had the joy of seeing our twenty-year-old married . . . he really has turned his life around. He was just strung out on [pot] from tenth grade through twelfth and, you know, not the same person at all . . . now within one year's time he has become his old self, a different person [with] some goals now in his life.

In addition to the satisfactions which they experienced through the parent-child relationship, the instructors pointed to the importance of cooperation and encouragement as characteristics of family relationships. Meredith, who returned to college after her children were born, described her relationship with her children, stating:

. . . we had a very big adjustment to make the first couple of years I was going to school. You're not taking care of your family, your children, your household duties, you know. But now, it was worth it, because my children have been raised with a working mother. They know that mother goes to school . . . and we have a really good relationship in that way.
And I think that they respect me . . . I think they're proud of me. And that makes me feel good.

Kay spoke of her family in a similar way, noting that her husband "has been so extremely supportive . . . he's been very helpful. The nights we have meetings, he'll come home from work and start dinner. It's an 'all-together' type thing."

Kay's and Meredith's comments revealed an appreciation of their family's ability to adapt to the changes which came as a result of their work outside the home. Josh, Sean, and Arthur also related incidents which illustrate the value of the ability to accept and encourage the development of a spouse. Sean gave his wife a certain amount of credit for her role in his obtaining a graduate degree, observing that "It's [the degree] as much my wife's degree as it is mine, because she made sure the money was there, and the patience." Josh spoke of his family's ability to adjust to any career change he might make. He stated:

I don't feel in any way limited or trapped in what I'm doing---far from it. I feel perfectly free to change whenever I want to, and I will receive support from my family . . . . I think that's probably where a lot of conflict comes in along this time for people, when they get to be in their forties and they've been in a job for quite a while and they're not sure where they're going. But they don't feel free to do something else. I do.

Arthur described the significance of his capacity to learn to "appreciate my wife as a human being and to recognize that the expectations I once held for her were not necessarily the expectations she held for herself." The instructors' descriptions
of their family relationships suggested that freedom to change was an especially prized element.

**Summary.** The teachers spoke of their families as quite important resources for the discovery and creation of meaning. As parents, they expressed satisfaction in their children's development. As developing persons in their own right, the instructors recounted the significance of their spouse's encouragement and cooperation. The freedom and capacity for change emerged as especially important elements in the teachers' ability to sustain meaning.

**Relationships With Students.** The meaning which the instructors derived from their familial relationships served as a sustaining force in their lives. The teachers' relationships with students also functioned as especially significant sources of meaning. Throughout the instructors' descriptions of their interactions with students, the notion of the instructors' contribution to the development of others emerged as a predominant theme. For example, Arthur described the satisfaction he experienced in this respect when he said:

> The thing that gives meaning to my life professionally is to see students change . . . to begin to think for themselves, the ability to begin to perceive themselves in [a] different context than when they began their association with me.

It was important to Arthur that he could "touch people's lives not simply in the imparting of specific knowledge, but in a
broader way." Like Arthur, Kay spoke of the value of her ability to affect students' lives. She related the following account of a difficult situation in which she strived to serve as a role model for her nursing students:

Monday, in this hospital, we admitted a ten-year-old girl with leukemia. One of the students said, 'This is the reason I don't like peds [pediatrics].' I had to say that if no one likes that and if no one wanted any part of the sadness or hurt, she [the little girl] wouldn't have anyone to care for her. . . . And that's the time when I hope I'm the very best model for the students, to be able to go in [to the little girl] and sit on the edge of her bed and let her cry . . . and say 'We want you to go home, too, as soon as you can,' and all the while you have a lump in your throat . . . [but] you go beyond yourself.

While Kay and Arthur regarded their contributions to the students' development as holistic, Sean viewed his contributions as a teacher specifically with regard to the students' employability. He stated, "I'm not here to count the number of students I graduate every April . . . It's the number of kids that end up working, getting a job in printing . . . that means a lot."

Joe contemplated the implications of his work with reference to his students' futures, remarking that:

Here I work with the people that are going to step off from my classroom into the world of work . . . I can help that man to provide the monies necessary for him to have a happy and successful life, and perhaps to help his children go on.

Josh also cited the recent employment of a student as an occasion for pride:
I just received word that one of my students obtained a job in local industry, a real good job... excellent pay. I've had this student for two years, and he needed a job. He has a family. He worked hard to get his education, and now it's somewhat gratifying to see that he was successful in getting that job.

Finally, with respect to the notion of contribution, as the teachers talked about their students, it became evident that they hoped not only to contribute to the students' development but also to be remembered by the students for their contribution. For example, Chips noted that "It's nice to see where they [the students] are at... and see what they have accomplished. They call me on occasion. They still remember me. It's a good feeling."

Students' responses were a major element in the instructors' sense of meaning. The instructors conveyed a certain reliance on the students' enthusiasm as a source of their own enthusiasm. Megan's description illustrates this dependence:

The students really keep me going... they are a lot of fun to work with, and it's very rewarding. Some days I come in and I really didn't want to get out of bed, or I'm running late. [But] once I get into class, I just forget all about that... if I'm feeling really crummy, just their enthusiasm and their energy make me feel better. We use each other's energy to keep going.

Alicia gave a similar account of the relationship between the students' excitement and her own:

I was out of school yesterday when you called me. We had a family tragedy over the weekend... it was really hard to deal with. And I was feeling like 'I just can't go to school. I'm not prepared to teach. I wouldn't know what to say to the
students all day.' So when I came in today, I thought, 'Oh . . . ' And I dragged into school and I got to my first class, and the students were excited about being there. They all were there, and they were talking away when I walked into the classroom, and I thought, 'I should have come to school yesterday. I'd have felt better . . . ' That exhilarated me all day.

Meredith drew attention to the particular kind of enthusiasm generated by adult students who were "working people." She said, "I've got all these adults out there, and they're working people . . . They can relate all these experiences they've had, you know, and yet they know they still need some help . . . these people want to know." From a slightly different perspective, Alicia reported her feelings of excitement about teaching adults:

I'm excited about adult students coming back and saying, 'I'm dissatisfied with my job, I want something more, I want to learn' . . . that whole excitement, that they're learning plus the feedback to my excitement with learning . . . it really is fun to learn!

The instructors' descriptions of the nature of their excitement and enthusiasm is of particular significance. They characterized these feelings of excitement as feelings of renewal or rejuvenation. Instructors described a physical phenomenon, a feeling having the properties of, or qualities of "exhilaration," "a natural high," a "surge inside." For example, Alicia spoke of the sensation of renewal as "a feeling inside that makes my blood flow faster . . . I feel like I want to move around . . . I feel like smiling." Arthur said,
"My energy level increases, I feel more energetic." Kay emphasized that as she experienced the phenomenon, she acquired a heightened sensitivity to a wide range of feelings. She said, "I feel. I don't always feel good. But the fact that I can feel, even hurt, because I am alive . . . is important."

Instructors reported altered physical, emotional, and intellectual states and corresponding changes in their behavior as results of renewal experiences associated with students. For example, Arthur described intellectual stimulation as an outcome: "[then] whatever I'm exposed to triggers ideas in my own mind . . . [and] I bring my enthusiasm back to my colleagues and then more ideas are triggered."

Regarding her response to renewal, Alicia related that "[her] response is a whole attitudinal change that lasts for awhile. I mean, it [the attitudinal change] is not toward just that student, but I think 'here's the breakthrough' and I get excited, and my behavior changes, at least for a time."

Meredith spoke of the way she "takes it [the feeling of renewal] home" with her. She said, "You know, [I] just kind of glow . . . . [I'm] happier . . . . I joke around more because I feel better about myself."

Alicia referred to her impulse to share her feelings of renewal with others: "I tend to be 'talky' about things when they excite me . . . . I usually tell my office mate immediately if she's in the office when I'm through with class. I say,
'Boy, I really hit it today, I got a student in there, and I didn't have to spell it out . . .'"

As they talked about duration of the effects of renewal, it became apparent that in some instances, the effect lasts for a day, as Alicia mentioned, while in other cases, the effect may last for a year. As he described the effects of his annual expedition in the Alaskan wilderness, Chips said, " . . . it carries me right through [to June]."

According to the instructors' descriptions of the effects of rejuvenating experiences, the phenomenon of renewal was revealed through changes in the instructors' physical, emotional, and intellectual states. Certain behavior changes were also attributed to the phenomenon.

The significance of students as sources of meaning was further illustrated in the investigator's conversations with Megan and Sean. Megan observed that the students were "a source of new ideas." She pointed out that "[they] just make you see things in a different light and encourage you to keep trying to find different ways of teaching the same thing." Sean, too, noted his appreciation of students' evaluations, remarking, "Our students are extremely honest. They'll tell you if you're doing a good job or not . . . they're very good critics."

Summary. Students were highly valued as a source of meaning in the instructors' lives. The teachers' own feelings of vitality were related to the students' demonstrations of vitality. It was through their relationships with students that
instructors achieved a sense of having contributed to the
development and well-being of others, including succeeding
generations. The significance of this sense of contribution
is perhaps an allusion to the importance of "living on" through
one's works.

Relationships With Colleagues and Friends. Colleagues
were regarded as an important source of meaning in the teachers'
lives. For example, the instructors appreciated their collea-
gues as sources of information and other points of view. Sean's
observations concerning his experiences in seminars illustrates
this aspect of collegial relationships:

[In seminars] you're working with people, your peers,
printing teachers from around the state, and you get
to telling war stories and things that happen and
better ways of doing things. That's really neat,
because . . . you're drawing on hundred of years
of teaching experience.

Arthur expressed the importance of his association with
colleagues as a source of regeneration. He said:

I am the kind of person that constantly needs
regeneration . . . I have to anticipate that there
are going to be opportunities for me to share with
colleagues from other institutions and from other
situations and participate in workshops and seminars.

Chips spoke of his need for interaction with colleagues so
that he could "get somebody else's viewpoint" regarding course
content. He explained that:

I can read it out of textbooks and read it out of
periodicals, but I . . . need some sort of inter-
action [with regard] to what is important and what is
unimportant, what we should cover in the classroom,
what we shouldn't cover in the classroom.
Megan commented on the value of her association with colleagues in the children's theatre:

I choreographed a program for the children's theatre. That was a very good experience because of the director and musical director who were very good people. We worked very well together . . . they're artists in their own right.

Colleagues were also valued for their cooperation and support. For instance, Sean observed that the "spirit of cooperation" among many of the departments at El Visión contributed to everyone's accomplishments. Megan expressed the significance of the faculty's and administrators' support of the dance program. She said, "It's very encouraging when we do a performance and I see [that] faculty or staff came . . . that's very supportive to know that they're in the audience."

According to the instructors' descriptions of their relationships with colleagues, the meaning of these relationships was derived from the teachers' shared interests and concerns, the value of learning from each other, and the element of cooperation which characterized collegial relationships. The instructors described their relationships with friends as relationships marked by the qualities of support and acceptance. Meredith's description of her friend provided an illustration of the importance of friends' support: "I have one particular person I love . . . she keeps me going. When I'm 'down,' she'll build up my ego . . . she's helped me a lot."
Acceptance was regarded as another important dimension of friendships. Arthur observed that the quality of mutual acceptance was especially significant: [My] ability to accept the failings of my friends, just as they are willing to accept my shortcomings---that's important to me. That gives meaning to my life."

**Summary.** Relationships with colleagues provided opportunities to exchange ideas and information, to seek confirmation regarding professional notions and practices. Friendships supplied a different sort of confirmation, the confirmation of personal worth and acceptability.

**Work as a Source of Meaning**

As the instructors talked about origins of meaning in their lives, it appeared that relationships were valued for their relative stability and certainty. Instructors spoke of families and friends as important providers of "support" and "encouragement." Students were relied upon as a stable source of the instructors' feeling of contribution. Instructors did not speak of the need for newness or variety in these relationships. By contrast, the teachers cited the opportunity for change and the value of new experiences as the qualities which infused work with meaning. New experiences were almost always described in conjunction with the expansion of instructional programs. Instructors whose programs were expanding were
renewed as they developed new courses. Conversely, those instructors whose programs were diminishing in enrollment were frustrated by the absence of the challenges which accompany the teaching of advanced courses and the development of new courses. An illustration of the former, Arthur explained the relationship between the development of a humanities course and his own development:

I was asked to develop the General Humanities course even though my specific field is theatre. So obviously, I had to seek out materials. I had to develop a syllabus. I had to develop lesson plans. That was a difficult embryonic period, so I continued to seek out materials that I thought were relevant. I learned a lot, I learned a great deal. I was required to read in history in psychology, in areas that I hadn't done a lot of reading in since college.

For several instructors, the development of new courses was meaningful because, as part of the process, they had opportunities to develop relationships with administrators and learn about administrative processes. In this regard, Meredith gave the following account:

Shorthand is kind of a new program for me. When I came out here, I had never taught shorthand. So for the last two years, I have had to really research the shorthand program and we've ordered a whole new shorthand lab and I had to write up lots of proposals, go to board meetings. Everybody helped me. The head of my department helped me, the dean helped me. They went to board meetings with me, to be supportive doing this type of thing.

For Joe, his first series of experiences with the program advisory committee was especially challenging. He said, "Before,
what I had to do was to work with the administration. Now I had the administration plus them [the advisory committee], and I had to meet certain standards which the state required."

Joe found the committee to be demanding and critical in constructive ways. He recalled that:

The meetings we held were very frequent in the beginning . . . . I would write up my course syllabi and the outlines of the performance exercises . . . . and bring them back to the committee and they in turn would tear this thing apart. They would say, 'Well, this sounds good, but we don't like this, throw this out. Add this.' So I found in doing a lot of writing and rewriting that I had designed a program these people [the advisory committee] were satisfied with, so it was quite a new experience . . . .

Joe regarded the initial activities in program development as a particularly stimulating phase of his teaching career.

The importance of opportunities to teach advanced courses as well as basic courses emerged as an element in the meaning attributed to work. Alicia talked about this element as she lamented the effects of diminishing enrollments. She said:

If we don't have fourteen or fifteen students, then the class won't go. So if you have only six or eight students . . . . that want to feel that additional challenge of reading more literature or whatever, the class won't go . . . . Most of our classes don't go, so that the things that used to be fun courses for me, even though they were a great deal of work, I don't have anymore.

In a similar vein, Zachary noted the significance of occasionally "getting to teach" an advanced course:

I am now teaching a course with seven students in it. It's supposed to have a minimum of ten in order to go, but they let it go this semester with seven. And my semester, all of it, is more pleasant because I have got that to look forward to, just something different, something different.
Zachary's and Alicia's observations illustrated the frustration which several teachers expressed with regard to teaching the "same basic courses." For example, another teacher, who said that she "loves teaching," commented that:

You get to a certain point where you know your subject matter very well, and you don't feel like you are really growing . . . . I'm teaching the same thing . . . . I'm starting all over this semester with new kids teaching the same thing. I really hate that feeling [of having stopped growing].

Unlike the liberal arts instructors who felt a dearth of challenges, occupational instructors described the challenges of keeping up-to-date in their subject areas as a source of meaning. Straightforwardly, Chips expressed the significance of "keeping current": " . . . as far as the teaching profession, you either stay current, or you die, I guess . . . and that's about where you're at." Josh's comments as an electronics instructor support those of his colleague in accounting: "What you try to do, if you want to keep up at all, is apply for every seminar or meeting or class that comes along and hopefully pick up enough information so that you can keep abreast." Of his experiences in this regard during the last twelve years, Josh observed: "It's like I've been retrained, really, three times in twelve years." Kay's remarks echoed the others': "There are so many changes all the time. This summer I went to a workshop in the field of fetal heart monitoring which is becoming the 'thing' that we have to know about, you know."
A Sense of Artistry. In addition to talking about challenge and variety as elements which distinguish work as a source of meaning, the instructors spoke of their own sense of artistry as a source of significance. For occupational instructors, this sense was realized in the products, or outcomes, of their trade. For example, Joe described the pride he experienced as a welder:

In all the courses that I had had, I never found anything that had as much of a challenge as welding has. So anytime I get in the shop and I go ahead and give a demonstration, and when that bead is the way I want it to be, there's a great deal of personal satisfaction in knowing that I can do it now, perhaps, as good or better than I did the day before.

Sean related his satisfaction as a printer:

Last night's class was a good example. I was showing my photography class how to do some finishing operations on photographs. And I caught a spider web and it was loaded with dew and I shot two rolls of film on it one morning . . . and I produced a photograph. It was so neat, and they [the students] were impressed. And I'm very seldom impressed with my own work, but I was impressed with that particular image.

Megan offered the following observation concerning her ability as a choreographer:

It's just like taking Picasso's paintings when he was just starting out . . . and then later on. If you keep working at it, you know it's bound to improve and become more sophisticated and more interesting, and also more of yourself. I think last year . . . both dance pieces were really my choreography with very little influence . . . it was interesting to see that, rather than somebody else's variation.

Arthur described his artistic pride as a theatre director, stating, "There's artistic satisfaction in knowing that the
production I helped mount on stage is the best possible thing that we can do within the given circumstances." For the instructors, the nature of the craft and their excellence as craftsmen gave meaning to their work.

Summary. One of the most striking aspects pertaining to work as a source of meaning was the importance assigned to the notion of work-as-process. That is, the instructors found meaning in their work in relation to the opportunities provided for variety, change, challenge, movement. They emphasized the value of developing new programs, teaching advanced courses, and attempting to stay abreast of rapidly-changing technology. Even when the instructors spoke of their pride in creating objects or impressions, the satisfaction seemed to stem from the enjoyment of the creative process as much as from the result.

Sustaining Convictions as Sources of Meaning

Relationships with family, friends, colleagues, and students, the challenges and possibilities offered in work, and the contrast of nature created a rich repository of meaning for the instructors. They could illustrate these facets of meaning with some effort as they talked with the investigator. However, the discussion of convictions as sources of meaning were to some degree more elusive and less easily articulated. These convictions included the belief in God, the exercise of intentionality, and confidence in the future.
Belief in God. A belief in God was discussed in conjunction with the frailty of mankind. For example, Kay stated that "There is a source of strength beyond your own human strength. When you wear out, there's a far greater power to call upon." In expressing her certainty of life after death, Kay maintained that, "I really have that steadfast belief and faith that this life right now is not all there is---there is more. There is a heaven . . . "

Sean emphasized the point that he had his own way of addressing the problem of God. In the same sentence, he revealed recognition of the human condition, stating, "You find out you aren't invincible at some age---I believe in God . . . I believe in God in my own way, and that's important."

Chips described his belief, stating, "I believe in God, and it does have an effect on my life. I think it affects the way I approach life. It has to, unless it [the belief] is shallow . . . it's another dimension. As a family, we attend church and that's important to us all."

Through their discussion of the belief in God, instructors revealed regard for their faith as a guiding force in their lives.

Intentionality. Arthur and Alicia each expressed faith in their own acts of consciousness. Arthur stated:
Perhaps the most important thing to me is getting in touch with myself as a human being, the changes . . . the awareness that I can control my own feelings, that I can really change whatever behavior seems to be inappropriate . . . I can remember quite distinctly when I hit thirty-seven . . . I began to feel very depressed about myself as an individual and also as a teacher. I had lots of feelings of inadequacy. So there began to take place in my life some very conscious changes. In other words, I decided to do something about that. I made some very conscious decisions over a period of a number of years.

Alicia discussed the fact of multiple realities, saying that her sense of reality was one which:

encompasses the notions of freedom and responsibility . . . I have a sense of reality that the real world is a place where we grapple with ideas. We don't simply have to accept what's out there as real . . . what I'm trying to teach is that there are choices and that the choices are not simplistic . . . probably ninety percent of our choices are not anywhere near clear . . . not good or evil.

The instructors' statement regarding their convictions disclosed various philosophies. Josh's description of his sustaining belief was from another perspective. He attributed his ability to persevere to his plans for the future. Josh said:

There's a lot of places that I'd like to go and there's some things that I'd like to try doing . . . I have a lot of fantasy ideas, like take a boat to the South Seas! But there are some possibilities, like changing careers, real estate or business or engineering ---go back to industry, or maybe teaching overseas, or something of that nature.

Summary. Several instructors revealed their trust in powers they consider greater than themselves. Others emphasized
their selectivity and control of their own consciousness. For another, the possibilities he contemplated for the future were a sustaining force.

**Toward a Philosophical Examination of Renewal**

The purpose of this study was to develop an analytical description of renewal as it has been experienced by instructors in a community college. The description will serve as a basis for clarifying, criticizing, and challenging the values and assumptions underlying faculty renewal concepts and practices.

The development of this analytical description began with a review of the writings of philosophers, psychiatrists, and theologians. Through this review, which appeared in Chapter II, the investigator established a philosophical framework for the examination of renewal. Certain dimensions of renewal were identified, specifically, the following: acquisition of self-knowledge, integration of polarities, qualities associated with self-actualization, self-transcendence, play and playfulness, assimilation of death, and possession of ultimate concerns.

In order to explore the phenomenon of renewal according to the experiences of instructors in the community college, the investigator conducted in-depth interviews with eleven persons who taught in a community college. These interviews yielded data which were analyzed to form the basis for the description of renewal. Results of this analysis were presented in the preceding portion of this chapter. In this section, the results
of the analysis are examined in conjunction with the dimensions of renewal which were provided by philosophers, psychiatrists, and theologians. This sort of examination makes it possible to discover "where the personal and the idiosyncratic join the communal---where the private meets the public" (Keen, Apology for Wonder, p. 17). This sort of discovery is an essential function of philosophy. In this study of renewal, the persons interviewed revealed the "personal" and the "idiosyncratic." The literature revealed the "communal." In this section, the two perspectives are merged to create the analytical description of the phenomenon of renewal.

Acquisition of Self-Knowledge

The literature revealed that renewal involves the person's identification of his particular strengths and weaknesses, illusions, and potentialities. An examination of personal career aspirations, and personal relationships, are significant aspects of acquiring self-knowledge. Accordingly, the instructors' accounts reveal their attempts to discover an appropriate niche for themselves in terms of an occupation. For example, Sean spoke of his decision to leave industry and enter teaching: "I became disillusioned with private industry . . . I decided there must be something better, so I started looking. It took me about a year, and I got the job here [El Visión]. Similarly, Chips described the value of his past experiences as a basis for making choices. He said, "I like teaching . . . I have
done other things in my lifetime . . . so I know what I don't want to do . . . but I am real pleased with teaching."

Kay spoke of her need to have a career outside the home. She said:

I am a much happier person when I'm outside of those four walls. That goes way back to when the kids were young . . . my husband said, 'I think all that's wrong with you is [that] you should go back to work part-time and see something beyond [home].' I would rather have the satisfaction of teaching than just keeping things polished and scrubbed.

The search for self-knowledge also involves an examination of the person's abilities, illusions, and potentialities. In his discussion of his "mid-life crisis," Arthur described the outcome of his efforts to know himself: "I found out about myself, who I really was, what I really wanted, what my needs really were." As a result, Arthur developed a different sort of relationship with his wife:

I have learned to appreciate my wife as a human being and to recognize that the expectations that I once held for her were not necessarily expectations she held for herself. I think there's been introduced into our marital relationship a level of compassionate support that perhaps wasn't there earlier on.

With regard to the search for self-knowledge as an element of renewal, the instructors spoke of the search in terms of the choice to enter teaching as an occupation and the satisfaction of having acquired self-knowledge. Arthur's description regarding the change in his marital relationship corresponds with the notion that the acquisition of self-knowledge involves an examination of relationships with others.
Qualities Associated With Self-Actualization

Of the qualities associated with self-actualization, the ability to love and openness to experience were evident in the instructors' accounts. For example, with regard to an ability to love, the instructors valued their relationships with family, friends, students, and colleagues. Although they did not speak directly of love, the instructors spoke lovingly of the persons who gave meaning to their lives. For example, Chips said, "I have two grandkids, and--so my life is beautiful." Kay spoke of the care and concern apparent among her friends. She said, "I have a lot of friends . . . we really care about each other." Other instructors regarded their families as the "most important" thing in their lives. The instructors' language and their manner of expression seemed to indicate that they loved and were loved by others.

Openness to experience was another quality of self-actualization which became apparent in the instructors' accounts. For example, Chips described the importance he placed on taking risks with regard to new experiences. He declared, "As doors open, we gotta move. I guess that's what I've been doing all my life; as doors open, I move . . . it may be wrong, but at least you've gotta give it a shot."

Arthur's ability to be open to experience was revealed through his remarks concerning his ability to fully appreciate the "present moment." Arthur said, "One of the things I've
learned to do which is extremely important to me is to live in the here and now. That is, I'm enjoying this particular experience because I recognize that when I walk out the door I may cease to be." Arthur's description of his capacity for living in the present also discloses the recognition of his own mortality.

Play and Playfulness

According to the literature, play and playfulness are essential to renewal. In their accounts, the instructors did not reveal the quality of playfulness. However, instructors did speak of play in the sense of "non-work." For example, Chips said, "When I work, I work, when I play, I play."

Regarding his annual excursions to Alaska as play, as refreshing escapes from the ordinary, Chips gave the following account:

I don't teach summers any longer, and I normally fill a duffel bag and go to Alaska for five to eight weeks---I just come back when I feel the time is right. But I go up there and do nothing. I take my watch off, don't look at a calendar, don't read a newspaper, don't listen to a radio, don't watch T.V. it's refreshing.

Chips remarked that he had to have a "change of pace" and "escape from people, more or less."

When Josh described those activities he "loved to do," he spoke of them in a manner that implied play. He said,

I like to fish. But they don't pay much these days! I like to drive my tractor around . . . I have an untold number of jobs waiting for me . . . that I love to do. Cut wood . . . maintain tractors and boats and cars and lots of contraptions . . . I love to read, too, [I do] a lot of reading.
Several instructors related the importance of achieving a balance between work and play. For example, Karen said, "I love having summers off . . . I use a lot of that time to relax. I like to camp, travel around the country. I'm a big sports nut—racquetball and tennis. Sports may exhaust me physically, but I think mentally I'm more prepared for everything else." Karen's comments illustrated the instructors' awareness of the value in pursuing a variety of activities.

Assimilation of Death

Man's confrontation of his own mortality is also essential to the process of renewal. By experiencing the despair associated with the confrontation of death, man is able to live life more fully, in spite of death.

During their conversations with the investigator, the instructors did not directly address the subject of their own mortality. However, several instructors described the profound effect of the deaths of persons who were significant to them. For example, one instructor talked about the death of his newborn child, saying,

> It was just devastating. It took both of us at least a year to recover psychologically . . . . I guess it took us a year to sort out what is really important. And both of us agreed that it's the family. It's our family. And our marriage is really important.

For this instructor, the death of a child caused him to examine and re-examine his values, to determine what had significance and what did not.
Kay spoke of the death of her nephew in connection with her decision to specialize in maternal and child health. She related,

Maybe one of the reasons why I'm in maternal and child health would go back to the time when we lost one of my nephews. He was very ill, and they called me to the hospital to 'special' him, and he died. [It was] a helpless feeling . . . you nor the doctor could do anything, not one thing to make a difference.

Like Kay, another instructor whose child died suddenly also described feelings of helplessness and despair. The instructor said,

It doesn't matter who you talk to. It's impossible for you to have them . . . give you something meaningful . . . I've really got to grope more now than I have ever had to in the past in order to make my life meaningful. I've found that I have periods of depression, where I never had them before.

This instructor's despair is reminiscent of Tillich's statement that man must fully know the anxiety of nonbeing in order to truly experience being. The meaninglessness and despair associated with death convey the sense of nonbeing, of emptiness. According to Lifton, it is this emptiness which provides a meaningful basis for reordering and renewal.

Ultimate Concerns

According to the literature, it is man's ultimate concern, the meaning which gives meaning to all meanings, that supplies the answer to the meaning of existence. Work, family, nation, institutions, and religion were cited as ultimate concerns. The
instructors did not speak of the nation as an ultimate concern. However, they did portray relationships, work, and religion as values which had "centering power" for their lives. In this section, these ultimate concerns are discussed.

The Role of Relationships in Renewal: The Courage to Be as a Part. In Chapter II, it was recognized that in order to engage in renewal, man must accept the truths of the human condition. For example, man must acknowledge and somehow address the dread of ultimate loneliness. In The Celebration of Life, Norman Cousins describes the nature of the loneliness which characterizes the human condition:

The eternal quest of the individual human being is to shatter his loneliness. It is this condition that enables philosophers and theologians to make common cause with poets and artists. Loneliness is multidimensional. There is the loneliness of mortality . . . of time that passes too slowly or too swiftly . . . of inevitable separation . . . of alienation . . . of aspiration . . . of squandered dreams. There is the collective loneliness of the species, unable to proclaim its oneness in a world chained to its tribalisms. (pp. 42-43)

Man seeks to assuage his loneliness through participation in human relationships. According to Tillich, man displays the "courage to be as a part." Tillich explains that "the self affirms itself as a participant in the power of a group, of a movement, of essences, of the power of being as such" (p. 89). From Tillich's perspective, "Only in the continuous encounter with other persons does the person become and remain a person" (p. 91). The universal need for participation in relationships
was revealed by the instructors as they described the significance of their relationships with family, friends, colleagues, and students. The support, encouragement, and satisfaction found in these relationships assured the instructors of their worth as persons. These relationships were essential elements of the instructors' self-affirmation.

Keen states, "Having the security of a home is the source of the psychological strength necessary to undertake an adventure" (Apology for Wonder, p. 17). The instructors conveyed a certain appreciation for adventure, specifically with regard to the development of their instructional programs. In many respects, the instructors spoke of their opportunities for renewal in conjunction with the expansion of their programs. Perhaps the apparent stability and satisfaction which characterized the instructors' relationships may be considered as one element which contributed to their ability to seek and pursue new experiences, or adventures, in the work setting. Throughout their accounts, the instructors described relationships which fostered their self-acceptance, their sense of accomplishment, and their pursuit of new experiences. Through these relationships with others, the instructors were affirmed in their various roles as spouses, parents, friends, teachers, and colleagues.

Work: An Extension of the Self. Work is regarded as another medium of self-affirmation, a way of coping with the sense of mortality. Lifton writes:
Adult work is the work of culture; everyday tasks are conducted under the guiding principles of the culture's assumptions. Each steel girder installed, each mile driven in a taxi, each product-order typed and approved contributes to a culture's collective effort to cope with individual mortality through lasting enterprises, structures, and sequences. (pp. 147-148)

Keen speaks of work as essential to human dignity:

Man must manufacture his own dignity by working. Under the impact of industrialization, creativity gives way to work, occupation, and production. The preemployed, the unemployed, and the post-employed [who] are excluded from the arena in which values and meanings are produced are exiled from full humanity. (Apology for Wonder, p. 123)

Wallace Stegner observes the necessity of work:

More people than would probably admit it find in work the scaffolding that holds up adult life. Even when it is compulsive and neurotic it may be the only thing that holds a life together; for what is a neurosis but an adaptation, designed to keep disintegration and panic at arm's length? And sometimes work is more than a satisfaction, a comfort, a habit, or a sanctuary. It is a joy. (1976, p. 42)

With regard to the instructors' discussions of work as a source of meaning, the focus was on the value of work in terms of new experiences, as an expression of the self, and as a vehicle for affecting others' lives. Work was seen as only one arena of life. While the instructors conveyed a sense of conscientiousness concerning the performance of their professional responsibilities, they clearly indicated their respect for a balanced life through involvement with other activities.

The instructors valued work as a process. That is, they ascribed meaning to those facets of their work which were
characterized by change. They spoke of the results of their work (whether these were in the form of dances or photographs or welded steel) as sources of artistic satisfaction. Instructors did assign a great deal of significance to the fact that they were able to make positive contributions to the lives of students and their students' families. Perhaps this assignation alludes to the desire for immortality through their works. In any case, for the instructors, work afforded opportunities for creative self-expression and the development of their abilities. In this respect, the instructors' creative involvement in their work may reflect the notions in Tillich's statement that "Spiritual self-affirmation occurs in every moment in which man lives creatively in the various spheres of meaning . . . he affirms himself as receiving and transforming reality creatively" (p. 46).

Religion: The Value of Wonder. In Apology for Wonder, Keen emphasizes that man can enrich the meaning in his own life by approaching the world with a sense of gratitude and wonder. Keen's discussion of gratitude and wonder is useful in developing an appreciation of the significance of both qualities for renewal. He explains that if man is to "keep his spirit alive," he must be grateful for the gift of life and "to be grateful that we are . . . radical self-acceptance and integration require that we accept all that has made us what we are" (p. 207). With regard to the instructors' discussion of their
renewal, Kay's gratitude became evident in the remark that, "I love life, and I think it's exciting . . . but there's something beyond life . . . there is a heaven." Arthur revealed what may be termed a "radical self-acceptance" when he expressed satisfaction in his ability to accept himself as a "human being with both [his] strengths and weaknesses."

For the traditional believer, gratitude is expressed in worship. For secular man, gratitude is expressed in celebration centered in "the effort to go the depth of everyday experience, and wonder before the meaning that is given and created in the ambiguous and contingent world in which human consciousness is exiled" (p. 210). The instructors' accounts revealed both approaches to the expression of gratitude. Their points of view reflected traditional beliefs as well as the beliefs of secular man. For example, Kay revealed beliefs which she termed "biblical." Her belief in heaven and her faith as she described it may be regarded as traditional. Kay's description of her faith implied a gratitude to God which she expressed in worship. Arthur's and Alicia's statements concerning their faith in their ability to choose and to decide, and generally to exercise control over their lives, revealed a less traditional attitude. Arthur emphasized that "Perhaps the most important thing is getting in touch with myself as a human being . . . the awareness that I can control my own feelings." His statement may exemplify gratitude as it is expressed by secular man in "the effort to go to the depth of everyday experience . . . "
Whether man is religious or irreligious, a central element of renewal is the sense of wonder which "keeps us aware that ours is a holy place" (Apology for Wonder, p. 211). Through their anticipation of the future, the desire to pursue new experiences, and through the absence of the jaded or the cynical in their revelations regarding the discovery and creation of meaning, the instructors appeared to have a sense of both gratitude and wonder. Dag Hammarskjold captures the importance of this sense of wonder for renewal: "We die on the day when our lives cease to be illuminated by the steady radiance, renewed daily, of a wonder, the source of which is beyond our reason" (in Ferguson, p. 212).
CHAPTER V
SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

The final chapter is comprised of four sections: (1) a summary of the study, (2) conclusions drawn from the findings of the study, (3) implications for policy formation, and (4) recommendations for further research.

Summary

Context of the Problem. In Chapter I, the context of the problem was established through a discussion of the rationale for faculty renewal in the community college and a consideration of current approaches to faculty renewal. The establishment of faculty renewal programs is attributed to the following factors: declining faculty mobility, pressure for institutional accountability, an influx of nontraditional clientele, the development of instructional technology, and the nature of teaching as an occupation. Current approaches to faculty renewal appear to concentrate on matters involving instructional development, specifically the acquisition of instructional techniques and knowledge of the subject area. It is suggested that these technical aspects of faculty renewal have been emphasized at the expense of the philosophical.
The faculty renewal movement appears to lack a philosophical framework which would provide a basis for a critical examination of the values and assumptions underlying renewal. For example, little is known with regard to the nature of renewal. What is renewal? How does it occur? How do teachers experience, value, and interpret renewal? An exploration of the nature of renewal could contribute significantly to the development of a richer, more coherent perspective of faculty renewal in the community college.

**Purpose.** The purpose of this study was to develop an analytical description of renewal as it has been experienced by instructors in a community college. The research questions were as follows: (1) Are there identifiable cognitive, affective, and physical qualities associated with renewal? (2) Are there specific events associated with renewal? If so, what are the characteristics of these events? (3) To what extent do teachers attribute their renewal to persons, events, tasks, and conditions associated with their work responsibilities? (4) Do teachers deliberately seek, or have they sought, conditions or circumstances which foster the qualities associated with renewal? and (5) To what extent do individuals attribute personal renewal to institutional policies, conditions, and practices?

**Conceptual Framework.** The conceptual framework for the study was developed through a review of the writings of
psychiatrists, philosophers, and theologians. According to the literature, vitality is both spiritual and physical in nature. However, it is the spiritual quality of vitality which enables man to pursue his search for the meaning of Being. Renewal occurs through the discovery and creation of meaning. The process of renewal is a process of spiritual self-affirmation. In the review of literature, the following dimensions of renewal were identified: acquisition of self-knowledge, integration of polarities, qualities associated with self-actualization, self-transcendence, play and playfulness, assimilation of death, and possession of ultimate concerns. A person who is renewed has achieved a wholeness of being, a reconciliation of opposing conditions within the self. In an attempt to come to terms with the self, he has evaluated his strengths and weaknesses, examined illusions, and assessed the dynamics of his relationships with others. He possesses qualities associated with self-actualization, including a capacity for spontaneity, creativeness, and an ability to love. His sense of aliveness is sustained through childlike wonder, inquisitiveness, and openness to experience. The renewed person is dedicated to ultimate concerns, those values which are sources of meaning, including family, work, friends, nation, and institutions. Finally, the person who is renewed is able to experience the despair associated with the confrontation of death and use the despair as a basis for renewal.
Data Collection and Analysis. The data were collected through in-depth interviews with eleven instructors in a community college. According to the criteria for the sample, instructors were selected from among those persons who had pursued projects associated with faculty renewal. With reference to the composition of the sample, the sample contained a mixture of persons with regard to age, sex, length of teaching experience, and teaching field. The sample was comprised of six (6) men and five (5) women who ranged in age from thirty-one (31) to fifty-six (56). Length of teaching experience ranged from six (6) years to seventeen (17) years. The sample included five (5) instructors from the humanities and six (6) instructors of vocational-technical subjects.

With regard to data collection, one instructor was interviewed once. The remaining ten (10) instructors were each interviewed twice. Each interview was tape-recorded; transcripts of the interviews were analyzed according to the constant comparative method of analysis. This analysis, which revealed that instructors discovered meaning primarily through their relationships with others, through work, play, and in sustaining convictions, formed the basis for the description of renewal. The analysis also provided evidence of the dimensions of renewal which were identified in the literature, specifically the following: acquisition of self-knowledge, qualities associated with self-actualization, play and playfulness, assimilation of death, and possession of ultimate concerns.
Conclusions

Conclusions are presented below according to the focii of the research questions which provided direction for the study. The research questions were as follows: (1) Are there identifiable cognitive, affective, and physical qualities associated with renewal? (2) Are there specific events associated with renewal? If so, what are the characteristics of these events? (3) To what extent do teachers attribute their renewal to persons, events, tasks, and conditions associated with their work responsibilities? (4) Do teachers deliberately seek, or have they sought, conditions or circumstances which foster the qualities associated with renewal? and (5) To what extent do individuals attribute personal renewal to institutional policies, conditions, and practices?

Cognitive, Affective, and Physical Qualities Associated with Renewal

As a result of the findings of this study, it is concluded that the phenomenon of renewal can be described and that persons who experience the phenomenon can be identified. It is apparent that the phenomenon of renewal can be discussed and analyzed. It is possible to explore the degree to which persons experience renewal.

The phenomenon of renewal is characterized by intellectual and physical stimulation, increased levels of energy and enthusiasm, and heightened sensitivity to a wide range of feelings.
Persons who are renewed are engaged in seeking and generating new ideas. They are especially sensitive, energetic, enthusiastic, and eager to share these effects of renewal with others.

**Events Associated with Renewal**

The findings of this study indicated that instructors were renewed through events which provided opportunities for them to acquire new sensitivities, insights, and abilities. For instructors, these events included the development of new instructional programs and opportunities to exchange information with colleagues. Instructors also found renewal in events which provided evidence of others' development, such as a student's employment in a particular occupation or his discovery of some aspect of knowledge, or those incidents which reflected the growth of the instructors' own children. Thus, it is concluded that persons are renewed through events associated with their contribution to the development of others. Both the development of the self and the sense of participation in the development of others are critical to the process of renewal.

The findings of this study also indicated that instructors experienced renewal through events involving change in environment and activity. It is concluded, then, that persons may be renewed by pursuing a variety of activities, including work, sports, and travel. The process of renewal requires a relative emphasis in terms of work and play.
Work and Renewal

Certain aspects of teaching, such as course development and class discussions and demonstrations, contributed to the instructors' renewal. Routine activities, such as record-keeping, appeared not to be sources of renewal. Instructors were renewed through work experiences which challenged their current levels of knowledge and ability. Their pride as artists and craftsmen was also a source of renewal. The instructors' relationships with students gave them a sense of having contributed to the development and well-being of others. As a result of these findings, it is concluded that teaching is a source of renewal to the extent that it provides a medium for personal and professional development, craftsmanship and self-expression, and a sense of contribution to society.

Relationships and Renewal

According to the findings of this study, instructors experienced renewal through relationships with persons who supported their growth. These relationships appeared to provide the encouragement which instructors required in order to invest themselves in new experiences and relationships. It is concluded that relationships which support those qualities associated with renewal are a significant force in the revitalization of persons.

With regard to their relationships with colleagues, instructors were renewed through opportunities to acquire and
exchange information and ideas pertaining to their subject areas. On the basis of these findings, it is concluded that collegial relationships are of particular value as a source of renewal.

The Deliberate Pursuit of Renewal

The instructors consciously sought to be renewed, usually through changes in occupation or occupational setting, as well as through recreation, personal relationships, and religion. According to these findings, it is concluded that persons deliberately seek conditions and circumstances which foster qualities associated with renewal.

The Workplace and Renewal

Throughout the literature, it is asserted that the conditions, practices, and policies of the college exert an important influence in the renewal of faculty. For example, according to the literature concerning faculty renewal, the provision of funding and released time for sabbaticals is regarded as a significant mechanism for renewal. The findings of this study indicated that while instructors appreciated the institution's efforts to facilitate faculty renewal, they would seek and achieve renewal with or without assistance. Further, the findings also pointed to the instructors' diverse sources of renewal, including their relationships with others, work, play, and sustaining convictions. It is concluded, then, that persons who seek renewal do so independently, through several
sources. The phenomenon of renewal draws upon all facets of life; renewal is not limited to work and the workplace.

Clarification of the Sources of Meaning and Renewal

Instructors who participated in this study of renewal expressed the value of the opportunity to examine their sources of meaning. Several of the instructors experienced a certain "consciousness-raising" effect concerning those aspects of their lives which were meaningful and those which were less meaningful. As a result, it is concluded that persons are renewed (that is, that they discover meaning) through an examination and clarification of the sources of meaning in their lives. The process of meaning clarification is valuable as a source of renewal.

Implications for Policy Formation

The findings of this study yield generic propositions which provide a basis for the formation of institutional policies regarding the respective roles of the individual and the institution in faculty renewal. These propositions are as follows:

1. The origin of renewal lies within the instructor. His capacity for renewal depends upon his ability to discover and create meaning in relationships with others, work, play, and through sustaining convictions.

2. Both the instructor and the institution are responsible for the instructor's renewal. The role of the institution is to provide the instructor with opportunities to experience challenge and risk. Instructors should be afforded opportunities for new assignments, such
as teaching a new course, developing a new curriculum, teaching nontraditional students who represent a diversity of abilities, experiences, and interests, and teaching advanced students.

3. Faculty seek and achieve renewal through a variety of sources, such as relationships with family and friends, and recreational activities. Benefits and services provided faculty by the institution, including health care, counseling, physical fitness programs, and opportunities to participate as students in courses of their choice, are important to faculty renewal.

4. Persons who serve as coordinators of faculty development should serve in the role of facilitator and resource person. In this capacity, the coordinator's responsibility is primarily to support and assist the instructor in identifying opportunities for renewal, such as conferences, workshops, and new assignments pertaining to course development and instruction. The coordinator should provide occasions for instructors to share information and ideas with colleagues.

5. Faculty development personnel should possess certain personal characteristics which strengthen their ability to serve instructors as a facilitator and resource person. Specifically, faculty development personnel must be approachable, supportive, and able to acquire the instructors' trust. Facilitators of faculty renewal efforts should not be in a position of authority with regard to performance evaluation, promotion, and tenure.

6. Faculty development personnel should pay attention to differences in age and experience. The renewal needs of inexperienced faculty will not be the same as the needs of experienced faculty.

7. Persons responsible for faculty development should realize that instructors will take advantage of renewal opportunities according to their own inclinations. Instructors' level of interest and responsiveness can be expected to vary greatly.
8. The performance of persons responsible for faculty development should not be evaluated according to the faculty's achievement of professional development goals which have been established for an entire faculty. Rather, the success of faculty development personnel lies in how well they nurture the renewal efforts of individual faculty members.

**Recommendations for Research**

This study has identified certain aspects of the phenomenon of renewal which bear in-depth investigation. It is recommended that the case study method be used to explore renewal as it is experienced by instructors over an extended period.

**Questions for Investigation**

To what extent is work a source of renewal for persons in other professions? For the instructors, work is regarded as a source of renewal to the extent that it served as a medium for personal and professional development, self-expression and craftsmanship, and contribution to society. In order to elaborate upon these findings regarding work as a source of renewal, it is recommended that research be undertaken to determine the extent to which work is a source of renewal for persons in other professions, such as medicine, social work, law.

How is the phenomenon of renewal experienced by faculty in other colleges and universities? This study provided an analytical description of the phenomenon of renewal as it has been experienced by instructors in a community college.
Additional research should be conducted to explore the phenomenon of renewal as it has been experienced by faculty in other settings, such as four-year colleges and universities.

This study did not address the question of whether age-related or sex-related differences exist with regard to the way in which renewal is experienced. It is recommended that research be conducted to ascertain whether differences in renewal experiences are associated with differences in age and sex.
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