

INTERRUPTING THE REFLECTIVE PRACTITIONER:
DISCOVERING THE ESPOUSED PHILOSOPHIES AND THEORIES
AND THEORIES-IN-USE OF 13 ADULT EDUCATORS

DISSERTATION

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By

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ABSTRACT

This study sought to discover the espoused philosophies and theories and theories-in-use of 13 adult educators who received graduate education in adult learning theory and who have been practicing professionally in the field for at least two years.

Data were obtained by using a mixed methodology of one traditional instrument; Zinn's (1983) Philosophy of Adult Education Inventory (PAEI) to define the personal educational philosophy of the participants including liberal, progressive, behaviorist, humanist, and radical; and a qualitative collective case study that incorporated direct observation, interviewing, and document collection from an adaptation of Hunt's (1987) workshop on identifying theory-in-use. Four of the 13 participants were observed teaching in their natural environments, all 13 took the PAEI and were interviewed about the instrument, their graduate education, and professional experience in the field. Document collection was obtained from 10 of the participants' written exercises from the workshop.

Four areas in theory to practice issues were explored: 1.) the content of personal espoused philosophy and theory, 2.) the content of theory-in-use, 3.) congruency between espoused philosophy and theory and theory-in-use, and 4.) patterns and relationships between espoused philosophies and theories learned in graduate school and practice.

Interpretive findings of the study were co-created between the 13

participants and the researcher. The findings reveal that the dominant espoused philosophy and theory and theory-in-use of the participants is progressive. Along with one of the tenets of this philosophy, these educators feel strongly that they need to adapt their teaching styles in the classroom due to the fact that individuals process information differently and have different learning needs. In addition to learners' needs, external mandates like time restrictions, budget constraints, and administrative policies seem to impact which teaching philosophies and theories these educators use in practice.

There is a favorable response by most of the participants when they talk about similarities between the philosophies and theories they learn in graduate school and practice. However, an incongruity does seem to occur in the practical application of theories and philosophies studied in their graduate program.

The participants and the researcher recommend that this graduate program design and implement a reflective practicum, allowing the students to explore how philosophies and theories work in "real life" practice and allowing practitioners to share philosophies and theories gained from experience.

Dedicated to my children Andrew and Matthew who
continue to teach me that perseverance, patience, and
a little humility can still make dreams come true.

Love,
Mom

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FIELDS OF STUDY

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CHAPTER 1

INTRODUCTION AND PROBLEM STATEMENT

It is the nature of philosophical problems that they are never answered to the satisfaction of everyone, in part because these problems touch upon the basic tensions and polarities of human existence.

John L. Elias

Purpose of the Study

As an applied social science, North American adult education is an academic and applied field filled with the ambiguity and paradox that are inherent parts of the human condition. From the Great Books Program that dominated the Western world until the mid-nineteenth century, to the Community School Movement that examined the relationship between education and society, to the focus on competency-based teacher education, to the principles of andragogy that apply specifically to adult learning and include problem solving and self-directed learning, to the Freedom Schools in the Southern United States in the 1960s, to contemporary American society with its unparalleled explosion of information and modern technology, the field of adult education has taken many of the ironic twists and turns of the larger society and trends in education (Merriam & Caffarella,

1999).

These complex ironies are the result of change; individual change, cultural change, and societal change. Social, political, and economic forces challenge adult educators to unearth new ways of seeking and using knowledge. Whether these changes elicit an increase in information, the acquisition of a skill, or the alteration of a behavior, the stewardship of this change relies on what the individual and society decree to be the most appropriate course of action. Consequently, the quest to define or rationalize what constitutes adult education has taken many forms.

Among the great educators of our time, Aristotle (trans. in Heath, 1996), John Dewey (1916), Burrhus Frederick Skinner (1971), Carl Rogers (1969), and Paulo Freire (1970) offer differing viewpoints on how education should be constructed, including adult education. Their educational doctrines can be grounded in a philosophical foundation. The origins of education, according to Aristotle (n.d.), are to be found in the Greek philosophers who stress the development of rationality with a focus on intellect, wisdom, moral values, and an aesthetic sense (trans. in Heath, 1996). Aristotle (cited in Elias and Merriam, 1995 and Marrou, 1956) espouses a liberal philosophy of education, emphasizing that knowledge comes from a study of the classics and through spiritual guidance. A progressive philosophy of education has been promoted by Dewey (1916) as a result of North American political and social movements and advocates pragmatism as an education for a democratic society. Skinner (1974) advocates the behaviorist philosophy of education. Learning requires reinforcement from

external stimuli and is competency-based. An example of humanist philosophy of education is Roger's (1969) views of psychotherapy and a humanist approach to psychology. Learning is experiential and is based on an individual's needs. Experiential learning can lead to personal change and growth. Rogers promotes self-directed learning and self-actualization through freedom, autonomy, and trust. A radical philosophy of education is rooted in Marxism and Socialism and stresses an awareness for political self interest and social change. In Freire's (1970) opinion, education is a tool for emancipation for the learner and freedom from oppression. These five philosophical or orientations to learning (liberal, progressive, behaviorist, humanist, and radical) are one dimension of looking at adult education, practice issues are another.

The relationship between these philosophical foundations and their theoretical representations and what actually guides the practice of professional educators has long been discussed among academicians and practitioners alike. In adult education, the professional practitioner often intentionally intervenes in the lives of other adults to promote learning, growth, and development. The practitioner may use personally constructed theories of practice to facilitate this change. Elias (in Merriam, 1982) writes, "One of the most difficult problems that philosophers address is the relationship between...theory and practice" (p. 3). Academic disciplines, overall, are concerned with finding out how educational philosophy or theory and practice are linked. Schon (1983) documents the gap between the universities and the professions and asks, "What is the kind of knowing in which competent practitioners engage? How is professional knowing

like and unlike the kinds of knowledge presented in academic textbooks, scientific papers, and learned journals? In what sense, if any, is there intellectual rigor in professional practice?” (p. viii).

The relationship between educational philosophy or theory and practice calls for a scrupulous investigation into the epistemology of practice, better known as “reflection-in-action“ (Schon, *Ibid.*). Without the study of the epistemology of practice Schon postulates, “There is nothing here to guide practitioners who wish to gain a better understanding of the practical uses and limits of research-based knowledge, or to help scholars who wish to take a view of professional action“ (*Ibid.*). This study is concerned with the epistemology of practice in adult education.

Problem Statement

The study originated when I was first introduced to five philosophical foundations of adult education in the book, *Philosophical foundations of adult education*, by John L. Elias and Sharan B. Merriam (1995, 2nd ed.). Though the authors review six philosophical foundations of adult education, they determined that the foundation identified as Analytic Philosophy is more of a method than a philosophical foundation. Therefore, it is not used in this study (see Zinn, 1983).

In discussing the importance of philosophical and theoretical foundations in the profession of adult education, Elias and Merriam use the terms “philosophy” and “theory” interchangeably, simultaneously, and reciprocally throughout their text. For example, they write: “While *theory* and *philosophy* are intellectual efforts, they are more fundamentally efforts of feeling and imagination...*Theory* without

practice leads to an empty idealism, and action without *philosophical* reflection leads to a mindless activism” (pp. 3, 4). S. B. Merriam (personal communication, July 29, 2002) confirms that the terms “philosophy” and “theory” are used interchangeably throughout her work. Since my study originates from Elias and Merriam (1995, 2nd ed., 1980), I also use the terms “philosophy” and “theory” reciprocally throughout this text, unless a distinction is warranted.

In *The profession and practice of adult education*, Merriam (in Merriam & Brockett, 1997) examines how adult educators are motivated to make sense out of their experiences through critical examination and philosophizing.

Philosophy is a conceptual framework embodying certain values and principles that render the educational process meaningful...A philosophical stance also contributes to the field in that it serves to unite theory and practice. In observing what we are doing and asking why we are doing it, we expose the mismatches, the disjunctions, the tensions between what the rhetoric says we should be doing and what we actually do” (pp. 28, 30).

However, Elias and Merriam (1995) also point out that the literature of adult education has long been dominated by practical concerns and only recently has the field “witnessed a modest increase in writings of a philosophical or theoretical nature” (p. 207). The authors postulate that philosophy has sometimes been shunned by practitioners for being irrelevant and far removed from educational issues. Brookfield (1995) argues that if there is a distinction between theory and practice it is unsound and unworkable. He writes, “Our practice is informed by our implicit and informal theories about the processes and relationships of teaching. Our theories are grounded in the epistemological and practical tangles and contradictions we seek to explain and resolve” (p. 185).

Examining the philosophies and theories that adult education practitioners use can be taken one step further. If philosophies and theories are guiding practice, what kind are they? When adult education practitioners receive graduate education in their field, do they use the philosophies and theories that they studied to inform their practice? Are they developing their own theories based upon experience? Are adult education practitioners conscious of the formal and/or self-defined philosophies and theories they are using?

Philosophies and theories of practice can be expressed in two ways. First, espoused theory is a theory a person talks about when she or he tells another how practice works. It is the philosophy or theory that a practitioner consciously thinks she or he is using. Espoused theory can be formal philosophy, formal theory, and/or the practitioner's own theory that is explicit. It is philosophy or theory that the practitioner openly endorses and thinks she or he uses to guide her or his practice. For purposes of this study, espoused philosophies and theories include liberal, progressive, behaviorist, humanist, and radical or the participants' own explicit theories.

Second, theory-in-use is the philosophy or theory that actually guides an individual's practice. The practitioner may be conscious or unconscious of using this philosophy or theory. It may include formal philosophies and theories if they are known in-depth and internalized and it may also include tacit, self-generated theories and philosophies. This study explores espoused philosophy and theory and theory-in-use, made explicit upon critical reflection (Argyris, 1976; Argyris and Schon, 1975; Piper, 1990; Rodgers, 2002; and Schon, 1983). Hunt (1987) further

defines theory-in-use as follows: “Common sense ideas and unexpressed theories growing out of personal experience” (p. 1).

Scott (1969) argues that espoused theory and theory-in-use may be congruent or incongruent, whether or not the practitioner is cognizant of that fact, and, if incongruent, may result in less effective practice. Argyris and Schon (1975) concur:

Espoused theory is a theory of action a practitioner gives allegiance to, and which, upon request, he [sic] communicates to others. However, the theory that actually governs his [sic] actions is his [sic] theory-in-use, which may or may not be compatible with his [sic] espoused theory; furthermore, the individual may or may not be aware of the incompatibility of the two theories” (p. 7).

Argyris and Schon believe that practitioners have difficulty learning and implementing new philosophies and theories. They surmise that this apprehension may be due to conflicts with implicit theories they already use in practice. Zinn (1983) writes:

Generally, adults have formulated some life philosophy which underlies their interpretation of the world and their actions within it. However, the life philosophy is often unrecognized and rarely expressed, though it may be understood implicitly...A person’s philosophy of life does provide a framework by which to live and act” (p. 3).

Zinn (in Galbraith, 1991) continues that when adult education practitioners are asked how they would behave under certain circumstances, they can relate an espoused theory; however, the philosophy or theory that may actually guide their actions can be different and implicit. I was interested in discovering the espoused philosophies and theories and theories-in-use of 13 adult educators and looking at the question of degree of congruence.

Research Questions

The methodology in this dissertation is a mixed design using a standardized instrument and a qualitative, collective case study to explore the espoused philosophy and theory and theory-in-use of 13 practitioners who received graduate education in adult learning theory from the same, mid-western university and who have been practicing professionally in the field of adult education for a minimum of two years. The stories of these 13 practitioners mostly unfolds through the process of naturalistic inquiry. The methods used to tell their stories include one Likert-type instrument, direct observation, interviewing, and document collection. As the storyteller, I became a co-researcher in the study and used an adaptation of grounded theory methodology to interpret the participants' experiences. The research questions follow:

1. What are the ways that adult educators describe their espoused philosophies and theories?
2. What theories-in-use guide adult education practice?
3. To what extent, if any, is there congruency between espoused philosophies and theories and theories-in-use in adult education practice?
4. To what extent, if any, are there patterns and relationships between espoused philosophies and theories learned in graduate school and adult education practice?

Justification of the Study

Although studies have been done on theory to practice relationships in the adult education profession (see Chapter 2), there is a paucity in the literature

linking issues of professional practice directly to graduate education in philosophical foundations and theories. Equally important, although used with teachers in public education, there are currently no studies in the adult education literature that use Hunt's (1987) methodology of making theory-in-use explicit. Elias and Merriam (1995) state that philosophy and theory in adult education is important in that it emphasizes "clarity, purpose, criticism, and legitimation" (Ibid. p. 208).

The issue of the use of philosophy and theory to inform practice in the professional field of adult education is significant in that, without it, the theory becomes irrelevant and the practice becomes misguided. Elias (1982) postulates, "Those who teach theoretical foundations of education are often isolated from those involved in empirically-based disciplines" (p. 9). Brookfield (1995) believes, "Educational literature can help us investigate the hunches, instincts, and tacit knowledge that shape our practice...suggesting new and provocative ways of seeing ourselves and our practice" (p. 185). The literature Brookfield refers to oftentimes is the groundwork for graduate study and the foundation for professional practice. Therefore, it is important that the relationship between theory and practice be explored in graduate education. Education, by its very nature, is an applied social science. Consequently, the profession must develop both sound theories and sound practices. For Merriam and Brockett (1997) the purpose in understanding the philosophical foundations and theories in adult education is that they can lead to "more informed decision making, to improved design of curricula and instruction, to better communication with fellow

educators, and to the development of the field itself through offering a vision of where adult education as a field is going” (p. 50).

Summary

This study explores the patterns and relationships of the actions and beliefs of 13 adult educators who received graduate education in adult learning theory and who have been practicing professionally in the field of adult education for a minimum of two years. The findings from this study add to the ongoing dialogue of espoused philosophy and theory and theory-in-use issues in adult education and suggest areas for further study.

CHAPTER 2

REVIEW OF THE LITERATURE

I resisted the idea of uniformity--of our having (or even aspiring) to agree on a single set of aims, purposes, and beliefs. I attributed much of my own personal growth to having been exposed to a variety of systems of thought, often conflicting systems of thought, which forced me to think more critically and deeply about the issues they were examining.

Malcolm S. Knowles

Introduction

The purpose of this study is to discover the espoused philosophies and theories and theories-in-use of 13 North American adult educators who received graduate education in adult learning theory and who have worked a minimum of two years in the field. Since the literatures on the theory to practice relationship, philosophical foundations, and theory-in-use are substantial in every academic discipline, this chapter focuses on theory to practice relationships, philosophical foundations, and theory-in-use as they apply specifically to the field of adult education.

Organizational Structure

There are five major subject areas included in this review of the literature.

The first area lists definitions of terms relevant to the study. The second area is a review of the literature on the relationship between theory and practice as they relate to the field of adult education. It also includes literature on looking at the adult education professional as a reflective practitioner. The third subject area concerns espoused philosophy and theory and includes an overview of the literature that focuses on five espoused philosophical orientations to adult education including liberal, progressive, behaviorist, humanist, and radical; the development of the *Philosophy of adult education inventory* (PAEI); use of the Inventory; results of the methodology; and criticisms of the Inventory. The fourth area explores the similarities and differences between espoused philosophy and theory and theory-in-use. The fifth major area in the literature review is on theory-in-use. This section includes an overview of the literature, Hunt's (1987) adaptation of the Role Concept Repertory (REP) test as a means of describing the practitioner's theory-in-use, use of the instrument and results of the methodology, and criticisms of the methodology. The chapter concludes with a summary of the major subject areas that have been reviewed.

Definition of Terms

Prior to the discussion on espoused philosophies and theories and theories-in-use relevant terms are defined below within the context of the adult education literature. (In Chapter 3, conceptual and operational terms are defined based on the research methodology).

Adult education: Adult education can occur in a variety of contexts. It may consist of formal instruction, where objectives are planned in advance and are

purposeful; informal instruction, where learning is unplanned and serendipitous; or nonformal instruction, where learning occurs in an organized setting but outside the formal system (Coombs et al., 1973). The 13 participants in this study are all involved in formal adult education.

Espoused philosophy or theory: Espoused philosophy is a theory a person talks about (endorses) or thinks they use in their practice. It is the philosophy or theory that a practitioner consciously thinks she or he is using. Espoused theory can be formal philosophy, formal theory, one's own theory made explicit, or some combination. For purposes of this study, espoused philosophies and theories include liberal, progressive, behaviorist, humanist, and radical educational philosophies, or their own explicit theories.

Theory-in-use: Theory-in-use are the values, beliefs, and theories that a professional actually uses in practice. It can include formal philosophy, formal theory, or one's own tacit theory. It can be explicit or tacit. Implicit philosophy or theory-in-use is any formal theory or personal theory that the practitioner uses unconsciously. It is innately used by the practitioner. Hunt (1987) writes that implicit personal theories are often "common sense ideas and unexpressed theories growing out of personal experience" (p. 1).

Philosophy: In ancient Greece, where the word originates, philosophy is viewed as the search for authenticity in a world of appearances. Merriam and Brockett (1997) write that philosophy is "a conceptual framework embodying certain values and principles that render the educational process meaningful" (pp. 28, 30). In the *International dictionary of adult and continuing education* (P. Jarvis

& A. L. Wilson, Eds., 1999), the term philosophy is defined as, “The study of knowledge, ideas, values, and the logical structure of language and speech” (p. 142). Within each philosophy there are several theories and theorists that are consistent within the framework of that belief system.

Philosophy of adult education: “The application of philosophical method and outlook to the practice of adult education, for the purpose of clarifying meaning, organizing knowledge, and/or discovering the basic premises or assumptions upon which beliefs about adult education rest” (Zinn, 1983, p. 7).

Theory: In the *International dictionary of adult and continuing education* (1999), the term theory is defined as “1.) A set of ideas that organize, or order; 2.) A body of generally accepted knowledge about some phenomenon or process, this is seen as distinct from practice...3.) In philosophy, it refers to a logically deduced construct; and 4.) An idea or a hypothesis” (p. 185).

Practice: Argyris (1985) defines practice as, “The implementation of a set of ideas in order to achieve intended consequences in the world of practical affairs” (pp. 79 - 80). Argyris and Schon (1975) also define the term as, “A sequence of actions undertaken by a person to serve others who are considered clients” (p. 6). The simplicity of this definition seem apparent. However, the notion of practice can become complex, vague, and even unstable as practitioners work with individuals in their field.

Practitioner: Merriam and Brockett (1997) define a practitioner as, “Anyone involved at whatever level in the planning and implementation of learning activities for adults; the term is generally interchangeable with adult educator” (p. 16).

Professional: Schon (1987) defines a professional as an individual who “shares the ideas of a community of practitioners whose special knowledge sets them off from other individuals in relation to whom they hold special rights and privileges” (p. 32). A professional shares distinctive language, technology, and behaviors with colleagues in a particular kind of institutional setting. Schon (1992) postulates that, “Professional competence is...construed as the application of theories and techniques derived from university-based research to the selection of means for achieving the clear, fixed ends of practice” (p. 148).

Reflective practitioner: Schon (1983) writes that being a reflective practitioner “involves thinking about and critically analyzing one’s actions with the goal of improving one’s professional practice...When reflecting in action, a professional becomes a researcher in the context of practice, freed from established theory and techniques and able to construct a new theory to fit the unique situation” (p. 3).

The above terms have been defined for the reader because they are important in this study.

Theory to Practice Relationships and the Reflective Practitioner

Educators wrestle with philosophical orientations and theoretical foundations as they relate to practice. It appears that the process of teaching adults cannot be removed from the context within which adults learn. Schon (1983) writes, “The question of the relationship between the kinds of knowledge honored in academia and the kinds of competence valued in professional practice has emerged for me not only as an intellectual puzzle but as the object of a

personal quest” (p. vii).

Merriam (1986) points out that adult education practitioners are often ruled by administrative mandates, constant budget constraints, and a frantic teaching pace. Similarly, Cervero (1988) argues that the environment of adult education can oftentimes be filled with complexity, variety, and ambiguity that force practitioners to adopt an ad hoc solution to practice problems. There appears to be limited time to reflect on philosophies and theories let alone do any actual research in the field. One problem is that “researchers produce research and disseminate it to academic colleagues in forms that practitioners do not have the time or language to decipher. Conversely, practitioners who are in positions that would enable the identification of important research problems or the utilization of research findings are without the support to do so” (Merriam, 1986, p.3).

Even though these external roadblocks leave little time for reflection, Rodgers (1980) argues, “Practice without accounting for the phenomena of the context is best described as ‘pure act.’” Elias (1982) remarks, “Those who teach theoretical foundations of education are often isolated from those involved in empirically-based disciplines” (p. 9). Schon (1992) asks, “What kind of knowing is already built into what practitioners do when they show themselves to be competent in the indeterminate zones of practice?” (p. 148).

Contrary to the observation that reflecting on the theory to practice relationship is a somewhat unrealistic expectation, Imel (1992) writes, “The essence of effective practice in adult education is the ability to reflect in action. Reflective practice can be a tool for revealing discrepancies between espoused

theories and theories-in-use” (p. 3). For adults, learning takes place with the integration of experience and critical reflection. Experience is necessary to lay the foundation but critical reflection allows the learner to make meaning out of the experience. Therefore, it is best if adult educators are given the opportunity to be reflective practitioners.

The relationship of theory to practice is an important topic in the adult education literature. Within the past decade alone, the issue of theory to practice appears in numerous books, journals, unpublished manuscripts, conference proceedings, and annual meetings. (e.g., Allman & Wallis, 1992; Barer-Stein & Draper, 1993; Baskett et al., 1992; Bengtsson, 1993; Black & Schell, 1995; Bracey, 1998; Brookfield, 1992; Brookfield, 1993; Burdine & McLeroy, 1992; Canning, 1992; Courtney, 1992; Dean, 1993; DeCoux, 1992; Dew, 1997; Donaldson & Kuhne, 1997; D’Onofrio, 1992; Duffy & Scott, 1998; Engle, 1992; Graham, 1995; Hecht & Fusco, 1997; Hindmarsh, 1993; Hochbaum et. al., 1992; Honeychurch, 1996; Houle, 1992; Hyams et. al., 1994; Jarvis, 1992; Jarvis, 1995; Johnston, 1993; Kerr, 1995; Kottkamp, 1990; Lacey, 1996; Levine, 1997; Lorig & Gonzalez, 1992; Mazen, 2000; Martin, 1994; Merriam, 2001; Merriam & Caffarella, 1999; Mezirow, 1991; Miller, 1994; Miller & Jones, 1993; Moen, 1995; Montgomery, 1996; Morgan et. al., 1998; Mott, 1996; Osterman, 1990; Padfield, 1997; Phillips et. al., 1998; Quigley, 1997; Reinstein & Lander, 1993; Ricks & Mark, 1997; Riley & Stern, 1998; Sorohan, 1993; Stein, 2000; Stetler, 1994; Taylor & Marienau, 1995; Van Gyn, 1996; Van Ryn & Heaney, 1992; Watkins, 1994; Wellington & Austin, 1996; Wilson, 1994; Wislock & Flannery, 1992; and Wortham, 1994).

Merriam (1986) views graduate schools as an excellent environment to explore the theory to practice relationship and offers three suggestions to bring about greater interaction between theoreticians and practitioners alike. First, the author points out that existing information mechanisms in adult education should be fully utilized such as national conferences, professional meetings, and journals. Second, theoreticians and practitioners should become more involved in action or participatory research. Merriam suggests that, "Greater use of this mode of inquiry will help to dismantle the notion that research activity is the exclusive monopoly of 'experts' or institutions rather than those most likely to be affected by it" (p. 5). Third, the quality of dialogue between theoreticians and practitioners should be improved. Merriam suggests that faculty members could establish "practice hours" just as they establish "office hours" to become directly involved in practice. Similarly, practitioners should establish weekly "reflection time" to examine theory to practice issues.

Elias (in Merriam, 1982) points out that there is often a difference in the education curriculum between theoreticians and empirical researchers. He writes, "Collaboration between theoreticians and empirical researchers is necessary if research in [adult] continuing education is to become theoretically sophisticated. Empirical research in the field of continuing education sorely needs attention to theory development and theory testing" (p. 9). In addition to graduate schools, Elias also identifies professional meetings and journals as appropriate forums for adult educators to engage in critical thinking and reflective practice.

Argyris and Schon (1996) note the common denominator between the

theoretician and the practitioner: “Both are inquirers, concerned with detecting and correcting errors, making sense of confusing and conflictual problematic situations” (p. 34). Schon (1987) uses the term “technical rationality” when referring to the philosophies, theories, knowledge, skills, and concepts in a professional’s field. But there is much more involved in professional practice. When a practitioner can reflect critically on practice and be able to discover alternative ways of engaging in work, that person is said to be a professional.

Schon (1983, 1991) uses the term “reflective practitioner” to define a person who can reflect critically on practice. A practitioner is rarely in a situation where one philosophy or theory can be universally applied. The individual is more likely to find that practice involves unique, complex, and vague situations. The experienced practitioner is also more likely to acknowledge the use of multiple philosophies and theories in action. Schon (1983) writes, “When someone reflects-in-action, he [sic] becomes a researcher in the practice context. He [sic] is not dependent on the categories of the established theory and technique, but constructs a new theory of the unique case” (p. 68). Schon (1987) refers to this reflection-in-action as professional artistry. Merriam and Brockett (1997) write that professional artistry is “the ability to perform in a situation without having to consciously think about it” (p. 283).

A practitioner who can think critically and can be challenged to solve problems and implement new solutions beyond the application of theory to practice is a professional artist. According to Schon (1987), a professional artist is further defined as one who can be grounded in “the art of problem framing, the art of

implementation, and the art of improvisation” (p. 22). The reason Schon views this as an artistic endeavor is because this immediate modification and learning that the professional does during a work activity cannot be taught. It is an innate process. It is a skill that comes with experience and wisdom.

Schon (1992) writes that reflection-in-action can be understood as a reflection during a series of moments or through a pattern of inquiry. When a practitioner reflects-in-action, there is a situation with predetermined objectives to be met. If, during that situation, an unexpected behavior occurs, the reflective practitioner then begins to think critically, hopefully questioning basic assumptions. This reflection may cause the practitioner to restructure or reframe how the objective is to be met. The practitioner then incorporates the new strategy in real time (Schon, 1987). Although these series of moments may not always follow a distinct pattern, reflection-in-action leads to an immediate adjustment of behavior on the part of the practitioner. “Such reflection must be at least in some degree conscious. It converts tacit knowing-in-action to explicit knowledge for action” (Ibid., p. 146). The purpose of this kind of thought process is for the practitioner to question and challenge basic assumptions, analyze preconceived theories or techniques, and question different paradigms of practice in order to modify teaching strategies to meet the course objectives and the learners’ needs. The practitioner’s assumptions, reflections, and perspectives “constitute a psychology of everyday life” (Argyris & Schon, 1975, p. 78).

Schon (1987) postulates that reflection-in-action can function in at least three ways: 1.) to examine new meanings, 2.) to explore new phenomena, and 3.)

to confirm the practitioner's actions and make changes to improve practice. A practitioner's reflection-in-action expands and makes explicit one's theory-in-use. Similar to the tenets of progressivism, the reflective practitioner is a Deweyan inquirer, or in the words of Argyris and Schon (1996), "not a spectator but an actor who stands within a situation of action, seeking actively to understand and change it" (p. 31). Once identified, knowledge of one's theory-in-use provides a teaching philosophy that will enhance the guiding principles of practice, improve self-knowledge, and develop well grounded theories and sound practices.

Overview of Espoused Philosophies and Theories in Adult Education

Philosophers make assumptions about people. Zinn (1983) writes, "When the adult educator engages in the practice of education, certain beliefs about life in general are applied to the practice. These beliefs constitute the basis for a philosophy of education" (p. 6). Espoused philosophy can be seen as a theory of action. An espoused philosophy or theory is one that a practitioner thinks she or he uses to guide practice. It is conscious and can be verbalized as needed. In other words, the practitioner is conscious of this theory, openly endorses it, and can talk about it. There are psychological mechanisms that professionals use that underlie their espoused theories and these are developed primarily through experience.

The philosophy of education appears as a separate discipline of study in the twentieth century, largely due to the writings of John Dewey (1916) and his critique of traditional education. This type of philosophy is interested in general principles that are unique to education such as goals and objectives, curriculum design,

methodological principles, the teaching-learning process, and the relationship between education and society.

The study of philosophy allows educators to reflect upon the reasons and logic behind the way they do things. Philosophy is not about the content of education. Rather, philosophy concerns itself with the process of education, the *why* of education and the various elements of the educational process. Several authors have provided an extensive overview of espoused philosophical approaches to adult education (e.g., Barton, 1964; Bergevin, 1967; Kallen, 1962; Lawson, 1979; McKenzie, 1978; Merriam, 1982; More, 1974; Paterson, 1979; and Wain, 1987).

Elias and Merriam (1980, 1995) present five philosophical foundations to adult learning: liberal, progressive, behaviorist, humanist, and radical. The authors view these five orientations to learning as integrated and synthesized philosophies versus being separate and isolated bodies of knowledge. Elias and Merriam show an integration of philosophical thought between the progressive philosophical orientation and the views of liberalism, behaviorism, humanism, and radicalism in adult education. I now turn to these five philosophical orientations individually and discuss the attributes characteristic of each philosophy, their relevance in adult education, their integration with other prevailing philosophies, and their criticisms.

Liberalism and Adult Education

The study of philosophy allows adult educators to better understand and appreciate educational processes and “brings some intellectual order into our field

“ (Knowles, cited in Elias & Merriam, 1995, p. ix). Perhaps the oldest philosophy of education in our Western culture is the liberal orientation. From the time of ancient Greece to the rise of modern science in the 19th century, educational philosophy was dominated by this perspective. This philosophy traces its roots back to the Greek philosophers such as Socrates, Plato, and Aristotle, early and medieval Christian theologians such as Augustine of Hippo and Thomas Aquinas; and scholars of the Enlightenment Period such as Locke, Kant, and Hegel (Broudy and Palmer, 1965).

Livingstone (1944) wrote about the traditional aims of liberal adult education in his seminal work, *On education*. One purpose of a liberal education is to produce an intelligent and moral citizenry. The liberal perspective values the acquisition of knowledge, wisdom, and the ability critically to analyze information. Gross (1963) postulates that in Plato’s *Republic*, “Formal schooling should culminate, not in a finished body of knowledge, but in the mastery of a method for the lifelong pursuit of wisdom” (p. 2). Liberal educators believe that it is only with the possession of wisdom that one can become truly educated (Elias & Merriam, 1995).

Another tenet of liberal education is to promote conceptual and theoretical thinking. Liberal educators believe that there are universal ideas and truths to be contemplated. Socratic thought, intuitive thought, and introspection are stressed for an individual to arrive at knowledge and gain wisdom about oneself and society. A liberal education produces a literate person in the broadest sense by a lifetime of reading and examining the ideas in classical literature. Elias and Merriam (Ibid.)

write that a liberal education is characterized by “critical reading and discussion of classical writings. With experienced leadership, the reading of these books brings one to intellectually understand and enables a person to relate the great ideas to present experience and problems” (p. 30). A liberal education is a rational education, best arrived at through dialogue and introspection. Intellectual education, moral attributes, spiritual guidance, and an aesthetic sense are the four broad aims of a liberal education.

Liberal education was transplanted in North America through the colonial colleges, with its emphasis on learning the art of investigation, criticism, and communication through the study of the Great Books or classical literature. Merriam (1979) writes about Benjamin Franklin’s Junto, organized in 1727, a discussion and debate group that became the first informal adult education group in North America. The purpose of the Junto was to promote self-education and improvement through debates on political issues, moral questions, and natural philosophy. The Junto symbolizes the only existing adult education organization that can trace its roots to Colonial America.

Van Doren (1943), an ardent advocate of liberal adult education believes firmly in tradition and states that the primary purpose of a college is to help the student reconcile the past with the present into a foreseeable future. He writes, “We return to tradition not for answers but for questions, and some of those we find are capable, like live wires, of shocking us into a condition of dizziness and extreme heat” (p. 120).

Though our culture and society are constantly in a state of change,

individuals continue to search for truth, desire to develop their moral character, strive for spiritual renewal, and seek the aesthetic beauty of life and nature. Bloom (1987), in his work, *The closing of the american mind*, advocates a liberal education for adults that centers on reading the classics. Bloom believes that only through a liberal education can an individual hope to aspire to a “higher life.” Bloom also criticizes higher education for its lack of protection, “against all the vulgarities of the world” without mandating that college students have a profound understanding and appreciation for art, religion, and philosophy (p. 337). Interestingly, liberal education is viewed as the best education for adults who have the life experiences, wisdom, and leisure to appreciate their cultural heritage. Any strong movement for lifelong learning will need a liberal philosophy that values the accomplishments of civilization, the attributes of universal truths, and the great teachers of the past. The motivation behind liberal adult education programs is twofold: to attract new students to colleges and universities and to meet the needs of adults in middle and later years (Elias & Merriam 1995).

According to Toynbee (cited in Gross, 1977), “The paradox of liberal education is that one gets it when one can least take advantage of it” (p. 134). Liberal education has a longstanding tradition in baccalaureate programs that draw young adults. Toynbee argues that young adults at their stage of life have not acquired the experience to truly appreciate classical literature or the Great Books of the Western World.

The Great Books Program itself has been criticized for not allowing for social and individual differences among learners such as age, gender, and race.

Throughout its history, liberal education has suffered from this elitist bias.

Philosophers point out that Socrates, Plato, and Aristotle proposed an education for the leadership class in a society in which work was done by a servile class. And one of the major criticisms of Lindeman's (1926) work is his idyllic views based on liberal education.

Similarities between liberal and progressive philosophies of education (to be reviewed in the next section) do exist. Both orientations value critical thinkers and an informed and cultured citizenry. However, with the emergence of new sciences and the appearance of a new, industrial society after the American Civil War (1861 - 1865), the debate between liberal educators who favored the classics and progressive educators who advocated a more pragmatic and utilitarian view grew intense. The view of education and human life appeared too optimistic for the liberal educator in its failure to take into account the tragedies inherent in life. From the progressive perspective, it is also pointed out that liberal education does not take sufficient recognition of the unique needs and interests of the learner. Progressives also criticize liberal educators for advocating tradition and authority versus new ways of seeking knowledge such as reason, experience, and feeling.

From the humanist perspective, Tough (1971) criticizes liberal education for not respecting individuals as "self-directed learners with initiative, intentions, choices, freedom, energy, and responsibility" (p. 5). Though the liberal and humanist philosophies draw from some of the same thinkers during the Italian Renaissance and the Enlightenment Period of the 18th century, humanists view liberal education as too narrow-minded, unable to incorporate a variety of

expressions, themes, and values such as science, Marxism, or existentialism.

The popularity of adult liberal education in North America was mitigated by two factors. First, the United States witnessed a vocational movement in education toward skill development and training and job-oriented courses since the middle of the twentieth century. Second, a strong behaviorist orientation to education with competency-based objectives, quantifiable outcomes, and data analysis replaced the liberal philosophy of education.

Despite the criticisms of a liberal education, Elias and Merriam (1995) write, “Any strong movement for lifelong learning will necessarily need a philosophy of education that takes seriously the accomplishments of civilization and the great teachers of the past” (p. 41). Though our world is in a never-ending state of flux, some constants remain; human beings continue to search for truth, strive to develop their moral characters, and attempt to seek spiritual growth.

Progressivism and Adult Education

Perhaps no other education movement profoundly affects adult learning in the United States more than progressive education. In general, adult educators agree on the basic premise of progressivism: Education is a process of reflective inquiry. Progressivism developed as a distinctly American philosophy toward the end of the nineteenth century with its emphasis on pragmatism. Societal changes brought about by industrialization, urbanization, and the emergence of science and increased technology lead a new approach to education, one that placed more value on observation and experience than from classical literature and traditional authority.

Lindeman (1926) writes, "From many quarters comes the call to a new kind of education with its initial assumptions affirming that *education is life* - not a mere preparation for an unknown kind of future living" (p. 4). With the publication of Lindeman's book, *The meaning of adult education* (Ibid.), the progressive philosophy was formally applied to the field of adult education. Lindeman views education as an opportunity to improve both the individual and society. According to Lindeman education is a vehicle to purify complex, urban societies. In his preface to the 1961 edition of *The meaning of adult education*, J.R. Kidd describes the career of Eduard C. Lindeman, one of the 20th century's most influential scholars on adult education as "the great and *true* democratic myth of the power of education to transform a life" (p. xviii).

With the emergence of modern science and the growth of an industrialized society a conflict occurred between the defenders of liberal education and the advocates of a more progressive and pragmatic education. With the seminal writings of John Dewey (1916, 1938, 1956), progressive educators believe in teaching adults to function in a democratic society characterized by change, relativity, and pluralism. There are similarities between liberal and progressive thought in the value of developing critical thinking skills as well as informing citizens who could maintain and enhance a democratic society. For Lindeman (1926), the resource of highest value in progressive education is experience, the adult learner's living textbook.

Liberal and progressive education benefit from each other in that, liberal education has to rethink its position in science and absolute truth from the positivist

perspective, and progressive education acknowledges that the cultivation of the mind provides an important balance to the pragmatic and vocational thrust of American society.

However, progressivism differs staunchly from liberalism in that there is a pluralistic view of the world. By the turn of the 20th century, the United States was undergoing great social, economic, and political changes with mass immigration, urbanization, and industrialization. Elias and Merriam (1995) write, “A school system from kindergarten through high school developed to socialize the new immigrants, ameliorate the social ills brought about by rapid urbanization, train workers and leaders needed for the growing industrial society, and contribute to the development of a democracy without corruption” (p. 47). Experience and empirical observation replace all authoritarian views of knowledge because wisdom discards absolute knowledge and truth. Additionally, progressivism emphasizes social reform as a legitimate concern for scholars and philosophers. Progressivism advocates a social responsiveness in a democratic world and the task for schools is to educate individuals in democratic values.

The chief proponent of progressive education is John Dewey. As an educational philosopher, Dewey may be the single, most influential spokesperson for education in the United States. Dewey was involved in all aspects of the progressive movement: politics, economics, and social reform and was able to translate these new perspectives into educational goals and programs (Elias & Merriam, 1995). The highest ideal of the progressive movement is education for democracy, defined by Dewey as people engaged in joint activity to solve their

common problems. Dewey (1970) writes, “All education proceeds by the participation of the individual in the social consciousness of the race” (p. 235). Dewey (in Elias & Merriam, 1995) places “education at the very heart of social reform.” He believes that the use of scientific methodology incorporating problem solving, activity, and experience-based approaches to instruction defines education for social change in a democratic society (Dewey, 1956). Dewey also shifts the role of teacher from authority figure to a facilitator of learning. Dewey is credited with three distinct phases of education during the progressive movement: a child-centered approach to education, education at the heart of social reform, and education that emphasizes experimentation (Elias & Merriam, 1995).

In his work, *The child and curriculum and school and society*, Dewey (1956) advocates a child-centered approach to education because the primary task of education is to develop the potential of the child. The child-centered approach moves the child from a traditionally passive role to an active participant in the educational process. The child-centered role is adapted in andragogical practice to place the adult at the center of the learning process.

The impetus for the second phase of education during the progressive movement can also be found in *The child and curriculum and school and society* (Ibid.). Dewey believes that education has a significant role to play in social reform and reconstruction. Because democratic societies aim at a greater degree of variety and multiplicity, greater freedom is allowed to its citizens and, therefore, Dewey feels there is a need to develop a greater social consciousness in its members. According to Dewey the purpose of public schools is to educate

American immigrants in democratic values.

The third phase of progressive education, experimentalism, is found in Dewey's, *Experience and education* (1938). Modifying his earlier views on child-centeredness and education for social reform, Dewey promotes an education that incorporates the critical and controlled type of learning exemplified in science. The concept of experience is restricted to only those experiences relevant to education. Experimentalism represents Dewey's maturation of thought. "In a sense," Dewey (1916) writes, "the school can give us only the instrumentalities of mental growth; the rest depends upon an absorption and interpretation of experience. Real education comes after we leave school and there is no reason why it should stop before death" (p. 25). Learner centeredness, social activism, and the experimental method are part of the legacy left to American education by Dewey and the progressives.

From Dewey and other progressive philosophers, the major principles of adult education are founded and include a broadened view of education that extends beyond liberalism with a focus on learners and their needs and experiences versus predetermined goals and learning objectives (Elias & Merriam, 1995). With progressivism new teaching professions emerge. Vocational education is added to the liberal arts curriculum, social agencies provide services in settlement houses, and parent education programs are developed. Elias and Merriam write, "Progressive education's emphasis upon vocational and utilitarian training, learning by experience, scientific inquiry, community involvement, and responsiveness to social problems found expression in the development of new

forms of general and adult education” (p. 51).

The five basic principles of progressive adult education include: 1.) a broadened view of education, including the work of many agencies and the entire community; 2.) a new focal point in education that is learner-centered; 3.) problem-solving as a new educational methodology; 4.) a changed relationship for the teacher to become a facilitator versus an authority figure, a noble achievement in adult education; and 5.) education as an instrument to promote social change by developing a person’s sense of individuality and social consciousness (Ibid.).

Maritain (1962) views adult education as both progressive and humanist. Though he believes the primary purpose of education is to attain liberty, he also values education as a vehicle for individuals to learn how to respect themselves, develop their consciences, and safeguard their dignity. Knowles (1980), one of the most influential writers in adult education, uses tenets from both progressivism and humanism to develop his principles of andragogy that apply specifically to adult learning and include problem solving and self-directed learning.

Following Lindeman and Dewey’s philosophy on progressive adult education, Bergevin (1967) defines both an individual and social progressive dimension to adult education. Bergevin views adult education as an urgent matter; “a determining factor in the race between building and destroying, between the civilizing process and barbarism. We adults are capable of either and both” (p. 14).

Liberal educators criticize progressive educators for emphasizing science at the expense of the humanities, history, literature, and the arts. Liberal

educators also feel that placing the learner at the center of the process gives insufficient attention to the role of the teacher and to the importance of the content or great ideas (Elias & Merriam, 1995).

Radical educators see progressives as the originators of bureaucratization, social control, and racism. Hogan (1985) writes, “Radical revisionists have condemned the [progressive] movement as one enormous effort aimed at the social control of immigrants and the children of immigrants” (p. 214). The association of progressive thought with liberal, political, social, and economic thought poses a controversial question on the impact of progressivism on American culture as a whole, and on education in particular (Elias & Merriam, 1995).

Behaviorism and Adult Education

Behaviorist education is indebted to the progressive orientation in that both philosophies place great emphasis on the scientific method and the importance of experimentation in arriving at a truth. Behaviorism and progressive education also value that the primary responsibility for learning lies with the learner. The difference between behaviorism and progressive thought is that the former philosophy advocates that human behavior can be manipulated and controlled by external reinforcers in the environment. Behavioral concepts and practices in adult education include behavioral objectives, accountability issues, and competency-based education.

Behaviorism, like progressivism, is a psychological theory drawing from the tenets of logical positivism, characterized by the view that, “Reality exists external

to the knower and can be known through the senses, and that this reality is observable and measurable” (Elias & Merriam, 1995, p. 38).

Behaviorism emphasizes the overt, observable behavior of both animals and human beings. Behaviorists contend that learning takes place when there is an observable change in behavior, brought about by the connection between stimuli and observable responses. Behavioral, also called “instructional” objectives comprise three components: 1.) the conditions or stimuli a student is expected to perform for must be relevant, 2.) the behavior a student is expected to perform, and 3.) a description of the criteria by which the behavior will be judged (Ibid.). This means that in principle, learning outcomes can be measured objectively and precisely. Evaluation, based on meeting the behavioral objectives, eliminates subjective assessment of the student’s performance.

Behaviorist psychology was founded by John B. Watson (1925) with its focus upon the overt, observable behavior of an organism. Watson believes that psychology is the study of behavior, not a study of the mind. According to Watson, what one cannot observe cannot be measured and, therefore, is not worth investigating. All human behavior, according to Watson, is the result of prior conditioning and is determined by external forces in the environment over which a person has little or no control. E. L. Thorndike (1928), a contemporary of Watson, developed the “S-R” theory of learning and postulates that repetition in itself does not establish a connection, but that organisms will acquire and remember those responses that lead to satisfying results.

It was Burrhus Frederick (B. F.) Skinner (1974), however, that brought

behaviorism to the forefront of American education. Skinner not only believes that human beings are controlled by their environment, but that external conditions can be studied, specified, and manipulated to achieve a desired response. In *Beyond freedom and dignity*, Skinner (1971) philosophically proposes that by arranging the environment to elicit desired responses, human behavior can be controlled and a better society will develop, ultimately ensuring the survival of the human species. Freedom, for Skinner, is delusional. “The struggle for freedom is not due to a will to be free, but to certain behavioral processes characteristic of the human organism, the chief effect of which is the avoidance of or escape from the so-called ‘aversive’ features of the environment” (Ibid., p. 42).

Though behaviorism, as a fully articulated philosophy of adult education is rarely found in adult learning, much of the early research on adult learning is conducted from a behaviorist perspective, the most notable being Thorndike’s (1928) studies. Based on logical positivism, behaviorism satisfies the quest for an absolute truth through the processes of observation and experimentation.

Currently, there is no single adult educator that espouses a philosophy based exclusively on behaviorism. Neobehaviorists agree with behaviorists that the only valid indicators of behavior are the stimulus and the response. However, neobehaviorists also consider what happens between the input of stimuli and the output of responses in terms of mediational processes or cognition (Dubin & Okun, 1973). Robert Gagne (1985) is considered to be a neobehavioral cognitive theorist. Gagne advocates instructional objectives for the purposes of communicating between the instructional designer and course planner, course

planner and teacher, teacher and student, and teacher and administrator or parent. Gagne classifies learning on different levels: verbal information, intellectual skills, cognitive strategies, motor skills, and attitudes.

Based on these levels, different instruction is required for different learning outcomes. Also, for effective learning to occur, specific conditions of learning need to be present.

Hull's (1943) drive reduction theory is another example of neo-behaviorism. According to Hull, intervening variables such as motivation, incentives, inhibitors, and prior training effect behavior. Like other behaviorists, Hull believes that reinforcement plays a pivotal role in the learning process but needs satisfaction plays a more important role in behavior.

In addition to neo-behaviorists, cognitive learning theorists also acknowledge mediational processes that occur in the brain between the stimulus and response. Bruner's (1960) theory of discovery learning postulates that whenever an individual interacts with the world, categories are formed. The categories are arranged into hierarchies and are known as a cognitive coding system. An inductive approach to learning, the coding system reduces the complexity of the individual's environment as the learner builds from specific categories to generic codes. Bruner (in R. C. Anderson & D. P. Ausubel, Eds., 1965) advocates a discovery approach to learning where the learner is not presented with the subject matter in its final form but is required to organize the information individually. Bruner (1960) is a constructivist theorist; believing that learning is an active process where the learner constructs new ideas and concepts

based upon prior experience or schema.

Ausubel's (1968) reception learning theory is a deductive approach where an individual's cognitive structure is the central construct. Ausubel believes that general ideas of the subject matter should be presented first and then progressively differentiated in more detail and specificity.

Social learning theory also began as a stepping stone from behaviorist theory in its premise that observation is essential to the learning process. Lave and Wenger (1991) define two principles in situated learning: 1.) knowledge needs to be presented in an authentic context, and 2.) learning requires social interaction collaboration. Culture reigns as the primary matrix in social learning theory.

Bandura (1971) also broke from a strict behaviorist orientation and his social learning theory advocates the importance of observing and modeling the behaviors, attitudes, and emotional reactions of others for the learning process to occur. Merriam and Caffarella (1991) write, "Bandura's theory has particular relevance to adult learning in that it accounts for both the learner and the environment in which he or she operates...This is a reciprocal concept in that people influence their environment, which in turn influences the way they behave" (p. 135).

Behaviorism has perhaps its greatest impact in curriculum, design, and program development in adult education. In his work, *Basic principles of curriculum and instruction*, Tyler (1949) presents a standard model for designing any unit of instruction. Tyler bases his model upon the behaviorist assumption that, "Education is a process of changing the behavior patterns of people" (p. 5).

Tyler's model advocates clearly defined purposes, specific objectives, and a measurable form of evaluation. Houle (1972) credits Tyler with having the primary influence on his design for planning and implementing adult education programs. As a philosophy of education, behaviorism satisfies the quest for certainty based on the scientific method and empiricism.

Instead of looking to a specific adult education theorist, behaviorism is best exemplified in adult education programs. Competency-based education (CBE) programs incorporate the behaviorist philosophy that learning takes place when there is an observable change in behavior that can be measured. CBE programs specify the goals and objectives to be met, the learning experiences students are to be engaged in, and the method of evaluation used to measure the predetermined goals. CBE programs utilize criterion-referenced evaluation measures--"the learner's progress or accomplishments are compared to a fixed standard or criterion of mastery rather than to the performance of other students" (Elias & Merriam, 1995, p. 94). This type of evaluation is based on the assumption that learning objectives can be predetermined and that, given sufficient time and appropriate reinforcements, students can accomplish the objectives. An advantage of criterion-referenced testing is that it de-emphasizes competition among learners and replaces it with cooperation, a concept behaviorists advocate.

Competency-based education can be found in vocational education programs, continuing education programs, and adult basic education programs. The advantages of CBE instruction in adult education include: 1.) allowing for individual differences in terms of the starting point of instruction, 2.) flexible timing

for a student to master competency, 3.) varying instructional methods to master competency, 4.) non-threatening criterion-referenced evaluation, and 5.) an ideal vehicle for self-directed learning (Elias & Merriam, *Ibid.*).

The chief criticisms of behaviorism are directed at the concept of learning. Traditional behaviorists do not seem to take into account that learning is a complex phenomenon, that there may be more than one kind of behavior to indicate that learning has occurred, and that outcomes are not always measurable. Tacit knowing that may involve feelings, intuition, and emotions is not given merit. Cognitive theorists challenge behaviorists for being “too particularistic, too concerned with single events and actions, and too dependent on overt behavior to explain learning” (Merriam & Caffarella, 1999, p. 253). Ausubel (1968) postulates that individuals process information based on their existing knowledge or schemata, through their cognitive structure not through observation. Similarly, Bruner (1965) uses a cognitive approach but emphasizes that learning takes place through a process of discovery, not through observation.

In the 1960s social learning theory broke away from behaviorism and became a separate branch of study. Bandura (1986) separates observation from participation and contends that learning should take place vicariously, by observing others, and through the concept of self-regulation.

Opponents of behaviorism also criticize both behavioral objectives and competency-based education (CBE) as predetermining the end product of a learning experience. There is no room for learners’ individual differences. Elias and Merriam (1995) write, “Other learning that may occur during the process or

shifting to different outcomes as a result of formative evaluations are changes not easily accommodated in the behavioristic framework” (p. 95).

Humanist educators criticize behavioral objectives and CBE programs because they are viewed as dehumanizing, lacking in concern for the student, and inhibiting creativity. Behaviorism has also been attacked for “forcing students into the same mold and fragmenting curriculum into bits and pieces while overlooking the whole” (Ibid., p. 96). Humanists also feel that behaviorist psychology lacks the recognition of a human being’s individuality, creativity, inherent growth process, potentialities, and autonomy.

Humanism and Adult Education

Humanism grew out of a reaction against the behavioral view of individuals who are controlled by forces in the environment and are programmed to respond in predetermined ways (Elias & Merriam, 1995.). Humanism differs from behaviorism in its view of reality, human nature, and learning. Once again, borrowing from the foundations of progressivism, humanism places great emphasis on a learner-centered environment and the concept of group interaction work to lead an individual to her potential for personal growth and development. Elias and Merriam (1980) write that the values of humanism lie upon the freedom and dignity of each individual and the development of the whole person. Humanists are “optimistic in their approach to personal and societal change” (Elias & Merriam, 1995, p. 205). Ultimately, through growth, development, and self-fulfillment, the individual makes a valuable contribution to a better society.

Several components of humanist education made there way into adult

education including the learner as the center of the process, the role of the teacher as more of a facilitator, and learning that takes place through a process of discovery. Humanist educators believe that human nature is intrinsically good. Human beings are free and autonomous individuals who exercise choice in determining their behavior. Humanism also focuses on the self--an internal force that strives toward growth and development, or as Maslow (1954) believes, "self-actualization." However, the focus on self does not infer self-centeredness. Rather, an individual has the responsibility to develop to the fullest, which in turn contributes to the good of humanity and the betterment of society. The dignity and autonomy of human beings are held sacred within the humanist philosophy.

According to Elias and Merriam (1995) there are seven basic principles in humanism and humanist education which include: 1.) human nature is inherently good; 2.) human beings need freedom and autonomy, the ability to make personal choices, to grow; 3.) all individuals have the potential to achieve growth if blocks are removed; 4.) an individual's concept of self is the root for growth; 5.) human beings have an inherent desire to achieve self-fulfillment; 6.) an individual's emotions, feelings, and intuitions are just as important as reason and intelligence in learning; and 7.) self-fulfillment does not occur in a vacuum, human beings have a responsibility to the welfare of society.

Merriam and Brockett (1997) write, "Humanistic tenets mesh particularly well with American democratic values, which emphasize independence, individualism, and self-fulfillment" (p. 40). Humanist assumptions lead to a focus on developing the potential of the learner when the learner is internally motivated,

identifies her own learning needs, and makes collaborative decisions with the facilitator regarding content, instructional method, and evaluation. Brookfield (1986) argues for a philosophy of adult education grounded in humanist principles that also draws on critical reflection and conceptual analysis. Brookfield advocates personal control and autonomy on the part of the adult learner; with the capacity to think critically about “personal relationships, sociopolitical behavior, and intellectual judgments” (Ibid., p.291).

Humanist adult educators are concerned with the development of the whole person with a special emphasis upon the emotional and affective dimensions of the personality. For this reason, humanist adult educators are closely allied with existential thinkers who believe the primary task of education is assisting in the development of responsible self-hood in the face of the complexities and problems of modern life (Ibid.).

Adult educators who advocate the humanist orientation believe that the act of learning is a highly personal endeavor. A student “learns” what she or he perceives to be necessary, important, and meaningful for successful growth and development, with the ultimate goal of self-actualization. Learning through the processes of experimentation and discovery is that learning which will become an inherent part of the person. Since individuals differ in their perceptions and self concepts, the only learning that can take place is through a process of discovery (Ibid.).

In humanist adult education, motivation is intrinsic to the learner. Perhaps more than any other characteristic of humanist education, intrinsic motivation

characterizes the adult learner. Most adult learners engage in educational activities because they want to, not because they have to. The only compulsion valued in adult learning from the humanist perspective is that which comes from within.

Most educators would agree that evaluation is an integral part of the learning process. For humanist educators, self-evaluation is the only meaningful test as to whether or not learning has taken place. Adult learners themselves are viewed as the best judges as to whether or not learning needs and interests have been met. Examples of self-evaluation include student reporting, learning by student-designed objectives, pass-fail grading, and concept master learning (Ibid.).

Perhaps the major theoretician and spokesperson for humanist education is Carl Rogers. According to Rogers (1969, 1983) the goal of the educational process is to help develop a fully functioning individual, defined as a person who is inherently involved in the process of being and becoming the best person she or he can be. Rogers identifies five principles of humanist adult learning: 1.) personal involvement, 2.) self-initiative, 3.) tacit learning, 4.) self evaluation, and 5.) experience and self-discovery.

Though influenced by some of the tenets of progressivism, Knowles (1975) is indeed a humanist adult educator. Knowles (in Merriam & Brockett, 1997) cites Rogers as a major influence in his thinking. The learning process involves the whole person; emotional, psychological, and intellectual. His work on self-directed learning, learner groups, and the principles of andragogy probably come the

closest to the expressions of a humanist philosophy of adult education and psychology (Knowles, 1975).

Andragogy is Knowles' charter for adult learning and has come to define much of what is considered to be unique in adult education (Merriam & Brockett, 1997). Knowles (1980) defines his concept of andragogy as, "the art and science of helping adults learn--in contrast to pedagogy, which refers to children's learning" (p. 43). Rather than a learning theory, andragogy is a set of assumptions that depict characteristics of adult learners, and thus best function as a guide to instructional design in adult education. With its emphasis upon the learner and the development of the whole person, andragogy is basically a humanist theoretical framework applied primarily to adult education. Knowles (1980) defines four underlying assumptions of andragogy: 1.) education should be learner-centered and an adult needs to participate in the design and evaluation of her own instruction, 2.) experiential learning is the key to adult education, 3.) adults are most interested in content they can apply to their personal lives, and 4.) the process of learning is more important than content-learning in adult education.

In an essay titled, "Andragogy after twenty-five years," Pratt (1993) finds that andragogy is based on the humanist values of placing the individual at the heart of the learning transaction, of believing in the goodness of human nature and the potential for growth and fulfillment, and for valuing autonomy and self-direction.

Another adult learning theorist, Allen Tough is a proponent of humanist education. Tough (1968) studied individual adult learners and discovered that adult learning tends to support humanist and andragogical assumptions that adult

learners are self-directed and intrinsically motivated. Self-directed learning (SDL) refers to that learning in which, “The learner chooses to assume the primary responsibility for planning, carrying out, and evaluating those learning experiences” (Ibid., p. 15). Both andragogy and SDL have had an enormous impact on the field of adult education and both draw from the characteristics of humanist philosophy.

Adult education embraces the philosophy of humanism because of its compatibility with democratic values. This translates to the development of better individuals who will then promote a better life for all humanity. Another reason humanism is popular in adult education is that, unlike other levels of education, adult education can be voluntary. In order for education to survive, the curriculum must meet the needs of adult learners. Concomitantly, adults are no longer viewed as finished products. Rather, humanist philosophy promotes that adulthood is a constant period of change; psychologically, socially, and physiologically (Elias & Merriam, 1995).

Several other adult education theorists have developed models that focus on the adult learner as a unique and self-directed individual, influenced by personal experience and life situations. Cross’ (1981) Characteristics of Adults as Learners (CAL) model offers a comprehensive explanation of adult learning that includes personal characteristics such as physical, psychological, and sociocultural; and situational characteristics such as part-time versus full-time learning or voluntary versus compulsory learning. Long’s (1989) research focuses on self-directed learning, motivation, and readiness of the adult learner.

McClusky's (1963) theory of margin focuses on adulthood as a time for change and growth and learning how to balance between the energy needed to accomplish a specific task and the energy the adult learner actually has to give to that task.

Knox (1980) also looks at life experiences and situations of the adult as an opportunity for change and growth. His proficiency theory focuses on the balance between current and desired levels of proficiency and includes an examination of the learner's general environment, past and present characteristics, performance, aspiration, self, discrepancies, specific environments, learning activities, and the role of the teacher. Jarvis' (1987) learning process model also focuses on the adult's life situations and experiences. Jarvis' model looks at the balance between all that a person currently is with a new situation the person may be ill-equipped to handle. This "inability to cope with the situation unthinkingly, instinctively, is at the heart of all learning" (Ibid., p. 35). Candy (1991) offers a constructivist framework for adult learning. The author writes, "The constructivist view of learning is particularly compatible with the notion of self direction, since it emphasizes the combined characteristics of active inquiry, independence, and individuality in a learning task" (p. 278).

Humanism has often been criticized for devoting too much attention to the self. However, as Elias and Merriam (1995) point out, "The humanistic emphasis on the self does not mean to promulgate a self-centeredness that excludes others. In fact, an important assumption for humanistic philosophy is one's responsibility to others and working for the good of humanity in general" (p. 119).

Humanists have also been criticized for being “romantics,” looking at society idealistically and viewing humankind as inherently good. In believing that humankind has an inherent drive to better society, humanists also have little need to belong to a traditional religion. Faith, for humanists, is a force that comes from within versus outside the individual. This internal motivation is criticized by behaviorists who believe that human beings are controlled by external forces in the environment and that all behavior is learned. However, according to the humanist view, behavior is not easily predictable because motivation comes from within the individual.

Radicalism and Adult Education

Progressive thought influences radical education in its commitment to social change. Lindeman (1926), a progressive philosopher and Freire (1970), a radical education philosopher believe that adult education is a vehicle for social reform. The difference between progressive philosophy and radical thought is that, unlike progressives who view the democratic system as basically good, radical educators analyze social systems to see in whose self interest they serve and who they oppress. Radical thought adopts a utopian vision of society and views educators as the instruments for reshaping society (Ibid).

Emancipatory learning and radical education philosophy flow from three transitions from traditional thought: 1.) Anarchism--opposing public schooling as destructive to individual autonomy; 2.) Marxism--criticizing schooling as a form of alienation in the modern industrial world; and 3.) Freudian Left--emphasizing changing personality traits, family structures, and child-rearing practices as the

first step in critical education and radical thought (Elias & Merriam, 1995). At the heart of education in the anarchist tradition is the right of individuals to be able to choose their own goals and purposes, free of dogmas and prejudices. Anarchism opposes national and state systems of education because of its belief that education in the hands of the state could serve political interests of those in control and oppress opposition. The Marxist tradition in education attempts to develop the free and autonomous individual through a revolutionary change from a capitalistic political economy to a socialist form of government and economy. The Freudian Left points out that many individuals are prevented from acting in their own self-interests due to an imposed authoritarian structure. The solutions lie in the areas of sexual freedom, changes in family organization, and libertarian methods of child-rearing and education (Ibid.).

The purpose of radical education is to provide freedom and autonomy to individuals and liberate them from oppressive societies or organizations through education. While most educational philosophies accept societal values, radical educators advocate profound changes in society.

When applied to adult learning, radical education's thrust has been to critique the field's growing preoccupation with technical competence at the expense of social justice action (Merriam & Brockett, 1997). Perhaps the most eloquent proponent of radical education theory in adult learning is the Brazilian educator Paulo Freire (1970) and his theory of conscientization or political consciousness-raising and action. Maintaining that education can be used to effect radical social change and liberate (as well as domesticate and oppress),

Freire has had a profound influence on adult education worldwide through his adult literacy education movement in Latin America (Merriam & Brockett, 1997). The theory is radical in the political sense of utilizing education to bring about social, political, and economic changes in society.

According to Elias and Merriam (1995), the relevance of Freire's philosophy and methodology lies in questioning two basic educational assumptions. The first assumption is that education is not neutral. Education is used to either domesticate or liberate individuals. In his work, *Pedagogy of the oppressed*, Freire (1970) analyzes the relationship between education and culture and postulates that culture proceeds education and uses it for its own self-perpetuation because the assumptions of the culture are contained in the educational process. Freire talks about conscientization and writes that it is a process, "In which men [sic], not as recipients, but as knowing subjects achieve a deepening awareness both of the sociocultural reality which shapes their lives and of their capacity to transform that reality" (p. 27). Brookfield (1986) also believes that all knowledge and value systems are culturally constructed.

The second assumption that Freire (1970) struggles with is the relative status between teacher and student. For Freire, knowledge is power. Knowledge is, therefore, political. In getting an individual to learn what the teacher expects her to learn, the teacher exercises power and control over the student (Ibid.). This concept of oppression of humankind is crucial in Freire's methodology.

Freire began ideologically as a Christian Social Democrat, and in later writings, embraced the fundamental principles of Marxist social philosophy (Elias &

Merriam, 1995). He is a radical critic of traditional education, accusing the process of “banking education” in which students receive, file, and store deposits. Knowledge in this view is seen as a gift bestowed on students by the teacher. According to Freire (1970), this type of education offends the freedom and autonomy of the individual. “Banking education is a form of violence, for in imposing curricula, ideas, and values, it submerges the consciousness of the students. It domesticates students, for it emphasizes the transfer of existing knowledge to passive objects who must memorize and repeat this knowledge” (Ibid., p. 155). In place of the traditional banking form of education, Freire advocates dialogue and a problem-posing education based upon respect, communication, and solidarity. This action is one in which a group of persons, through dialogue, come to realize the concrete situation in which they live, the reasons for the situation, and the possible solutions. In order for action to be authentic, the participants must be free to create the curriculum along with the teacher (Ibid.). The purpose of adult education then is to promote peace, protect the environment, empower the disadvantaged, and change the policies of economic systems and governments.

Freire’s (Ibid.) philosophy of radical education incorporates four basic concepts including: 1.) humankind is different than animal kind in that we have the capacity to create both culture and history; 2.) human beings can use reflection and action to change their social reality; 3.) thinking and knowing are dependent upon history and culture; and 4.) true liberation is the ultimate goal or value a human being can achieve.

Freire developed his educational method or practice for the purpose of teaching literacy. In later writings, he extends the use of this method to post-literacy or political education. Though Freire's work is difficult to read due to its complexity and the fact that it is originally written in another language, a good description of his method can be found in his work, *Education for critical consciousness* (1973), which he wrote while in prison and in the early years of his exile.

Mezirow (1991) postulates another theory of adult learning that incorporates both humanistic and radical principles. He defines this as the theory of perspective transformation. First introduced in 1978, Mezirow's theory of perspective transformation is about fundamental and cataclysmic change of how an individual looks at self and her or his relation to the world. Mezirow (1978) writes, "A cardinal dimension of adult development and the learning most uniquely adult pertains to becoming aware that one is caught in one's own history and reliving it. This leads to a process of perspective transformation involving a structural change in the way we see ourselves and our relationships...We move away from uncritical, organic relationships toward contractual relationships with others, institutions, and society...In this emerging transformation theory, adult education finds its own inherent goals and functions." (p. 100).

Mezirow (1991) bases his work on the critical social theory of German philosopher Jurgen Habermas (1984). Habermasian insights contribute to adult learning in Mezirow's (1991) belief that human experience transforms an individual's values, beliefs, and knowledge. Habermas believes that human

beings have the capacity to become critical, reflective thinkers and that knowledge can not be pressed into a single mold but can take various forms.

Mezirow defines emancipatory and radical adult education through his theory on perspective transformation and views it as, “An organized effort to help the learner challenge presuppositions, explore alternative perspectives, transform old ways of understanding, and act on new perspectives“ (p. 18).

The anarchist tradition in education flows from radical thought and focuses on social and political philosophy. Anarchism raises fundamental questions about the role and nature of authority in society. Two writers influenced by this tradition are Illich (1971) and Ohliger (1970). In his work, *Deschooling society*, Illich (1971) argues that the purpose of education should be to, “Provide all who want to learn with access to available resources at any time in their lives; empower all who want to share what they know to find those who want to learn it from them; and, finally, furnish all who want to present an issue to the public with the opportunity to make their challenge known” (p. 75). Illich proposes alternatives to the current school system structure. The fundamental aspect of learning, for Illich is that it is freely chosen, not compulsory.

Similarly, Ohliger (1970) argues that adult education has become institutionalized and embedded into the structure of the school establishment. Ohliger’s ideal school system calls for, “living and learning as individuals, in small groups, or new communities as examples of, or as seeds for, a future society in which what is now called less will be recognized as more” (p. 10).

Radical theory comes out of the constructivist paradigm. Constructivism

posits an interpretive point of view. Truth and knowledge are subjective assumptions; a virtual reality exists that is created by social, political, cultural, economic, ethnic, and gender-biased values that become emic to the knower over time. Constructivists believe in multiple realities versus a positive, universal truth that can be measured. Truth is relative. Realities are derived from “multiple, intangible mental constructions, socially and experimentally based, local and specific in nature and dependent for their form and content on the individual persons...holding the constructions” (Guba & Lincoln, in Denzin & Lincoln, 1994, p. 110-111). The complex world of lived experience originates internally. It is about how people construct the meaning of knowledge. The works of Dewey (1916), Piaget (1966), and Candy (1991) support the constructivist paradigm. The predominant methodology used in this dissertation supports the constructive philosophy as well.

Within the radical theory rubric, the issues of race, gender, and age are critically examined. The celebrated African-American female scholar, bell hooks [sic], once said, “Do not represent us in your voice.” In her provocative work, *Teaching to transgress: Education as the practice of freedom*, hooks [sic] (1994) calls for educators to embrace change. She writes, “Despite the contemporary focus on multiculturalism in our society, particularly education, there is not nearly enough practical discussion of ways classroom settings can be transformed so that the learning experience is inclusive. If the effort to respect and honor the social reality and experiences of groups in this society who are nonwhite is to be reflected in a pedagogical process, then as teachers--on all levels, from

elementary to university settings--we must acknowledge that our styles of teaching may need to change" (p. 35). Hooks advocates an open and continuing dialogue to address instructional design issues to incorporate the individual differences of all learners.

Only recently has feminist pedagogy made it to the forefront of the adult education literature, once again due to radical thought. In her look at feminist pedagogy, Tisdell (1993, 1995, 1996, and 1998) calls for an emancipation as the current matrix in feminist thought. The author argues feminist pedagogy belongs in adult education because women may have different learning needs than men, power disparities exist in the adult education curricula, and power issues need to be dealt with. Feminist pedagogy gives women empowerment and teaches them to effect change in their own lives.

In exploring learning in conjunction with aging, adult learning theorists have emphasized charting the changes that occur in intelligence, memory, thinking, and creativity as adults grow older. Darkenwald and Merriam (1982) call for a reorientation in thinking about adult learning and the aging process. Instead of thinking about aging from a debilitating perspective, the authors encourage us to look at intellectual functioning and the aging process more optimistically--"that knowledge of which abilities are maintained and which decline can actually be used to assist adults in accommodating and adapting to any such changes" (p. 105).

Radical theory and feminist theory represent the most recent thinking and writing in adult education. Merriam (1993) "takes stock" of where adult education

as a field is going. She postulates that, “a complete theory of adult learning must take into consideration the learner, the learning process, and the context” (p. 108). Flannery (1994) writes, “Implicitly and explicitly, adult education’s prevailing beliefs about adult learners have supported racism and sexism. White male development models have been emphasized and theories of learning that stress individualism, linear thinking, and Anglo European values of self-sufficiency have been generalized to all adults as ‘universal’” (p. 17).

Pratt (1988) contends that the value orientations and beliefs about education by some non-European cultures such as Mexican Americans, African Americans, Native Americans, and Canadian Indians support a communal and collective system versus one of autonomy. Merriam (1993) concludes that adult education practitioners try to stay current in their field of expertise by reflecting and thoughtfully incorporating these theories and philosophies into practice. “Racism and sexism will be better addressed in the professionalization of adult education when traditional models of what counts as true knowledge are called into question, when the adult education curriculum reflects the people and issues that it attempts, and when people with feminist and Afro-centric consciousnesses are represented on faculties of adult education in greater numbers” (Bailey, Tisdell, and Cervero, 1994, p. 74).

It appears that radical theory comes under much criticism among adult education theorists and scholars. Youngman (1986) finds Freire’s (1970) philosophy and pedagogy too broad-based and eclectic to guide adult education practice. Elias and Merriam (1995) criticize Freire and his theory of

conscientization because it, “depends on some sort of transcendent view of reality through which individuals come to see what is real and authentic. There appears to be little room in his view for the painful struggle with different views and opposing viewpoints. It all comes down to the dominant classes with their distorted view of reality and the conscientized individuals with their view of reality. Casting social reality in black and white terms is more the characteristic of the simplistic religious preacher than the critical philosopher of knowledge and education” (p. 153). Freire’s view of humankind is utopic, without passions, emotions, or a place in historic time. The evil side of humankind is not addressed in his philosophy. Freire presents too little information about the quality of the dialogues in the educational process to determine how conflicting views are handled in his literacy efforts.

Though Freire (1970) places great faith in science as a force in demythologizing religious, political, and economic myths, he does not greatly develop how science is to accomplish this. But perhaps the major weakness of radical education theory is its failure to take into account the pluralistic nature of most cultures. Elias and Merriam (1995) write, “American pluralism strongly mitigates against the adoption of a monolithic-utopian educational philosophy, such as is proposed by radical adult educational philosophy” (p. 171).

Mezirow’s (1991) theory of transformative learning has been criticized for lacking a social critique that would identify factors that impede learning, for focusing disproportionately on personal learning, and for not assigning a role to social action for transformative learning and emancipatory adult education (Elias &

Merriam, 1995).

There are a number of reasons radical education theory is unreceptive to adult educators. In the United States, adult education is conducted in institutions that are predominantly conservative. And adult educators, though they have criticized this staunch traditionalism, maintain strong commitments to the institutions within which they work. Elias and Merriam (Ibid.) write, “ Any concern for change among adult educators usually focuses upon personal and individual change and not radical social or political change“ (p. 170). Despite these criticisms, there is enough truth in the radical educator’s contention that education must be the leader rather than the follower of the social order to make adult educators question the basic principles of their efforts (Ibid.).

In addition to the five espoused philosophies described above, other academicians in higher education and adult education have developed teaching models. For example, Baird (1971) publishes a study on the development of a teaching behavior model that incorporates a role contract between the educator and the learner. Baird writes, “The characteristic ways in which instructors teach their classes can have important consequences for their students’ learning, satisfaction, and development” (p. 3). The first dimension of the model explores an individual’s teaching style that reflects her or his personal values and the goals she or he hopes the students will master. Baird offers three teaching styles: didactic - emphasizing detailed knowledge of facts, generalist - applying the impact of the facts on the lives of the students, and researcher - interpreting and analyzing information. The next two dimensions of the model explore classroom procedures

and the interpretation of the students' responses to the goals of instruction. In other words, the degree of teacher-student contact is analyzed. The next dimension of the model is about analyzing the clarity of the details of the role contract and whether the educator is clear or ambiguous in the goals of the course. The last dimension of the model concerns itself with the teacher's reward system. Baird talks about two kinds of rewards; utilitarian, including grades given in the course, and affective, the degree of warmth shown by teachers to students. Therefore, the six dimensions of teaching styles include didactic, generalist, researcher, student response, ambiguity, and warmth. Data for the study was collected from the ACT battery scores of 2,670 students in 1965 and who were completing their second year of college in 1967. Indexes related the criteria of faculty ratings, students' sense of progress, satisfaction, and college achievement. Baird found that the generalist, researcher, and warmth indexes had positive correlations and ambiguity had negative correlations.

Similarly, Pratt (1998) develops five alternative perspectives on teaching adults. His research is the result of several years of teaching in Canada, China, Hong Kong, Singapore, and the United States. Pratt studied 253 adult educators and developed five teaching perspectives that include transmission, apprenticeship, developmental, nurturing, and social reform. These five models ally closely with Elias and Merriam's (1980) five espoused philosophies of adult education. No matter how teaching philosophies are categorized or labeled, they are a reflection of the internal values and beliefs and external actions of the educator.

The Philosophy of Adult Education Inventory

In 1983, Zinn's dissertation resulted in the development of the Philosophy of Adult Education Inventory (PAEI); a self-administered, self-scored, and self-interpreted instrument. Zinn writes about the importance of identifying an educator's philosophical preferences as they relate to practice:

When the adult educator engages in the practice of education, certain beliefs about life in general are applied to practice. These beliefs constitute the basis for a philosophy of education...Although an individual's philosophy of education may be unrecognized, internally inconsistent, and only partially formulated, it does provide direction for selecting instructional content, establishing teaching/learning objectives, selecting and/or developing instructional materials, interacting with learners, and evaluating educational outcomes...A conscious and systematic process of clarifying one's personal philosophy of education could lead to greater continuity between beliefs and actions and increase one's effectiveness as an adult educator (pp. 134-135).

Given some positive correlation between an individual's beliefs and actions (see Henerson, et. al., 1978; Paterson, 1964; Rokeach, 1968; and Zinn, 1976) Zinn believes in the value of examining one's beliefs relevant to the actions of professional teaching in adult education. Incorporating the works of Apps (1973), Brostrom (1979), and Elias and Merriam (1980), Zinn (1983) designed the PAEI to "assist the adult educator to begin a process of philosophical inquiry which will potentially result in greater effectiveness" in the professional practice of adult education. Using five prevailing philosophical foundations of education from Elias and Merriam (1980), the PAEI yields scores which categorize an individual's espoused philosophy.

The PAEI, a traditional-based research instrument, asks the participants to rate their philosophical responses to 75 Likert-type items on six categories in adult

education: purpose, learner, teacher, concepts/key words, methods, and people/practices. The items yield responses which do not offer a cumulative score but result in summated scores ranging from 16 to 112. The Inventory identifies adult educators' espoused philosophical orientations to adult learning and their espoused preference for either the liberal, progressive, behaviorist, humanist, or radical education philosophies. Zinn (1983) explains her methodology:

The Inventory was field-tested by 78 individuals over a 10-month period. After revision, it was tested for content and construct validity, internal consistency, and stability. Content validity was established by a jury of six individuals; construct validity was established through factor analysis. Data for factor analysis and reliability testing were obtained from 86 individuals from six states and the District of Columbia. Internal consistency and test retest stability were determined based on Pearson product moment correlations for individual response options, items, and overall scales.

The PAEI has a fairly high degree of validity, based on mean scores of $>.50$ (on a 7-point scale) on 93% of the response options and communality coefficients of $>.50$ on 87% of the response options. Reliability coefficients of $>.40$ on 87% of the response options and alpha coefficients ranging from $.75$ to $.86$ on the five scales were considered measures of moderate to high reliability. Zinn (1983) writes, "A score of 95 to 112 indicates a strong agreement with a given philosophy; a score of 16 to 25 indicates strong disagreement...between 55 and 65, it probably means that you neither agree nor disagree strongly with a particular philosophy" (p. 8).

Incorporating the five philosophies of adult education can be found in the works of Hiemstra (1988), Mulcrone (1993), Podeschi, (1986), Saddington (1992), and White and Brockett (1987). In addition, a search of the literature reveals 13

dissertation studies, one master's thesis, and one journal article on the use of the PAEI since its development in 1983. These studies will now be reviewed.

In order to increase the understanding of adult education philosophies as practiced by agriculture teachers, Buckingham (2000) administered the PAEI to 314 teachers in the tri-state areas of Pennsylvania, West Virginia, and Virginia. Frequencies, means, and correlational and multivariate analyses were used to describe and analyze the research results. Results of the study indicate a slight relationship between adult education preparation and liberal, progressive, behaviorist, humanist, and radical educational philosophies.

Magro (1999) finds significant parallels between adult English teachers' intentions, views on learning, curriculum orientation, and personal philosophy of education. In a study to explore the conceptions of teaching and learning of 12 adult educators who teach in a range of English programs in the public school system and at the community college level, study participants took Kolb's (1984) Learning Style Inventory, Conti's (1990) Principles of Adult Learning Scale, and Zinn's (1983) Philosophy of Adult Education Inventory. Qualitative analysis was done using three in-depth interviews with the 12 teachers and cross verification with the instruments. The author finds that for these 12 English teachers, their personal philosophies of practice are influenced by the values, beliefs, and ideals they hold.

Martin (1999) conducted a descriptive study of 76 construction management faculty members, revealing that a large majority of the participants, 82.4%, espouse either the progressive or behaviorist philosophy. The educational

philosophies and teaching styles were measured using the Principle of Adult Learning Scale (PALS) and the PAEI. Philosophical orientation was related to the demographic variables of age and year of graduation. A discriminant analysis produced the function of Locus of Control which is concerned with the teacher's focus being either external or internal to the learner. In a similar study, Williams (1999) investigates the philosophies of adult education and teaching styles as self-assessed by the Florida Cooperative Extension county-based agents. Working with 217 study participants that took both the PALS and the PAEI, the author finds that the progressive philosophy is dominant. The response rate was 69.11%. Program area, with its six discrete categories, was the independent variable while the scores with the PAEI and the PALS instruments were the dependent variables. One-way analyses of variance was performed to determine differences among the program group areas in their adherence to philosophies on the PAEI and scores obtained on the PALS.

Budak's (1998) descriptive-correlational study explores the common processes Ohio Extension professionals use to produce programs and which factors contribute to program development tasks. Survey research methodology was employed. Of the three professional positions, one census (district = 35) and two samples (county = 169; state = 97) was taken. The author argues that Extension professionals' philosophical orientation has a very strong relationship with the study of the participants' gender. Female respondents reported their philosophical orientation either behaviorist or humanist. Male respondents preferred progressive, radical, and liberal orientations.

The purpose of Robinson's (1998) quantitative study is to explore the impact of a pedagogical institute on the instructional and philosophical orientations of pharmacy school faculty. The study consisted of two parts. First, a three-person expert panel validated a personal educational philosophy measure, the PAEI, to the three philosophical orientations of Juergen Habermas. Second, a pretest-posttest study design was used to evaluate the instructional and philosophical orientations of the 125 pharmacy school faculty who attended the 1997 American Association of Colleges of Pharmacy (AACCP) Pedagogical Institute in Leesburg, VA. In addition, telephone interviews were conducted with six individuals who experienced greater than a one standard deviation change to their instructional orientation. The instruments completed by the Institute participants were the PALS, PAEI, and the Marlowe-Crowne Social Desirability Short Form. Data analyses were performed using repeated measures analysis of variance, correlational procedures, chi-square analysis, and content analysis. The author finds a statistically significant relationship between several philosophical orientations and teaching practice.

Hughes' (1997) study explores the consistency between college instructors' educational philosophies and teaching styles. The study included 167 instructors from Ricks College. Using the PALS and the PAEI, the author shows an inconsistency between the instructors' education beliefs and classroom practices. It is found that, although these study participants espouse a learner-centered educational philosophy overall teaching styles indicate they prefer teacher-centered modes of instruction.

Price (1994) worked with Cooperative Extension Service field agents in the four specialty areas of Agriculture and Natural Resources, Community and Rural Development, Home Economics and Family Living, and Youth Development. Data were collected from a systematic national sample (n = 331) of CES field agents using the PAEI, Form C: Cooperative Extension Agents, and analyzed through multivariate analysis of variance (MANOVA). The author's study concludes that, in general, extension educators espouse elements of all five philosophical foundations into extension educational practice and that the progressive, humanist, and behaviorist philosophies are dominant over the liberal and radical philosophies. Similarly, Spurgeon (1994) finds that professors and leaders in Training and Development rank educational teaching philosophies in the following order: progressive, behaviorist, and humanist; while practitioners in the field rank them in a slightly different order: behaviorist, progressive, and humanist. The research sample consisted of 500 members of the American Society for Training and Development (ASTD).

DeCoux (1992) conducted a study to determine the relationship between three similar instruments that measured philosophical constructs. The Principles of Adult Learning Scale (PALS), Hadley's (1975) Educational Orientation Questionnaire (EOQ), and the Philosophy of Adult Education Inventory (PAEI) were administered to 111 adult education graduate students. These three instruments have similar purposes and measure congruence with teacher-centered or collaborative teaching styles (PALS), congruence with andragogical or pedagogical orientation (EOQ), and philosophical orientation

(PAEI). On the progressive scale, females scored significantly higher (86.0) than males (80.2). Similarly, on the humanist scale, females scored significantly higher (83.5) than males (76.4). The author finds that, overall, the study participants espouse a predominantly progressive philosophy.

The only other studies I found using adult education graduate students in relation to espoused philosophies and theories were Black and Schell (1995), Irving and Williams (1995), and McKenzie (1985). Black and Schell (1995) conducted a qualitative study to examine the uses to which 14 adult learners put their acquired knowledge from a graduate-level course in organizational behavior both in and outside the classroom. The 14 participants, ranging in age from 25 to 52, completed a group simulation that was based on a situated cognition theory called Changing Educational Organizations (CEO) and that required participants to work in teams to design a model educational organization with the purpose of educating future workers who are critical thinkers and problem solvers. The authors concluded that instructional strategies based on collaborative learning and creating an environment of trust gave learners opportunities to view their acquired knowledge from differing viewpoints and that articulation of ideas further enhances reflection on the meaning and application of information.

Irving and Williams (1995) suggest that reflective practice in counseling can only be acquired by counselors identifying their own theories-in-use through critical thinking. This task also requires the counselor to enable her or his client to become a critical thinker as well.

In 1985, McKenzie published a journal article and used the PAEI to

determine congruency between adult educators' espoused philosophies in three different environments. The author administered the Inventory to 22 business and industry trainers, 48 religious educators, and 32 beginning graduate students in adult education. Findings of the study indicate the philosophical foundations of adult educators may be rooted in professional practice and "derive more from concrete experiences in organizational settings than from logical analysis or the evaluation of abstract philosophical arguments" (p. 19). McKenzie also notes that, "The correlation between progressive orientation scores are high when the progressive orientation is compared to all other orientations. The progressive orientation seems to enjoy a commonality with the other orientations because it includes select values that are not incompatible with the main thrusts of the liberal, behaviorist, humanist, and radical orientations" (p. 20). McKenzie points out that, "The practice of adult education in particular settings controls theoretical orientation more than theoretical orientation conditions practice" (Ibid.). The author concludes that, "Thinking and doing ideally exist in a balanced reciprocal relationship" (Ibid.).

Barrett's (1988) study finds that there are strong and significant correlations between occupational therapy educators and progressive educational philosophy. The author uses Zinn's (1983) PAEI to assess 179 occupational therapists and concludes that the progressive orientation to adult education is a field-wide commonality. Data were obtained from a mailed survey of the academic and fieldwork representatives of 153 United States occupational theory programs. Sample personal characteristics, primary work role and setting, and education

were collected by means of a questionnaire, subjected to chi-square analyses, and presented in terms of group and total sample percentages. The PAEI was administered and data were analyzed by means of one-way analysis of variance, BonFerroni multiple comparisons, step-wise discriminant function analysis, and Pearson product-moment correlations.

In a similar study using the PAEI, Carson (1985) explores the philosophical orientations of continuing educators in the field of higher education to determine the extent of similarities and/or differences between them and the relationships that may exist between selected factors and orientations held. The population studied is 300 randomly selected individuals belonging to the 1,100 membership of the Association of Continuing Higher Education. Each of the 300 members of the sample received through the mail the PAEI. For purposes of data analysis, frequencies and percentages were used to compare the responses of the sample population. Chi-square was used to test for significant associations. The author finds that 88.0% of the study participants have an identifiable philosophy and that progressivism is dominant.

The progressive orientation in adult education appears again in Gago's (1985) study with 160 randomly selected adult educators in four classifications: business and technical schools, colleges and universities, health care agencies, and business and industry. Comparison was made of the respondents' self-identified philosophic orientation and the PAEI indicated philosophic preference. The PAEI scores indicate that progressive adult education is the philosophic preference of these adult educators.

In Diem's (1994) master's thesis, he measures the personal philosophies of education directors who are members of the American Zoo and Aquarium Association (AZA). The PAEI is part of a mail questionnaire and is sent to 163 individuals in the organization. The overall response rate is 92%. Results show that the progressive orientation is the dominant philosophy with the highest mean at 80.32. Humanistic philosophy is the second highest at 78.29 and radical education philosophy, with a mean at 71.75 is the lowest.

Zinn (1983) offers four limitations to the Philosophy of Adult Education Inventory (PAEI). First, the labels and descriptions used by Elias and Merriam (1980) to define the five philosophical orientations of adult education are not universally accepted in the field. Second, individuals may respond to self-assessment instruments subjectively, choosing responses that reflect the way they want to be or appear rather than what they actually believe and do. Subjective perceptions may not be congruent with objective measures. Third, an adult educator's teaching style may not be congruent with her or his educational philosophy due to the admonition that adult educators need to be flexible and responsive to learners' different and complex abilities, needs, and interests. Fourth, as a self-administered, self-scored, and self-interpreted instrument, the PAEI can only reflect back to the respondent. Without a facilitator or interpreter, results from the PAEI cannot clarify misunderstandings, monitor a process of exploration, or evaluate outcomes. At this time, I cannot find published criticisms of Zinn's (1983) instrument by other authors in the field of adult education and the lack of further criticism of the instrument is a limitation of this part of the study.

Espoused Philosophy and Theory and Theory-In-Use

If there is congruency between an individual's espoused theory (in this case liberal, progressive, behaviorist, humanist, radical, or personal theories) and theory-in-use (actual practices), then an individual's actions fit with her conscious thoughts (Argyris & Schon, 1974). The distinction between espoused philosophy and theory and theory-in-use is that the former is an espoused theory of action and the later is about a person's assumptions, values, and beliefs that she or he actually uses in practice. Brookfield (1987) identifies cultural and psychological assumptions about an individual's theory-in-use and writes, "Assumptions are the seemingly self-evident rules about reality that we use to help us seek explanations, make judgments, or decide on various actions" (p. 44). Assumptions shape how we view the world and may provide us with biased and subjective knowledge despite our overt efforts to remain objective and unbiased in our interactions with others. Hence, once again, if there is congruency between an individual's espoused theory and theory-in-use, then an individual's actions fit with her conscious thoughts (Argyris & Schon, 1974).

Espoused philosophies and theories are those that practitioners endorse and think that they use to guide their practice. Schon (1983) writes about a schema that practitioners have developed from experience that allows them to think about doing something while actually doing it, espoused theory; a theory that provides the language and images of practice. The ability to see how one's prior experience fits into a new context is a crucial component of professional practice (Schon, 1987). In addition to asking practitioners what philosophy or theory they

use, or identifying an espoused theory through a traditional instrument such as the PAEI, Argyris and Schon (1974) argue that the way to learn about a professional's actual theory-in-use is to do so by observing her or his behavior, which I did in this study. These observations will lead to identifying certain constructs or theories the practitioner uses. "It is desirable to hold an espoused theory and theory-in-use that tend to become congruent over the long run" (Ibid., p. 24).

Adult educators have written about the congruencies and incongruencies between espoused philosophy and theory and theory-in-use. Ogawa and Pederson (1987) find that there is some congruency between espoused conceptualizations of leadership and implicit or informal conceptualizations of leadership. The authors provide open-ended, self-assessment, and demographic questionnaires to 168 student participants in the College of Education, University of Utah, and finds that the participants share a relatively coherent espoused concept of leadership. The purpose of Chang's (1991) study is to explore consistencies and inconsistencies of supervisors' espoused theories and theories-in-use in the Korean Central Office. The 12 supervisors who participate in the study are from a single Central Office located in a large city in Korea. Data analysis comes from in-depth interviews, participant observation, questionnaires, and document collection. The author finds that the supervisors' espoused theory about supervision as a "stepping stone" is consistent with their theory-in-use.

Concerning incongruencies between espoused philosophy and theory and theory-in-use Nauratil (1982) finds that, although a commitment to espoused theory is high for 213 participants in her study on whether or not a significant

incongruency exists between public librarians commitment to an officially-espoused theory of service to older adults which reflects the activity perspective on ageing; a commitment to a theory-in-use operationalizing the same activity perspective is significantly less high. Imel (1989) finds an incongruency with adult educators she studies. Though the educators espouse that they follow the andragogical model of teaching, in practice they may use pedagogical approaches. Osterman (1990) finds similar results by examining 46 school personnel case records. Though the study is not comprehensive, the author's findings suggest that, although the educators tend to function primarily within a single, theoretical model, incongruencies do occur between the educators' espoused theories and their theories-in-use. And Robinson and Kochan (1995) find incongruency between espoused philosophy and theory and theory-in-use in an action research study involving a graduate teaching assistant, analyzing both qualitative and quantitative data.

Theory-In-Use

There is an age-old saying, "People may say one thing but do another." When an adult education practitioner is asked how she or he would behave in a certain situation, the response may be an espoused one. However, the philosophy or theory that the practitioner actually uses to guide practice is referred to as theory-in-use, which may or may not be congruent (integration of doing and believing) with the espoused theory. Furthermore, the practitioner may not be cognizant of the incongruency. Argyris and Schon (1974) write, "Theories of action exist as espoused theories and as theories-in-use, which govern actual behavior"

(p. 29). They can be compatible theories if they are not self-contradictory.

Sometimes a practitioner utilizes a skillful action that reveals a “knowing more than one can say” or a tacit knowledge that is used in practice (Schon, 1983, p. 51). In other words, the practitioner finds it difficult to verbalize or give a reasoning voice to the accomplishment of a particular teaching methodology.

Schon (Ibid.) writes:

I began with the assumption that competent practitioners usually know more than they can say. They exhibit a kind of knowing-in-practice, most of which is tacit...Practitioners themselves often reveal a capacity for reflection on their intuitive knowing in the midst of action and sometimes use this capacity to cope with the unique, uncertain, and conflicted situations of practice (pp. viii-ix).

Here, Schon is referring to theory-in-use. Sternberg and Horvath (1999) write, “Tacit knowledge is procedural knowledge that guides behavior but that is not readily available for introspection. Tacit knowledge is intimately related to action and relevant to the attainment of goals that people value” (p. 231).

Relying on the principles of Gestalt theory that include discovering the underlying nature of a problem by examining the relationship among similar elements (Wertheimer, 1959) , Polanyi (1967) defines two aspects of knowledge: practical and theoretical. He believes that neither one is present without the other. For Polanyi the integration of these two types of knowing “holds to be the great and indispensable tacit power by which all knowledge is discovered and, once discovered, is held to be true” (p. 6). Knowledge can come from an unconscious realm, appearing to be innate, intuitive, or implicit. Polanyi refers to this phenomenon as the “tacit dimension.” And just as there are those theories that a

practitioner can espouse and talk about, so too, are there theories a practitioner uses on an unconscious level and are implicit.

Borrowing from Polanyi's (Ibid.) work, Schon (1983) defines implicit theory as "ordinarily tacit, implicit in...patterns of action and in our feelings for the stuff with which we are dealing" (p. 49). Schon describes this manifestation of knowledge as knowing-in-action and suggests that it has three characteristics: 1.) a practitioner performs some actions spontaneously; 2.) these actions become an implicit part of practice, the practitioner is unaware of doing them; and 3.) these actions become internalized and an integral part of the practitioner's actions, making it difficult for the practitioner to verbalize or give a voice to them (p. 43).

Schon (1987) argues that one's practice may be enhanced by the analytical abilities to reflect-in-action and extend the implicit theory-in-use to new situations or adapt that theory-in-use to new experiences. The ability for the practitioner to recognize the relationship between the new situation and one's prior experience is a critical dimension in the ability to engage in professional practice.

However, Argyris and Schon (1974) contend that some practitioners find identifying their implicit theories to be a difficult exercise. The reason for this difficulty stems from the complex task some individuals encounter when they are asked to think about their thinking. However, the authors are quick to point out that all methods that identify implicit theory-in-use rely to some extent on interpretations made from observed behavior. The authors argue that the identification of philosophy or implicit theory-in-use "must be pursued in an atmosphere that allows the individual to reveal his [sic] behavior to himself [sic]

and others with minimal conscious distortion, which would occur if the individual felt defensive; the model-constructing process should be free of questions that could be answered with generalizations drawn from espoused theory and should focus instead on directly observable behavior” (p. 39). The authors suggest the use of participant written case studies supplemented by group discussion and role playing to define these actions.

Brookfield (1995) believes that critical reflection is a process of discovering one’s implicit voice. When adult educators begin to challenge the assumptions and beliefs that do not stem from their own experience but guide their practice, they are defining or discovering their inner voice.

Merriam and Brockett (1997) provide this example:

On paper, a teacher may teach the same course time and again; however, because of the dynamics among class members; the physical, psychological, and social environment; the teacher’s own changing perspectives; and so on, no two classes are quite alike. The teacher who engages in reflective practice is able to recognize subtleties that contribute to this uniqueness and, more important, can respond differently and effectively to each group” (p. 285).

Similarly, Cervero (1988) observes, “Most of the spontaneous actions that professionals take do not stem from a rule or plan that was in the mind before acting. Professionals constantly make judgments and decisions, and cannot state the rules or theories on which they were based” (p. 43).

Schon (1983) explains:

In the professional’s daily practice, he [sic] makes innumerable judgments of quality for which he [sic] cannot state adequate criteria and he [sic] can display skills for which he [sic] cannot state the rules and procedures. Even when he [sic] makes conscious use of research-based theories and techniques, he [sic] is dependent on tacit recognitions, judgments, and skillful performances (pp. 49-50).

Some practitioners rely specifically on cognitive ideas to legitimize intellectual rigor in their fields. They do not trust theory they cannot explain. They are uncertain about implicit theory because they cannot yet label it when, in fact, implicit theory may be driving their practice. The purpose of this study is to discover if there is congruency between espoused philosophy and theory and theory-in-use or professional knowing and professional action by 13 adult educators.

Implicit theory fits well within the philosophy of constructivism. Just as this predominantly qualitative study acknowledges that truth is subjective and relative, so too is implicit theory about getting at truth that is negotiated within a particular context. Schon (1987) refers to these negotiations as “constructions.” Our knowing is an attempt to “put into explicit, symbolic a kind of intelligence that begins by being tacit and spontaneous” (Ibid., p. 25). Moore and Hill (1999) examine implicit theories-in-use by Community Development practitioners. Conducting in-depth interviews with 10 Community Development professionals and adult education professors, the authors argue that implicit theory-in-use information is often lost because practitioners do not have the time to record it. Results of their study indicate, “People used individualized blends of theories and instead of being theory-*lite*, they are actually theory-*rich* with the ability to pick and choose across backgrounds, interests, purposes, and the literature” (p. 231).

Perhaps one of the most frequently cited social science theorists who advocates constructivism as a scientific methodology is Kurt Lewin (1951). In Gold’s (1999) anthology of Lewin’s work, he defines constructivism as an idea

that, "If one can only conceive of something, it has a kind of reality, an existence" (p. 8). Using the scientific method, Lewin (1951) closely observes the behavior of children and adult workers in both laboratory and real-life settings and concludes that environmental stimuli determine a person's behavior. As a Gestalt psychologist and advocate of solving recurrent social problems, Lewin (1935) is not only interested in brain structure and neural currents to explain human behavior. He also prefers a holistic approach in examining behavior, referred to as "fields of force." Lewin's (1947) force-field theory is a cognitive or information processing approach and postulates that adults learn from their experiences or forces that can both be positive and negative. Lewin's (1951) formula: $B=f(P + E)$ translates that learning outcomes (B=behavior) result from the interaction of an individual's learning characteristics (P=person) and the teaching approaches (E=environment) used to achieve those outcomes. The sum of these forces including memory, perception, insight, and meaning are the motivating factors that determine an individual's actions. In other words, Lewin believes that behavior (B) depends upon the interaction between the person (P) and the environment (E). Lewin is also credited with the method of action research; involving the study participants as active researchers in the process of conducting social experiments about themselves.

Kelly (1955) developed a personal constructs theory based on Lewin's (1951) research. Kelly (1955) postulates that each individual creates a way of constructing her or his world and those constructions guide behavior. Kelly writes, "The outlook of the individual person is itself a real phenomenon, no matter how

badly he [sic] may misrepresent the rest of reality to himself [sic]"

(p. 40). Kelly believes that constructivism is about interpreting a situation. There is a comparison between some things that are considered as being alike and yet different from other things. In other words, the construct of a situation has three components, two that are similar compared to one that is different. Kelly's definition of theory-in-use comes from a psychological perspective. He also believes that an individual's actions are guided by past experiences and, therefore, theory-in-use is a subjective construction based upon one's experiential knowledge. For Kelly, a person's constructs are equivalent to a person's theories.

Argyris and Schon (1974) acknowledge that identifying a person's implicit theory-in-use is a complex process due to the direct observation and explicit interpretation of human behavior and the lack of these skills in some individuals. Astley (1985) writes, "Our knowledge of objective reality is subjectively constructed" (p. 509). The congruency between one's espoused philosophy and theory and theory-in-use may be influenced by an individual's attitudes, assumptions, and beliefs.

Borrowing from Lewin's (1951) work, Kelly's (1955) human personality theory, upon which his Role Concept Repertory (REP) test was developed to identify constructs or theories that underlie an individual's actions, theorizes that an individual is viewed as having a personally biased nature. The REP test is designed as a guide to explore personal constructs and theory identification. Kelly's construct theory illustrates that individuals form assumptions based upon prior experience and, therefore, form psychological theories which guide their

actions. Past experiences or schema are the tools an individual uses to predict current events. Therefore, theory-in-use is a construction based upon prior experience. Kelly writes, “Man [sic] looks at his world through transparent patterns or templates which he creates and then attempts to fit over the realities of which the world is composed. The fit is not always good...Even a poor fit is more helpful to him [sic] than nothing at all” (pp. 3, 9).

Kelly (Ibid.) identifies six assumptions underlying the REP test: 1.) an individual’s constructs can be added to by discovering new elements; 2.) the REP test draws out pre-existing constructs; 3.) individuals taking the test must be representative in relation to the subject matter; 4.) constructs will be elicited from the construction system; 5.) individuals must associate their own identities with the elements and must be able to organize their actions under the constructs discovered; and 6.) individuals taking the REP test can adequately communicate their discovered constructs to give the researcher a practical understanding of how the constructs are organized. Therefore, the REP Test is a diagnostic instrument to identify an individual’s personal constructs. These constructs or theories are implicit in that, “little conscious attention is given to their origination or maintenance” (Piper, 1990, p. 54).

Several studies using the Role Concept Repertory (REP) Test to identify constructs and theories that underlie an individual’s actions have been reported in the education literature as well as the literature of psychology (Duffy, 1977; Hunt, 1970; Hunt, 1971; Hunt & Gow, 1984; Johnston, 1978; Munby, 1983; Noy and Hunt, 1972; Olson, 1981; Osofsky and Hunt, 1972; and Tomlinson and Hunt,

1971). I found one study in the literature on adult education that used Kelly's (1955) REP test to make explicit, the implicit, informal, and tacit theories that adult education practitioners use (Hillier, 1998).

It was David E. Hunt (1951; 1974; 1976a; 1976b; 1977a; 1977b; 1980; 1984; 1987; and 1992) who adapted the REP test specifically to the field of educational psychology. Borrowing from Lewin's (1951) theoretical formula, $B = f(P + E)$; and Kelly's (1955) Role Repertory Test, Hunt (1987) conceptualizes the teaching-learning process as defining behavior (B) or learning outcomes by observing the interactions between a person's concepts or characteristics (P) and the environment or teaching approach (E). The resulting relationships between one's concepts of persons and the environments necessary for behavioral change represent implicit theory-in-use.

Hunt's Methodology

Hunt (1976a) designed a conceptual development model to show how teaching practitioners come to know professional knowledge. Investigating the consistency of an individual's use of a role concept from one time to another and from one situation to another, Hunt (1951) conducted a study with 39 participants. The study participants used a "forced choice" technique in which they were given 40 role titles and asked to write the name of someone they knew for each title. The investigator categorized the names that were written on index cards. The study participants were then given three separate cards at a time with three separate names that they chose and were asked, "Which two of these three individuals seem to be alike in some important way and different from the third?"

Using Lewin's (1951) concept, Hunt (in Hunt and Gow, 1984) defines the professional practitioner's view of the student or client as the P variable, the learning outcomes or behavioral objectives desired as the B variable, and the teaching approach or environmental conditions as the E variable. Identification of learning outcomes can be accomplished through the REP test. Piper (1990) writes, "The resulting relationships between one's concepts of persons and the environments necessary for behavioral change represent implicit theories-in-use" (p. 43).

Hunt and Sullivan (1974) also see a connection between psychological ideas and educational practice. The authors propose that an effective teacher (practitioner) can create an appropriate educational environment by designing course objectives based on students' characteristics. This approach combines both psychological and educational aspects and sometimes may be innate for professional teachers. The purpose of this approach is to give a voice to those innate aspects and strengthen communication between psychologists and educators.

Use of Hunt's Instrument and Results of the Methodology

Hunt (1987) writes that professional practitioners are encouraged to identify their tacit knowledge to improve communication and strengthen relations with their peers. Though Hunt's methodology is not developed for research purposes, I found seven dissertation studies that use adaptations of his work. Garrett's (1999) study focuses on the nature of relational learning among a small group of women elementary school vice-principals. Findings from the qualitative study reveal

several conditions and processes that seem to be associated with relational learning. The conditions include voluntary participation, informal settings, and sustained periods of time. The processes include validating the thoughts and feelings of others, connecting with others, and changing perspectives and creating new meanings.

McIntyre's (1998) work is a qualitative study that draws from Hunt's (1992) work on personal energy renewal, which incorporates personal construct theory. The focus of the study is on the interactions of six female consultants and coordinators involved in a small, study group. Findings of the study reveal the Three Phase Model of Relational Learning. The three phases include learning about self from interactions with others, learning about others and information from interactions with others, and learning with others to create new perspectives.

Telfer's (1997) study focuses on making faculty and students' expectations explicit in the professional education of physiotherapy. The study, conducted over a four-year period, included the use of a matching model of responses to questions focusing on program design, instructional design, elements of student learning, and professional issues. Findings of the study indicate that students and faculty have inaccurate expectations of the same academic issues. Both students and faculty underestimate the level of adaptation necessary for students to adapt to the rigors of the educational environment. The author recommends explicit communication among the students and faculty to allow for a more positive adaptation to academic and professional demands.

Using Hunt's (1992) process of exploring "experienced knowledge,"

Armstrong's (1995) study examines the phenomenon of wellness in five middle-age women elementary school teachers. Analyzing data with the comparative method based on grounded theory, the author identifies three dimensions of wellness identified by the study participants; self care, support, and empowerment.

Murray (1994) explores the "experienced knowledge" (Hunt, 1992) of two university dance teachers during a four-month observation period. Exploring the teachers' implicit theories-in-use, personal images, and knowing-in-action, the author analyzes the data through the use of triangulation and thematic analysis. Findings of the study indicate that one of the teacher's praxis is characterized by discipline and technical themes, while the other teacher's praxis is characterized by organic and personal themes. Despite the teachers' unique themes, they hold similar views in three categories; responsive, analytical, and holistic.

Ford's (1993) naturalistic inquiry into the stories that describe and explain how three faculty members view the creation of the department of the Faculty of Education at York University draws from Hunt's (1987) work. The researcher is a co-creator and one of the participants in the study and talks about the experiences of writing a thesis and being a study participant at the same time. The findings of the study report what is common to the author as both researcher and inquirer about finding the outer and inner stories that present themselves.

Drawing from Hunt's (1987) work, Piper (1990) conducts a study to determine if student personnel professionals who espouse the use of Perry's (1970) theory of intellectual development in-depth utilize Perry theory intervention

criteria in their implicit theory-in-use. A correlational study is conducted and 18 participants, rated as Perry Motivated, complete a self-paced workshop designed by Hunt (1980, 1987). Piper (1990) finds congruency between the Perry Motivated participants espoused theory and their implicit theory-in-use. However, the variables that facilitate the internalization of the theory do not necessarily influence the use of the theory once it is internalized. To this date, I find no studies in the adult education literature that use Hunt's (1987) methodology to identify implicit theory-in-use.

Hunt's (1987) Adaptation of the Role Concept Repertory (REP) Test

The goal of Hunt's (1987) workshop is to make implicit theory explicit. Hunt (1976, 1977) argues that the traditional theory to practice relationship has not improved practice because of the lack of psychological thinking in the approach. Practitioners tend to carry out their work whether or not they are informed by psychological theory. Hunt (1975a) attributes this resistance by psychologists to employ psychological theory due to a hardening of disciplinary categories, the belief that not many aptitude-treatment interactions exist, the idea that understanding students does not ensure meeting their needs, and the fear of stereotyping and inequitable treatment.

To improve practice, Hunt (Ibid.) argues that theory should aim to conceptualize individuals and the relationships between them. The author (1987, 1975b) postulates that there are implicit theories-in-use that are personally derived by professionals in practice. Hunt (1977a) argues that conceptual development theory can significantly improve educational practice because this approach allows

the practitioner to comprehend the complex world of practice. An adapted form of Hunt's (1980) workshop, *How to be your own best theorist* is used as a document collection method in this study and appears in Appendix F.

Hunt (1951) acknowledges a systematic problem with the development of the methodology. The selection of the 40 role titles used in the study are predetermined as a representative sample of persons. A difficulty may arise from drawing inferences from the data as to the relative efficacy of the individual role titles in terms of the number of role concepts produced or the consistency of concepts extracted from certain role titles. Hunt recommends further study of which role titles produce discrete role concepts, which titles lead to recurring concepts, and which ones produce the most consistent concepts.

At this time, I find no published criticisms of Hunt's (1987) instrument and, the lack of criticism by other colleagues in the field, may be a limitation of this part of the study.

Summary

The literature review in this study focuses on espoused philosophy and theory and theory-in-use in adult education. The five espoused philosophies of adult education that are reported in Elias and Merriam (1980, 1995) are discussed including liberal, progressive, behaviorist, humanist, and radical. Zinn's (1983) instrument, Philosophy of Adult Education Inventory (PAEI), is a self-administered, self-scored, and self-interpreted assessment that defines the espoused philosophical orientation of an individual in adult education. The development and use of the PAEI is discussed as well as results and criticisms of the instrument.

Regarding theory-in-use, the literature on Lewin's (1951) theory and Kelly's (1955) Role Concept Repertory (REP) test are reviewed. The discussion continues with the adaptation of Hunt's (1987) methodology of the REP test to define implicit theory-in-use. The chapter ends with a discussion on the use of Hunt's methodology, results of the methodology, and criticisms of the instrument.

CHAPTER 3

DESIGN AND METHODOLOGY

The personal, the world of lived experience was not just given to us as an inheritance or imposed on us by those more powerful but it was in part constructed by us.

Frederick Erickson

Knowledge is, after all, linked closely with time and place.

Anselm Strauss and Juliet Corbin

Restate the Purpose of the Study and the Research Questions

The methodology in this study is a mixed design, incorporating one traditional instrument and employing qualitative techniques. This study deviates from strict qualitative methodology in that the 13 participants were required to take the PAEI prior to their observations, interviews, and document collection to introduce them to five specific espoused philosophies in adult education. Pelto and Pelto (1996) refer to this as “training the informants to conceptualize cultural data in the frame of reference employed by the researcher“ (p. 72). Since the participants began the study with some predetermined boundaries the interpretive findings are not truly qualitative in that the analysis did not stem from a process of

pure discovery. However, since the study employed predominantly qualitative techniques I feel it is important to talk about naturalistic inquiry and inform the reader about the characteristics of qualitative methodology.

The purpose of this study is to examine the thoughts behind the actions of professionals who received graduate education in adult learning theory at a large, mid-western university and who are practicing in the field of adult education. I am interested in knowing whether or not there is congruency between the philosophies and theories these individuals espouse, either learned from practice or in graduate school; their implicit theories-in-use made explicit upon critical reflection; and what they actually do in practice. The research questions are:

1. What are the ways that adult educators describe their espoused philosophies and theories?
2. What theories-in-use guide adult education practice?
3. To what extent, if any, is there congruency between espoused philosophies and theories and theories-in-use in adult education practice?
4. To what extent, if any, are there patterns and relationships between espoused philosophies and theories learned in graduate school and adult education practice?

Qualitative Inquiry

Although one traditional instrument is used in this study, the findings are interpreted primarily through qualitative research. The purpose of qualitative

research is to study human behavior within a cultural context. Qualitative methodology is rooted within the postmodern paradigm or perspective that challenges the positivist philosophy that there is an absolute truth that is objective, measurable, and can be “found” through strict empiricism. This postmodern philosophy of inquiry recognizes that observation and interpretation of phenomena can be distorted based upon power relations, gender biases, and cultural obliqueness. Poststructuralists write that knowledge is neither objective, absolute, nor value free. Rather, knowledge is defined through contextual and cultural boundaries and overshadowed with the subjectivities and biases the researcher brings to the phenomenon under study. The knowledge gained from this study is co-constructed by 13 adult educators and myself. I serve as the primary instrument to help interpret and tell their stories.

Denzin and Lincoln (2000) define qualitative research as a “situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible” (p. 3). Denzin and Lincoln (1994) write that qualitative research is multifaceted, employing a variety of methodologies including direct observation, interviewing, and document collection for the purpose of interpreting a socially constructed phenomenon. Of the 13 individuals who participated in this study, four of them allowed me to directly observe them teaching adults in their natural environments, all 13 agreed to take a traditional instrument and be interviewed, and document collection was obtained from 10 of the 13 participants through a six-hour workshop; nine of the 10 did the workshop in a small-group setting and three agreed to do the workshop as a series of in-home

exercises, but only one participant returned the written materials. And one participant declined to do the workshop.

Naturalistic Inquiry

All qualitative research focuses on naturalistic inquiry, “studying things in their natural settings” (Ibid.). In essence, qualitative researchers uncover situational and contextual knowledge in terms of the meanings human beings bring to them. Arguing that social science research is conducted interactively and produced collaboratively between the researcher and the subject, naturalistic inquiry differs from quantitative inquiry in two important ways: “First, no manipulation on the part of the inquirer is implied, and, second, the inquirer imposes no a priori units on the outcome” (Lincoln & Guba, 1985, p. 8). In other words, a qualitative researcher observes and interviews her subjects in their natural setting and does not espouse a preconceived hypothesis to test for a general phenomena. Qualitative research is an emergent endeavor; understanding knowledge through a process of discovery, dialogue, and self-critical reflexivity where the researcher tries not to be bound by pre-existing suppositions.

Naturalistic inquiry is also about breaking away from assumptions and getting at culturally specific constructed realities. In this study the culture is defined as professionals who practice in the field of adult education who received graduate education in adult learning theory and who have been practicing in the professional field for a minimum of two years. The specific reality is their reality, understanding what actually guides the practice of these professionals from their

point of view. The semantic term qualitative researchers use to describe this standpoint epistemology is “emic perspective.” The term, coined by Pike (1954), is defined as understanding knowledge through the concrete, lived experiences of individuals in their natural setting. Pelto and Pelto (1996) write, “The units of conceptualization in anthropological theories should be ‘discovered’ by analyzing the cognitive processes of the people studied, rather than ‘imposed’ from cross-cultural [hence ethnocentric] classifications of behavior” (p. 54).

In order to undertake naturalistic inquiry, Lincoln and Guba (1985) define 14 operational characteristics that are essential in a qualitative study. These characteristics and how they are incorporated in my study are described here.

1. *Natural setting.* The researcher conducts the study in the participants’ natural setting. Qualitative inquiry defines the nature of reality (ontology) as culturally constructed and cannot be studied in isolation from its natural environment. Though the interviews and workshop were not permitted to be done in the participants’ natural setting, the four observations were conducted in the study participants’ regular classrooms with adult learners. In other words, observations took place in the participants’ natural environments.

2. *Human instrument.* The researcher is the primary resource in data gathering, collection, and analysis in a qualitative study. Naturalistic inquiry relies upon the researcher’s interpretation of the culture and contextual boundaries. The researcher is regarded as the “human instrument” in the study. “At issue now is the author’s presence in the interpretive text” (Ibid., p. 9). Marshall and Rossman

(1999) write, “In qualitative studies, the researcher is the instrument: Her presence in the lives of the participants invited to be part of the study is fundamental to the paradigm” (p. 79). I have provided my own personal ethnography in Chapter 4, Section 4.2, so that the reader may determine my own subjective knowledge, value-laden opinions, and assumptions regarding this study.

3. *Utilization of tacit knowledge.* Humans are complex and controversial beings whose thoughts, feelings, and actions can only be interpreted. Therefore, tacit knowledge is used in naturalistic inquiry as a method to get at intuitive or implied ideas. During the interviews, as hunches came to mind, I added questions to those that were pre-written so participants could elaborate further on extemporaneous ideas. After the interviews began, I also realized it was important to ask the participants about their preferences as learners, not just as educators.

4. *Qualitative methods.* Qualitative methods are more adaptable to naturalistic inquiry than quantitative ones due to uncovering multiple constructed realities. This methodology is an inherent component in understanding the reciprocal relationship between the researcher and the participant. Methods in qualitative research include direct observation, interviewing, and document collection, the three tools that I used in this study. Additionally, I used one traditional instrument but the findings of the study are derived primarily from qualitative analysis.

5. *Purposive sampling.* In naturalistic inquiry, purposive or theoretical sampling is often used to uncover a range of multiple meanings. Purposive sampling, “in which the theoretical framework and concepts guide sampling”

provides in-depth case studies and maximizes the researcher's ability to develop grounded theory (Marshall & Rossman, 1999, p. 77). The participants in my study were solicited from a computer-generated database maintained by an adult education department at a large, mid-western university.

6. *Inductive data analysis.* Inductive analysis allows the researcher to gather data from an emic perspective versus deductive analysis that begins with a presuppositional generalization (as found in the one traditional instrument used in this study). The depth of detail is important to explore in uncovering various realities and constructed truths. This kind of analysis also defines the type of reciprocity between the researcher and the participant and the qualities of the researcher that affect the study (Peshkin, 1988). Chapter 4, Interpretive Findings, explores my interpretations of the 13 participants' emic perspectives. Although some deductive analysis did occur with the *Philosophy of adult education inventory* (Zinn, 1983) the participants were required to take to identify their personal philosophy of adult education.

7. *Grounded theory.* The data for this study was collected and analyzed using an amended form of grounded theory. This methodology attempts to generate theory as categories and patterns emerge from the data. Strauss and Corbin (1990) define grounded theory specifically as, "one that is inductively derived from the study of the phenomenon it represents...and uses a systematic set of procedures" (pp. 23, 24). In this case, the phenomenon in this study is the thoughts that guide the actions of 13 adult education practitioners. The purpose of this study is not to prove an extant theory. Rather, this study allows themes,

concepts, patterns, and relationships to emerge from the data. The researcher prefers “to have the guiding substantive theory emerge from [be grounded in] the data because no a priori theory could possibly encompass the multiple realities that are likely to be encountered” (Lincoln & Guba, 1985, p. 41). I like to think of grounded theory as a grass roots approach to inquiry. Grounded theory methodology was collaboratively developed by Glaser and Strauss (1967). For purposes of this study, an amended form of grounded theory was used because I was unable to reach theoretical saturation with the data. I could not observe and interview participants until the point of exhaustion as is characteristic of grounded theory methodology. Rather, I observed, interviewed, and collected documents from individuals who volunteered to participate in this study to get a representative sample of their perspectives. Though a grounded theory did not result from this study, some theoretical concepts emerge from the data that may apply to similar contexts.

An inherent component of grounded theory is theoretical sensitivity. Strauss and Corbin (1990) define theoretical sensitivity as “a personal quality of the researcher indicating an awareness of the subtleties of meaning of data” (p. 41). The researcher has insight into the ability to interpret data, the capacity to understand, and the capability to separate the pertinent from the impertinent. As a cognate area in my graduate program, I took the required foundations courses in adult learning theory at the same university as the study participants. Additionally, I have more than two years of teaching adults in professional practice, another requirement to volunteer to participate in the study.

8. *Emergent design*. In naturalistic inquiry the research design flows from emergent data versus being designed preordinately “because it is inconceivable that enough could be known ahead of time about the many multiple realities to devise the design adequately” (Lincoln & Guba, 1985, p. 41). What cannot be preconstructed is the intimate and reciprocal relationship between the researcher and the study participant nor the value-laden interpretations of the researcher. The emergent design method allows the inquirer to expand the direction of the research and to pursue new avenues of investigation based upon emergent data.

Though some pre-constructed questions were used during the interviews, there were also many extemporaneous questions asked based on the participants’ responses and what the participants felt was important to convey. One pre-constructed question was, “How do you ‘know the world’ of adult education practice?” During the pilot interviews for the study, this question appeared too vague and the pilot participants had a great deal of difficulty answering this one. Subsequently, the question was eliminated. One of the study participants talked about learning how to apply theory to practice, not from graduate school or work experience, but from a professional practicum she took from a large, for-profit corporation. From her insight, I began to ask the other participants if theory relevant to their teaching practice came from other venues in addition to the ones explored in this study.

During the workshop on identifying implicit theory-in-use, the participants mentioned that a great deal of insight and clarity was gained through the small-group discussions. Therefore, I incorporated more time for discussions after

each of the workshop exercises than was originally planned.

9. *Negotiated outcomes.* Because the researcher brings subjectivities and biases to the interpretation of a cultural meaning, member checks and negotiated outcomes are used to involve the study participant in the data analysis process. Therefore, the study participant becomes a co-researcher in the project. Since the relationship between the inquirer and the study participant is reciprocal, the nature and quality of their interactions about the meaning of data must be verified and confirmed by the people in the culture to honor their (emic) perspective. In this study, the transcribed interviews were returned to the participants during the workshop and they were asked to read through them during the breaks to add to or clarify any of their answers. Though no additional commentary or deletions were made, several of the participants did correct grammar, tense, and spelling errors.

Additionally, seven of the 10 participants who did the workshop volunteered to read my interpretations of the study and a completed draft of Chapter 4 was mailed to them for feedback on the data analysis. The seven participants sent the draft back to me, and, although no major changes were noted in the interpretations, some grammatical errors were marked. All seven participants agreed that the interpretive findings reflected their thoughts and feelings about espoused philosophy and theory and theory-in-use.

10. *Case study reporting mode.* Case studies are used in naturalistic inquiry to present intact life stories and to describe multiple and contextual realities. In order to understand what theoretical patterns and relationships emerge in adult education practice, I chose to conduct a collective case study.

Stake (in Denzin & Lincoln, 2000) defines three types of case studies; intrinsic, instrumental, and collective. An intrinsic case study is an attempt to explore a particular case. In an instrumental case study, the case plays a secondary or supportive role to the refinement of a theory or issue. I chose to conduct a collective case study, looking at several cases to understand a particular phenomenon; in this case, what these 13 adult education professionals with a theoretical background think about theory to practice relationships.

11. *Idiographic interpretation.* Data analysis is done idiographically (as it pertains to the specific case) versus nomothetically (as it pertains to a generalizable pattern, except for the data analysis from the PAEI). Because interpretation depends heavily on the reciprocity between the researcher and the study participant and because knowledge is constructed within the culture, there is no universal truth in naturalistic inquiry. Therefore, idiographic interpretation is the only interpretation possible. Though this was a collective case study, the data on each of the 13 participants was interpreted individually to refrain from making unfounded generalizations within the collective case.

12. *Tentative application.* The qualitative researcher makes irresolute interpretations. Universal applications of qualitative data are unlikely due to the discovery of multiple truths, the biases the researcher brings to the study, and the intimate relationship between the researcher and study participant. Grounded theory and thick description of data allow readers to judge critically the validity of a qualitative interpretation to theoretical patterns or relationships.

In Chapter 4, Interpretive Findings, thick description is ostensibly used based on the written comments and dialogue I participated in with the 13 study participants.

13. *Focus-determined boundaries.* In naturalistic inquiry, boundaries are set around emergent data, interpretation, and policy analysis due to co-constructed realities. Boundaries are parameters the researcher defines based upon critical contextual factors. Qualitative research is an intimate, interactive process and the knowledge that study participants bring to the inquiry help shape those boundaries. The semi-structured interview approach I used helped to keep the participants focused on the purpose of the study. The six exercises in the workshop were designed specifically to identify the participants' implicit theories-in-use.

14. *Special criteria for trustworthiness.* It is important in any study to ensure that the research is valid and reliable. The analogous criterion in naturalistic inquiry to establish validity and reliability is "trustworthiness." Qualitative methodology incorporates issues of credibility, transferability, dependability, and confirmability to ensure trustworthiness. These criteria and how they are used in this study are discussed in great detail later in the chapter.

Constructivism

Naturalistic inquiry is also referred to as constructivism. The constructivist paradigm posits an interpretivist viewpoint. It is about moving away from the objective or universal perspective to a more subjective or personal one. From an ontological point of view, constructivists acknowledge truth as relative (Lincoln &

Guba, 1985). Realities are derived from “multiple, intangible mental constructions, socially and experientially based, local and specific in nature and dependent for their form and content on the individual persons...holding the constructions” (Guba & Lincoln, in Denzin & Lincoln, 1994, pp. 110 - 111).

The researcher and the study participants engage in reciprocal dialogue; in this study, through interviews and small-group discussions, co-creating meaning, where knowledge is literally constructed by the participants through the interpretations of the observer.

Quantitative versus Qualitative Methods

Although one traditional instrument is used in this study, the PAEI, the interpretive findings came about primarily through qualitative methodology. Therefore, qualitative methodology is described in detail here. Both qualitative and quantitative researchers tell a story, but they tell a different kind of story. Denzin and Lincoln (1994) discuss five differences between the two research paradigms. The authors posit: 1.) Qualitative researchers stress the socially constructed nature of reality and the situational constraints that shape inquiry while quantitative researchers recognize truth as a universal phenomena. 2.) Wherein the relationship between the researcher and her subject is purported to be independent in quantitative inquiry, the intimate relationship between the researcher and individuals who are studied in qualitative inquiry is interactive, inseparable, and mutually influential. 3.) While inquiry is defined as objective, unbiased, and value-free in quantitative analysis, qualitative analysis incorporates alternative methods to interpret phenomena including “verisimilitude, emotionality,

personal responsibility, an ethic of caring, political praxis, multivoiced texts, and dialogue with subjects” (Ibid. p. 4). 4.) Qualitative inquiry refutes causal linkages and focuses on processes in a study. “Quantitative studies emphasize the measurement and analysis of causal relationships between variables, not processes.” (Ibid.). 5.) While the role of values remains objective in quantitative inquiry, qualitative researchers acknowledge that all inquiry is value-laden.

There are three limitations in quantitative research for this inquiry. First, quantitative methodology proceeds with a preformulated hypothesis versus the process of discovery that is so vital to most of this study. I was interested in the realities constructed by these 13 adult educators who participated in the study. Second, in using strict empiricism, quantitative inquiry does not allow the researcher to get close to the subject to understand contextual knowledge from the emic perspective. In this case, the perspective of these adult education practitioners on how philosophies and theories are used in their practice. Third, presuppositional hypotheses may bring inappropriate questions to the setting and may impose unnatural behavior on the part of the subjects. Since I was interested in discovering the patterns and relationships between espoused philosophies and theories and theories-in-use by these adult education practitioners, this study, though incorporating one traditional instrument, was primarily designed to be an emergent experience.

Though the researcher is present in the study with all her biases and there is the potential for misunderstanding without utilizing proper research methodology, the strength of qualitative inquiry lies in the researcher’s ability to

describe and interpret phenomena that can “ground” the research within the experience of the setting. Marshall and Rossman (1999) define qualitative research as a beginning observation in the “real world” that raises certain questions: “1. Why don’t the everyday experiences I am hearing about fit with extant theory? 2. Why haven’t policy and practice led to the predicted results? 3. How do the existing theories, models, and concepts apply to this...setting” (p. 22).

Definition of Methodological Terms

Emic perspective: “An attempt to discover and describe the pattern of that particular language or culture in reference to the way in which the various elements of that culture are related to each other in the functioning of the particular pattern, rather than an attempt to describe them in reference to a generalized classification derived in advance of the study of that culture” (Pike, 1954. p.8).

Etic perspective: “The analyst stands ‘far enough away’ from or ‘outside’ of a particular culture to see its separate events, primarily in relation to their similarities and their differences, as compared to events in other cultures, rather than in reference to the sequences of classes of events within that one particular culture” (Ibid., p. 10).

Formal theory: “The study of a phenomenon examined under many different types of situations” (Strauss & Corbin, 1990, p. 174).

Interpretivism: cultural relativism - more subjective understanding of meaning from the culture

Positivism: There is an absolute truth and there can be objective study.

Praxis: thought plus action

Substantive theory: “The study of a phenomenon situated in one particular situational context” versus formal theory (Strauss & Corbin, 1990, p. 174).

Theoretical saturation: delimiting coded incidents for the same categories

Thick description: contextual details that can ground cultural meanings

Research Design

The only generalization is: There is no generalization.

Lincoln and Guba

This study incorporates a mixed methodology utilizing one traditional instrument, the PAEI, to determine espoused philosophy and theory and the qualitative methods of direct observation, interviewing, and document collection to determine if there is congruency between espoused philosophies and theories and theories-in-use by 13 adult educators. (A discussion of the PAEI instrument can be found in this chapter under *Document Collection*.) Since it is the predominant methodology in this study, qualitative inquiry will be focused on in this chapter.

Having defined qualitative inquiry as a subjective interpretation of a group of people in their natural setting, the qualitative researcher believes that predicting general phenomena is impossible. In other words, there is only interpretation and the art of interpretation is the telling of a story. This story is about the thoughts that guide the actions of 13 adult education professionals who took the same course on adult learning theory in a graduate school program and who have been working in the professional field for at least two years. To tell that story, one traditional instrument and three qualitative tools are used including direct observation,

interviewing, and document collection to do the field work and research. Denzin and Lincoln (1994) define the qualitative researcher as a “bricoleur,” a person skilled in multiple methodologies and adept in serendipitous inquiry.

The Case Study Method and Sampling

Merriam and Simpson (1995) write, “Qualitative methods are especially well suited investigations in applied fields such as adult education and training because we want to improve practice” (p. 97). Merriam (1998) defines this type of descriptive research when “description and explanation [rather than prediction based on cause and effect] are sought” (p. 7). The case study method and discriminate or purposive sampling are essential tools in qualitative research. Shaw (1978) writes, “Case studies concentrate attention on the way particular groups of people confront specific problems, taking a holistic view of the situation. They are problem centered, small scale, entrepreneurial endeavors” (p. 2). Equally important, the case study approach may expose significant characteristics of a particular phenomenon; in this case, what guides 13 professional practitioners in the field of adult education. Stake (2000) writes, “The purpose of case study is not to represent the world, but to represent the case” (p. 245).

I chose discriminate (purposive) sampling in selecting participants for this case study. Strauss and Corbin (1990) write that in discriminate sampling “a researcher chooses the sites, persons, and documents that will maximize opportunities for verifying the story line, relationships between categories, and for filling in poorly developed categories” (p. 186). My intention was to select participants for this study who were professionals in the field and had experience in

planning and implementing adult education programs. Professional adult education is defined in this study as a program that operates within a formal instructional context only and excludes counseling or other types of adult education.

There were several criteria for inclusion of participants in this study. The study participants had to have graduated with an advanced degree, either Master of Arts (MA) or Doctor of Philosophy (PhD), from the School of Physical Activities and Educational Services (PAES) where the adult education program is housed, at the same large, mid-western university. The participants had to have taken required coursework in adult learning theory, adult learning characteristics, and philosophical foundations of adult education. All study participants had to be over 18 years of age. Because I wanted insight into the practice of adult education, study participants also had to have a minimum of two years of professional experience, irrespective of their matriculation date from the university to establish that they had experience and insight into practice. Schon (1987) writes, "One would anticipate that the longer one practices the greater one's opportunity to reflect-in-action and therefore, to broaden and deepen one's theory-in-use" (p. 17). The participants were selected based on how well they represented these study criteria.

The coursework in adult learning theory, adult learning characteristics, and philosophical foundations of adult education are part of the core courses graduate students are required to take to complete a Master of Arts or Doctor of Philosophy degree in the adult education program. In the Master's program the course is

referred to as Lifelong Learning in Society and is an introductory course that explores philosophy, history, and social forces underlying adult education. Topics include relationships between theory and practice, adult development, characteristics of adult learners, adult learning theory, the adult learner and society, and an introduction to the liberal, progressive, behaviorist, humanist, and radical adult education philosophies. At the time, one of the assignments in the course was for the students to take the *Philosophy of adult education inventory* (Zinn, 1983).

In the doctoral program the course is referred to as Adult Characteristics and Learning Theory and explores the sociological and psychological factors related to adult learning and a critical analysis of selected theories of learning applied to adult education. Topics include the context of learning in adulthood, theories of adult learning, the socio-cultural context of adult learning, wisdom and intelligence as ways of knowing, situated cognition, the role of experience in adult learning, reflective practice, and learning as emancipation.

At the university I contacted the faculty member who is the Section Head of the Department that offers the graduate degree in adult education. He introduced me to the Graduate Teaching Associate who helped me locate the data. I learned that the department housed an EXCEL database of graduate students who matriculated from that program. There were a total of 94 entries in the database. I contacted the Alumni Relations Office at the university and requested a printout of mailing addresses, phone numbers, email addresses, matriculation dates, and a set of mailing labels for each of the entries. There were a total of 79 graduates

found with addresses and phone numbers that I could use. Many of the students had either returned to their home country and were unable to be contacted, lived in the United States but at a distance that was not feasible for me to reach due to lack of financial funds and limited time, did not matriculate from the program, or had less than two years of professional experience in the field. Thirty students actually met all the criteria for the study and had addresses and phone numbers that were within a feasible communication range. Prior to the first mailing, I telephoned each of the 30 graduates to introduce myself, explain the purpose of the study, and the requirements for participation. Of the 30 graduates, 19 expressed interest in the study. Letters of inquiry were then sent to those individuals (Appendix A). Of the 19 qualified graduates, 13 individuals volunteered to participate in the study and signed and returned the Participant Information and Research Consent Form (Appendix B). All 13 study participants took the PAEI and were interviewed. Nine participants attended the theory-in-use workshop, three participants could not attend the scheduled workshop but volunteered to do the required exercises at home and mail their results to me. Of those three participants, one returned the written materials for data analysis. And one participant declined to participate in the workshop. Therefore, a total of 10 participants did the workshop. Four of the 13 participants allowed me to observe them in their natural teaching environments.

The 13 study participants included 11 women and two men. Their self-described ethnic status is nine Caucasian, one Caucasian/Iranian, one Bi-Racial, one Irish/German, and one Jewish/American. Ten of the study participants are from Central Ohio, two are from Northwest Ohio, and one is from

Southeast Ohio. All 13 participants graduated from the same school under the College of Education and had a minimum of two years professional experience in the field. Three of the participants are in-house training and performance consultants for a major, metropolitan bank; two of the participants are independent consultants for workforce training; two are registered nurses with Master's degrees; two are College Instructors, one in a tenure-track position; two are administrative directors, one for Human Resources and one for a Family Service Learning Center of a large, automotive company; one is the Assistant Director of a Family Service Learning Center for a large, automotive company; and one study participant is a Staff Training and Development Coordinator for a university medical center. (A table, identifying the research participants' professional and demographic characteristics appears in Chapter 4, Section 4.2). Lincoln and Guba (1985) write that theoretical saturation is reached when data becomes redundant and there is no new information to be discovered. Due to limited financial funding and time I was not able to reach theoretical saturation with this sample. However, the data analysis shows several recurring categories or themes and the interpretive findings are discussed in Chapter 4.

In addition, a letter was prepared to send to schools, employers, institutions of adult education, community agencies, and organizations where the study participants worked requesting permission to conduct the inquiry, observe the study participants in their natural environment, and access data (Appendix C).

Data Collection

Data for this study was collected during Winter and Spring Quarters of the

2001 - 2002 academic year. In addition to the PAEI, the three primary qualitative tools that were used to do the field work and to collect the data for this study include direct observation, interviewing, and document collection.

Direct observation.

Direct observation is an inherent part of the natural inquiry process. Patton (1980) writes, “The purpose of observational data is to describe the setting that was observed; the activities that took place in that setting; the people who participated in those activities; and the meanings of the setting, the activities, and their participation to those people” (p. 124).

I spent a total of 28 hours observing four different adult education practitioners in their natural environments. During the observation times I wrote analytic memos about what I thought was occurring and what patterns and relationships in philosophy and theory were emerging in their adult education classrooms. I noted my interpretations, questions, and areas I thought needed to be drawn out more. Equally important to me were the observations I made of interactions between the study participants during the small-group exercises in the workshop on implicit theory-in-use.

Since knowledge is socially and culturally constructed, “qualitative observation is fundamentally naturalistic in essence; it occurs in the natural context of occurrence, among the actors who would naturally be participating in the interaction, and follows the natural stream of everyday life” (Adler & Adler, 1994, p. 378). Due to matters related to patient confidentiality, inactive teaching status, institutional regulations, and company policies beyond my control, I was only able

to directly observe four of the 13 study participants planning and teaching in adult education classes. The observations were conducted to understand how adult education practitioners use educational philosophy and theory in their practices.

Guba and Lincoln (1981) promote direct observation as part of the field work in naturalistic inquiry for the following reasons: "Observation allows the inquirer to see the world as his [sic] subjects see it, to live in their time frames, to capture the phenomenon in and on its own terms, and to grasp the culture in its own natural, ongoing environment" (p. 193). The first observation takes place in a university medical center with an RN who helps prepare high-risk pregnant women for labor and delivery. Though high-risk pregnancy is mostly a physical problem (patients suffering from HIV or substance abuse) about 90% of these patients are seen for social problems including homelessness, domestic violence, imprisonment, food shortage, and many others. The RN is responsible for educating the patient holistically about proper health care during pregnancy. Most teaching is done on an individual basis and is predicated on the unique needs of the patient. However, the RN does do some small-group teaching on topics such as smoking cessation. I was permitted to observe this RN and her interactions with four patients during a four-hour period.

The second observation is held at a private, four-year, liberal arts college with an associate professor who is also the director of the college's MBA program. The class is on quality management and is directed toward undergraduates. It is held on Saturdays for four hours. The first lecture the professor gives is on performance management. The second half of the class time, the professor

focuses on an introduction to business statistics. Nine students attend the class; 8 are female and 1 is male. I was able to observe the professor during one of her four-hour, Saturday sessions.

The third observation takes place over two, two-hour class sessions in the evening. I observe this Independent Consultant for Workforce Training teaching adult immigrants about how to start a small, privately-owned business in the United States. The class is held at a Jewish Community Center. The students primarily immigrate from Somalia but are also from Ethiopia, Mauritania, and Eritrea. At the first session there are 16 students; eight are male and eight are female. The second session has 14 students, eight are male and 6 are female.

The fourth observation is with the Staff Training and Development Coordinator in the Human Resources Department of a university medical center. This person conducts workshops on interviewing, coaching for managers, career development, and customer service. The workshop I observe spans two, eight-hour days and is on customer service. On both days there are eight students in the class, five are male and three are female.

Throughout all of the observations, I try to remain sensitive to the ethnographic data emerging from the study participants' professional lives. I felt I could do this having completed a graduate core curriculum in adult learning theory and having worked in various adult education environments over many years.

Direct observation is about more than passively watching the participants. Patterns of behavior emerge that become meaningful to the study. Each of the four study participants who are observed show congruency between their highest

scores on the Philosophy of Adult Education Inventory (PAEI) that define their espoused philosophies and their teaching practices in a professional setting. Additional questions are developed for this study through direct observation. More questions are added to the interview to further explore espoused philosophy and theory and the study participants' practice. Meticulous field notes are kept about what is seen and heard to capture the details of the setting and the interactions taking place. I note the classroom environments and the educational materials the practitioners use to reinforce content and apply the subject matter to their students' professional and personal lives.

Interviewing.

Observation and interviewing are intimately connected in naturalistic inquiry. Some questions and answers emerge as part of the observation process. Others come from the subjects themselves through the interview. Both tools are used to understand how a culture defines knowledge and valuation and how the culture uses language as a symbol of meanings. It is language that gives the easiest access to cultural meaning systems. Language defines experience, shapes the perception of reality, and categorizes and classifies knowledge. Sapir (1949) writes, "Language is felt to be a perfect symbolic system, in a perfectly homogenous medium, for the handling of all references and meanings that a given culture is capable of, whether these be in the form of actual communications or in that of such ideal substitutes of communication as thinking" (p. 10). This is why the interview is such a powerful research tool in qualitative methodology. Patton (1980) writes, "We interview people to find out from them those things we cannot

directly observe” (p. 196). Interviewing is the process of two human beings, co-creating dialogue, through symbolic language.

Semi-structured interviews are done with each of the 13 study participants. As in direct observation, additional questions and answers emerge from the interviews. The interviews last approximately 90 minutes and end when the participant is finished speaking.

Kvale (1996) states it simply, “If you want to know how people understand their world and their life, why not talk with them?” (p. 1). The author identifies 12 aspects of understanding in the qualitative interview process:

- 1.) The study participants’ view is at the center of qualitative inquiry. The interview is a vehicle to get at the emic perspective and uncover the subjects’ life world and how they relate to it.
- 2.) The interview discloses how the study participants make meaning of their world within a specific, cultural context.
- 3.) The study participants, as key informants, provide contextual meaning and depth of knowledge is substituted for knowledge breadth. “Precision in description and stringency in meaning interpretation correspond in qualitative interviews to exactness in quantitative measurements” (Ibid. p. 32).
- 4.) The qualitative interview is about thick description, contextual details that can ground cultural meanings.
- 5.) Inductive reasoning and specificity define the meanings that are central tenets of the culture in the qualitative interview.
- 6.) The researcher approaches the qualitative interview with deliberate naïveté, holding preconstructed questions and modes of analysis at bay to remain as presuppositionless as possible.
- 7.) The qualitative interviewer may focus the

study participants toward certain themes but does not presuppose how participants are thinking about those themes. 8.) The qualitative interviewer may disclose ambiguities in the thoughts of the subjects where knowledge becomes “blurred” and ideas are found to be contradictory. 9.) Through dialogue the study participants may change their views through reflection and examination, acknowledging that the interview is a mutual learning process. 10.) Qualitative interviewers are sensitive about the knowledge revealed by their subjects, discovering descriptive nuances that may ground the knowledge into theory. 11.) The qualitative interview is an interpersonal situation as both interviewer and study participant bring their own subjectivities and biases to the dialogue and co-create knowledge. 12.) The qualitative interview can be viewed as a positive experience, enriching the knowledge base of the interviewer and providing new insights for the interviewee. I tried to keep these 12 views in mind during the construction of the interview questions as well as during the interviews.

I chose to conduct a semi-structured life world interview because there are five espoused philosophical foundations of adult learning (liberal, progressive, behaviorist, humanist, and radical) that I wanted to know about. Kvale writes that in a semi-structured interview “there is an openness to changes of sequence and forms of questions in order to follow up the answers given and the stories told by the subjects” (p. 124). The course of the interviews flowed from what the study participants emphasized as important concepts to their espoused practice. Many of the interview questions are written from the local point of view such as those that pertain specifically to the graduate coursework the participants took and how the

five espoused philosophies of adult education from the PAEI relate to their practice. If a study participant found a question on the PAEI too difficult or too easy to answer, or was surprised at how she or he scored, I prompted them to discuss their thoughts further. Several of the participants pointed out that the questions concerning the adult learner's feelings were imperative to practice and additional questions were asked to explore that further. One participant scored high in the Radical Adult Education category and was asked additional questions about ensuring equality between the teacher and the student during the learning process and about the social and political consequences of adult education, characteristics unique to that philosophy.

The interview questions are grouped into three categories: 1.) Philosophy of Adult Education Inventory (PAEI), 2.) Professional Education, and 3.) Professional Experience. Originally, 22 questions were developed but one of the questions was dropped when it was found that the pilot study participants found it too vague to answer. That question was, "How do you 'know the world' of adult education practice?" The interviews lasted approximately 90 minutes and concluded with the question, "Is there anything I should have asked you that I did not, or anything you wish to add?" All interviews were tape-recorded. A professional typist transcribed 10 of the interviews and I transcribed three. Both the typist and I assigned pseudonyms to particular people and organizations that participants mentioned during the interviews to ensure confidentiality. Careful measures were taken to transcribe the interviews word-for-word, including fragments of sentences, noting short or long pauses, and indicating vocal

inflections when participants were thinking out loud. The interview questions can be found in Appendix D . Each participant was asked to choose a pseudonym for anonymity to ensure confidentiality. If the participant did not choose a pseudonym, one was assigned.

The semi-structured interview gave me the opportunity to define espoused philosophy and theory in adult education practice by these 13 study participants. This is not necessarily the perspective of the researcher or a reference made to formal theory. Rather, the polyphonic voices of these study participants validate authenticity in their real setting, a truth, placing them in the center of an epistemological world. Seidman (1998) postulates, “At the root of in-depth interviewing is an interest in understanding the experience of other people and the meaning they make of that experience” (p. 3).

Human beings are complicated and contentious individuals with a diverse array of thoughts and feelings on any given topic. It is the strength of the interview to capture this plethora of opinion to acknowledge and better understand our multifaceted world. Kvale (1996) writes, “The sensitivity of the interview and its closeness to the subjects lived world can lead to knowledge that can be used to enhance the human condition” (p. 11). It is the very nature of social scientists in the postmodern moment to uncover multiple meanings, explore alternative realities, and discover that there are many truths.

Document collection: Hunt’s (1987) workshop.

Simply stated, document collection is about learning from things. Hodder (2000) defines this documentary data or material culture as “the interpretation of

mute evidence” (p. 703). Document collection is important in qualitative inquiry because it provides easy and low cost access to information; because the data may differ from what is interpreted from direct observation and interviewing, allowing the qualitative researcher to explore multiple voices and conflicting interpretations; and because material culture is more permanent than the spoken word and can provide historical insight (Ibid.). Field notes during observations, transcribed interviews from the 13 study participants, two paper/pencil instruments, and several written small-group exercises from the workshop were used for document collection in this study.

Prior to each interview, the participants were asked to define their espoused philosophical orientation to adult education by taking the *Philosophy of adult education inventory* (PAEI). The Inventory (Appendix E), a traditional-based research instrument, asks the participants to rate their philosophical responses to 75 Likert-type items on six categories in adult education: purpose, learner, teacher, concepts/key words, methods, and people/practices. Information on validity and reliability as well as a review of studies that have used the PAEI appear in Chapter 2.

Given some positive correlation between an individual’s beliefs and actions (see Henerson, et. al., 1978; Paterson, 1964; Rokeach, 1968; and Zinn, 1976) Zinn believes in the value of examining one’s beliefs relevant to the actions of professional teaching in adult education. Not unlike values clarification specialists, Zinn believes that personal values and assumptions affect the ways in which a professional educator teaches. The PAEI is a self-administered, self-scored, and

self-interpreted instrument.

Document collection then continues with the study participants' written notes from Lewin's (1951) Role Concept Repertory (REP) test in an adaptation of Hunt's (1980) workshop, *How to be your own best theorist*, for educators and professionals to identify implicit theory-in-use in teaching and learning. The purpose of the workshop is to make explicit, those unconscious and innate theories practitioners use to guide daily practice.

Argyris and Schon (1974) believe that in order to identify one's implicit theory-in-use, the practitioner needs to be in an environment that is safe, free from imposing observation that would make her or him self defensive, critically conscious, or inhibited to reveal true thoughts and feelings. The process they suggest is the use of written case studies supplemented by small-group discussions. In essence, one becomes a "reflective practitioner," giving a voice to those theories that may be intuitive or tacit, an implicit part of the teaching process. The practitioner builds a working theoretical model by personally constructing profiles based on adult student characteristics (P), the objectives (B) that are designed for them, and the teaching approaches (E) that are used to meet those objectives.

To create the atmosphere and environment Argyris and Schon (Ibid.) espouse, I chose an adaptation of Hunt's (1980) workshop based on the work of Gow (in Hunt & Gow, 1984). Her workshop was designed specifically for 25 elementary-school classroom teachers. I modified this version for purposes of this study to discover what implicit theories-in-use adult educators were using. The

workshop was conducted over 2-weekly, 3-hour sessions during Spring Quarter, 2002, in a classroom on a university campus. Twelve study participants volunteered to do the workshop. The first session was repeated over two days because not all of the participants could make it on the same day. Of the 13 study participants, the nine individuals who were participating in the workshop all made the second session on the same day. Due to schedule conflicts three of the participants volunteered to do the workshop as a series of paper/pencil exercises in their homes and mailed their results back to me. One of those three mailed the written material back to me for data analysis. And one participant declined to participate in the workshop. Therefore, document collection on implicit theory-in-use, made explicit during the workshop, is available for 10 of the 13 study participants. The workshop design and its series of six exercises are included in Appendix F .

Serving as the group facilitator, I described the procedures and workshop exercises. I distinguished role relations in the workshop, emphasizing that all participants, including the group facilitator, were colleagues working together to discover and share their theories and that there were no wrong answers. For maximum feedback, all information was circulated among the participants. The group discussions were focused on the personal validity of one's own theories and comparisons of others' theories. Complete transcripts of the workshop experience were given back to the seven participants who volunteered earlier in the study to check for interpretive accuracy.

Concurrent with direct observation and interviewing, document collection

can support and ground emergent data to provide a deeper understanding of cultural norms and relationships.

Data Analysis

In the social sciences there is only interpretation. Nothing speaks for itself.

Denzin

Miles and Huberman (1994) define analysis as “consisting of three concurrent flows of activity: data reduction, data display, and conclusion drawing/verification” (p. 10). Data reduction occurred continuously throughout my research process and involves “selecting, focusing, simplifying, abstracting, and transforming the data that appear in written-up field notes or transcriptions” (Ibid.). Data display, the second major flow of analysis, is designed to assemble organized information into an immediately accessible form so the researcher can see what is happening. Miles and Huberman write, “A display is an organized, compressed assembly of information that permits conclusion drawing and action” (p. 11). The third flow of analysis, conclusion drawing and verification is about the researcher deciding what things mean. Miles and Huberman write that conclusion drawing and verification is “noting regularities, patterns, explanations, possible configurations, causal flows, and propositions” to ground the data (Ibid.) .

Qualitative data analysis is the process of systematically breaking down information gathered from observations, interviews, and documents into manageable parts to decide what is important and what is to be learned. Denzin (in Denzin & Lincoln, 1994) refers to this process as the “art of interpretation.” Similarly, Bogdan and Biklen (1982) refer to this as an analytic task, “interpreting

and making sense out of the collected materials” (p. 145). The data for this study was collected and analyzed using an amended form of grounded theory, a general methodology in qualitative research. Corbin (1986) describes analyzing data by the grounded theory method as “an intricate process of reducing raw data into concepts that are designed to stand for categories” (p. 102). The categories are then developed and grounded into theory. Strauss and Corbin (1990) write, “Theory evolves during actual research, and it does this through continuous interplay between analysis and data collection” (p. 273). Patton (1980) writes, “A classification system is critical; without classification there is chaos” (p. 300). Since this was a preliminary study, I did not observe and interview participants until the point of exhaustion. Rather, I observed and interviewed participants to get a representative sample of their perspectives.

In order to ask grounded theoretical-oriented questions of the data, Glaser and Strauss (1967) define fit, understanding, generality, and control criteria. These four criteria are applicable to this study. The first criterion, fit, means that the theory must correspond closely with the data. Second, the data must then be understandable to the people working in the area as well as lay persons. Third, the data must also not be so abstract that it cannot fit into more than one generalizable category in the substantive area. Fourth, Glaser and Strauss write, “The substantive theory must enable the person who uses it to have enough control in everyday situations to make its application worth trying” (p. 245).

Grounded theory methodology is also referred to as inductive data analysis. Unlike quantitative inquiry with a presuppositional hypothesis, there is more of an

emphasis on theory development throughout the entire research process.

Grounded theory lends itself to the assumption that there is a correlation between theory and practice, “the development of effective theory” (Strauss & Corbin, 1994). Within grounded theory, conceptualizing, interpreting, and theorizing about the data occurs throughout the entire research process. Plausible patterns and relationships, theme searching, and emergent perspectives become clarified in the data collection and analysis. The results of the data analysis for this study can be found in Chapter 4, Interpretive Findings. The data is shaped and molded into a working document. There are also times when abduction of analysis occurs, the process of going back and forth or tacking between patterns and assertions coming out of the data and theoretical frameworks. The process of tacking occurred for me when analyzing both Rusty’s (a humanist) and Shay’s (a behaviorist) use of media materials to reinforce appropriate behavior and further explore behaviorist methods.

The analysis of qualitative data is referred to as the constant comparative method (Glaser & Strauss, 1967). This methodology aids the researcher in developing a theory from integrated, consistent, and plausible data. Four stages describe the constant comparative method. 1. *Comparing incidents applicable to each category*. The researcher codes each piece of data into as many categories as possible. Glaser and Strauss write that the fundamental rule here is, “While coding an incident for a category, compare it with the previous incidents in the same and different groups coded in the same category” (p. 106). Through this categorization, theoretical properties soon begin to emerge. For me, the coding

process began with each of the 13 study participants receiving a color code. All subsequent data for that participant was given the same coded color. After each qualitative method; direct observation, interviewing, and document collection, the data was first coded around the four main research questions in the study; espoused adult education philosophies and theories, theories-in-use in adult education, congruency between espoused philosophies and theories and theories-in-use, and patterns and relationships between espoused philosophies and theories and theories learned in graduate school. 2. *Integrating categories and their properties.* As the coding continues the comparison begins to change from comparing unit to unit to comparing unit to properties of the category. An example of this would be the integration of congruency I found in the graduate classroom and professional practice between espoused philosophy and theory and theory-in-use. 3. *Delimiting the theory.* The constant comparative method incorporates two levels of data reduction. Both the terminology in the data units and the original list of categories for coding are reduced. After I coded a number of units under the same category, I could quickly determine whether or not the next data unit would fit into that category or point to a new one. 4. *Writing theory.* When the researcher is convinced she has formed reasonable substantive theory from accurate statements and the matters studied, she begins to write her results (see Chapter 4, Interpretive Findings). Constant comparative analysis is an inductive method creating a detailed description of how these 13 adult educators make meaning of knowledge and apply it to practice.

Through direct observation, interviewing, and document collection, I was

able to code and compare categories and look for patterns and relationships in the data. Inductive data analysis really began during data collection and shaped how I looked at things and what questions I asked. A recursive relationship developed between each of the study participants and myself during the interviews. Further questions for the study evolved based on what the participants said. From my observations some generalizations were made. An example of this is my interpretation that the adult education practitioners in this study employ predominantly progressive strategies when teaching adult students. Concomitantly, situating local meanings in a wider context and acknowledging multiple constructed realities were explored. I asked myself, Does the data compare with other findings that are already out there? Were there key linkages, analogous instances of the same phenomenon, to be made?

A qualitative researcher manages and organizes data through coding and categorizing information for the sake of provenience, being able to trace the data back to its original source, and referential adequacy, showing whether or not there is adequate data for the assertions made. Coding data is about choosing or defining units of analysis. The first step in analysis is to break down the data corpus; whether it be a description from an observation, a partial interview, or a paragraph from a document, and separate each piece fact by fact or incident by incident. Corbin (1986) writes that coding data is a complicated process that requires recoding, ordering, and storing the data in a manner that is immediately accessible and useable. By comparing and contrasting facts or incidents, codes can be combined, divided, or cross referenced. Each data unit in this study was

color coded and initially placed under one of the qualitative methodologies used.

After initial coding is done, the information can be put into “data clumps” or data clusters by conceptual groupings. Peshkin (1988) refers to this process as putting like-minded pieces of data together. More categories emerged when the data units under the methodologies were further broken down into one or more of four categories corresponding to the four questions in this study. I coded the data to identify patterns, relationships, and linkages to establish data clumps or categories. Corbin (1986) writes, “Analyzing data by the grounded theory method is an intricate process of reducing raw data into concepts that are designated to stand for categories. The categories are then developed and integrated into a theory” (p. 102). Coding and categorizing information is a systematic search of the whole corpus of the data in a qualitative study (Swanson, 1986).

From coding the data and categorizing data groups, I then made inferences or assertions about the data. With the use of evidentiary warrants, I traced the evidence back to its original source and tracked recurring demonstrations of plausibility to confirm my assertions. These assertions then became integrated into a unified whole.

Trustworthiness

The social world is an interpreted world, not a literal world.

Altheide and Johnson

How does an inquirer persuade her reader that her research is important and worthy of attention? How are qualitative studies to be evaluated or measured? It is inherent in any study to ensure that the research is “*valid* - the answers

correspond to what they are intended to measure and *reliable* - the answers provide consistent measures in comparable situations” (Fowler, 1993, p. 69). Lincoln and Guba (1985) write, “Different basic beliefs lead to different knowledge claims and different criteria” (p. 294). In quantitative inquiry, hypotheses are measured by internal validity, external validity, reliability, and objectivity. In qualitative inquiry, interpretations are measured by credibility, transferability, dependability, and confirmability. The naturalistic inquirer uses these four criterion to ensure trustworthiness.

The term trustworthiness comes out of the constructivist paradigm. Guba and Lincoln (1994) define constructivism as “understanding and reconstruction of the constructions that people [including the inquirer] initially hold, aiming toward consensus but still open to new interpretations as information and sophistication improve” (p. 113). In other words, the researcher interprets and asks, How do the key informants construct or make meaning of their world? Critical discourse analysis studies issues of power, hegemony, and contestation in language. Narrative analysis typically takes the perspective of the writer (or the teller of the story) versus the participant (or the orator of the story). Manning and Cullum-Swan (1994) write, “Content analysis has been unable to capture the ‘context’ within which a written text has meaning” (p. 464). In other words, is there any way we can really tell the story of the “other” accurately given our own biases and assumptions? Truth and knowledge are subjective assumptions; a virtual reality exists that is created by social, political, cultural, economic, ethnic, and gender-biased values that become emic to the knower over time. Therefore,

trustworthiness establishes proof and judges the quality of a naturalistic inquiry. I will now explain each of the four criterion; credibility, transferability, dependability, and confirmability and their subsequent activities in naturalistic inquiry and how they were used to establish trustworthiness in this study.

Credibility

Qualitative inquirers use several major activities to ensure that their research produces highly credible findings (parallel to internal validity) and sound interpretations. Triangulation is a general term in naturalistic inquiry, incorporating the use of multiple methods, various investigators, diverse theories, and different resources to establish credibility in a qualitative study. Denzin (1978) identifies that a variety of sources, methods, investigators, and theories can ground naturalistic inquiry. Quantitative methods can also be used, as was done in this study, as well as different literatures and experts in the field. I used observation, interviewing, and document collection as multiple methods to tell the stories of these adult educators. Additionally, the PAEI instrument and the REP test from a variation of Hunt's (1980) workshop were two paper/pencil instruments I used to identify espoused philosophy and theory and implicit theory-in-use, and a variety of literatures were incorporated in this study to lend credibility to the findings and interpretations. In order to clarify the procedures in the REP test, D. E. Hunt (personal communications, August 12, 2002, August 25, 2002, August 27, 2002, October 12, 2002) and I exchanged electronic communications during Summer and Autumn Quarters, 2002. Electronic communications also occurred with S. B. Merriam (personal communication, July 29, 2002) during Summer Quarter to

clarify her definitions and use of the terms “philosophy” and “theory.” H. Beder (personal communication, July 30, 2002) was also contacted to clarify information on espoused philosophy and theory and theory-in-use in adult education. The three authors responded with good suggestions and sound advice.

In order to become oriented to the situation and to learn about the “culture” that adult educators work in, I used observation in the field. Direct observation was used to build trusting relationships between the study participants and myself as researcher.

Peer debriefing is another major activity used to establish credibility. It was important for me to engage a disinterested peer or “critical friend” to read and provide feedback on my notes and to check my evolving interpretations of the study. My peer debriefer encouraged me to look for possible cross references throughout my data analysis. Lincoln and Guba (1985) write that peer debriefing allows the researcher to “explore aspects of the inquiry that might otherwise remain only implicit within the inquirer’s mind” (p. 308). Peer debriefing was also used as a measure of trustworthiness to provide clarity to my writing and to point out the biases in my interpretations. Much of what I wrote was originally composed in academic isolation, sitting alone with my own thoughts, feelings, and judgments. The peer debriefer brought the study out of myself and challenged me to provided a more balanced interpretation of the data. Additionally, I joined a small study group of peers who were also analyzing qualitative data. Our group met bimonthly during Summer Quarter, 2002, to ask questions about data analysis and check interpretations.

Negative (though I prefer the word discrepant) case analysis shows that the researcher honors the data by being able to refine her interpretations based on hindsight and include cases that might not comfortably fit with the emergent data. Qualitative researchers may want to discover some general patterns based upon their specific observations. However, negative case analysis provides exceptions and offers alternative or differing viewpoints into the analytic framework. This allows the reader to see a holistic picture of the study. This may also allow for more than one interpretation of the data. A few doctoral studies produced alternative findings in the literature review using Zinn's (1983) methodology and showed incongruency between espoused philosophy and theory and theory-in-use (see Budak, 1998, and Hughes, 1997). Additionally, incongruencies were found in doctoral studies using Hunt's (1987) methodology (see Murray, 1994, and Telfer, 1997). During my observation time with Rusty, I noticed that although her espoused teaching philosophy is humanist, she did employ behaviorist techniques with the use of a video presentation to model and reinforce positive behavioral characteristics. Similarly, Shay, an espoused behaviorist, used both progressive and humanist methods at one point in her class to teach job performance and improvement.

As interpretations were being uncovered for this study, I continuously audited my notes to make sure I had adequate data for the assertions I was making. This is known as referential adequacy. To ensure trustworthiness, it is important to me to show a traceable trail from my field notes to my findings.

Finally, member checks were done with the participants throughout and at

the end of the study. Lincoln and Guba (1985) regard member checks as “the most crucial technique for establishing credibility” (p. 314). During both sessions of the workshop, the transcribed interviews were given to the participants to make any corrections, deletions, or additions. Four of the participants made minor grammatical changes in their transcripts. Upon completion of the workshop, the participants were asked if they wanted to provide member checks on my interpretations. Seven of the participants volunteered to do so and were given a complete draft of Chapter 4, Interpretive Findings, to check for congruency between what was observed and said and what was written about them. The seven study participants had an opportunity to correct assertions, challenge interpretations, and provide missing information. This method was also used to ensure that the study participants were adequately represented and that this story was told in their voice. All seven of the participants agreed with the interpretations, with slight modifications, and the findings of this study and felt they were adequately represented. Except for minor grammatical changes, the participants made no further corrections, deletions, or additions to the written text.

Transferability

Another criteria to ensure trustworthiness lies in the writing process itself. The qualitative inquirer has the opportunity to make transferability judgments possible through thick description. Transferability is analogous to generalizability or external validity (Guba & Lincoln, 1994, p.114) . While one challenge for the quantitative researcher is to measure objective facts or events, the qualitative researcher uncovers interpretations and enables the reader to “reach a conclusion

about whether transfer can be contemplated as a possibility” through thick description (Lincoln & Guba, 1985, p. 316). In the writing process the qualitative researcher not only reports the facts but writes about the “context of an experience, states the intentions and meanings that organize the experience, and reveals the experience as a process” (Denzin & Lincoln, 1994, p. 505). Thus, the reader has the information needed to make comparisons of similar findings. The naturalistic inquirer often uses purposive sampling to maximize grounded theory and make transferability possible. Purposive sampling was used in this study to solicit the study participants. In Chapter 4, Interpretive Findings, extensive quotes are used from the observations, interviews, and workshop and detailed accounts are included, providing thick description for the reader to be able to transfer the findings to other studies.

Dependability

In quantitative methodology there can be no validity without reliability - findings that can be reproduced in comparable studies. In qualitative methodology there can be no credibility without dependability - showing stability of the data over time. Qualitative inquirers employ dependability methods such as triangulation and the use of a well-informed reviewer that can trace or audit the data and authenticate the interpretations to ensure trustworthiness. Auditing the data provides fairness, accuracy, and justifies the inquirer’s findings. My advisor worked with me to analyze and interpret some of the data for this study and his insights allowed me to broaden my understanding of some of the data and represent the data, accurately, for the reader. In addition, comparable studies and

their results are reported in Chapter 2, Review of the Literature (see Barrett, 1988; Carson, 1985; DeCoux, 1992; Gago, 1985; Martin, 1999; McKenzie, 1985; Piper, 1990; Price, 1994; and Spurgeon, 1994).

Confirmability

Auditing the data is also used to ensure confirmability. Not unlike the quantitative researcher, called upon to explore facts through objectivity, qualitative inquirers rely on field notes, analytic memos, and the use of a reflexive journal to trace their interpretations and confirm their findings. Guba and Lincoln (1985) refer to this audit trail as “a residue of records stemming from inquiry” (p. 319).

Throughout the entire research project I kept a reflexive journal. The journal included my thoughts and feelings about the process of the study, transcribed interviews, analytic memos, field notes, and chapter outlines. The journal served as a reflection of how my thinking about the research and interpretations changed and grew over time.

Ethics in Qualitative Inquiry

As in any other kind of research methodology, it is important to conform to ethical standards in naturalistic inquiry. There are inherent moral issues in direct observation, interviewing, and document collection. Punch (1994) refers to many factors affecting qualitative research including “age, gender, status, ethnic background, overidentification, rejection, factionalism, bureaucratic obstacles, accidents, and good fortune” (p. 87).

Once the proposal for this study was approved, I applied for and was granted an exemption from the Human Subjects Committee Review from the

university. Prior to the beginning of my research, participants willingly signed a written consent form, agreeing to be observed and interviewed for purposes of this study. Additionally, I sought approval from the observation sites to conduct the research. This consent included permission to audio-tape observations and interviews in the field as well as collect materials for documentary analysis. Participants were informed that they could voluntarily remove themselves from this study at any time and for any reason without prejudice. Participants were strongly encouraged to provide feedback on data collection and analysis to check my interpretations. To protect anonymity, all study participants were given pseudonyms.

The Pilot Study of the Interview Questions

In 1999, I conducted a pilot study to field test the interview questions. The pilot participants were graduate students in the same adult education program as the study participants at a large, mid-western university and were currently working in the field of adult education.

During Winter Quarter, 1999, I negotiated entry into a graduate class that provided an overview of the philosophy, history, and social forces influencing the study of adult education as a profession. The course met on Wednesday afternoons on campus from 4:30 - 6:48 pm. The course instructor described my study and asked students who wanted to volunteer to meet with me after class. Three students volunteered to participate in the study. Participation in the pilot study included taking the PAEI and exchanging dialogue in a one-hour interview.

All three pilot participants described themselves as Caucasian females.

They were also given pseudonyms to ensure confidentiality. Before returning to graduate school, Rhonda was the Director of Human Resources (HRD) for a Jewish federation for ten years. She returned to graduate school because she had no formal training in HRD and felt it a wise, professional move to obtain her degree. Helen was certified in elementary education, but after not being able to find a teaching job in the public sector, she became a Training Coordinator for a teaching hospital. Helen trained new users on computer software applications. She returned to graduate school because it was viewed as a “standard” in her field and she wanted to fill in knowledge gaps in instructional design. Susan was the Staff Training and Development Coordinator at the same hospital. She worked in customer service training and taught resume writing, interview skills, and did career counseling. Susan returned to graduate school for job security, seeking a master’s degree to be competitive with her colleagues.

Prior to the interviews, the three participants took the PAEI. The purpose of taking the instrument was one way to ascertain the participants’ espoused philosophies and their preference for either the liberal, progressive, behaviorist, humanist, or radical philosophy of adult education. Rhonda scores fairly evenly on all five categories. She remarks, “I came out in close proximity to all of these. I didn’t get any particular message. So, I’m all over the board, really.” Helen scores highest in the progressive category. Her score is substantiated by her progressive statement on adult learning, “I like being able to give people skills that they want to use, to adapt to all the changes that are going on today.” Susan scores highest in the humanist category. In answer to whether or not her score reflects her true

educational philosophy, she affirms, “I want to know what you want to get out of it, what’s important to you, and how can I help you get there...um...probably my approach is to...um...try to find something in each person that I can deal with, that I can reach. I don’t look at that person as unreachable.”

When asked about their thoughts or feelings on how accurately the PAEI assessed their preferred espoused teaching philosophy in adult education and whether or not they used this philosophy when lesson planning, all three participants reach the same conclusion. Despite their personal preference, it appears that, depending upon the learner and the program goals (objectives), the participants can adapt their teaching styles to accommodate individual and program needs. Rhonda responds, “I kept saying to myself, in some instances I might answer this way but in other instances I would answer differently...Based on the situation and the desired outcomes of the learning situation...um...I might choose this more or...um...it was difficult for me to answer the question unless I was making a decision. My methods would be based on what goals I have and who my students are and what do I want them to come away with, so I’m willing to try different methodologies.”

Helen responds similarly, “The first thing that came out was, what I would like to do and what I’m required to do at work, are two different things. I wasn’t sure if I should have answered it on what I think ideally should be done, or how work wants me to do it. I think certain subjects lend themselves to certain styles.” Helen continues, “Well, I don’t know if I have a really strong philosophy. I think its situation dependent. Different students require different ways of learning

and of teaching. And I don't think there's one philosophy across the board."

Susan concurs, "I would be too wishy washy and rate some of the answers the same, depending upon the situation. I don't look at the person as unreachable. So, if one approach isn't working, there may be another that may be more reasonable. And, again, I think that has to be tempered with what you need to accomplish."

When asked if there were similarities or differences between the theories they were learning about in the classroom and what really guides their professional practice, Rhonda responds, "I like to be able to take the learning [in the classroom] to understand what's happening in the field and go, 'AH! So that's why that happened.' I do see strong correlations between what I'm learning in graduate school and what I'm experiencing out there in the field. And for the most part, every course I've ever taken has been relevant, where I can apply some real application in my work. The best thing I can say about the [graduate] program is that the theories are very applicable to the field."

Helen expresses congruency as well. "One thing I've learned to date is that there are things written on paper that I think about. My informal concepts about what is going on is coming out in the classroom. I can begin to see that other people have had those same thought processes. Its nice to see my concepts about adult education in print." Susan concurs, "Actually, a lot of what I've learned is very job-related to what I do. In the performance consulting class the theory and development is very applicable. Probably the initial program planning classes I took a couple of years ago, helped in putting together a seminar or workshop. And,

there are subtle ways I draw on them that I think is very job-related.”

One thing I learned from the pilot study was the difficulty in designing questions to keep study participants focused on what you want them to talk about. The study participants provided good feedback on how to modify certain questions to make them easier to understand and more “user friendly.”

Limitations of the Research Design

Though 30 graduates from the adult education program were contacted to participate in the study and included some different ethnic backgrounds, the 13 individuals who volunteered are primarily Caucasian. I would have preferred a more diverse sample. Additionally, only two of the 13 study participants are male. Another limitation is that constraints on financial resources and time prevented me from soliciting participants from a wider geographical area. Therefore, while the findings from this study may have implications for other adult educators and may be transferable to different contexts; the sample has some ethnic, gender, and geographical biases.

Due to institutional constraints, company policies, and patient confidentiality I was only permitted to observe four of the 13 study participants. In an ideal situation, I would have preferred to observe all 13 study participants. And the one limitation of the workshop that was brought up by three of the study participants was wanting more time for large-group discussion.

As stated earlier, the researcher is the primary resource in a qualitative study. But the researcher brings subjectivities and biases to the interpretation of a cultural meaning. Stanfield (1994) writes, “Ascribed status influences the

meanings of subjective experiences” (p. 176). Personal histories, cultures, gender, social class, and the ethnicity of researchers matter; these determine what researchers see and do not see. Therefore, I have provided my own personal ethnography in Chapter 4, Interpretive Findings, for the reader to note my biases and cultural perspectives.

Summary

The purpose of this chapter is to provide an overview of the mixed methodology I used in this study. One traditional instrument, the PAEI, was used to identify the espoused educational philosophies of the 13 study participants. However, the predominant design of the research study employed qualitative methodology. Qualitative research employs a variety of methodologies including direct observation, interviewing, and document collection. This study incorporated these three primary qualitative tools.

Qualitative research is a process of naturalistic inquiry, constructing culturally specific realities and shaping knowledge from an emic perspective through the case study method. This case study included the thoughts and actions of 13 adult educators in professional practice.

The data was analyzed using an amended form of grounded theory methodology. I employed the constant comparative method to analyze data units and organize the data into categories to look for plausible patterns and relationships.

Qualitative researchers use a variety of methods to ensure that research is valid and reliable. These measures are referred to as trustworthiness and include

credibility, transferability, dependability, and confirmability. Each of these measures are reviewed and illustrate the ethical principles I used in the data analysis.

In 1999, a pilot study was conducted to field test the interview questions. The pilot participants provided valuable feedback about the construction of the questions and my intentions in asking them.

Finally, as in any other kind of research methodology, it is imperative to conform to ethical standards in naturalistic inquiry. Therefore, approval from the participants and observation sites was sought as well as careful measures taken to ensure the participants' anonymity.

CHAPTER 4

INTERPRETIVE FINDINGS

If a client comes to me its for no other reason than because they are having a problem they have not been able to overcome on their own. And my value to my client is easy to measure. They were at some point before I engaged. Now, where are they after I've engaged? If there hasn't been some kind of progressive impact, positive impact there was no reason for me to be there...There's no other reason...Its all about solving problems.

Jeff

Introduction

The interpretive findings of the study are presented in this chapter and include five areas. First, I have written an autobiographical sketch to share some of my cultural biases with the reader. Afterward, a personal ethnography appears for each of the 13 study participants and their lives as adult educators.

Ethnographic information includes demographic data, reasons to attend graduate school, decisions on adult education as a career, strengths and challenges of the job, and views on the theory to practice relationship.

Second, reactions to the PAEI by the 13 study participants are recorded and include the participants' focus on three themes that emerge from the Inventory; learners' feelings, differences among adult learners, and radical adult education.

Third, interpretations of this study follow the reactions to the PAEI and an individual profile has been constructed for each of the 13 participants in the study. The profile includes the interpretive findings for each participant in relation to the four research questions:

1. What are the ways that adult educators describe their espoused philosophies and theories?
2. What theories-in-use guide adult education practice?
3. To what extent, if any, is there congruency between espoused philosophies and theories and theories-in-use in adult education practice?
4. To what extent, if any, are there patterns and relationships between espoused philosophies and theories learned in graduate school and adult education practice?

Fourth, a review of the research questions and common themes are presented that apply to this particular collective case study and are co-created by the study participants and myself. Geertz (1973) writes that thick description makes thick interpretation of data possible. Therefore, the reader will find extensive use of quotes in my interpretations that may allow the transferability of these findings to other settings.

Fifth, the chapter concludes with a summary of the interpretive findings.

Personal Ethnographies

Overall, adult educators tend to do and be many different things. They can range from consultants, to trainers, to independent contractors, to curriculum designers, to faculty members, to stand-up delivery agents. According to one

study participant, Jeff, *adult educators end up doing everything...it just runs the gamut*. As noted in Chapter 3, the 13 participants in this study represent a range of occupations and contexts: performance/management consultants, workforce training consultants, registered nurses, college instructors, administrative directors, assistant directors, and staff training and development coordinators. These 13 study participants are not traditional baccalaureate students who went directly to graduate school upon completion of their undergraduate degrees. Each one of them works in the field of adult education and brings professional experience, skills, and insight into their graduate programs.

I begin this section with a brief, autobiographical sketch to make the reader aware of my own assumptive biases and cultural subjectivities. Following this, a personal ethnography appears for each of the 13 study participants with altered names and places to ensure anonymity.

I am a Caucasian female graduate student in my early forties and attend a large, mid-western university. I was raised in North East Ohio in a middle-class neighborhood; the daughter of a factory worker and a stay-at-home mom. I am the second of three children and became the first-generation college student in my family.

Working toward a graduate degree is as much a personal goal for me as a professional one. For me, graduate study is self-fulfilling and I enjoy being intellectually challenged.

I am in the field of higher education and adult education because I am fascinated with the continual development of adults and view the life span as an

opportunity for unlimited potential.

I view theory to practice as having an integral relationship and a holistic way to acquire knowledge and values.

Ethnographies of the 13 Study Participants

1. Anne is a Caucasian female who serves as Director for the Family Service Learning Center of a large, automotive company. Anne went to graduate school for self-fulfillment and practical reasons. She thought having the degree would give her *more job opportunities and increase in pay*. She also *wanted to just learn more*.

When I asked Anne why she decided to pursue a career in adult education, her initial response is to laugh and say, *Boy oh boy, it certainly wasn't for the money*. She then becomes pensive and responds:

I love people. I love working with people. I love education. I think adult education allows you the opportunity to individualize and be in a less structured environment than if you were in K-12.

We talked about the least favorite aspects of her job and Anne comments on her frustration with mandates dictated from administration on her teaching. She does not care for administrative accountability issues. But when asked what she enjoys the most, she smiles and comments, *I think its impacting individual minds...helping people to succeed. Its the age-old helping thing*.

We talk about Anne's thoughts regarding the theory to practice relationship. She feels that there should be a healthy blend of both, especially in graduate school.

I think that if you have a program that is so theory-based, without some information about how you facilitate adult education in the real world, then

you're not giving a well-rounded education to the graduate student.

The ideal relationship of theory and practice for Anne is to integrate the two.

There are things that I learned from the theories that I investigated in graduate school that helped me better understand the conditions that my students were coming to a classroom with.

2. Betty, another Caucasian female works for a major, metropolitan bank as a Performance/Management Consultant. Betty initially went to graduate school after having a conversation with a faculty member in the department. Her goal was to be *a better trainer*. She viewed it as a segue to a more competitive job. Though she is quick to add that in her field, there is currently a debate about graduate degrees versus professional certification to make a potential employee more competitive.

Betty began her career as a high school teacher in French and German languages. She remarks, *I can't remember a time when I didn't want to be a teacher*. But for Betty, public education was not personally fulfilling. So she decided to focus on the use of her language skills and applied them to the business sector. She became a trainer at the bank and continued networking to become a Performance/ Management Consultant. Betty does not like the fact that upper management does not value her work. She comments that when budget cuts are made, hers are some of the first programs to go. She remarks, *It becomes difficult to maintain your own professional level of quality*. But Betty likes the challenges that her job brings and, like Anne, she *really likes helping people*.

Betty views theory as *a big tool kit* to compliment her practice. For her, there is a definite relationship between theory and practice.

I think that there has to be, even if we can't name it, but what's important is to put the whole body of knowledge [theory and practice] together so you can select what you need based on the situation.

3. Jeff, a Bi-racial male, is also a Performance/Management Consultant for a major, metropolitan bank. He views getting the graduate degree as a way to increase his skills and abilities.

Jeff chose a career in adult education because he wanted to be:

A part of something that equipped people with knowledge, skills, and abilities. Whether I was a teacher or consultant, I wanted to do intervention, enhance people. The other thing I tell people in the corporate setting is that I want to drive the performance of the organization through its people.

Like Anne, Jeff does not like some of the restrictions placed on his curriculum design by upper management. He feels that it limits him *to one philosophical or foundational approach* (progressive) and there is no room for personal interpretation. *Our process is kind of generic and we're asked to lay it on top of every environment with little or no room for any kind of uniqueness.* However, he enjoys adult education because his trainees go through personal growth. He likes to see his clients become better at what they do and firmly believes that people are the most valuable asset to an organization.

Jeff has great respect for the relationship between theory and practice.

I have a high level of appreciation for theory and its connection to practice. I mean, because I don't think there's anything I do that doesn't have some kind of academic theoretical foundation. There's a practical connection. If I'm not able to provide a practical application to the theory I am somehow doing a disservice to my students.

4. Jessica is a Caucasian female who works at the same bank that Betty and Jeff do as a Performance/Management Consultant. She pursued graduate

school for *academic exposure and to get professional credentials*. She notes that the majority of adult educators she works with do not have any formal training or background in the field and she feels the graduate degree *does make a difference*. She adds that her work colleagues respect the advanced degree and it allows her to *'talk the talk and walk the walk'*.

Jessica's career choice in adult education happened by accident. She had an undergraduate degree in public education and found out that she did not enjoy teaching children.

Jessica remembers:

I was working in a bank and one of my customers happened to tell me about this graduate program and I thought, Oh, that sounds interesting. So I started down that path.

The challenge for Jessica, in her job, is in attending so many meetings. She comments that, *So many of them are just totally useless. They take a lot of time*. But Jessica thrives on responding to the problems her trainees encounter in her computer design work and enjoys the challenge of working through *all these crises*.

For Jessica, the theory to practice relationship is relevant though not imperative to her work.

There are a lot of theories and there is probably a kernel of truth in each of them. So the practitioner probably should learn about the theories and take away what seems to work. But I have seen a lot of theories that are just the same old theory dressed up just a little 'dab.'

5. Lisa is a Caucasian female who is the Administrative Director of Human Resources for an alumni foundation. Lisa chose to pursue the graduate degree because she wanted *to be educated in how to teach adults to be able to do the job*.

She noted that her classes helped her to:

Learn how to deal with adults one-on-one...and not just speak to them like when I was a cheerleader coach, as a bunch of ten-year olds. That was the only teaching experience I had.

Lisa's response to the question, "Why did you choose to pursue a career in adult education?" is poignant. *I wanted to get away from the dictatorship side of Human Resources.* Her first job after the undergraduate degree was in an up-scale hair salon. She began as a receptionist and was quickly promoted to a mid-level management position. She was appalled by how differently employees were treated from management personnel.

The money-makers were treated better and given a lot more benefits than those who were just there to book appointments or whatever the case may be. The administration side was really a lot different than the service side and I just thought that was unfair and just listening to people complain about it and nobody seemed to really care. So I guess I just really wanted to get into human resources after that.

Though she does not care for some of the restrictions that guide her work, Lisa enjoys *recruiting trainers and putting together training programs* for her employees.

Lisa looks at theory as relevant to practice as long as it is broad enough to encompass every learner's needs.

For me, the perfect theory is broad enough to where there's room for interpretation, I guess, for practice. I think its important that a theory be broad enough to encompass who we are and to be able to practice. I think if you can't practice the theory, they're [sic] worthless to be honest. I mean...what's the point.

6. Marie is also a Caucasian female who works as an independent, Workforce Training Consultant. Marie pursued the graduate degree after hearing a speaker at a conference talk about a university program involved with workforce

education and lifelong learning.

That's the first time I had heard those words put together and was fascinated and I thought, Hmm, that's the direction I've been going in ever since I started doing the training that I do...and I was a sponge for knowledge.

Like Jessica, Marie's career in adult education happened by accident.

It was not a choice. Her original aspirations were to become an artist. But life experiences led her to owning a business in the lumber construction industry.

During that time, Marie started a non-profit organization for women in construction and began serving as a mentor to women starting their own businesses. *I needed somebody to help me get 'over the hump' and there was nobody so I ended up becoming that person to other women.* As a result of her efforts, a women's trade association was formed and Marie was responsible for educating the members in business ownership. It was running those meetings that convinced Marie to forge her career in adult education. *From that day forward I was designing educational programs based on all the mistakes I made in my own business.* Marie began teaching others what she wanted to learn herself.

Marie does not enjoy the paperwork that is involved in being an independent consultant.

When you get a government contract its all about documentation. I like standing up in class and being part of their energy. That's what I enjoy the most. But when its all over, I have to sit there and write out how many people did this and how many people did that. Who cares?

Marie's satisfaction with the job comes from:

Seeing the difference on the faces of the students from the first day they come in compared to the last day of class. The difference in their faces tells me I made an impact in their lives and changed their mindset.

When asked about the theory to practice relationship, Marie replies:

I don't have much to think about it really. To me its just a terminology someone uses that goes over my head. I suppose if I worked in the academic world at a very high level it would have meaning to me. But in the field where I practice, and the audience that I have taught for 25 years, it doesn't mean anything.

7. Rusty, a Caucasian female, works as the Staff Training and Development Coordinator for a university medical center. For Rusty, having the graduate degree means job security. *Originally, the reason I went to graduate school was that everyone else was working on a master's degree or a PhD but myself. So my initial motivation was not exactly pure. It was survival.*

Rusty was the Employment Director for a university hospital and was transferred to a new department after the hospital's reorganization. She felt she had no choice in becoming a staff trainer. *Originally, I was absolutely terrified to stand in front of an audience. Terrified. Terrified to the point that I couldn't sleep the night before.* Slowly, Rusty began to get used to training by doing one-on-one career counseling and then moving into customer service. Like Betty and Jessica, Rusty had a public school teaching certificate but did not enjoy teaching children.

When we talk about what Rusty likes least about her job she replies:

The perception by people who are not in it that it [adult education] is either very easy to do or shouldn't take very long. When a department is having a problem they send their employees to training for a day and think the problem gets solved. They don't really understand from an adult education standpoint what is really involved. And they don't reinforce what we teach them either.

Again, like other participants in the study, the low value placed on training is an issue with Rusty. However, what Rusty enjoys the most about her work is

learning from other people.

I am always learning something, not necessarily on the subject matter, but if you get people to open up and talk, you can learn from them and they can learn from you. So, I really think my life is richer with all the experiences that I've had doing this.

Rusty feels there is too much emphasis placed on theory versus practice in graduate school.

Its not enough practice and too much theory. Because in a classroom setting you don't have the opportunity to practice...and some of the opportunities we did have to practice were not monitored enough or there was not enough feedback given so you really were just flying blind.

8. Sally is a Caucasian female and is the Assistant Director for the Family Service Learning Center for a large, automotive company. Sally decided to finish her graduate degree after taking a few courses and realizing they were congruent with her professional goals. She felt it was *a really good fit with who I was as a person and what I wanted to do professionally with the rest of my life.*

For Sally, the choice to work in adult education was simply a matter of *location, location, location.* She reflects, *I came from a 15-year professional career in a government agency where I was always involved in the education of adults.*

Sally enjoys all facets of the adult education field. *I like everything I do.*

She feels this career is a perfect fit for her. The only negative aspect of her job is having to update the department's web page because she finds technology to be challenging.

Sally espouses that, for her, there is a close relationship between theory and practice.

When I teach adult learners, I tell them everything that I'm going to teach you, you already know. All these concepts and theories and philosophies

that we're going to learn over the next 24 months you probably already know and what I'm going to do is take your experiences, your real-life experiences and relate them back to the theory...And that was always a challenge, to be able to hear an experience and relate it to a theory.

9. Scott, a Caucasian male, is a college instructor. The reason Scott decided to pursue a graduate degree had to do with personal growth and development. *I like learning. As I matured, I think I began to see that, you know, I think I would really enjoy this. I said 10 years ago that I wanted a PhD, so it was a goal. It was a life goal.*

Scott began his career as a public school teacher and remained in the field for 32 years. He began his second career in higher education after becoming a grant manager in the art education department of a large university. Part of his responsibilities include teaching students. He states:

In adult education I feel that the students are here because they want to be. So that makes my job more enjoyable because they want to be here to learn and together, you know, we can do a lot of great things.

Scott is challenged by constantly feeling the need to keep up with his students. *You have to be one step ahead of them...Its really obvious if I walk into a classroom and I'm not prepared. I know because I've done it.* However, like Rusty, Scott enjoys learning from his students and having his students learn from him, *and not just academic issues and knowledge-based things. But things about people, personalities, emotions, and feelings. Those things you're not going to find in a textbook.*

Like Sally, Scott finds a reciprocal relationship between theory and practice.

Teachers need to begin to understand more about theory. And I think we can help define that for them, and that would be good. But I think theory into practice, and I like to say practice into theory, goes back and forth

anyway. Obviously, I mean, you can't have a practice without having some type of theory behind it...Theory grounds my thinking. It helps me have a base. It legitimizes what I do. I'm beginning to see that if you [sic] have an understanding of theory it helps you to practice better. Theories are the way we exist, the way we build our lives.

10. Shay is a Caucasian/Iranian female. She is a college instructor in a tenure-track position in the Business Administration Department of a private, four-year liberal arts college. Shay remembers wanting to be a teacher since childhood. Her mother was a teacher and Shay *loved going to school*. She pursued the graduate degree to advance into higher education.

Shay began her career in the private business sector. She was a supervisor for an insurance company in the claims department and did not like it because, *I had to confront people with their weaknesses and basically manage the unit. I was just out of college and from a different culture and it was very difficult for me to handle those situations*. Shay then became a management consultant with a large, engineering design firm and liked it because of her professional contacts. Later, she had an opportunity to accept a tenure-track teaching position. Currently, she is a professor and the director of the college's MBA program.

What Shay enjoys the least about teaching is when students question her grading. *I think somebody is always going to be disappointed and again its not my nature to be confrontational*. But the excitement in teaching for Shay lies in helping students get closer to their goals.

When you see them [students] walking through commencement and really beaming with happiness and achievement and you just feel good about the little part you played in making this person get from where they were to where they are now.

Shay views theory and practice as having an integral link.

They are both needed. They are kind of two sides of the coin. I think they are both intended to improve teaching of thought, performance, and issue. We need both. We need theory to give us a framework. Then we need to take it to the practice level and see if it fits... To me, a good teacher is somebody who knows the theory and can relate the practice to that theory and bring it to life. Basically, practice brings theory to life.

11. Shirly is an Irish/German female who works as a nurse in the High Risk Pregnancy Program at a university medical center. Originally, Shirly went to graduate school to receive certification to be a public school nurse. *The more I got into the course work [adult education] I decided I did not want to become a school nurse so I switched the focus to adult education.*

When asked why she chose a career in nursing, Shirly responds, *When I was growing up you were either a teacher or a nurse and my mom is a nurse. There are a couple of nurses in my family and I wanted to help people.* When we talk about what she enjoys the least about nursing, Shirly responds that, due to the nature of her work space, there is very little opportunity for confidentiality with patients. The other fact she points out is that sometimes she gets upset about how her patients treat their children. *Sometimes people start yelling and then hitting their kids and we have to call for Children Services.* Shirly continues:

We also have a lot of patients that have issues with domestic violence. Sometimes that occurs in our clinic. Sometimes we get people who want to kill themselves.

But those very same patients are also who Shirly enjoys working with the most. *I feel like a lot of people I work with need...I feel like I'm providing a useful service to them. And the opportunities for me to learn personally are always there, too.*

For Shirly, there is a disconnect between theory and practice.

There's a lot of good theories and there's a lot of theories out there that

aren't practical. So you do the best you can. The majority of time we don't have ideal situations. So, you just try to do the best you can with what you've got. So, if I have five minutes to spend with somebody, I've got to select the things that I think are most important and maybe some of those may not be exactly orthodox.

12. Susan is a Jewish/American female. She works as an independent, Workforce Training Consultant. Prior to graduate school, Susan was a Human Resource Development Director and felt her work was based solely on personal experience.

I had no philosophical foundation or understanding of why these work principles were...why I gravitated to them...why they were important to me. And taking that step back and going back to graduate school really helped me to understand where these principles came from, what thinking they were based on and in most cases, just reaffirmed that I was, in fact, doing the right thing.

Susan began her career in adult education as a volunteer because *someone felt that I would be good at it.* She took a few career exploration courses in personnel training and enjoyed them. Susan accepted a job as the Human Resource Director for a Jewish federation which was *purely training, recruitment, and placement.* As an Independent Workforce Training Consultant, Susan is now involved in systems analysis, strategic planning, board governance work, and volunteer management.

Though she loves her job, Susan admits that training for her can be exhausting. She brings her own materials to the training location and these can include numerous handouts, a variety of manuals, slide trays, and video cameras. *I 'schlep' a lot of materials.* The glamour of traveling has also worn off for Susan. *I do a lot of travel for training which is starting to get old. And I stay in dingy hotels.*

But when the training finally begins, Susan enjoys meeting the people.

I love the diversity in the classroom and I try to, if I can, I try to embrace that diversity. I love seeing the outcome...the 'AH HA' moments...people's faces are so relevant.

Susan looks at each training experience as unique and offering its own set of challenges. But she is happiest when she feels she has made an impact on the learners and given them a new set of skills.

Unlike Shirly, a dynamic relationship occurs between theory and practice for Susan.

The learning of the theories has become the catalyst for the practice. Its given me the framework in which to understand how I must practice as an adult education professional. So, its my marching orders to some extent.

13. Than is a Caucasian female who works as a nurse in an Outpatient Ob/Gyn clinic. Than returned to graduate school for the same reason that Susan returned.

It was to get the foundation. I knew what I was doing was probably the right thing but I needed to go back and get the philosophical foundation. I also felt that, quite frankly, a master's degree would give me credibility that I didn't have.

Like Shirly, there were nurses in Than's family and she discovered there were a variety of job opportunities in the field. She chose nursing because of its flexible schedule and various placements including hospitals, schools, nursing homes, and insurance companies. Than enjoys caring for her patients but gets upset when they do not incorporate the knowledge she gives them into their daily lives. Health concerns are vitally important to her and it is disappointing when a patient does not take her advice or feels her information is not important.

Conversely, Than also encounters many patients who are strongly motivated to

change their behaviors and strive for a healthier lifestyle and she gets a great deal of satisfaction in helping them.

Though somewhat hesitant, Than believes in the relationship between theory and practice.

Well, I think...I'm not saying all theories, but I think people need to understand some of why they do things. So, I mean, sort of, like if I were to tell someone this is why you do it, you would hope the person would want to know more about why I said it that way. So, I think there definitely is a need for theory. Uh...like I said, I can't remember a lot of it but I think its a good idea too, when you're in school, to learn about it and kind of explore it and think about it and then I'm sure the person takes away little bits and pieces from it and then in the real world, that's what they'll use.

Name	Gender	Ethnicity*	Degree Earned	Highest Career Title*
1. Anne	Female	Caucasian	MA	Admin Director
2. Betty	Female	Caucasian	MA	Prf/Manage Consultant
3. Jeff	Male	Bi-racial	MA	Prf/Manage Consultant
4. Jessica	Female	Caucasian	MA	Prf/Manage Consultant
5. Lisa	Female	Caucasian	MA	Admin Director
6. Marie	Female	Caucasian	MA	Wrk/Train Consultant
7. Rusty	Female	Caucasian	MA	StTr/Dev Coordinator
8. Sally	Female	Caucasian	MA	Assist Director
9. Scott	Male	Caucasian	MA	College Instructor
10. Shay	Female	Caucasian/ Iranian	PhD	College Instructor
11. Shirly	Female	Irish/ German	MA	Nurse
12. Susan	Female	Jewish/ American	MA	Wrk/Train Consultant
13. Than	Female	Caucasian	MA	Nurse

*Self-described

Table 4.1: Demographic characteristics of research participants

Reactions to the PAEI

Prior to the individual interviews, each of the 13 study participants took the Philosophy of Adult Education Inventory (PAEI) as one source to determine their

espoused philosophies and theories of teaching in adult education. During the interview, three recurring themes emerge from the participants as a direct result of the questions on the PAEI. The first theme is that the learners' feelings affect these adult educators in both positive and challenging ways when planning and delivering curriculum. Seven of the participants talk about either the importance of building trust with their students to maximize the learning experience or the sensitivity to the students' emotions and feelings as a vital component in designing instructional methods. Four of the seven participants express concern about the learners' feelings. Responses range from apprehension about defining "feelings" to not consciously thinking about feelings in the planning process to not being with the students long enough to understand their emotions and feelings.

Of the three participants who view that the learners' feelings during the learning process are a valuable asset, responses include:

I am sensitive to others' emotions and feelings...in all the training that I do I spend my first week building trust, getting them to bond.

I like assessing their feelings during the learning process.

I try to facilitate learning from the point each learner is at rather than putting everybody in a class and saying you have to be here at the end.

Responses regarding the challenges about the learner's feelings follow:

I was a little apprehensive about answering this just because of the word "feelings."

I suppose I never consciously think about that, although I'm not unaware of the fact that people's feelings and biases and perceptions will have an impact on their learning or their willingness to consider new information.

The one on students' feelings during the learning process I had a hard time understanding what they meant...That was a little bit...you know... feelings are such a warm, fuzzy, mushy thing...That one seemed to give

me some difficulty.

Many times I'm only with the person that I'm teaching for a short period of time and so I'm not likely to know their feelings.

The second theme centers around different life experiences among adult learners. Three of the participants talk about honoring the students' unique life experiences because they lead to different applications of new knowledge and skills. The three participants who comment on this strongly agree that different life experiences lead adult learners to make different applications of new knowledge and skills, dependent upon their own unique experiences.

The third theme came with the difficulty of the majority of the study participants being able to relate to radical adult education. The purpose of this educational philosophy is to bring about fundamental social and political changes and this purpose became troubling. One participant remarks that she does not know whether to define social and political changes in terms of the corporate world or society at large. Four of the participants feel that social and political changes do not apply to what they are required to teach. One participant cannot relate to these fundamental changes and views the purpose of radical education as having too narrow of a focus. And three participants feel that social and political changes are not important in a work situation.

Another participant responds, *When it [the Inventory] talked about social and political issues, I originally thought, should I try to define those in terms of corporate politics or as they pertain to countries and cities.* Another participant remarks, *Some of the things with the social and political, I wasn't quite sure what some of those questions wanted.* One participant feels, *It was hard to think of it*

along the lines of social issues and political issues because...I was so much content oriented. Another participant reflects back on the social and political issues questions and remarks, *I really don't do that.*

As noted in Chapter 2, Elias and Merriam's (1995) assessment of radical education is similar to the comments made by the participants. "There are...reasons for the nonreceptivity of adult educators to educational radicalism. Adult education in this country is conducted within institutions that are basically conservative... and any concern for change among adult educators usually focuses upon personal and individual change and not radical social or political change" (p. 170). Radical adult education was the lowest on nine of the 13 participants' PAEI scores. The other four participants scored lowest in liberal adult education.

The predominant educational philosophies of these 13 study participants, appearing in descending order are: progressive (7), humanist (3), behaviorist (1), progressive/behaviorist (1), and progressive/humanist (1).

Name	Liberal	Progressive	Behaviorist	Humanist	Radical	PAEI Preference
Anne	76	89	72	83	80	Progressive
Betty	84	94	94	76	59	Progressive/ Behaviorist
Jeff	82	93	89	86	79	Progressive
Jessica	84	92	87	80	68	Progressive
Lisa	80	84	72	93	67	Humanist
Marie	66	89	84	84	76	Progressive
Rusty	72	88	76	95	68	Humanist
Sally	66	79	75	77	76	Progressive
Scott	82	87	76	94	70	Humanist
Shay	81	85	90	72	58	Behaviorist
Shirly	84	88	73	88	69	Progressive/ Humanist
Susan	65	93	88	82	76	Progressive
Than	67	84	82	76	59	Progressive

Table 4.2: Participants' raw scores on the PAEI and philosophical preferences

Each participants' scores and preferences are discussed in their individual profiles in the next section.

Interpretations

This study is about the thoughts that influence the actions of 13 adult educators in practice who received graduate education in adult learning theory. An individual profile appears for each of the participants in the study. The profile includes the interpretive findings of each participant in relation to the four major themes of this study; espoused philosophies and theories, implicit theories-in-use, congruency between espoused philosophies and theories and implicit theories-in-use, and patterns and relationships between espoused philosophies

and theories learned in graduate school and practice.

Before I begin the analysis of each participant I would like to remind the reader that there are no “right” or “wrong” adult education philosophies. The purpose of the Philosophy of Adult Education Inventory (PAEI) is to give the participant information about her or his own espoused beliefs and values. The PAEI does not make judgments about those beliefs and values. The scores on the PAEI may give the participant a way to think about how her or his beliefs and values influence her or his actions as an adult educator (Zinn, 1983).

The purpose of Hunt’s (1987) workshop on identifying implicit theory-in-use is to make explicit the participants’ actual theories. The workshop is not designed to reveal “correct” or “incorrect” actions or beliefs. Rather, the exercises in the workshop provide the participants with written statements about her or his unconscious philosophies and theories.

ANNE

Espoused philosophies and theories.

PAEI

The following are the scores Anne receives on the PAEI: Progressive = 89, Humanist = 83, Radical = 80, Liberal = 76, Behaviorist = 72. Anne’s highest score on the PAEI is progressive (89), followed closely by humanist (83) and, therefore, reflects the educational philosophy that is closest to her beliefs and values. Her lowest score on the PAEI is behaviorist (72) and, therefore, reflects the educational philosophy that is least like hers. Zinn writes that a score between 95 - 112 indicates a strong agreement with a given philosophy. Anne’s progressive and

humanist scores lean toward but do not achieve a strong agreement with those philosophies. A score between 16 - 25 indicates a strong disagreement with a given philosophy. None of Anne's scores reveal a strong disagreement with any given philosophy. A score between 55 - 65 indicates a neutral stand on a particular philosophy (Zinn, Ibid.). None of Anne's scores reveal a neutral stand on any particular philosophy. Therefore, according to the PAEI, Anne's espoused educational philosophies ally closely with progressivism and humanism.

Interview

Anne agrees that tenets of the progressive philosophy lie behind her work. She comments, *I need to make it very practical and in a style or way I think this team of people would grab a hold of and work with the information.* Anne also comments that she values teaching as a way to promote social change:

I really like theory and understanding that and I like it from an historical perspective and tying that in with our world and the changes within our world and the changes that either education brought or that the changes brought to education. I think I relate well to the social change aspect of it. I see teaching as a way to nudge social change.

The value of social change is a progressive tenet. Anne's espoused theory also includes her personal belief that one's preference on the PAEI expresses who one is as a person. When I ask her if she is surprised at how she scores on the Inventory, she remarks, *No, I think it reflects your personality or the way you are as a person. I don't think you can separate your teaching style from who you are. I think you bring that to the classroom.*

Anne also remarks, *I do like team teaching. I do like self-directed learning and individualized learning opportunities.* These statements are consistent with

her second highest score on the PAEI, humanist philosophy.

Anne's personal espoused philosophy also views teaching adults as more of an "art" form than a "scientific" endeavor.

I think if you're a good teacher you can make changes based on your students' needs...Because everybody processes the information differently. So I think if you find a comfort level [teaching] and its good for you, that doesn't necessarily mean its good for the student. I really don't like the liberal way of teaching, lecturing on the classics and following tradition all the time, but if that's the way a student gets it, I should be able to adapt my style whether I like that one or not. I always want to apply what I learn but not everybody thinks the same way.

Hence, Anne believes the art of teaching lies in the educator's ability to teach according to the learners' needs versus the educator's preferences. Anne continues:

Everybody processes the information differently...I mean, if you hit upon a topic and it sparks the interest of your students, that's not maybe what you had in mind but if you don't go with it you're going to potentially lose the teaching moment for them...You have to be willing to negotiate and move out of your comfort level to help them [students] reach whatever it is they need to learn.

Hence, regardless of what the teacher has planned, if a topic sparks the interest of an adult learner the teacher should go with the "spark" and not the lesson plan.

Another important factor that influences Anne's personal espoused philosophies and theories is the power of external mandates:

Even in adult education you have restrictions and there are certain perimeters you have to work in. Mandates dictate that you do such and such. The accountability things are frustrating. There is still so much accountability for teachers. I used to teach adult ed at night, ABE [adult basic education] and even they've really toughened up on their curriculum standards. I was talking to the director of the program and she said you wouldn't believe the people who are left now that we didn't used to have to deal with and the accountability that they're looking for and any time you have government money that's the name of that game.

For Anne, external authorities can dictate both the teaching content and the teaching process. In addition, external sources also can dictate methods of evaluation.

The reason this sticks out in my mind is because I am constantly being hammered about evaluation of some of our programs and actually we have some programs right now like volunteer activities that we are mandated to evaluate but I don't think its appropriate to evaluate in the fashion that they [the organization] want us to.

To sum up, due to the differences between her own philosophical preference, the learners' needs, and external mandates Anne's personal espoused philosophy and theory is eclectic and she characterizes it as a "juggling act." She personally scores highest in the progressive (89) and humanist (83) categories and believes these philosophies sum up who she is as a person and how she prefers to teach. In practice, however, Anne believes she "juggles" among her preferred philosophies, honoring the needs of the individual learner, and the demands of external mandates. And although she prefers to use progressive and humanist theories, Anne's teaching is also guided by external factors.

Theories-in-use.

Document collection: Hunt's workshop

Hunt's (1987) workshop, with its series of six exercises, is designed to surface and make explicit (if it is not already explicit) one's theory-in-use. Data from this workshop is used to characterize the implicit theory-in-use of the adult educators in this study. The first exercise in the workshop asks the participants to

write a paragraph on their espoused philosophies and theories and asks what is most important to them about teaching adult learners. Anne writes, *I would like to use various styles [with the students] as I progress through the material.* Anne's conclusion is congruent with her eclectic and progressive view of espoused philosophy and theory.

A series of exercises then leads the participants to develop 10 personal teaching constructs based on a summary of 10 student triads where student characteristics, learning objectives, and teaching approaches for each triad are analyzed. The 10 teaching constructs Anne creates on her Summary Sheet of Personal Constructs follows:

Triads	Characteristics (P) Which two of these three are alike in some important way and different from the third.	Objectives (B) What objectives would I plan for these students for their development.	Environment (E) Teaching Approach How would I work with these students.
1. 1 - 4 - 8 circle two	flexible	to demonstrate their skill within a group	work with group leaders with opposing viewpoints
2. 2 - 5 - 9 circle two	controlling	to control their need to be in charge	provide rewards for cooperative behavior
3. 3 - 7 - 10 circle two	cooperative	to serve as a team leader	teach other learners
4. 4 - 6 - 11 circle two	outgoing	to engage others in discussion	provide a "think tank" discussion group
5. 1 - 5 - 12 circle two	compassionate	to understand another's situation	have student design service learning activity
6. 2 - 6 - 9 circle two	flamboyant	to reduce their need to be in the spotlight	provide a learning task that requires individual work
7. 3 - 4 - 10 circle two	helpful	to tutor/mentor another	provide a mentoring opportunity, i.e. assist lower-level students
8. 5 - 6 - 11 circle two	intuitive	to analyze a problem	brainstorm about a political, real world crisis
9. 7 - 8 - 9 circle two	quiet	to discuss an important situation	provide a small-group setting that requires cooperative teamwork
10. 10 - 11 - 12 circle two	considerate	to become an active listener	council a co-worker

Table 4.3: Anne's Summary Sheet of Personal Constructs

The first column of the matrix lists the 10 triads. The second column describes characteristics that two of the three students in the triad have in common. The

third column lists the learning objectives that the teacher has adopted for those students. And the fourth column describes the actual teaching approaches the educator uses to meet the objectives. (A focus on *why* all 13 participants created their teaching approaches is not solicited in writing and therefore is a limitation of this section of the study).

An analysis of the three categories of data (student characteristics, learning objectives, and teaching approaches) in all 10 teaching constructs reveal two patterns for Anne. The first is that most of Anne's constructs are progressive and an example of her teaching approaches for those constructs includes, *work with group leaders with opposing viewpoints, teach other learners, provide a "think tank" group discussion, have student design service learning activity, provide a mentoring activity, brainstorm about a real-world crisis, provide a small-group setting, council a co-worker* (see table above).

In the second pattern, Anne does not accept the characteristics (*controlling, flamboyant*) of these two groups of students. Her learning objectives for these two constructs are to make the students more aware of what she sees as undesirable behavior (*to control their need to be in charge, to reduce their need to be in the spotlight*). Anne's teaching approaches are an attempt to change the students' behaviors (*provide rewards for cooperative behavior, provide a learning task that requires individual work*). In the first pattern a progressive approach is apparent. In addition, Anne seems to use a behaviorist approach that has not been brought out previously in her espoused philosophy or theory. In this second pattern, Anne uses behaviorist approaches, her last score on the PAEI, to do her work, and she

seems to do so unconsciously. Therefore, Anne's implicit theory-in-use reveals a progressive philosophy, her highest score on the PAEI and behaviorist objectives and teaching approaches that were not explicit in her espoused philosophy and theory. The implicit use of this behaviorist theory has now been made explicit.

The next exercise requires the participants to create matching models of their personal constructs by writing *if...then...* statements for each triad. An example might be, *If I have a student who is aggressive (P) and the objective (B) is to control the aggression then my teaching approach (E) might be to provide rewards and encouragement for appropriate behavior.* The purpose of this exercise is to find common criteria among the 10 constructs so that they can be grouped or clustered around three or four main ideas.

Anne's matching models include:

Using their [students] strengths to reach beyond their immediate learning environment to positively impact their community.

Emphasize their [students] nature to develop problem-solving techniques.

Reinforce their [students] positive skills with rewards.

These models reflect Anne's espoused progressive and humanist philosophies and gives her an awareness of her new behaviorist tendencies.

When Anne writes her restatement at the end of the workshop on what is most important to her about teaching adult learners, her tone is now both progressive and behaviorist, *I stand by my original statement but I find that my working environment can be 'behavioristic' and this can create some disharmony for me.*

Congruency between espoused philosophies and theories and

theories-in-use.

Document collection

The last exercise in the workshop asks the participants to reflect on their espoused philosophies and theories and matching models to determine whether or not the two are congruent. Anne writes:

I was aware that my first 'matching model' was similar to the 'purpose' under 'progressive adult education.'

I believe that my theories-in-use somewhat match the progressive philosophy.

My style of teaching reflects the progressive theory; however, some classroom work demands a more behaviorist approach.

For the most part, Anne's implicit theory-in-use is congruent with her espoused progressive and humanist preferences but a behaviorist tendency surfaces when she gives a voice to her innate theories. In addition, her espoused and implicit theory-in-use contain her personal theory which includes: 1.) PAEI preferences probably express who you are as a person, 2.) Team teaching, self-directed learning, and individualized learning approaches are valuable teaching strategies for adult learners, 3.) Practice is an "art" or "juggling act" with one's preferred philosophies and theories, individual learners' needs, and external mandates, and 4.) If possible, the learners' needs should take precedence when designing and teaching curriculum.

Patterns and relationships between espoused philosophies and theories learned in graduate school and practice.

Interview

When Anne talks about the philosophies and theories she learns about in the graduate classroom, she reflects:

I think once you're introduced to those ideas in a general way you say that if you relate to them and they become a part of you in a sense, then they come out through your teaching later. You might not be so cognizant of it but those philosophies will somehow come out.

Anne believes that the espoused philosophies and theories studied in graduate school can be expressed unconsciously and influence one's teaching.

The patterns between the espoused philosophies and theories that Anne learns in graduate school and practice are congruent but are amended by her personal philosophy, the learners' needs and interests, and administrative mandates. Anne's approach to the adult education classroom is primarily progressive and humanistic but she believes that she uses several different philosophies and theories, some she is cognizant of and some, like behaviorist theory, she is not, until it surfaces in the workshop.

For Anne, having a preferred philosophy or theory can often be amended by the "real world" of practice.

There is often strong congruency when there is freedom of environment. I think the environment sometimes (and oftentimes) drives the process.

For Anne, there are some relationships between the espoused philosophies and theories she has learned and practice. She reflects upon her graduate school experience:

I found myself agreeing with a great deal about what I was learning from a theoretical standpoint that I knew nothing about...I think it broadened my horizon. It broadened me and helped me kind of get outside my own world and understand more which I think also helps you understand other

people...I also learned in graduate school what I didn't want to do based on a class I took.

Although Anne feels the theories and philosophies she learns about in graduate school are relevant, she wants the faculty to make more of a connection between the theory and its practical application to adult education.

I think that if you have a program that is so theory based, without some information about how you facilitate adult education in the real world, then you're not giving a well-rounded education to the graduate student...And I don't mean how to fill out forms so much as the nature of the environment, how to negotiate the power plays that get in the way of what you want to accomplish...There's the theory, then there's the nature of the environment, and then there's the real, live practical application.

BETTY

Espoused philosophies and theories.

PAEI

Betty's scores on the PAEI are as follows: Progressive = 94, Behaviorist = 94, Liberal = 84, Humanist = 76, Radical = 59. Betty's highest scores on the PAEI are of equal value and are progressive (94) and behaviorist (94) and, therefore, reflect the educational philosophies that are closest to her beliefs and values. Betty's progressive and behaviorist scores lean toward a strong agreement with those philosophies. Her lowest score on the PAEI is radical (59) and, therefore, reflects the educational philosophy that is least like hers. None of Betty's scores are low enough to suggest a strong disagreement with any given philosophy. Additionally, none of Betty's scores reveal a neutral stand on any particular philosophy. Therefore, according to the PAEI, Betty's espoused educational philosophies ally closely with progressivism and behaviorism but she rejects none of the other philosophies.

Interview

When I ask Betty if she is surprised at how she scores on the PAEI, she responds:

Yes, I was. The one that surprised me was that the humanistic philosophy was so low...I mean, I think I believe in some degree of self-discovery but obviously I have changed over time and as I reflect on this, I can see why. Its because I have learned that if its [information] not practical and if its not application-oriented you've wasted your time, no matter how good the learning is or how valuable, if the adult you're working with doesn't see the real world application, they're [sic] going to check out.

Though Betty scores equally high on the progressive/behaviorist categories on the PAEI, she comments on her progressive score and that she likes:

Helping people solve problems...For whatever reason, something is blocking movement forward and my role is to help them remove that obstacle and solve the problem.

Ironically, Betty continues:

One thing I was made aware of on the Inventory was the one about the learners' feelings. I suppose I never consciously think about that although I'm not unaware of the fact that people's feelings and biases and perceptions will have an impact on their learning or their willingness to consider new information, or ways of doing things. We don't take as much time perhaps as we should to consider learner input and learner differences. We're all so rushed and a lot of things come up at the very last minute that we don't have time...In practice its probably impossible to take a group of 50 people and come up with 50 different ways of explaining the same thing.

Though Betty admits her organization does not allow enough time to consider learner input and learner differences in curriculum planning and teaching, she admits:

Our goal is to get the learners to understand why they need this information. How's it going to make your [work] life different, better, easier?

Betty describes her espoused philosophy as progressive because her goal is to solve problems but she can also incorporate a behaviorist approach in her teaching if she feels she needs to:

Its like, sure, I may start as a facilitator to get people to recognize their own skills and practices but I also have my eye on the clock and I know what we need to accomplish.

Though Betty values her espoused philosophies and theories, she can use different ones if external mandates such as like lack of time, course objectives, and learners' needs are apparent.

When I ask Betty how her personal espoused philosophy of adult learning influences her actions as an adult educator she responds:

We don't have that much time and I don't want to bore anybody. Everybody is under a lot of pressure so as I kind of put my original outline together and then envision doing it, I envision how people will react to it and then I cut it down, pair it down. I really slash, cut, and burn it [instructional outline] sometimes and it can end up completely different from what it originally was.

Once again, external mandates such as time can drive Betty's espoused philosophy in different directions.

For the practices of career resources, or development, or training we've all found out that while we have biases on how things should go and should provide context and background information, we see people tapping their fingers and asking if you can condense this into four hours instead of 12 hours. So there's a lot of pressure on the practice to just hit the bottom line and chunk things up and bypass some of the things that might be personally valuable...We don't take time to explore things from a personal learning standpoint.

In addition to talking about her beliefs as an adult educator, Betty also

talks about herself as an adult learner.

I like to understand the concept, the back ground, the big picture. Where, why, and what led up to this body of knowledge is important. I have a high tolerance for this because I love to learn. And so I love information almost for the sake of having information. Let's explore the topic of coaching back to the days of Aristotle, or something like that. You know, where did it start, what was its beginning?

Betty's philosophy on learning is different than her philosophy on teaching. She seems to espouse a liberal perspective for herself as the adult learner but incorporates progressive and behaviorist methods as the adult educator.

Regarding radical adult education (59, her lowest score on the PAEI)

Betty says the following:

I just had to laugh at that because the last thing people want to hear about is society and politics. I say this because years ago when I was working and the concept of diversity training was really hot in organizations, trying to do any training on that topic for us was a total disaster and the reactions that we got were that we are not in the business of social work. We are in financial services and no matter how hard we linked it to the understanding that appreciation for diversity helps us work better and serve the diverse needs of our clients, it never went over well. The sessions were horrible. People just sat there and wouldn't talk. The instructors would get upset stomachs when they had to teach it.

Hence, radical education philosophy appears not to belong in Betty's personal experience with adult educators.

Initially, Betty views her concept of radical adult education as inappropriate and a hindrance to her job. However, as Betty continues talking, she seems to change her perspective on radical adult education.

A lot of organizations do have social missions and if you look at their corporate values, what they profess to value in terms of community service, there may be more of a link there than we might think.

To sum up, similar to Anne, Betty's espoused philosophy is eclectic and she

can be flexible due to the learners' needs and other external mandates placed upon her teaching. Betty personally scores highest in the progressive (94) and behaviorist (94) categories and acknowledges that, if the learner does not see the relevance of the information presented, she or he is not motivated to learn. And although Betty initially states that radical philosophy (59, her lowest score on the PAEI) does not belong in the business world, she changes her perspective when she thinks about corporate values that include community service. It is also interesting to note that Betty's philosophy of adult learning is different than her philosophy of adult teaching. While she considers herself to be a student that prefers liberal (84, third highest score on the PAEI) methods of learning, as a teacher of adults, Betty espouses progressive and behaviorist tenets.

Theories-in-use.

Document collection: Hunt's workshop

Betty was one of three participants in the study who elected to do the workshop as a paper/pencil instrument in her home and mail the results back to me. After several attempts to get her workshop results via email and telephone calls, I was unable to retrieve her written material. Therefore, implicit theory-in-use data is not available for her. It is not known if other espoused philosophies and theories, a personal theory, or an implicit theory might have been made explicit.

Congruency between espoused philosophies and theories and theories-in-use.

Document collection

Since Betty failed to return the workshop materials I am unable to determine if her espoused philosophy and theory is congruent with her implicit theory-in-use.

Patterns and relationships between espoused philosophies and theories learned in graduate school and practice.

Interview

When I ask Betty if there are philosophical foundations or theories that she learns about in the graduate classroom and uses in practice, her initial response is:

I was really trying to avoid too much theory. I really wanted to make my [graduate] program practical in its application, meaning how would it help me be a better business person, not a better educator.

But as we explore the topic further, Betty admits:

There was something that I picked up and used that I felt would be effective with adults. It was called behavior modeling.

Here, Betty is referring to trial and error, skill training, and reinforcement, tenets of behaviorist education philosophy. She uses this example:

Let's show on video a negative model of what happens when you don't use this skill very well and then let's show the same scenario where there is a positive outcome so people could see what we're talking about. The subject was coaching. Now let's look at coaching, good coaching and now let's talk about what did you see that good coaches do... That one really changed how I viewed my role.

Betty also applies the self-instructional design material she learns in her graduate program.

One of the most valuable of all the programs was the one on designing self-instructional materials because it was great and it was research-based and one of the most practical ones in understanding how adults read and retain information. That class really changed how I put together documentation for manuals or even sometimes memos or things like that.

Despite these behaviorist and progressive methods, Betty feels more of an emphasis should be placed on behaviorist adult education in graduate school.

She remarks:

I was really interested in learning more about the rigors of evaluation and needs assessment but what we got was more of a public education perspective and we're in the business of training adults.

She also comments on the emphasis of theory and its relation to practice that she learns about in graduate school:

We had this professor who would periodically bring former students in to talk to us and that was one of the most interesting aspects of the program because by the time they got done talking, you could see the horrible looks on our faces, because they talked about all the political things and budget constraints...And its like you could see this was a disconnect with what we were learning in the program. I think when you go through a program like this you are learning many 'right ways' to do things and then you're faced with a job that isn't going to allow you to do that. And so I would say I'm not sure that there was anything in my graduate education that prepared me for real life. We just learned bits and pieces but there was no overarching, this is what your job is really going to be.

Betty feels more can be done in graduate school to make theory and practice connect for the adult learner. She talks about the most valuable aspect of her graduate program and concludes:

I could turn around for every course that I was taking and try to apply it to my job. So it was almost a living laboratory for me and I could get a sense of what was going to work and what wasn't. I tried some things on my job and some went over like a lead balloon and some things were really successful and so it [graduate program] kind of shaped my own practice.

JEFF

Espoused philosophies and theories.

PAEI

The following are the scores Jeff receives on the PAEI: Progressive = 93, Behaviorist = 89, Humanist = 86, Liberal = 82, Radical = 79. Jeff's highest score on the PAEI is progressive (93) followed closely by behaviorist (89) and, therefore, reflects the educational philosophies that he believes are closest to his beliefs and values in practice. Jeff's progressive and behaviorist scores lean toward but do not achieve a strong agreement with those philosophies. His lowest score on the PAEI is radical (79) and, therefore, reflects the educational philosophy that is least like his espoused approach to practice. None of Jeff's scores reveal a strong disagreement with any given philosophy, and none of Jeff's scores reveal a neutral stand on any particular philosophy. Therefore, according to the PAEI, Jeff's espoused educational philosophies are closest to progressive and behaviorist.

Interview

When I ask Jeff if he is surprised at how he scores on the PAEI, he responds:

Yes. I definitely saw myself as progressive but I thought I would come out stronger in the humanist category.

When I ask Jeff why he thinks this way, he comments:

When I read the descriptors I thought that was more my tendency. I thought more of those descriptors was more the majority of my teaching style. But, then again, they were so close I didn't get too hung up on it. Again, it spoke to how I adapt and, for lack of a better term, am not 'hell bent' on any one way...My work experience has taught me that no one way is the right way. I mean the people I interact with...um...are so very different with what they bring to the table.

Hence, Jeff articulates a personal belief that the differences in adult learners can dictate the kind of theory an educator uses in the classroom.

Jeff views himself as a progressive educator and uses tenets of progressive

philosophy to explain his scores on the PAEI:

I think my scores show that I don't really lock into any one particular approach or style and I just have that be my guiding light for everything.

Jeff scores highest on the progressive scale on the PAEI and when I ask him if he agrees with that score, he answers emphatically, *Yes, because its all about problem solving! That's what my job is. We are skilled problem solvers.* He describes his teaching strategy this way:

The scientific method is in everything we do. We start with a problem statement. We collect pre-data, what is the current state of the situation. Then we prescribe some kind of intervention we think will work and check it out. Then we collect post-data to evaluate what we prescribed. In my world, we don't really have the luxury of discussing things other than those that are pragmatic.

But Jeff also acknowledges he uses behaviorist philosophy and theory,

his second highest score on the PAEI, and uses these two examples:

When we talk about job-based training, yeah, I'm a strict behaviorist. You know if its a matter of you operating this machine one way versus the other and you loose a finger, ha, yeah, I want to tell you that I'm going to dictate and you are strictly the learner and you're here to absorb and take in and act accordingly.

I mean I think about someone who works with nuclear reactors, there can't be a whole lot of fun...um...I think from the curriculum design standpoint you know, 60% of the curriculum is not learner based. What are they [learners] interested in? Frankly, it doesn't matter when you know you're in an environment where there are huge safety concerns, not only to themselves but to other people and that's where I think, you know, a more behaviorist approach is almost absolutely required.

For me, whether or not a learning objective has been met is reflective more in behaviors. You pass because you can do your job well. And I've seen that because I've looked at your performance before and I look at it again after [training] and things have changed from a positive standpoint.

Jeff is not only a trainer but also a college instructor and when I ask him about his teaching methods in the classroom, he responds:

In my classroom, I definitely take a more learner-centered approach. In the first class, I always ask, what do you all want to get out of this class.

What are your personal objectives? The person who wrote this curriculum has objectives they thought you should learn. Now, what do you want to learn?

It appears that Jeff's behaviorist philosophy does not extend to his classroom teaching. He takes on a more humanist approach (86, third highest score on the PAEI) and wants the student to be more self-directed and assume more responsibility for learning.

To sum up, Jeff primarily espouses a progressive teaching philosophy, knowing that he can adapt his teaching methods dependent upon the situation, content, or learner. However, Jeff is quick to point out that there are times he needs to use a behaviorist approach, particularly when serious circumstances or high risk factors are at stake. Jeff also uses different teaching approaches dependent upon his environment. At work, Jeff tends to use progressive tenets. However, in the college classroom, Jeff prefers students to be self-directed and assume responsibility for learning, humanist strategies. Overall, when I ask Jeff how his personal espoused philosophy influences his actions as an adult educator, his response is progressive:

Problem solving. That's what my job is. We are skilled problem solvers. I have a tool kit at my disposal and its all geared at how to solve problems. And we take this rather generic problem-solving approach or methodology and lay it on top of any kind of problem. And I've done that with people that are hourly employees working in this building as machine operators to very senior executives in the organization.

I also make sure there's a practical connection in my classroom because I have adult learners. I have 40-year olds who are supervisors in my class and I can teach them about motivational theory but unless they can allow that to become something they can use and it allows them to be better at

what they do, I've lost them...If I am unable to provide a practical application I am somehow doing a disservice to my students.

Theories-in-use.

Document collection: Hunt's workshop

The first exercise in the workshop to make a person's implicit theory-in-use explicit, asks the participants to write a paragraph on what is most important to them about teaching adult learners. Jeff writes:

If a client comes to me its for no other reason than because they are having a problem they have not been able to overcome on their own. And my value to my client is easy to measure. They were at some point before I engaged. Now, where are they after I've engaged? If there hasn't been some kind of progressive impact, positive impact there was no reason for me to be there...There's no other reason...Its all about solving problems.

Jeff's written response is from a progressive/behaviorist standpoint.

The next series of exercises leads the participants to develop 10 personal teaching constructs based on a summary of 10 student triads. The 10 teaching constructs Jeff creates on his Summary Sheet of Personal Constructs follows:

Triads	Characteristics (P) Which two of these three are alike in some important way and different from the third.	Objectives (B) What objectives would I plan for these students for their development.	Environment (E) Teaching Approach How would I work with these students.
1. 1 - 4 - 8 circle two	motivated to learn	to help others	show how their experiences helped them learn
2. 2 - 5 - 9 circle two	lazy	to be more productive workers	reward them with positive incentives
3. 3 - 7 - 10 circle two	need to know protocols at work	to understand why procedures are important	lay out the consequences if they don't learn protocols
4. 4 - 6 - 11 circle two	no self-confidence	to be more self-confident at work	show how past experiences were successful
5. 1 - 5 - 12 circle two	goal-oriented	to reach the next skill level	encourage students to use prior work experience to solve new problems
6. 2 - 6 - 9 circle two	bad manners	to improve their manners	have them practice the new behavior
7. 3 - 4 - 10 circle two	unwilling to learn	to get them motivated to learn	show why the information is relevant
8. 5 - 6 - 11 circle two	creative	to incorporate pragmatic methods	teach them to become good problem solvers
9. 7 - 8 - 9 circle two	actively participates	to get others involved	teach other learners how to become involved
10. 10 - 11 - 12 circle two	stubborn	to get them to want to learn	show them how the new skill will make them better at their jobs

Table 4.4: Jeff's Summary Sheet of Personal Constructs

An analysis of the 10 teaching constructs reveals two patterns. The first is that most of Jeff's constructs are progressive and the teaching approaches for those constructs include, *show how their experiences help them learn, show how past experiences were successful, encourage students to use prior work*

experience to solve problems, show why the information is relevant, teach them to become good problem solvers, teach other learners how to become involved, show them how the new skill will make them better at their jobs (see table above).

The second pattern shows a behaviorist approach by making students more aware of what Jeff sees as behavior that needs to be improved upon (*lazy, need to know protocols, bad manners*). Jeff's teaching approaches are an attempt to change the behaviors (*reward them with positive incentives, lay out the consequences if they don't learn protocols, have them practice the new behavior*). Jeff's implicit theories-in-use are congruent with his espoused philosophies and theories, progressive (93) and behaviorist (89), his first and second scores on the PAEI.

The next exercise requires the participants to create matching models of their personal constructs. The purpose of this exercise is to find common criteria so that the 10 triads can be grouped or clustered around three or four main ideas. Jeff's matching models include:

Students need to learn problem-solving techniques.

Students need to know why the information is relevant to them.

Do not reward students for inappropriate behavior.

Jeff's matching models ally closely with his personal espoused philosophies of progressivism and behaviorism.

When Jeff writes his restatement at the end of the workshop on what is most important to him about teaching adult learners, he stands by his original statement:

I am a problem solver. We have a saying, put money back on the table. If my company is experiencing dollar losses because of productivity measures, we have to turn that around so that the loss is mitigated and/or goes away and becomes a profit. Its all about solving problems.

Congruency between espoused philosophies and theories and theories-in-use.

Document collection

The last exercise in the workshop asks the participants to reflect on their espoused philosophies and theories and matching models to determine whether or not the two are congruent. Jeff writes:

I think so. You have to get them [students] to realize what level they are at and show them the next step.

Show them [students] how the new knowledge will make them better workers.

Reward them [students] for employing the new strategies.

Jeff's espoused progressive and behaviorist philosophies are congruent with his theories-in-use discovered from the workshop. In addition, his espoused philosophy and theory-in-use includes his personal theory: 1.) Being able to adapt to any kind of teaching strategy if it is needed, 2.) Most adult educational philosophy is about problem solving and, therefore, is progressive, but behaviorist methods must be used when there are inappropriate behaviors, serious circumstances and high risk factors involved, and 3.) Though the workplace may be conducive to progressive and behaviorist philosophies, classroom teaching can incorporate humanist elements such as self-direct learning and students assuming responsibility for their own learning.

Patterns and relationships between espoused philosophies and theories

learned in graduate school and practice.

Interview

Jeff is pleasantly surprised to learn that his teaching style already allies closely with the progressive and behaviorist theories he learns about in graduate school.

Probably primarily with the behaviorist theories. Because the nature of work-based education and job-skills training is very behavior-based and that's what I do. I was already using the behaviorist theories. Our whole business is about solving problems and changing performance behaviors. When we want to curb or influence incorrect behavior because it is inconsistent with where we want to be, we demonstrate the skills required to do the job correctly and successfully.

When I ask Jeff what he has found to be most meaningful in the theories and philosophies he learns about in the classroom, he responds:

Its my awareness around educational theories that allow me to dissect what it is I'm delivering. I think its just heightened awareness around curriculum design. I'm much more aware of what some of the intent might be, what some of the expectations might be around learners, that kind of thing.

Jeff makes a connection between the theories and philosophies he learns in the graduate classroom along with his colleagues in the field:

Many of the folks we have that are creating curriculum, quite frankly have the same educational background. You know we've all been exposed to the same thing. Rarely, do I see things and wonder, where did this come from. I don't think there's anything out there we use that we haven't all learned already. It so funny, too because when we have third-party consultants come in and pitch things to us, and they've packaged it as something they've come up with on their own (laugh) I'm thinking, well, the foundation for that is this and you just put a whole lot of marketing around it. Its nice. I like it. But please don't try to pass this off as your own work. And this can be from...um...motivational theories to...um...participant-centered groups...um...to self-directed teams. You know, they all have an academic theoretical foundation. And, I'll tell you, they know it too, because that's how they got it. But, you know, they just kind of made it

the 2002 version of it, that's all.

The problem for Jeff is that he feels there is not enough theory taught in the graduate classroom. He concludes:

If anything, I'd had the experience where I wish I would have had more exposure to some things than I did because I got it maybe at 30,000 feet and I really wish I had it more at ground level because...um...I would have benefited from more of that. I got exposure to everything to be successful on the job but, for whatever reason, didn't get the level of exposure that I would have benefited from, just didn't get the right amounts.

JESSICA

Espoused philosophies and theories.

PAEI

Jessica's PAEI scores are as follows: Progressive = 92, Behaviorist = 87, Liberal = 84, Humanist = 80, Radical = 68. Jessica's highest score on the PAEI is progressive (92), followed closely by behaviorist (87) and, therefore, reflects the educational philosophies that she thinks are closest to her beliefs and values.

Jessica's progressive and behaviorist scores lean toward but do not reach a strong agreement with those philosophies. Her lowest score on the PAEI is radical (68) and, therefore, reflects the educational philosophy that she believes is least like hers. None of Jessica's scores reveal a strong disagreement with any given philosophy. And none of Jessica's scores reveal a neutral stand on any particular philosophy. Therefore, according to the PAEI, Jessica's espoused educational philosophies are closely related to progressivism and behaviorism.

Interview

Jessica distinguishes herself as a different kind of educator from other work colleagues at the bank. She explains:

Some people put together a curriculum design that includes everything about the system whether you need to know about it or not. I don't try to cover everything. The system is too big. I do an assessment with my client on what is needed and begin the design from there...I definitely try to go by the 80/20 rule - The greater principle is that you use 20% of what a person does is 80% of the results. So I don't try to cover everything and I do an analysis with our audience to see what is the likely 20%. And I try to come up with scenarios.

Jessica values practical knowledge and experienced-based education and these tendencies are congruent with her espoused progressive philosophy.

Jessica strongly believes in needs analysis, another progressive technique, to individualize instruction for her clients, *The system may need to work differently depending on the needs of the client.* Her curriculum designs are scenarios based upon assessments.

Jessica is not surprised at her progressive score on the PAEI but admits, *I almost would have expected the behaviorist (second highest score) score to be a lot more...Because that's what was stronger when I was in college.* But Jessica reasons she scores high as a progressive, *Because I believe what we teach has to pertain to what people experience. We don't teach things out of context.*

In summary, Jessica's personal espoused progressive and behaviorist preferences are congruent with her PAEI scores. For Jessica, it is important to incorporate practical knowledge, educative experiences, and a learner's needs assessment when designing curriculum and instruction. Though Jessica thought she would score higher as a behaviorist (87, second highest score on the PAEI) she understands that the content she designs needs to be relevant to the learner or the learner will be unmotivated to learn.

Theories-in-use.

Document collection: Hunt's workshop

Jessica declined to participate in the workshop on identifying implicit theory-in-use. Therefore, implicit theory-in-use data is not available for her. It is not known if other espoused philosophies and theories, a personal theory, or an implicit theory might have been made explicit.

Congruency between espoused philosophies and theories and theories-in-use.

Document collection

Since Jessica declined to participate in the workshop I am unable to determine if her espoused philosophy and theory and implicit theory-in-use are congruent.

Patterns and relationships between espoused philosophies and theories learned in graduate school and practice.

Interview

For Jessica, a progressive approach is introduced to her in the graduate classroom and she adopts this approach in her work. *Practice was introduced in the classroom. We had a class on curriculum development and design and I definitely liked that because I could put that into practice. There were very few systems that weren't of value.* Jessica continues as follows:

I know what the right things to do are. Unfortunately, you don't always have the time and resources to do them. But I try to build to those standards.

There is not enough time to do everything that you should do. And truthfully, there is very little interest from inside the organization in doing the things you do. Time is money and people don't see the

value.

You're never going to have enough time. You're never going to have enough people. There will always be people putting up roadblocks. How do you deal with that?

Hence, external mandates that include lack of time, resources, money, and people are frustrating and interfere with using the theories she learns about in the classroom. They set up “roadblocks” to effective practice. It is not that Jessica believes the philosophies and theories she learns about in the classroom do not work, but external constraints impinge upon those teaching philosophies. As a consequence, her experience with external mandates is similar to Anne’s and demonstrates one personal proposition about learning in her context.

Jessica also believes in the behaviorist approach, her second highest score on the PAEI, and would like to see more of a relationship between that philosophy and coursework in the graduate school curriculum.

We do a very poor job of evaluation...Its not because we want to but with this system [computer programming] its very difficult to find a way to evaluate people. We don't have a simulator and the system is getting so big and complex that we have no way to track it and the only thing that is truly worth tracking is whether or not the people can perform.

Like Anne, Jessica is required to do evaluations at her job but finds it frustrating that she does not have the equipment or other means to evaluate work programs.

Jessica also has an opinion on the relationship between the humanist (80, her fourth highest score on the PAEI) principles of andragogy and practice. When Jessica and I are talking about this she becomes frustrated again and remarks:

Malcolm Knowles can say all he wants to about adult learners and I don't

know if its the people we deal with or what but they just don't get andragogy. They are definitely in a pedagogy mode. And in some ways I have found that people lack intellectual curiosity. We're having a hard time getting people to do some of this training that's self-directed, even though it is critical to their job...But the bank's image is very driven by profit and loss. They don't want to pay overtime to train employees. They want people to somehow do this [training] while they're at work and they don't have time.

Hence, Knowles assumptions about adult learners do not fit her clients. Jessica talks about another reason she feels there is not more employee training, even self-directed learning. It has to do with her perspective on the kind of employees that are hired.

Basically, if you are breathing you get hired. Its very hard to get people to do their jobs. Its hard to find people who are the relationship bankers. Its hard to find people who want to work in a closed center environment. So they will hire pretty much anybody and we have a lot of turnover.

In Jessica's experience, Knowles' principles of andragogy do not work in professional practice.

My experience is that people will learn if you tell them what to do every step of the way. They get really distressed if you leave something out.

During our brief interview Jessica shares her disillusion and frustrations about adult education. For her, the philosophy and theory is fine as an ideal. However, so many factors seem to impinge upon that ideal. These include: lack of time, not enough resources, not enough people, lack of interest from the organization, institutional "roadblocks", poor evaluation methods, the developmental and functional level of employees, lack of money for training, and unmotivated workers. In Jessica's workplace, these factors are her personal model of external mandates to learning. It is interesting to note that, despite these

obstacles, Jessica still believes in a progressive approach to adult education in giving the learner practical knowledge, using problem-solving skills and experienced-based education, and recognizing learners' needs, interests, and experiences when designing curriculum and instruction.

LISA

Espoused philosophies and theories.

PAEI

The following are the scores Lisa receives on the PAEI: Humanist = 93, Progressive = 84, Liberal = 80, Behaviorist = 72, Radical = 67. Lisa's highest score on the PAEI is humanist (93), followed closely by progressive (84), and therefore, reflects the educational philosophy that is closest to her beliefs and values and what she thinks guides her practice. Lisa's humanist and progressive scores lean toward but do not reach a strong agreement with those philosophies. Her lowest score on the PAEI is radical (67), and therefore, reflects the educational philosophy that is least like hers. None of Lisa's scores reveal a strong disagreement with any given philosophy. And none of Lisa's scores reveal a neutral stand on any particular philosophy. Therefore, according to the PAEI, Lisa's espoused educational philosophies closely resemble humanism and progressivism.

Interview

During our interview Lisa talks about "honoring" the employee as an adult and self-directed learner. She views her role as a partner or helper in the employee's orientation to the new work setting. Lisa also employs these humanist

characteristics in training her sub-contractors. *When I bring trainers in, I teach them to be good facilitators. They need to understand that our employees can be highly motivated and can learn things on their own.*

Though Lisa scores highest as a humanist (93), she recognizes that her job requires her to use certain behaviorist (72) elements, her third highest score on the PAEI.

We have to teach laws and rules and regulations and I just accept that. I know its part of my job. But I don't feel like I'm let down by that. I use the humanistic stuff when I have to train new staff members.

When I read the humanist category I fell into and then I read the progressive one, I was like, yeah, that's me, that's me, okay. I could see myself with something between the two depending on the situation. When I have to train on laws and stuff, there is no trial and error with laws. If you break a law there's some major consequences. You'll learn then, but its a little too late. So you have to be very direct, sometimes threatening. You have to be almost graphic with what repercussions occur if you don't follow the law. Part of me hates when I have to be that way but part of me knows that I have to get my job done.

When it comes to teaching laws, rules, and regulations, Lisa sees a difference and becomes more behaviorist and progressive in her teaching approach.

When I ask Lisa how her personal espoused philosophy of adult learning influences her actions as an adult educator, she responds:

Well, my philosophy is a humanist one but there are situations or circumstances in the workplace where its not conducive to teach students that way because of laws and rules and regulations. Personally I just accept it and understand it...I'm not let down by that is what I'm trying to say because I still get to use the humanistic side of my adult educational background in other aspects of my job. Or in life.

When I ask Lisa how she uses her humanist philosophy on the job, she responds:

I use it when I get new employees. We're not fortunate enough

sometimes that the person who is leaving the position is there to train someone new coming in. So people are kind of thrown into the position and become self-directed learners and I support that.

When I bring facilitators in I am very involved in the way they conduct their training without stepping on their toes and their philosophies but I like to work with them to be interactive with my employees and realize they have a lot to offer themselves.

I take the more facilitated approach. I don't want to call it warm and fuzzy because I hate that term but versus the trial and error approach.

Lisa is also concerned about the needs of her students, a progressive characteristic. She likes to meet the students before she determines which philosophy of adult education she will use to teach them.

I think its really hard if you walk into a classroom and you have no idea who your audience is. You are pretty much shooting in the dark. Not everybody is going to fall into this category but some people do like to just sit and be lectured at all day.

In summary, Lisa views herself as a humanist educator but she recognizes that her job requires her to use certain behaviorist methods because she needs to update her employees on rules, regulations, and changing laws and, like Jeff, if her employees do not learn the new information they can suffer serious consequences. Depending upon the situation and needs of her students, Lisa views herself as being able to vacillate between her humanist, progressive, and behaviorist philosophies.

Theories-in-use.

Document collection: Hunt's workshop

The first exercise in Hunt's (1987) workshop on identifying implicit theory-in-use asks the participants to write a paragraph on what is most important

to them about teaching adult learners. Lisa begins:

I would have to say that I teach through interaction. The students can be self-directed. Give them a subject and let them do the research. I want the student to first tell me what their expectations are of the class. I believe the more you allow them to participate throughout the session, the more they will be taught.

Part of Lisa's statement is humanistic. But she also writes from a progressive perspective, her second highest score on the PAEI:

The more they [students] are able to relate what is being taught to their own lives (personally and professionally), the better chance of them learning.

A series of exercises then leads the participants to develop 10 personal teaching constructs based on a summary of 10 student triads. The 10 teaching constructs Lisa creates on her Summary Sheet of Personal Constructs follows:

Triads	Characteristics (P) Which two of these three are alike in some important way and different from the third.	Objectives (B) What objectives would I plan for these students for their development.	Environment (E) Teaching Approach How would I work with these students.
1. 1 - 4 - 8 circle two	willing to learn	to assist with the design of a learning program	give them a subject, have them research, be self-directed
2. 2 - 5 - 9 circle two	does not speak clearly	to collect their thoughts before speaking	have them attend a communications class
3. 3 - 7 - 10 circle two	moody	to have control of their moods	do role play to make them aware of how their moods affect others
4. 4 - 6 - 11 circle two	low self-esteem	to build confidence	reward them for participation
5. 1 - 5 - 12 circle two	good sense of humor	to influence others	give them the opportunity to facilitate
6. 2 - 6 - 9 circle two	never satisfied	to accept the material to improve themselves	relate the material to their lives
7. 3 - 4 - 10 circle two	participates	to encourage others to participate	direct their questions to the non-participating students, "what do you think?"
8. 5 - 6 - 11 circle two	non-judgmental	to form an opinion vs. being indecisive	give them open-ended opportunities vs. close-ended
9. 7 - 8 - 9 circle two	open-minded	to make a difference for the close-minded	have a formal debate between the two
10. 10 - 11 - 12 circle two	cocky	to appreciate different points of view	have the teacher begin the discussion or debate

Table 4.5: Lisa's Summary Sheet of Personal Constructs

An analysis of the three categories of data in all 10 teaching constructs reveal three patterns. The first is that most of Lisa's constructs are humanist and her teaching approaches include, *give them a subject, have them research, be self-directed; do role play to make them aware of how their moods affect others;*

give them the opportunity to facilitate; give them open-ended opportunities versus closed-ended (see table above).

In the second pattern, Lisa creates a progressive approach for what she perceives to be a negative student characteristic (*never satisfied*). Her learning objective for students like this is to become more aware of their behavior and improve upon it (*to accept the [class] material to improve themselves*). Lisa's teaching approach is progressive (*relate the material to their lives*). Her other progressive teaching approaches include *direct their questions to the non-participating students, have a formal debate between the two, have the teacher begin the discussion or debate.*

In the third pattern, Lisa chooses students with the characteristics, *does not speak clearly, low self-esteem*. Her learning objectives for these students is to change what she perceives to be an undesirable behavior (*to collect their thoughts before speaking, to build confidence*). And her teaching approach is behaviorist (*have them attend a communications class, reward them for participation*). Lisa's implicit theory-in-use reveals three patterns that are congruent with her personal espoused philosophy and theory, humanism, progressivism, and behaviorism.

The next exercise requires the participants to create matching models of their personal teaching constructs by writing *if...then...* statements for each triad.

Lisa's matching models include:

Students that are willing to learn, are non-judgmental, have an open mind and can participate.

Provide the students with opportunities that acknowledge their attributes.

Reinforce a change in behavior.

Provide continuous positive feedback.

These models reflect Lisa's espoused personal humanist, progressive, and behaviorist philosophies and theories.

When Lisa writes her restatement at the end of the workshop on what is most important to her about teaching adult learners, she critically reflects on her ability to adapt her teaching methods to meet students' needs.

I would still support my original statement [humanist philosophy]. I am consistent in my practice. The downside could be that if the situation, presented itself, could I adapt to a different philosophy which would better suit the learners. Am I too set in my ways that it could negatively affect my teaching?

Congruency between espoused philosophies and theories and theories-in-use.

Document collection

The last exercise in the workshop asks the participants to reflect on their espoused philosophies and theories and matching models to determine if they think the two are congruent. Lisa writes:

As I found out from doing the inventory, I'm a humanistic adult educator. Well, that is pretty much holding true again comparing the matching models sheet to the PAEI. I encourage self-directed learning and improving on the self.

I think there is quite a bit of congruency between the two. I just don't think people know that its there or remember what the espoused theories are.

Even though Lisa does not mention progressive or behaviorist philosophies and theories in her restatement, she does write:

I always thought I just did things from the gut based on the environment and the student but realistically I just didn't know what it was called.

This statement suggests that Lisa can adapt her teaching philosophy and, therefore, can use progressive and behaviorist methods if she needs to.

For the most part, Lisa's implicit theory-in-use is congruent with her espoused humanist, progressive, and behaviorist tendencies. In addition, Lisa's espoused and theory-in-use includes: 1.) Vacillating between progressive, humanist, and behaviorist philosophies and theories depending upon the situation and needs of the student, 2.) Questioning whether or not one can adapt oneself to the learner because one is too "set in her ways", and 3.) Explicit theories can be used unconsciously.

Patterns and relationships between espoused philosophies and theories learned in graduate school and practice.

Interview

At first, Lisa could not find a graduate program to meet her humanist learning and teaching philosophy. She had to do some "digging" to find it.

I went into the HRD [program] versus the MBHR [Masters in Business - Human Resources] program through the business school because luckily I knew a lady over at the MBHR program and she read my graduate school application and she said you don't want to do this. You want to go over to HRD. I didn't even know it was over there. It [the program] was so buried in the College of Education I only found it because somebody told me about it. My philosophy was what can I do to be more pro-employee. This program [in the College of Education] was about organizational development from a position level all the way up to the organization as a whole. Anyone can go to school and learn about the laws and civil rights and all that stuff. They change everyday it seems like anyway but those things don't teach you how to be human, I guess. That's why I'm glad I found the HRD program because it focuses more on adult learning and development. They do teach you how to be at the bargaining unit and stuff and how to deal with unions and the business side of things but they focus on the individual.

Once Lisa found the right graduate program for her, she recalls that there is a definite relationship between her coursework and practice. She remarks,

Everything I learned is conducive to my work.

During the interview, she comments:

As I found out from doing the Inventory, I'm a humanistic adult educator. Well, that is pretty much holding true because I encourage self-directed learning and improving on the self.

Lisa refers to her coursework in human resource development and remarks:

I've utilized a lot of what I've learned in the graduate school program here. I feel, maybe I'm lucky because I've been in an organization that's going to allow me to try and implement some of those things. We're a small organization and there's no, sometimes they don't like some of the ideas I bring to them but they're willing to let me fall on my rear end a couple of times.

However, Lisa wishes more time could have been spent on practice issues in the graduate classroom.

We eliminated a department here a couple of years ago. That's never happened in the history of the alumni association. I wish somebody would have taught me how to handle that...We knew for months before we told the staff. So, here I had to see these staff members every day before we told them they were going to loose their jobs...I wish there was a way to teach you how to handle things that come up in HR...Even like how to tell the rest of the staff that these people that they've known for years are going to be without a job, out of no fault of their own. That was absolutely torture for me...It would have been nice to have been able to maybe have a mock lay-off in the classroom or something that you could learn from before you physically had to do it yourself. It was very emotional and its hard to separate personal from professional in a time like that. Most people voluntarily leave here. They don't get fired or laid off. So when it does happen, its very emotional.

MARIE

Espoused philosophies and theories.

PAEI

Marie receives the following scores on the PAEI: Progressive = 89, Behaviorist = 84, Humanist = 84, Radical = 76, Liberal = 66. Marie's highest score on the PAEI is progressive (89) and, therefore, reflects the educational philosophy that is closest to her beliefs and values. Marie's progressive score leans toward but is not yet a strong agreement with that philosophy. Her lowest score on the PAEI is liberal (66) and, therefore, reflects the educational philosophy that is least like hers. None of Marie's scores reveal a strong disagreement with any given philosophy. And none of Marie's scores reveal a neutral stand on any particular philosophy. Therefore, according to the PAEI, Marie's strongest espoused educational philosophy is progressive.

I find it interesting that Marie scores evenly on both behaviorist (84) and humanist (84) philosophies. The behaviorist and humanist perspectives can be looked at as two different ends of the teaching spectrum. When I ask Marie her thoughts on this, she pauses for a long time and then answers:

In my progressive application of teaching when I first started teaching people it was to enhance their personal growth and development. That was a buzz phrase if you will, and to help facilitate self-actualization. And I still do that, but on the behaviorist side its my job to bring about a new change in behavior, to change the mindset of why do you [students] think that you will not be successful in the business, especially when I'm working with underserved or low-income women...So I'm working to change behavior and I'm working to enhance personal growth.

Interview

Marie talks about using her personal philosophy of progressivism during our interview.

We're not teaching computer skills where you finish the project and you can see the results. We're teaching them [students] about America, how

to do business in America, how to do a resume, write up a business plan, apply for a bank loan.

When I ask Marie if she is surprised at how she scores on the Inventory, she responds:

Surprised and pleased with the description of the progressive educator because that's how I teach my classes, being progressive. In other words, measuring those benchmarks and if I'm not getting those benchmarks, I have to go back into my own soul if you will to remember where they are, what happened to me, how did I learn this skill. Then I pull from my experience and how I learned this particular thing. That's when you really start seeing the changes because they can apply it to a real-life situation.

Marie continues:

I am sensitive to others' emotions and feelings. So, if I'm doing a long-term training program I spend the whole first week building trust so they'll believe what I'm trying to show them...I believe that the more I know about participants in my classes the better I help them and the better they end up doing their assignments. I want them [participants] to feel comfortable coming up to me and asking questions. That's real important to me and the Somali culture is not a culture that is trained to openly ask questions. They are trained to accept what they hear in a classroom and its hard for them to get in that mode of learning. Not only that but more than 50% of the audience that I teach are Muslim men who do not usually take orders from women.

Knowing and understanding the learners' feelings and differences is important to Marie and is another progressive characteristic. I then ask Marie how her personal espoused progressive philosophy influences her actions as an adult educator. She responds this way:

Its like building a house. You've got to have some kind of foundation that everybody feels comfortable and rooted in. And it may be different with every class. But thank goodness I've had enough experience in the field to know that many different things have worked for me. I'll just pull something out of my magician's hat and see if it works.

Marie tells the story of how she taught one of her students to use his

personal experience in learning new information and skills.

I had one guy who worked for two fast-food restaurants and robbed both of them. He was allowed to leave his detention center to come to my class. He told me he couldn't start his own business because he had a [criminal] record now. And I said that doesn't make any difference. I told him to write a paper that only I will see and tell me step-by-step how he planned to rob his employer. Well, he brought the paper in the next week and I showed him that every step he took was part of a business plan. I said you already know how to write a business plan because right here it is. Your goal was to get the jackpot which was the money. That's the goal of a business owner, to make a profit but first, what did you have to do? He said he had to determine what tools he needed. I said that's exactly what a business person has to do. You've got to identify all the equipment that you have to have to start your business. What's the second thing you had to do? He said, Well, I had to identify when would be the best time to do this. I said, exactly, a business owner needs to know the best time to market the audience. And we went all the way down his paper and almost everything was part of a business plan. I said, you tell me in here where your talent is and I'll take everything you've done here and transfer it into a running business.

When I ask Marie how well the student did, she beams and remarks, *Terrific!*

He graduated first in the class.

Marie also talks about an espoused teaching approach she uses in her classroom in addition to progressive strategies. For her, reading motivational books early on in her career, *biographies and autobiographies of executives in the business world that have become successful to see what traits constantly came up*, became a teaching strategy. Marie feels these books are necessary for her to read because she is a woman working in a non-traditional business field dominated by men and she wants to be successful. Marie is referring here to a modeling approach to acquire new information. From her research she develops a way for individuals to type themselves as a kind of business and identify their best selling assets for profit. This approach not only teaches the students how to

develop a sound business plan but gives them motivation and confidence to move forward with their ideas, especially those individuals who are foreign-born and trying to assimilate into a new culture.

Marie also takes into account the learner's needs when she decides which educational philosophy to use. Dependent upon the learner, there are times when Marie feels her role as a teacher is to be more authoritative and directive.

I work with a homeless population and women who are recovering alcoholics and I may come off very cocky, or authoritative in the beginning so they know I'm serious about teaching them something that will work in their lives. First of all, I only stand 4' 10 1/2" tall and I've got to come over with a little bit of power because most of my students are much taller than me... Then, once I establish their trust, I go in and treat them as equals so that they feel like I'm approachable and they can come up and just talk to me.

To sum up, Marie is a progressive educator. She scores highest in the progressive (89) category on the PAEI, uses progressive methods in her teaching, and answers the interview questions from a progressive perspective. Though sometimes her role as a teacher assumes an authoritative, behaviorist element, she promotes social change and provides practical skills. Marie honors her learners' needs and experiences and draws on them when providing the link between past knowledge and the acquisition of new knowledge and skills.

Theories-in-use.

Observation

I had the opportunity to observe Marie teaching in her natural environment and what follows is a narrative of my experiences and interpretations.

I feel uncomfortable when I walk into Marie's classroom the first night. Her students appear to be uncomfortable with me; especially the women. I look and

act like a stranger among students who have been with each other for several weeks. Unfortunately, I am not introduced by Marie as an observer and I can tell by the perplexed looks on the students' faces that they are wondering what I am doing there. And, except for Marie, I am the only Caucasian female in the room. I sit at the end of a long, narrow table in a stuffy, disheveled classroom. Crowded around the table, 16 Somalian students sit, adjusting course books and their personal belongings to make room to take notes on Marie's lecture. The men sit at the head of the table, nearest to Marie and the women, including myself, sit behind them.

The course is on self-employment and how to start a small business in the United States. The topic for the evening is on money and financing. Marie's objective that night is to give the students information on the North American approach to "growing" money for self-employment; her opportunity to transmit information about a new culture to these foreign students. Marie talks about how to put together a small-business plan and offers practical information about sales revenues, insurance policies, credit reports, and professional references based on her own experience.

Focusing on these students' needs, Marie encourages them to form professional relationships with lending institutions and develop itemized business plans to be approved for bank loans. Marie emphasizes that she will not teach these students anything they do not already know, based on their practical experiences in their home country, but to take what they already know and apply it to a business setting in North American culture.

After the first class break, taken at 7:50 pm to accommodate their prayer time, the students divide into small groups to write a preliminary business plan. It is during these small-group discussions that I am introduced as a graduate student working on a project for school. After some time, the students reconvene to share their problem-solving experiences about developing a sound plan.

The second night I enter class some of the students look at me and give an acknowledging nod. Prior to the start of class, I try to engage the students in a little informal conversation but am not too successful. The few responses to my remarks are respectful, curt, and spoken almost in a whisper by both the male and female students. This evening, Marie talks about tacit strategies involved in running a successful business, based on her own experiences, *that they don't teach you in the books*. Marie uses a problem-solving exercise with the students she calls the "Cash Cow Diagram." The exercise is based on an inductive marketing method to identify the flow of a business' life cycle. The students eagerly work through this method as Marie guides them and they appear to be fully engaged in the learning process.

Document collection: Hunt's workshop

Marie was one of three participants in the study who elected to do the workshop as a paper/pencil instrument in her home and mail the results back to me. After several attempts to get her workshop results via email and telephone calls, I was unable to retrieve her written material. Therefore, implicit theory-in-use data is available for her from my observations only.

Congruency between espoused philosophies and theories and theories-in-use.

Observation

While observing Marie's class, I can not help but be reminded of the progressive efforts of another woman who also undertook the task of transmitting American culture to immigrants. In nineteenth century Chicago and congruent with the North American social reform movement of the time and the writings of John Dewey, settlement houses were built to provide community services to the new, urban poor. One such establishment was Jane Addams' famous Hull House. Addams and other reformers worked to bridge the socioeconomic gap between the wealthy and poor by offering courses in English, cooking, sewing, and manual skills and by bringing education, culture, and hope to the urban slums. Working diligently to investigate problems and solve them, Addams established urban bathhouses, recreational facilities, day-care centers, extension classes in vocational subjects, a reading room for academic and artistic subjects, an infant welfare clinic, and a free medical dispensary (Divine, et. al., 1991).

Like Jane Addams, Marie is a progressive educator. I observe her incorporating several tenets of progressive philosophy to teach her students such as transmitting culture, promoting social change, providing the learner with practical knowledge, incorporating inductive methods, teaching problem-solving skills, honoring learners' needs and experiences, and providing pragmatic knowledge. These teaching methods correspond with her progressive score on

the Philosophy of Adult Education Inventory (PAEI) and my observations of her teaching adult learners.

Patterns and relationships between espoused philosophies and theories learned in graduate school and practice.

Interview

Marie reminisces about her tenure in graduate school:

I remember I came in the graduate program a little cocky thinking, I don't really need this degree. I don't feel like I'm going to learn anything. But I saw there was a change in that. And the approach I thought I was using to teach versus the approach I was actually using ended up being two different things entirely.

For the most part, Marie's espoused progressive philosophy is apparent in her graduate classes. Marie finds a relationship between espoused theories and practice, *especially in the advanced classes*. She responds, *Actually, what I learned in the classroom helped me develop a couple of missing links in helping my students transfer and retain what I taught.*

When I ask Marie directly what philosophies and theories she learns in graduate school and applies to practice her response is progressive, *The methodology on how to problem solve.*

Marie finds that graduate school gives a voice to her teaching techniques.

Now I know why I do that kind of thing. Somebody gave me a name for it. Previously I just thought it was whatever and there's actually some sense to it, some rhyme or reason.

When I ask Marie why it is important to know about philosophical foundations and theories, she concludes:

What I learned in the classroom actually helped me develop a couple of missing links in helping me help my students transfer and retain what I

taught.

RUSTY

Espoused philosophies and theories.

PAEI

The following are the scores Rusty receives on the PAEI: Humanist = 95, Progressive = 88, Behaviorist = 76, Liberal = 72, Radical = 68. Rusty's highest score on the PAEI is humanist (95) followed by progressive (88) and, therefore, reflects the educational philosophies that are closest to her espoused beliefs and values. Rusty's humanist and progressive scores lean toward a strong agreement with those philosophies. Her lowest score on the PAEI is radical (68) and, therefore, reflects the educational philosophy that is least like hers. None of Rusty's scores reveal a strong disagreement with any given philosophy. And none of Rusty's scores reveal a neutral stand on any particular philosophy. Therefore, according to the PAEI, Rusty's espoused educational philosophies ally closely with humanism and progressivism. Rusty was one of the individuals who participated in the pilot study for the interview questions. She took the PAEI in 1999 as part of the pilot study requirements and the order she scored in those categories is the same as it is now, despite three more years of experience. In 1999, her humanist score was also 95.

Interview

Rusty feels her workplace allows her the opportunity to practice her humanist philosophy. During our interview she remarks:

I'm very lucky to be able to work in an area that allows that [humanism]. I have a lot of flexibility because I do a lot of one-on-one counseling and

can focus on what the person wants to get out of it. There's a lot of congruence there between what I'm really comfortable with and what I do.

When I ask Rusty during the interview if she is surprised at how she scores on the PAEI, she replies that she is.

I wasn't surprised about the humanist but I was a little surprised about the progressive score. I would have thought I would have scored second highest in behaviorist, not progressive. When I look at the progressive purpose, where it says to transmit culture and societal structure to promote social change, I really don't do that in any of my teaching. Sometimes I do behavior change, trying to change behavior or some development or trying to help people move beyond where they are but I don't see that as social change.

I then ask Rusty how her humanist philosophy influences her actions as an adult educator. Her response is similar to Lisa's response:

I'm very lucky to be able to work in an area that allows that. I have a lot of flexibility and I teach things like career counseling that's one-on-one.

However, Rusty does talk about the importance of progressive philosophy in her teaching approach, *We try to help them [participants] make it real because they tend to walk out and they don't do it. So we came up with the idea of saying what can you really do with this? Let's talk about it.*

In summary, Rusty uses humanist, progressive, and behaviorist elements in her teaching. She facilitates small group discussions and team building exercises. Her other humanist tendencies include honoring her participants as autonomous individuals and being respectful of students' thoughts and feelings. Rusty's progressive methods include providing her participants with practical knowledge, problem-solving experience, and skill-building exercises. And Rusty reinforces correct behavior through the use of media materials, a behaviorist strategy.

Theories-in-use.

Observation

Rusty is another study participant I have the opportunity directly to observe. I am pleasantly surprised when I walk into Rusty's classroom. I know I will be there observing for 16 hours over a two-day period and, having experienced the conditions in which Marie and Shirly teach. I am prepared to sit in a cramped desk in a poorly ventilated room. But Rusty teaches in a spacious classroom (formerly the Board of Directors room). And Rusty team teaches this workshop for hospital managers and supervisors with a colleague who operates from a similar teaching philosophy.

The room is carpeted and large enough to accommodate several tables for small-group discussions. The chairs are padded and there is padded paneling on the walls where power-point posters are hung displaying the positive qualities of a good service leader and well-designed acronyms to remember empowerment principles, fundamental feedback steps, service opportunities, effective communications skills, and customer satisfaction. At the front of the classroom stands a flip chart, TV/VCR console, poster board, and a projection screen showing against a beige-curtained backdrop. While the poster board has pre-written, pragmatic suggestions for the participants to learn, the flip chart is used to write the free-flowing or brainstorming ideas of the group. Though she scores highest as a humanist and espouses a humanist philosophy, there is a behaviorist element in Rusty's actual teaching method. Each topic is introduced with a video presentation and ends with slides to summarize the information.

These media tools reinforce the skills learned for that topic, a behaviorist characteristic.

Coffee, tea, juice, and muffins are arranged on a white, cloth-covered service table in the back of the classroom and I notice the items are replenished for the afternoon sessions.

There are eight participants in this workshop that focuses on teaching successful service skills to managers and supervisors. In Session One, the participants are taking the same workshop that their employees will be required to take in future training sessions. Session Two focuses solely on the managers and supervisors and how to coach their employees on these new skills. Each participant works sporadically from a service learning manual throughout both sessions. Part One of the manual includes skill development on keys to service, steps to service, extraordinary service opportunities, and application. Part Two of the manual focuses on service leadership and service initiatives. All of the skills presented revolve around the unique aspects of health-care management.

Rusty's highest score on the PAEI is in the humanist (95) category followed by progressivism (88). What is interesting to observe is that, although Rusty's objective is to give her participants practical knowledge and problem-solving skills, both the workshop content and her teaching methods incorporate humanist characteristics as well as progressive.

Some of the topics covered deal with humanist issues like personal growth and development, enhancing self esteem, listening and responding with empathy, improving self-empowerment, incorporating personal values and beliefs in the

workplace, and developing balanced work and life styles.

Rusty and her colleague facilitate group discussions on these topics, wanting the participants to talk about their own learning experiences and pragmatic knowledge. Rusty's progressive philosophy is illuminated when she emphasizes:

Although our tendency is to always jump in to fix something, we need to stand back and acknowledge the person we are dealing with and admit that his or her needs are vitally important.

At the end of each discussion session, the participants are directed to complete the corresponding skill-building exercises in the manual, a progressive task. For one of the topics, fundamental feedback steps, the participants are paired to do a skill-building exercise. However, in debriefing with the participants as a large group, Rusty honors their feelings, ambiguities, and opinions as they talk about the authenticity of these skills in their individual lives. In other words, Rusty allows the participants to accept responsibility for their own learning and take away from the workshop the knowledge they need most, key concepts in the humanist philosophy.

In the second session, participants do an interesting team-building exercise. Rusty has the participants working in one large group on "The Fishbone Diagram." This is a problem-solving exercise focusing on the cause and effects of a certain problem and arriving at a solution. Rusty and her colleague ask the participants to identify a problem based on their own interests and experiences. The group participants identify the problem of patients waiting too long for a bed in the Emergency Room of a busy hospital. Rusty and her colleague direct the

participants to look at the policies, procedures, people, products, equipment, and environment as it pertains to this problem to work out a solution. The diagram the participants use to brainstorm these causes is in the shape of a fishbone and is the last exercise I observe in Rusty's workshop.

Document collection: Hunt's workshop

During Hunt's (1987) workshop, Rusty writes about her espoused humanist approaches in her opening statement about what is most important to her about teaching adult learners:

Its important to me to establish a relationship with the learners wherever possible, no matter how long of time we have to spend together.

If I can make a connection with them, then I feel a more meaningful dialogue can take place.

My role is to be a facilitator/educator.

But there is also a progressive (88, second highest score on the PAEI) tenet

Rusty uses when she writes:

*I want to make the learning experience worthwhile and enjoyable, so I try to be sensitive to their [students] needs and adapt accordingly.
The student will learn if she is motivated from within.*

A series of exercises then leads the participants to develop 10 personal teaching constructs based on a summary of 10 student triads where student characteristics, objectives, and teaching approaches for each triad are analyzed.

The 10 teaching constructs Rusty creates on her Summary Sheet of Personal Constructs follows:

Triads	Characteristics (P) Which two of these three are alike in some important way and different from the third.	Objectives (B) What objectives would I plan for these students for their development.	Environment (E) Teaching Approach How would I work with these students.
1. 1 - 4 - 8 circle two	goal oriented	to define realistic goals that are obtainable and measurable	provide examples, action, plan, time line
2. 2 - 5 - 9 circle two	less bright than the rest of the class	to recognize their strengths and contributions despite their limitations	provide opportunity to share in groups
3. 3 - 7 - 10 circle two	enthusiasm for learning and living	to continue their enthusiasm	mentor/precept other, new students
4. 4 - 6 - 11 circle two	motivated	to apply learning to improve their life	opportunity to be a role model
5. 1 - 5 - 12 circle two	critical thinker	to apply new knowledge to new problems	case studies or scenarios
6. 2 - 6 - 9 circle two	inappropriate discussions in class	to recognize inappropriate behaviors and not do them	positively reward good behaviors, ignore inappropriate behaviors
7. 3 - 4 - 10 circle two	interested in learning	to do independent research	collaborate with the instructor or other students
8. 5 - 6 - 11 circle two	much to contribute to class	to incorporate past experiences in new learning	mentor other students or precept
9. 7 - 8 - 9 circle two	creative	to channel creativity to practical problems	tell outcome wanted, they figure out how to get there
10. 10 - 11 - 12 circle two	non-participatory	to view learning in a positive way	show students the benefits, what's in it for them

Table 4.6: Rusty's Summary Sheet of Personal Constructs

An analysis of the three categories of data in all 10 teaching constructs reveal three patterns. The first is that most of Rusty's constructs are humanist and her teaching approaches include, *provide opportunity to share in groups; mentor/precept other, new students; case studies or scenarios; collaborate with the instructor or other students; mentor other students or precept* (see table

above).

In the second pattern, Rusty views the student characteristic (*non-participatory*) as unacceptable behavior. Her learning objective is to make the student aware of another way of behavior (*to view learning in a positive way*). Rusty's teaching approach is progressive (*show students the benefits*). Her other progressive teaching approaches include *opportunity to be a role model; tell outcome wanted, they figure out how to get there; show students what's in it for them*.

In the third pattern, Rusty views the student characteristic (*goal oriented*) as a behavior that needs to be changed. Her learning objective for this construct (*to define realistic goals*) is brought about by a behaviorist teaching approach (*provide examples, action plan, time line*)

Rusty's implicit theory-in-use reveals three espoused patterns, a humanist approach, a progressive approach, and a behaviorist approach, her third highest score on the PAEI, to do her work. Therefore, Rusty's implicit theory-in-use is humanist, progressive, and behaviorist.

The next exercise in the workshop requires the participants to create matching models of their personal constructs. The purpose of this exercise is to find common criteria so that the 10 triads can be grouped or clustered around three or four main ideas. Here are Rusty's matching models:

Students should collaborate with the instructor on the course or with other students.

Reward and recognize publicly positive behavior.

Encourage higher order thinking. Help students become critical thinkers.

Interestingly, an implicit liberal (72, fourth highest score on the PAEI) philosophy becomes explicit for Rusty when she creates her last matching model. Liberal education philosophy stresses powers of the intellect and *higher order thinking*, characteristics that Rusty values in addition to the humanist, progressive, and behaviorist philosophies. Her implicit liberal philosophy has now been made explicit. Though Zinn (1983) defines higher order thinking as a liberal characteristic, this proposition is also a characteristic of other philosophies and theories. Hence, higher order thinking in this study falls under liberal education as a stipulatory definition based on Zinn's PAEI and does not reflect how I would categorize the characteristic.

When Rusty writes her restatement at the end of the workshop on what is most important to her about teaching adult learners, she admits that, *My original statement hasn't changed but this workshop has helped me broaden my scope and perspective about my teaching*. Interestingly, Rusty chooses to conclude with a progressive element in her teaching versus a humanist, behaviorist, or liberal one:

Recognize the impact that learner characteristics have on the entire class as well as on the instructor.

For the most part, Rusty's implicit theory-in-use is congruent with her espoused humanist, progressive, and behaviorist philosophies. A liberal tendency surfaces when she gives a voice to her innate theories and written statements. In addition, her espoused and implicit theory-in-use includes: 1.) Humanist and progressive methods can both be used in an integrated way in the same classroom and at the same time, 2.) Behaviorist philosophy that includes reinforcing skills by

example is appropriate in the classroom, and 3.) Elements of a liberal philosophy, to encourage higher order thinking, are also used in teaching adults.

Congruency between espoused philosophies and theories and theories-in-use.

Observation

Though the exercises I observe in Rusty's workshop involve problem solving, she also incorporates the humanist methods of group tasks, group discussions, and team teaching. Rusty serves as a helper or partner in teaching the process of how to solve the problem. She promotes and is supportive though not directive about what the participants are learning. Her humanist methods include allowing the participants to be open, interactive, and collaborate on how to finish the exercise and are congruent with her humanist score on the PAEI. In addition, Rusty honors her participants as autonomous individuals, respectful of their thoughts and feelings.

Rusty is also a progressive educator, providing her students with practical knowledge, problem-solving experience, and skill-building exercises. Rusty also uses behaviorist elements in her classroom to change undesired behaviors and reinforce correct behaviors which include the use of video presentations.

Document collection

In her Reflections sheet on her own view of the congruency between espoused philosophy and theory and implicit theory-in-use in Hunt's (1987) workshop, Rusty writes:

For me, there is some congruency. Its a combination of several espoused theories, developed over time about what works for me and what doesn't,

given the subject matter and students I teach.

This is the acknowledgement of a progressive (88) perspective for Rusty. She is a humanist (95) educator but recognizes the value of providing practical knowledge as a progressive educator would and delivers it as a facilitator; guiding her learners through group tasks, group discussions, and team teaching. She includes issues on personal growth and development, enhancing self esteem, listening and responding with empathy, improving self-empowerment, incorporating personal values and beliefs, and developing balanced work and life styles in addition to the required problem-solving skills. Rusty is also a behaviorist (76) educator using media tools to reinforce positive behaviors. However, there is an incongruity between Rusty's espoused philosophy and theory and implicit theory-in-use in the form of a liberal characteristic that involves directing students to become critical thinkers that was made explicit through Hunt's workshop. In addition, her espoused and implicit theory-in-use include: 1.) Progressive and humanist methods can be used in the same classroom and at the same time, 2.) There is a place for humanist adult education on the job, 3.) Adult learners need behaviorist methods to learn material by reinforcing positive behavior, and 4.) The liberal characteristic of directing students to become more critical in their thinking is a valuable teaching method.

Patterns and relationships between espoused philosophies and theories learned in graduate school and practice.

Interview

Rusty recalls a classroom exercise she is required to do at her workplace

that fits well with the theories she learns about in her graduate program.

The assignment was about observing how adults do not learn sometimes because of the way they are spoken to and the way the material is presented. And I had an opportunity to observe that in a retraining session with one of my own employees...When you teach CPR there's a lot of kinesthetic hands-on stuff and some people didn't get it. It just didn't connect. There was one student who couldn't learn the material and she was being quizzed in front of everyone. She didn't know the answers and the trainer was being rude and talking down to her and the more the trainer did this to her the worse it got and I just kept watching her and thinking; this is a perfect example of how not to teach an adult.

My observations of Rusty reinforce that she teaches predominantly from a humanist perspective. Her primary PAEI score is humanist (95) and she does give humanist responses to most of the interview questions. The above example shows that Rusty places a value on the learner's feelings, a humanist trait. But when I ask Rusty what she finds to be the most meaningful in her graduate program her response is from a progressive perspective:

What I liked the best was Jane Vella's book, 'Learning to Listen, Learning to Teach.' That was the very first book I ever had to read in a graduate class and it exposed me to a world of more than just teaching as content. It was about how you can make the learning experience more meaningful to the individual. There's 12 different principles of adult learning according to her and we pass those out at every basic life support instructor training class that we do and then we talk about how we can make that real. That's where we're training the trainers.

There are also some methods in her graduate program that Rusty feels are not useful in her practice.

I think some of the system analysis stuff in theory is wonderful. In practice its really hard to make it happen and it may be because of the environment we're in where everything has to be done smarter, cheaper, and yesterday and to do that [system analysis] well you have to take a lot of time and effort and our culture doesn't really support that. In the real world it just ain't going to happen.

Rusty also feels there is a practical aspect missing in her graduate

program, *I really didn't get that much hands-on practical stuff.* When I ask her for an example she comments:

How do you deal with those difficult participants? I learned that from workshops but I didn't learn that in graduate school. The theory is fine but that's assuming that everybody wants to learn, everybody wants to help you. There was nothing there about ice breakers or warming up an audience, making everybody feel comfortable. We had no training techniques on that.

Overall, Rusty feels she benefits from her graduate program. *It gave me a good foundation with an increased awareness of what I was doing.*

SALLY

Espoused philosophies and theories.

PAEI

Sally's scores on the PAEI are as follows: Progressive = 79, Humanist = 77, Radical = 76, Behaviorist = 75, Liberal = 66. Sally's highest score on the PAEI is progressive (79), followed closely by humanist (77) and, therefore, reflect the educational philosophies that seem closest to her beliefs and values. Zinn (1983) writes that a score between 95 - 105 indicates a strong agreement with a given philosophy. Though Sally's highest scores are progressive (79) and humanist (77), they do not reveal a strong agreement with those philosophies. Her scores on radical (76) and behaviorist (75) are close to her highest scores and may suggest an eclectic flexibility in Sally's teaching philosophy. Her lowest score on the PAEI is liberal (66) and, therefore, reflects the educational philosophy that is least like hers. None of Sally's scores reveal a strong disagreement with any given philosophy. A score between 55 - 65 indicates a neutral stand on a particular

score (Ibid.). Therefore, Sally's liberal score, 66, is near the neutral standpoint. However, according to the PAEI, Sally's espoused educational philosophies appear to be eclectic among progressive, humanist, radical, and behaviorist.

Interview

Sally has taken the PAEI more than once but her scores remain the same.

I had done this Inventory about 5 - 7 years ago while I was in graduate school and I got pretty much the same results 7 years later. I went back and looked at that and I'm only a point or two off on each one of the things and I feel its as good as instruments are that are out there when it comes to assessing philosophy of adult education.

Therefore, Sally is not surprised at her score and provides a progressive rationale as to why her scores on all five categories are relatively close.

I tend to score this way on most of these types of instruments where I've learned to adapt, I've learned to use all the methods and philosophies and what's available out there according to the situation.

Hence, Sally espouses a flexible, eclectic philosophy and, like Anne, Sally believes her scores define who she is as a person.

I'm not strong one way or the other in any of the attributes and I think its the way I approach life - as a real balanced center. I know when to use what tool, when to use what philosophy, when to use what method or technique and fit that according to the situation. And that's just how I test is right in the middle of things. I'm not left or right, liberal or conservative, just in the center.

Sally continues:

I think an astute adult educator is aware of all these philosophies and knows which ones work best in the situation. The different philosophies didn't change the way I approached the classroom, they probably gave me more techniques...It gave me a greater appreciation that some philosophies work better in other settings.

When I go into the prison and teach I have to be a behaviorist just because that's the environment, that's the way the prison is set up. But if I go to an Earth Day event I can focus on what the person wants to do like,

do you want to mulch the trees or plant a garden? I deal with executives in Fortune 500 companies but also deal with a lot of people in the prison system and its a challenge to me. I use all the philosophies according to there utility within the environment.

Identifying the learners' needs is a key aspect in progressive adult philosophy but Sally incorporates other philosophies as well.

I think that was something that was always there when I entered the classroom. It was innate for me to teach progressively, hands on, you know. But I still use different philosophies depending on the situation.

Though the learners' needs are important to her, Sally experiences an intimacy with some of her students for which she is not prepared and she feels uncomfortable:

The self-disclosure that adults reveal on a one-to-one basis was sometimes overwhelming. This was something they did not teach me in graduate school. One thing I didn't expect was how emotionally attached people come to their educational process and how often adult learners would come and just want to talk to me--I was sort of astounded that their self-disclosure came out in an educational setting, both privately and in the classroom. I didn't know how to deal with it, especially if it came out in class.

Sally attributes developing her personal philosophy of adult education to the way she was taught from her years as a 4 - H student all the way through to her graduate program.

I think that I learned from the way I was taught. And it started out in 4 - H when I was eight years old and the 4 - H safety report out in the barnyard and realizing that that was a progressive education that I received all through my learning years. Of course I had the behavioral through the school but I note that I learned best with a mixture of hands on and then research...But I think that progressive education tied in with the behavioral type of education I got in my upbringing and was firmly established by the time I reached the adult classes.

To sum up, like Anne, Sally's personal philosophy of adult education is also

a reflection of what she has learned about different contexts and learners' needs. This eclectic approach has been shaped from childhood with her involvement in a 4 - H class to adulthood in graduate school. Sally has learned to adapt and use a variety of teaching philosophies dependent upon the learner or situation and feels this eclectic flexibility is how she approaches life, "balanced" and in the "middle." And though Sally is learner-centered she admits she was unprepared and uncomfortable with the self-disclosure that some of her adult students were willing to share with her.

Theories-in-use.

Document collection: Hunt's workshop

The first exercise in the workshop on identifying implicit theory-in-use asks the participants to write a paragraph about what is most important to them when teaching adult learners. Sally's paragraph is brief and direct:

The most important aspect of teaching adult learners is the intrinsic value and worth of each individual student and their [sic] ability to learn.

Her initial statement appears to be more humanist (77, second highest score on the PAEI) than progressive (79, highest score on the PAEI).

A series of exercises then leads the participants to develop 10 personal teaching constructs based on a summary of 10 student triads. The 10 teaching constructs Sally creates on her Summary Sheet of Personal Constructs follows:

Triads	Characteristics (P) Which two of these three are alike in some important way and different from the third.	Objectives (B) What objectives would I plan for these students for their development.	Environment (E) Teaching Approach How would I work with these students.
1. 1 - 4 - 8 circle two	open-minded	to learn new tasks, concepts	monitor progress toward learning objectives
2. 2 - 5 - 9 circle two	stubbornness toward learning	to overcome their barrier to learning	employ the principle that you have to want to learn
3. 3 - 7 - 10 circle two	arrogant	to level the playing field in their minds	deconstruct self-perception of superiority
4. 4 - 6 - 11 circle two	low self-esteem	to instill a sense of self-worth	strengthen their contribution to their own progress
5. 1 - 5 - 12 circle two	introverted	to openly express self	provide openness and patience
6. 2 - 6 - 9 circle two	negative attitude	to be positive	patience
7. 3 - 4 - 10 circle two	misinformed	to enlighten their understanding	accommodate ignorance until opening
8. 5 - 6 - 11 circle two	prison inmates	to develop their ability in tasks, skills	limited/restricted due to prison environment
9. 7 - 8 - 9 circle two	strong leadership skills	to take them to the next level	set them towards higher goals
10. 10 - 11 - 12 circle two	hesitant to learn	to overcome personal learning obstacles	encouraging, supportive environment

Table 4.7: Sally's Summary Sheet of Personal Constructs

An analysis of the three categories of data in all 10 teaching constructs reveal three patterns for Sally. The first is that two of Sally's personal constructs are progressive. On the Summary Sheet of Personal Constructs, Sally designs a progressive teaching approach, *Strengthen their [students] contribution to their*

own progress for students who have *low self-esteem* (see table above). Her other progress teaching approach includes *strengthen their contribution to their own progress*.

In the second pattern, Sally does not accept the characteristic (*stubbornness*) of the student. Her learning objective is to have the student *overcome the perceived barrier*. Sally's teaching approach is from a humanist perspective (*employ the principle that you have to want to learn*). Her other humanist teaching approaches include *provide openness and patience, accommodate ignorance until opening, encourage supportive environment*.

The third pattern is not consistent with Sally's espoused philosophy and theory and a behaviorist (76, fourth highest score on the PAEI) tendency surfaces in her teaching approach for the student characteristic (*open-minded*) and learning objective (*to learn new tasks, concepts*) in her teaching approach to *monitor progress toward learning objectives* (see table above).

Sally's implicit theory-in-use reveals three patterns; a progressive approach she already espouses, a humanist approach she espouses as well, and a behaviorist approach that has not been brought out in her espoused philosophy or theory. In this third pattern, Sally uses behaviorist tenets, her fourth highest score on the PAEI, to do some of her work, and she does this unconsciously. Therefore, Sally's implicit theory-in-use reveals both the progressive and humanist philosophies, her two highest scores on the PAEI, and behaviorist objectives and teaching approaches that were not explicit in her espoused philosophy and theory except perhaps in her eclectic belief in the use of many theories. The implicit use

of this behaviorist theory has now been made explicit.

The next exercise requires the participants to create matching models of their personal constructs. Sally's matching models include:

Identify learners' obstacles to learning, build bridges towards transforming/overcoming/conquering the obstacle.

Identify the learner's ability level and readiness to learn and build bridges.

Facilitate pathways towards higher understanding.

Acquire knowledge for knowledge's sake.

Provide incentives for higher learning.

These models reflect Sally's espoused progressive and humanist philosophies and her newly explicit behaviorist theory. But like Rusty, Sally also sees a liberal element in her teaching philosophy that has not been brought up until her written matching models, *acquire knowledge for knowledge's sake*. Though Zinn (1983) defines acquiring knowledge for knowledge's sake as a liberal characteristic, this proposition is also a characteristic of other philosophies and theories. Hence, acquiring knowledge for knowledge's sake in this study falls under liberal education as a stipulatory definition based on Zinn's PAEI and does not reflect how I would categorize the characteristic.

Sally claims she supports her original statement about what is most important to her about teaching adults. However, in her restatement about teaching at the end of the workshop, she incorporates more of the progressive philosophy than either the humanist, behaviorist, or liberal philosophies.

I use the 'tool' - philosophy - as a method to teach. Whatever tool I need to be effective in the teaching situation is what I use.

In a way, Sally's restatement reaffirms her progressive philosophy to incorporate many different philosophies in her teaching practice, including humanist, behaviorist, and liberal. And Like Anne, Sally's teaching philosophy is closely connected to what *she* has learned in her life. She concludes, *Personal espoused theory affects teaching approach always.*

Congruency between espoused philosophies and theories and theories-in-use.

Document collection

The last exercise in the workshop asks the participants to reflect on their espoused philosophies and theories and matching models to determine whether or not the two are congruent. Sally writes:

Each theory/philosophy has its place of purpose - used more as a tool towards an approach that seems to be the best fit for the learner, the objectives, and the setting...I use all the philosophies according to their utility within the environment.

For the most part, Sally's implicit theory-in-use is congruent with her personal espoused philosophy. As a "balanced" and "centered" person, Sally incorporates a blend of liberal, progressive, behaviorist, and humanist tenets as a teacher in response to the learners' needs and experiences. In addition, her espoused and implicit theory-in-use contains her personal theory which includes: 1.) A person's teaching philosophy has been shaped from childhood and continues into adulthood, 2.) Adult learners can bring uncomfortable situations to the classroom through self-disclosure, and 3.) Practice is influenced by the needs of the learner or situation at hand.

Her last statement on the Reflections sheet is congruent with the humanist

philosophy, her second highest score on the PAEI:

I think what drives me is the very deep belief in the value of the individual. Its the same thing that drove me when I was four years old, when I was 14, and when I was 40. Its just a real deep intrinsic belief in the human potential and growth and quality towards the greater good.

Patterns and relationships between espoused philosophies and theories learned in graduate school and practice.

Interview

When I ask Sally if there is a connection between the theories she learns about in graduate school and practice, she responds, *Absolutely*. Sally recalls that a *huge connection* was made for her between her graduate coursework and practice with Mezirow's theory of perspective transformation.

I recognized that as being huge. When I was in graduate school I just followed that through to the depth in my professional practice. I've made a couple of presentations to national conferences in adult higher education because I see Mezirow's theory so clearly and I see it so in depth in the development of my students. I could see it, a direct connection and learn to be able to go in and detect where a student was and how to get them [sic] through the next phase...And when I learned it [Mezirow's theory] I recognized it as being part of my own experience. Mezirow's theory was meaningful as far as it really helped me get into the psyche of the adult learner and help them [sic] along the journey.

Its just such a thrill for me to see a 54-year old man read for the first time...This 54-year old man that had never read in his whole life and he came to the literacy council wanting to learn to read because everybody at work learned to read and he wanted to read the newspaper and he wanted to sing songs in church and he wanted to read the scriptures and in two or three lessons I realized this guy was dyslexic. But in a year-and-a-half's time this guy was reading. I saw this guy so down on himself because he never learned to read. He ran away from school in the fourth grade because his teacher called him dumb and stupid and twisted his ear and rapped his knuckles. So he'd gone through his whole entire life not being able to read. Then, with the right techniques and the right approach he was able to read out of Psalms and the newspaper. It was like he was given a new lease on life. And to see that is really neat.

Though Mezirow appears to be more of a radical education theorist than progressive, Sally looks at perspective transformation as pragmatic; giving the learner practical knowledge and helping the person to realize there is unlimited potential for growth.

SCOTT

Espoused philosophies and theories.

PAEI

The following are the scores Scott receives on the PAEI: Humanist = 94, Progressive = 87, Liberal = 82, Behaviorist = 76, Radical = 70. Scott's highest score on the PAEI is humanist (94) followed closely by progressive (87) and, therefore, reflects the educational philosophy that is closest to his beliefs and values. Scott's humanist and progressive scores lean toward a strong agreement with those philosophies. His lowest score on the PAEI is radical (70) and, therefore, reflects the educational philosophy that is least like his. None of Scott's scores reveal a strong disagreement with any given philosophy. And none of Scott's scores reveal a neutral stand on any particular philosophy. Therefore, according to the PAEI, Scott's espoused educational philosophies ally closely with humanism and progressivism.

Interview

Like Lisa and Rusty, Scott scores highest in the humanist (94) category on the PAEI. He sees the humanist philosophy in all aspects of his professional career as well as his personal life. He comments, *I am very humanistic when it comes to teaching and my whole philosophy of life.* When I ask Scott how the

humanist philosophy influences his actions as an adult educator, he remarks:

I'm a facilitator. I tell my students this, that I'm not the teacher. I'm a facilitator. They really teach themselves.

For Scott, serving in the role as facilitator to his students is something he values highly.

I do think about how I want to structure a lesson so that I get input from the students. So that I'm a facilitator. And, I often catch myself getting into the 'I am teacher/lecturer' mode and I have to take myself out of there because I can really get into that sometimes. Its sort of a power thing. Its like I'm in charge and here's what you [students] need to know. Back to that old, sort of traditional way of learning.

When I ask Scott if his PAEI score accurately defines his personal philosophy of teaching, he remarks:

Yes. Because I believe I'm a humanist teacher. When I read through the little descriptors [on the PAEI] I really believe that the learner is self-directed or should be self-directed and assume responsibility for learning. These are the things that I believe in and I've believed in them for a long, long time.

Ironically, Scott has difficulty with the questions on the PAEI that deal with students' feelings, a humanist element.

The one [question] on students' feelings during the learning process, that I had a hard time with understanding what they meant by students' feelings. That was a little bit...you know feelings are such a warm, fuzzy, mushy thing...That one seemed to give me some difficulty, it took me a while to answer that section because I was doing a lot of thinking.

A disconnect seems to occur for Scott when I ask him how his humanist philosophy of adult learning influences his actions as an adult educator. With the exception of acknowledging that he is a facilitator, he responds with a progressive (87, second highest score on the PAEI) approach to this question.

I think about the student experiences. What are some of the experiences

that my students have had that can help them understand the situation and the concepts to develop their learning. When I teach classes in art education I have my students go back and reflect on their experiences as a student in the art classroom. And then we talk about those experiences. Building on experience is one thing I do a lot. I'm a facilitator. Is that what you're looking for?

There is a humanist element in Scott's teaching but a dichotomy exists with his espoused philosophy and theory. The strategies Scott talks about are more progressive than humanist, though he may think they are humanist.

Scott continues:

Anytime you have curriculum, there are certain things that have to be met and if you don't meet those you're not...I don't want to say you're not teaching but you're not following through with what needs to happen. And so, if you have objectives, how you get to those objectives is incidental. But the fact that the students are learning those things they need to learn. Um, and in some instances it may be a lecture situation, it may be practice. You know, when I think of working with adults learning music, practice would be part of the learning. Um, repetition. So it depends on what your outcome is... I'm sure there are people out there who want to be taught to and want to be given all the answers. And I've had students in my class like that. And, you know, I have to adjust because I'm there to help them learn.

Hence, Scott appears to espouse adjusting his teaching methods to fit the needs of the learner.

Though his teaching philosophy is predominantly progressive, his personal philosophy as an adult learner is humanist.

As an adult learner, I guess I look back and think, why am I going back to college at my age. Why am I doing that? I'm an adult learner. Here I am 55 years old, its for personal reasons. Its not to gain a higher IQ or anything like that. Its more personal fulfillment for me. And, when I'm in a college class as a student, I like the instructor or the facilitator to offer me a variety of ideas, strategies, and information.

Adopting the humanist philosophy of teaching has been a growth process for

Scott. He admits that his teaching style has changed drastically over the past 30 years.

I know when I look back on the way I taught in the late '60s to how I teach now is drastically different. I probably taught very traditional. This is what we need to know to pass the test and we're going to practice until we get it right. These are the facts. This is the knowledge [referring to public education]. Then, throughout a lot of my coursework and my gifted education especially, I got more into differentiated instruction and discovery learning on the part of the students. And I had more classes in professional development for teachers, especially for working with adults.

In the 1960s, Scott used the behaviorist (“traditional”) philosophy to teach. He emphasizes the importance of mastering learning objectives and positive rewards for correct answers on tests.

To sum up, Scott espouses certain tenets of humanism including, the role of the teacher is to serve as facilitator, students should be self-directed, and students should assume responsibility for their own learning. Scott also values the humanist philosophy as an adult learner himself. However, many of Scott’s teaching strategies are progressive (second highest score on the PAEI) and include, personal experience helps students understand the material, students build on experiences, learners’ needs affect teaching style, and experience-based education is important to the adult learner. Scott also acknowledges that external mandates like course objectives affect his teaching approach. Though Scott has changed his teaching style in the last 30 years, it seems to have changed from behaviorist (76, fourth highest score on the PAEI) to progressive versus his espoused behaviorist to humanist philosophy and theory.

Theories-in-use.

Document collection: Hunt's workshop

The first exercise in the workshop asks the participants to write a paragraph on what is most important to them about teaching adult learners. Scott writes:

I believe teaching is an act of facilitation...A good teacher-student relationship is one of teamwork.

Scott is writing about methods characteristic of humanist philosophy. However, he focuses more on progressive philosophy in his opening statement.

As a teacher of adults I want those I come in contact with to be able to draw upon their experience and see if they can apply past experiences

to new knowledge. I then want them to be able to find ways or think about ways to apply this new knowledge in their lives or occupations.

Scott's progressive score comes out more than his humanist score in other workshop exercises as well. When Scott develops his 10 personal teaching constructs based on a summary of his 10 student triads, his progressive teaching approach emerges again. The 10 teaching constructs Scott creates on his Summary Sheet of Personal Constructs follows:

Triads	Characteristics (P) Which two of these three are alike in some important way and different from the third.	Objectives (B) What objectives would I plan for these students for their development.	Environment (E) Teaching Approach How would I work with these students.
1. 1 - 4 - 8 circle two	non-traditional students	to apply past experiences to new situations	provide sample problems and have students relate solutions from experiences
2. 2 - 5 - 9 circle two	arrogant	to appreciate different points of view	provide examples of various approaches to the same problem
3. 3 - 7 - 10 circle two	creative	to apply creative problem-solving to new situations	provide opportunity for creative problem solving
4. 4 - 6 - 11 circle two	need positive strokes	to gain self-confidence	find ways to "show case" work
5. 1 - 5 - 12 circle two	goal oriented	to refine and extend goals	serve as a positive role model
6. 2 - 6 - 9 circle two	argumentative	to accept others' viewpoints	small-group discussions and work toward consensus
7. 3 - 4 - 10 circle two	crisis-oriented	to complete tasks in a timely manner	create a contract with expected outcomes and times
8. 5 - 6 - 11 circle two	immature	to complete class work on time	develop a portfolio and conference with student
9. 7 - 8 - 9 circle two	dedicated	to be a role model to others	have student lead small-group discussions
10. 10 - 11 - 12 circle two	cheerful	to apply good attitude to all class activities	have students share positive examples

Table 4.8: Scott's Summary Sheet of Personal Constructs

An analysis of the three categories of data in all 10 teaching constructs reveal three patterns. The first is that most of Scott's constructs are progressive and his teaching approaches for those constructs include, *provide sample*

problems and have students relate solutions to past experiences, provide examples of various approaches to the same problem, serve as a positive role model, have student lead small-group discussions, have students share positive examples (see table above).

Not surprisingly, Scott's second pattern incorporates humanist philosophy. His learning objective for the *immature* student is to have the student *complete class work on time*. His teaching approach is humanist and includes *developing a portfolio of work and conferencing with the student*. His other humanist teaching approaches include *creative problem solving, find ways to "show case" work, small-group discussion*.

In the third pattern, Scott views the characteristic of being *crisis-oriented* as negative. His learning objective for this construct is *complete tasks in a timely manner*. Scott's teaching approach is to *create a contract with expected outcomes and times*. This teaching approach is behaviorist and refers back to the teaching philosophy Scott claims to have used 30 years ago. Scott's implicit theory-in-use reveals three patterns, a progressive approach he already espouses, a humanist approach he espouses as well, and a behaviorist (76, fourth highest score on the PAEI) approach he thought he abandoned years ago. Therefore, Scott's implicit theory in-use is progressive, humanist, and behaviorist.

The next exercise requires the participants to create matching models of their personal constructs. The purpose of this exercise is to find common criteria so that the 10 triads can be grouped or clustered around three or four main ideas. Scott's matching models include:

Build upon student strengths and experiences to provide a background for the learning environment.

Provide for individual differences of students' previous knowledge, experiences, and personalities.

Most of his models reflect progressive philosophy. However, he also creates a humanist model:

Provide a positive environment for the sharing of students', as well as teachers', work and thoughts.

Despite the behaviorist teaching approaches Scott develops on the Summary Sheet of Personal Constructs, he does not create a matching behaviorist model to group those individual constructs together.

Congruency between espoused philosophies and theories and theories-in-use.

Document collection

The last exercise in the workshop asks the participants to reflect on their espoused philosophies and theories and matching models to determine whether or not the two are congruent. Scott writes:

As a humanistic/progressive educator I see a relationship between my matching models and those two philosophies. My models mention experiences, individual differences, and a sharing of learning.

My theories-in-use reflect the importance of experiences of students and the educator as a facilitator.

Though he scores highest as a humanist on the PAEI, Scott identifies himself as a "humanist/progressive" educator when he reflects on the workshop experience, a change from his original statement. With his acknowledgment of the use of progressive tenets in his teaching, Scott finds congruency between

his espoused philosophies and theories and implicit theory-in-use. He writes:

I believe I am a humanistic/progressive educator partly due to my experiences as a student, professional development, and the area I am involved in teaching, that being the arts. The arts themselves are humanistic! They reflect the human experience.

On his Reflections sheet Scott does not mention anything about the behaviorist approaches he uses in his personal constructs. This is the case even though his behaviorist philosophy has now been made explicit. This could be due to the fact that many adult educators do not like to admit they use behaviorist techniques, especially an individual who is an espoused humanist. But Scott does recognize that he is not a pure humanist in his teaching. There are many progressive tendencies Scott has toward teaching adults based on individual needs and experiences and progressive educational philosophy becomes part of his repertoire of teaching techniques. In addition, Scott's espoused and implicit theory-in-use is part of his professional life as well as his personal life and includes:

- 1.) Relating personal experiences is important for the student to learn the material,
- 2.) The value of humanist philosophy applies more to the adult learner than to the adult educator, and
- 3.) External mandates such as learners' needs and course objectives affect one's personal espoused philosophy of teaching.

Patterns and relationships between espoused philosophies and theories learned in graduate school and practice.

Interview

In the 1960s, Scott viewed himself as a behaviorist "traditional" teacher emphasizing the importance of mastering learning objectives and giving positive rewards for correct answers on tests. He explains his "former" teaching style:

These are the facts. This is the knowledge. And we're going to practice until we get it right.

Through graduate school, Scott feels he has grown tremendously as a teacher, *I really believe that the learner is self-directed and should be self-directed.*

Scott also espouses a humanist philosophy as to why he has returned to graduate school, *Here I am 55 years old, its for personal reasons. Its more for personal fulfillment for me.* But the coursework opens his eyes to the progressive philosophy and he admits that his teaching strategies changed as a result of graduate school.

There were some things that I didn't think about before...issues that had to do with society and those kinds of things. I had to change my way of looking at how I teach adults.

SHAY

Espoused philosophies and theories.

PAEI

Shay's PAEI scores are as follows: Behaviorist = 90, Progressive = 85, Liberal = 81, Humanist = 72, Radical = 58. Shay's highest score on the PAEI is behaviorist (90), followed closely by progressive (85) and, therefore, reflects the educational philosophies that are closest to her beliefs and values. Shay's behaviorist and progressive scores lean toward a strong agreement with those philosophies. Her lowest score on the PAEI is radical (58) and, therefore, reflects the educational philosophy that is least like hers. None of Shay's scores reveal a strong disagreement with any given philosophy. And none of Shay's scores reveal a neutral stand on any particular philosophy. Therefore, according to the PAEI,

Shay's espoused educational philosophies closely resemble behaviorism and progressivism.

Interview

Contrary to the other study participants' scores that are either progressive, humanist, progressive/behaviorist, or progressive/humanist, Shay's highest score on the PAEI is behaviorist (90). Her second highest score on the Inventory is progressive (85). When Shay talks about the PAEI scores at the interview, she comments:

Some of the questions like differences among adult learners, uh - it was hard to answer that question I thought. Some of them were easy like evaluation of learning outcomes and goals and things were easier for me to answer than the differences among adult learners.

Her comments are from a behaviorist point of view, valuing performance and learning outcomes versus the more progressive view of valuing the learners' needs. Shay also explains that she initially has a difficult time answering the questions from a radical perspective.

It was hard for me to pull myself out of the content and I teach a very quantitative area and it was hard to think of it along the lines of political and social issues.

Shay is not surprised at how she scores overall on the PAEI. She remarks:

I'm more of a manager of a class, more so than a facilitator. Its just the content that it is and the way I feel most comfortable with it.

What does come as a surprise is later in the interview when Shay acknowledges that she can see herself using a radical approach to teach adults.

I can see the radical in some of the courses I teach. Even in a course like mergers and acquisitions where there is a lot of number crunching I do bring in the element of social issues and how those change. Not only the

teaching of mergers and acquisitions but what are there implications. What happens when people are laid off? What are the social costs? Let's think about the impact of the decision we're making.

When I ask Shay how her personal philosophy of adult learning influences her actions as an adult educator, she answers from a humanist (72, fourth highest score on the PAEI) viewpoint:

I'd like to see students taking more responsibility for their learning. I don't see that. I think the expectation is that the teacher has to spoon feed everything and I totally disagree with that.

I remember when I interviewed Shay and asked her about her views on the theory to practice relationship. She views theory and practice as having an integral link. And her explanation is from a behaviorist standpoint. *I think they are both intended to improve teaching of thought and performance.*

However, Shay sums up her views on educational theory and philosophy from an eclectic perspective:

Education is on a continuum and there's a purpose for all of it [different philosophies]...And so, in my mind, even though these movements or

philosophical schools of thought have progressed over time and have kind of reached their own place in education history, there's a purpose for all of it.

In summary, Shay proclaims she is an ardent behaviorist, valuing performance and learning outcomes over learners' feelings. She is more comfortable serving as a class manager versus a facilitator. Though she initially disagrees with radical philosophy, Shay does see the impact of the business world on social, political, and economic change. And even though her espoused philosophy is behaviorist she views education as eclectic and on a continuum and that all educational philosophies have a purpose. This last view is from a

progressive standpoint.

Theories-in-use.

Observation

I observe Shay on a Saturday afternoon in early Spring. Despite the earliness of the season, this particular Saturday is warm, almost balmy. I observe an undergraduate class of nine students in quality management for business majors in a private, liberal arts college. When I arrive several of the students are sitting in cushioned chairs at long, narrow tables. The students are chatting informally but textbooks, notebooks, pens, and calculators are out, ready for use. There is a TV/VCR console and overhead projector at the front of the room. Shay remarks to me, *As you can see, the classroom is not conducive to teaching...its always hard for me to manipulate the overhead projector and TV so all the students can see.* Shay then introduces me to the class and asks me to talk briefly about why I am observing her teaching.

The first part of the day is devoted to Shay lecturing on mass customization. An outline is given to each student to direct the learning outcomes for that day. One student interrupts Shay to say she is *confused about how to do the homework problems* on the computer disc that accompanies the text book. Several other students nod in agreement. The disc is part of the computer-assisted instruction materials for the course and reinforces the material in the text as well as Shay's lecture material, a behaviorist approach. Shay remarks that she will see if she can bring in a computer the following week to show the students how to work the program.

Shay then begins the class session by showing a brief video tape produced by a large, rubber manufacturing company on the importance of craftsmanship and mass production. The tape shows skills training to reinforce the correct behaviors to bring about lean production, another behaviorist technique.

A further reinforcement to learn the material is given by Shay when she announces that the day's lecture material will not only be needed to complete a homework assignment but will also appear on the mid-term exam. The students take copious notes during the lecture and few questions are asked. Shay serves as the manager or controller of delivering the information, consistently referring back to the handout given earlier on the day's learning objectives.

Shay then switches her teaching style and gives the students a progressive, problem-solving exercise. The students work in pairs on a matrix designed to measure job performance by defining job goals, process goals, and organizational goals. After some open discussion on this exercise, Shay uncharacteristically assigns the students a humanistic group task to explore performance needs and performance improvement.

However, after the mid-day break, Shay consistently uses a competency-based, mastery learning approach for the next topic. The subject is statistics. During the break two students leave for the day. Seven students remain to hear the lecture material, practice the new concepts learned, and receive reinforcement and feedback from Shay on mastering the afternoon's course objectives. Shay distributes a second outline to the students on the learning objectives to be mastered during this session.

The students become very quiet and look apprehensive, despite Shay's reassurance that *statistics is nothing more than a tool to try to make sense out of the information that we collect*. Shay explains that statistics are important for business managers and are used as performance indicators. After a brief explanation of both descriptive and inferential statistics, Shay remarks to the students, *Now, statistics is not so bad, is it?* There are some incomprehensible murmurs from the students and then some nervous laughter. Shay reassures the students that if they already knew this information there would be no reason to do the homework problems on the computer disc or to come to class. She then continues with her lecture.

Document collection: Hunt's workshop

In the first exercise during the workshop on what the participants find to be most important in teaching adult learners, Shay writes:

The most important thing to me about teaching is for learners to be able to apply the concepts, ideas, and theories to their everyday work environment or personal life for improving their performance, their thinking, their ability to decipher information...I teach by making my subject relevant to their lives and helping them understand the linkages that exist between different functions in their workplace and the subject I am teaching.

In this initial statement, Shay writes more about progressive tendencies than behaviorist concepts. However, her behaviorist tendencies do surface in her written statements on the Summary Sheet of Personal Constructs where she creates 10 personal teaching constructs based on 10 student triads. The 10 teaching constructs Shay creates on her Summary Sheet of Personal Constructs follows:

Triads	Characteristics (P) Which two of these three are alike in some important way and different from the third.	Objectives (B) What objectives would I plan for these students for their development.	Environment (E) Teaching Approach How would I work with these students.
1. 1 - 4 - 8 circle two	self-confident	to be role models for the rest of the class	provide visibility through small groups
2. 2 - 5 - 9 circle two	overly grade-conscious	to be more learning conscious	provide real-life applications to course discussion
3. 3 - 7 - 10 circle two	expect high grades for minimal effort	to exert more effort to gain results	very clear expectations about what constitutes an "A" paper
4. 4 - 6 - 11 circle two	eager to understand	to motivate others to be good learners	leader of group discussions and group exercises
5. 1 - 5 - 12 circle two	detail-oriented	to help them see the big picture	case studies and group discussions
6. 2 - 6 - 9 circle two	blank face	to be able to improve non-verbal skills	role play, coaching, video taping
7. 3 - 4 - 10 circle two	not willing to work	to be a team player	provide team assessment of each other
8. 5 - 6 - 11 circle two	tries to hard to excel	to realize not everything is a competition	provide examples of successful people who have a healthy balance
9. 7 - 8 - 9 circle two	critical thinker	to suggest good solutions to others	provide scenarios, group discussions,
10. 10 - 11 - 12 circle two	cheaters	to realize cheating does not pay off	provide clear consequences for cheating

Table 4.9: Shay's Summary Sheet of Personal Constructs

An analysis of the three categories of data in all 10 teaching constructs reveal three patterns. The first is that Shay believes in behaviorist approaches,

give very clear expectations about what constitutes an “A” paper, video taping, provide team assessment of each other, provide examples of successful people who have a healthy balance, provide clear consequences for cheating (see table above).

The second pattern is more representative of progressive tenets and these include *provide visibility through small groups, provide real-life applications to course, leader of group discussions and group exercises, provide group discussions.*

In the third pattern, a humanist (72, her fourth highest score on the PAEI) construct appears that has not been espoused before, *case studies*. Shay's implicit theory-in-use reveals three patterns, a behaviorist approach she already espouses, progressive constructs she espouses as well, and a humanist approach that has not been brought out in her espoused philosophy or theory.

In this third pattern, Shay uses a humanist construct to do her work and she perhaps does so unconsciously. Therefore, Shay's implicit theory-in-use is behaviorist, progressive, and humanist. The implicit use of her humanist philosophy has now been made explicit.

The matching models Shay creates of her personal constructs includes both behaviorist and progressive tenets:

Provide consequences for negative behavior and reinforce positive behavior.

Provide opportunities to look at issues from a multitude of perspectives.

However, Shay does not address her humanist philosophy in her matching

models. When Shay writes her restatement at the end of the workshop about what is most important to her about teaching adult learners, she emphasizes this:

I still support my original statement...However, my behavior in class stems from a combination of theories.

Shay admits that she operates more from a combination of theories than a purely behaviorist perspective.

Congruency between espoused philosophies and theories and theories-in-use.

Observation

Shay, a behaviorist educator, believes in providing her students with daily objectives, utilizing computer-assisted instruction, reinforcing correct behaviors through skills training, and measuring performance. She believes in a competency-based, mastery learning teaching approach and provides her students with positive reinforcement and appropriate feedback to learn new objectives. However, Shay learns through the workshop that student experiences and application of knowledge to work and life tasks are also important and are progressive tenets. She acknowledges that a combination of theories should be used in teaching adults.

Document collection

The last exercise in the workshop is a reflection on the congruency between espoused philosophies and theories and implicit theory-in-use by analyzing the matching models. Shay sees herself moving from a “pure” behaviorist philosophy to incorporating progressive elements in her teaching as well.

In some clustering I used the 'pure' behaviorist approach but I'm seeing that I use more of a progressive approach than I thought...My implicit adult education philosophy is a combination of theories, not just one.

Shay concludes:

I think educators don't realize that [implicit theory-in-use] until they're asked to reflect and think back and then lots of things come out you [sic] weren't aware of before and maybe some of that will help improve your teaching, but I also think its important to tell other adult educators and share that same thing. I suspect I'm going to find that more and more.

Regarding congruency between espoused philosophies and theories and her implicit theory-in-use Shay writes:

I think based on the workshop and the interview a great deal of congruency exists between my espoused theory and theory-in-use. But the theory-in-use uses different dimensions of these models based on my level of comfort with certain styles and students' reactions to approaches taken.

Shay realizes that, although she espouses a strong behaviorist teaching philosophy, she uses progressive methods more so than she is aware. She acknowledges both a behaviorist/progressive approach to her teaching but does not reflect further on humanist philosophy when it surfaces as an implicit theory-in-use. In addition, her espoused and implicit theory-in-use includes:

- 1.) Performance and learning outcomes are more valuable than assessing the learners' feelings,
- 2.) Radical adult education is relevant in the business world when it impacts social, political, and economic change and,
- 3.) Educational philosophy is eclectic and on a continuum and there is a reason to use all philosophies in teaching adults.

Patterns and relationships between espoused philosophies and theories learned in graduate school and practice.

Interview

Shay's initial reaction about learning theories in graduate school is similar to Betty's. She recalls, *I was thinking, why do I need to learn this [theory], what's the value of this for me, how am I going to use this?* One particular example Shay uses, follows:

Like, when they talked about small group discussions. I did try to do one of those when you were there in class. But I'm not sure how much they learned from that. And I know its my job to make connections between what they talked about and what we were talking about in class but sometimes I'm not sure if that really helps them learn anything...because that doesn't happen in the real world.

Here, Shay is referring to a teaching method in humanist philosophy and how she does not see the relevance of that tenet in her classroom. But as we continue the dialogue during her interview, Shay talks about some of the characteristics of progressivism (her second highest score on the PAEI) she learns about in graduate school and how it makes a difference in her practice. She remarks, *Its just amazing when they [students] don't see the connection at first and sometimes you have to guide them with experiences but once they see the connection its a big step forward for them.* Shay talks about another progressive approach she uses:

My intention in teaching them [students] is that when they go out into the real world, when their boss or their partner or whomever asks them to do a job, they do a thorough job.

Another progressive approach Shay uses is to be able to transfer her content to the students' experiences. She gives this example:

I teach operations to them [the students] in the class and I say I know you'll never set foot in another factory other than what we're doing today [field trip to factory] but look at the implications of what you're seeing here on the factory floor to what you do in your office...Its just amazing how they don't see the connection at first and sometimes you have to guide

them but once they see the connection its a big step forward for them that they can learn from any experience if they are willing to put the right lenses on. And its my job to facilitate putting the right lenses on.

With these different teaching philosophies, Shay sees a pattern between the espoused theories she learns in graduate school and practice.

The purpose of education [graduate school] is to improve your competencies, your skills, your critical and analytical thinking so its my responsibility as an educator to improve upon that.

SHIRLY

Espoused philosophies and theories.

PAEI

The following are the scores Shirly receives on the PAEI: Humanist = 88, Progressive = 88, Liberal = 84, Behaviorist = 73, Radical = 69. Shirly's highest scores on the PAEI are equivalent, humanist (88) and progressive (88). These two educational philosophies are closest to her espoused beliefs and values. Shirly's humanist and progressive scores lean toward but do not reach a strong agreement with those philosophies. Her lowest score on the PAEI is radical (69) and, therefore, reflects the educational philosophy that is least like hers. None of Shirly's scores reveal a strong disagreement with any given philosophy. And none of Shirly's scores reveal a neutral stand on any particular philosophy. Therefore, according to the PAEI, Shirly's espoused educational philosophies ally closely with humanism and progressivism.

Interview

When I ask Shirly during the interview if she is surprised at how she scores on the Inventory, she replies that she is not because she took it in an adult learning

class several years ago and scored about the same, *It didn't surprise me but it did refresh my memory.* Shirley reviews the concepts and key words that describe the progressive teaching philosophy like “problem solving” and “experienced based education” and likes to incorporate those in her practice:

I always try first with my patients to find out what their previous experience has been and then build on that. For example, if they've never been pregnant before I know I need to do things differently with them than somebody who has had a baby or maybe more than one child before. What I do is very much about problem solving and experienced based education. The majority of what I do is skill-based stuff.

If they [patients] aren't interested in the subject matter it is because, and I really feel strongly about this, they don't see any benefit to their daily lives.

Not unlike other participants in the study, Shirley espouses a progressive approach to teaching adult learners:

I certainly think there is a place for all the philosophies because it depends on different situations, who the learners are, and what the subject matter is that you are teaching.

The differences among adult learners are due to the different experiences in their lives and that usually leads them to make different applications of new knowledge and skills to their own situations.

Shirly uses the example of the question on the PAEI about what decisions to make to include in an educational activity as a way to express her progressive philosophy:

It should be based on what learners know and again that's that experience. I strongly agreed with that one right away. I know that based on what they [patients] know is how I begin, too.

Shirly also talks about her belief in the humanist philosophy:

We also talked a little bit before about Rogers and when I saw his name in the humanist category, I learned about him way back in the late '60s, I agreed with a lot of his philosophies...Like the one on facilitating but not to direct learning activities as much as possible.

Shirly also feels strongly about the humanist question on the PAEI that deals with *a supportive climate that facilitates self-discovery and interaction*. Shirly responds, *I feel strongly about that one*.

When I ask Shirly how her personal espoused philosophy of adult learning influences her actions as an adult educator, her response is a mixture of humanism and progressivism:

Well, I think my personal philosophy goes back to like being a facilitator and even if I'm in a workshop with other adults I like to try to find out, probably first, what they know or what their experiences are and then I always ask the question at the beginning, what is it they would like to get out of that particular session.

However, Shirly also admits that she uses certain behaviorist characteristics in her teaching:

I do have certain content at work that needs to be covered or even through a particular workshop or educational session that has specific content that I - again there are certain objectives that I have to cover, like for nurses to get continuing education units for example. The realization is that from a practical standpoint certain content needs to be covered and I'm required by my organization or supervisor to cover them.

In summary, Shirly likes to employ humanist tenets when she can because she enjoys being a facilitator, not directing the learning process; having her patients be as actively involved in learning as possible; and providing a supportive environment that helps facilitate self-discussion and interaction with her patients. Shirly has also developed a kinesic approach to teaching her patients when English is a second language. This involves using sign and body language to communicate with her patients. In practice, Shirly also uses a progressive approach because she strongly believes that if patients do not make the

connection between the content being taught and their daily lives, they will not be motivated to learn. Shirley likes to know what her adult learners know before teaching them because she believes in experienced-based education, problem solving, and skill training. Shirley also recognizes that there are times when she needs to use a behaviorist (73, her fourth highest score on the PAEI) approach with her patients and colleagues if she is required by her organization or supervisor to teach certain content and meet certain objectives. Overall, Shirley believes that all of the adult education philosophies can be used depending upon the situation, learners, and content. Finally, Shirley recognizes that differences among adult learners are important because those differences lead to different applications of new knowledge and skills.

Theories-in-use.

Observation

I had an opportunity to observe Shirley in her natural teaching environment. On the PAEI, Shirley scores equally high on the progressive and humanist categories. Though the high-risk pregnancy program in which Shirley works is government subsidized, the educational objectives are designed based on the patients' needs, interests, and experiences. Her patients come to the clinic voluntarily, many of them from a lower, socio-economic class. Most of her patients have a government medical card. About 60% of the women Shirley interacts with are African American, the other 40% are Caucasian, Hispanic, or Somalian. Some of the women do not have an education beyond elementary school and some never had the opportunity to learn to read. Shirley appears to work tirelessly to

promote social change and bridge the gap between wealthy and underserved populations.

My observations take place in Shirly's office on the second floor of a university medical center clinic. It is a small, cramped space furnished with three desks, file drawers, chairs, and bulletin boards. Shirly shares her office with two full-time employees, two part-time employees, and one social work student who is there to observe. Often, all staff members are there working at the same time. Modern technology is non-existent in this crowded place, with the exception of three telephones, each one surreptitiously hidden beneath files and paperwork on the desks. Computers and patient records are not kept in this office to ensure patient confidentiality and Shirly adds, *this may make the patients feel more anonymous because their information is not going across the air waves, some place*. Ironically, confidentiality appears to be a problem because the office is small and provides multiple services so there is usually more than one patient in it at a time. Most of Shirly's teaching is conducted on a one-on-one basis but she does facilitate small groups for teen agers on such topics as smoking cessation.

A separate file cabinet stands in one corner of the office and stores small, dry-food packages if patients need them and there is also a drawer full of toys to entertain children while their mothers are being seen. Patients are examined in one of three clinic rooms, then meet with Shirly for either medical counseling, health education, depression screening, nutrition screening, chemical dependency counseling, childbirth preparation, parenting skills, self-esteem issues, family relationships, or problems dealing with social responsibility. Most of Shirly's

educational objectives are to provide her patients with practical knowledge and problem-solving skills; however, she also does counseling on various areas of concern.

Due to confidentiality issues I was unable directly to observe her teaching. However, Shirly takes me through several mock educational settings on the topics noted above and shares her teaching style with me as if I were one of the patients. During my observation time several patients and their children come in to talk to Shirly and she ends up giving informal instruction that I am able to observe. Shirly addresses the patients' needs in a caring and supportive way. She provides them with vital medical information and resources they can call upon for food, medicine, and shelter.

Similarly, Shirly finds herself working with many patients who do not speak English but need vital information about how to take care of themselves and their babies. She develops a kinesic approach, through her own sign and body language, to show women what to expect from an ultrasound, when and how to take their medications, and what various other medical instruments are used for during the medical examination.

Document collection: Hunt's workshop

During the workshop on identifying theories-in-use, Shirly writes the following:

Creating an environment in which the learner feels comfortable enough and safe enough to learn.

Treating the learner with respect, regardless of age, financial background, or ethnicity. Just as I would want to be treated.

Have the learner practice and demonstrate [new skills] whenever possible.

Try to present the content in different ways because different people have preferred ways of learning.

Explore why/how the content is significant to the learner.

She uses both humanist and progressive statements in this initial exercise.

Shirly then develops 10 personal teaching constructs based on a summary of 10 student triads. Shirly's 10 teaching constructs on her Summary Sheet of Personal Constructs follows:

Triads	Characteristics (P) Which two of these three are alike in some important way and different from the third.	Objectives (B) What objectives would I plan for these students for their development.	Environment (E) Teaching Approach How would I work with these students.
1. 1 - 4 - 8 circle two	immature	to learn the material thoroughly	have students do demonstrations
2. 2 - 5 - 9 circle two	very sweet	to present their ideas to the class	divide the class into small groups and have these students lead
3. 3 - 7 - 10 circle two	unmotivated	to expand knowledge base	after success, increase task difficulty
4. 4 - 6 - 11 circle two	cooperative	to serve as role models for other class mates	assign students to become facilitators
5. 1 - 5 - 12 circle two	hard working	to apply concepts to different situations	after success, increase task difficulty
6. 2 - 6 - 9 circle two	sometimes limited	to demonstrate the content to others	teacher first demonstrates to these students, then have them do it
7. 3 - 4 - 10 circle two	opinionated	to appreciate other points of view	have debates and make them come up with different solutions to same problem
8. 5 - 6 - 11 circle two	creative	to problem solve and expand the thinking process	case scenarios and come up with more than one solution to the problem
9. 7 - 8 - 9 circle two	patient	to demonstrate learning as a step-by-step process	have students show others their method of learning
10. 10 - 11 - 12 circle two	stubborn	to appreciate and respect the teaching process	have them teach and reward for successful teaching

Table 4.10: Shirly's Summary Sheet of Personal Constructs

The first column of the matrix lists the 10 triads, the second column describes characteristics that two of the three students have in common. The third column lists the objectives for the student characteristics. And the fourth column describes the actual teaching approaches the educator uses to reach the

objectives.

An analysis of the three categories of data in all 10 constructs reveals three patterns for Shirly. The first is that most of Shirly's constructs are progressive and her teaching approaches for those constructs include, *have students do demonstrations, divide the class into small groups and have these students lead, teacher first demonstrates to students and then have them do it, have debates and make them come up with different solutions to the same problem, have students show others their method of learning* (see table above).

In the second pattern, Shirly looks at the student characteristic, *cooperative*, and chooses to have the clients *role model* that characteristic for other students. Shirly chooses to *assign students to become facilitators*. Role modeling is behaviorist and facilitating is more humanistic. Hence, this pattern mixes two kinds of theory to inform practice. Shirly also uses *case scenarios* as a humanist teaching approach.

The third pattern reveals a behaviorist approach that surfaces in Shirly's constructs. Her approaches include, *gradually increase the task difficulty after successful completion, reward for successful teaching*. Hence, Shirly's theory-in-use reveals three patterns, a progressive approach she already espouses, a humanist approach she espouses as well, and a behaviorist approach she admits using when she is required to cover specific content for her organization or supervisor. Therefore, Shirly's implicit theory-in-use is congruent with her espoused philosophy and theory, progressive-humanist-behaviorist, with perhaps more use of behaviorist theory than she realizes.

The next exercise requires the participants to create matching models of their personal constructs. Shirly writes:

Build on the students' experiences and broaden their problem-solving skills.

Acknowledge their [students] strengths and promote the fact that people have unlimited potential.

Provide incentives and rewards for coming up with the right solutions.

Build on the students' experiences and broaden their problem-solving skills.

Shirly's models are congruent with her espoused philosophy and theory and implicit theory-in-use. Her models are progressive, humanist, and behaviorist.

When Shirly writes her restatement about what is most important to her about teaching adult learners she is surprised at what came out of the workshop:

I was surprised to discover that, for at least this workshop, I saw myself more in the progressive adult education group than the humanist one...My personal espoused theory is always based on the experience of the learner, then I build on that.

Congruency between espoused philosophies and theories and theories-in-use.

Observation

Shirly's job responsibilities are progressive in nature: to help prepare women with high-risk pregnancies; primarily from substance abuse, sexually-transmitted diseases, pre-term labor, teen pregnancy, diabetes in pregnancy, and depression. Hence, a focus on progressive may be built into her work rather than a choice made by Shirly. Patients are also seen for social problems that include homelessness, domestic violence, family relationships,

imprisonment, and food shortages. Shirley's patients depend on her to provide useful and pragmatic knowledge and counseling.

But I also observe several tenets of the humanist philosophy in Shirley's interaction with her patients. I saw her treat the patient holistically, not just the medical problems. This holistic approach serves to enhance personal growth and development. Shirley's role tends to be that of a facilitator or helper, providing information but not promoting direct learning. And one characteristic of her teaching is both progressive and humanist--to encourage her patient to be a life-long learner for the sake of her health and the health of her unborn baby.

Document collection: Hunt's workshop

Shirley's written comments on her Reflections sheet at the end of the workshop acknowledge her humanist, progressive, and behaviorist teaching techniques:

I see the purpose of education as to give the adult practical knowledge but also enhance personal growth. People have unlimited potential to learn.

As a teacher, I see myself more as an organizer who tries to stimulate through educational experiences and evaluates the learning through constant feedback. The learners' needs, interests, and experiences are key elements.

Its important to reward students for correct behavior.

Shirley, a progressive/humanist/behaviorist educator, also honors her learners' needs and provides that vital link between past experience and new information. Additionally, Shirley incorporates a holistic approach with her patients, enhancing personal growth and development. She encourages her patients to be life-long learners for their personal health and the health of their unborn babies.

Her personal theory is that she is the organizer of the educational and personal growth experiences of her clients and she has also developed kinesic approaches to teaching due to language barriers.

Shirly's theory-in-use is explicit and congruent with her espoused progressive, humanist, and behaviorist philosophies. In addition, her espoused and implicit theory-in-use includes: 1.) Patients must see the relevance of the information to their daily lives or they will not be motivated to learn, 2.) Kinesic teaching approaches are used involving sign and body language for patients who speak English as a second language, 3.) Differences among adult learners are important because they lead to different applications of new knowledge and skills, 4.) Behaviorist teaching methods must be used when the organization or supervisor demands it and she unconsciously uses them in conjunction with other theories, 5.) Adult educators need to know where students are in the learning process before they begin to teach them, and 6.) There is a place for all philosophies in adult education dependent upon the situation, learner, and subject matter.

Patterns and relationships between espoused philosophies and theories learned in graduate school and practice.

Interview

For Shirly, her graduate coursework allows her to give a voice to and become more conscious of what she is already doing.

I never thought before I went to graduate school that, Oh, so this is what I'm doing, it was identified for me. And I never would have thought, prior to graduate school that, Oh, this is a progressive theory or this is a radical theory...Something that I think I innately knew but really would not have

identified as such. I had absolutely no background knowledge of these particular theories. I always thought it was just something I did and didn't realize what I was doing.

When I ask Shirley why it is important for her to identify her teaching theories, she responds:

Well, I guess just as we want to know what the personal philosophies are of the people that we try to teach, I think we have to recognize what our own are so that we know if we may have limitations. We may not agree with different personal philosophies of the people that we're working with [patients] but we have to be able to identify what they are so that they don't get in the way of teaching.

Shirly also credits graduate school with helping her understand the learners' needs.

I also started to present the same material to my patients in different ways depending on their learning styles and I think that was definitely a result of going to graduate school.

Hence, different theories provide her with different lenses for assessing her patients and ways to adjust her methods to be more congruent with her patients.

One criticism Shirley has of her graduate program is the lack of applying theory to practice:

I don't know if this would be feasible or not but I wish they [graduate faculty] gave us specific situations and then gave us choices as to what we should do first, maybe by a short essay or perhaps multiple choice. I wanted to get an idea of the way someone would teach given particular situations. Or maybe give all of us the same content but show different ways [philosophies] to teach it.

Shirly takes a holistic view to professional practice and feels she is enhanced by the different theories and philosophies she learns about in the classroom and is able to apply to her practice.

The most meaningful is probably all the different philosophies and approaches you learn. You determine where the learner is and what

appeals to that learner and then you come to that learner with that approach and they'll buy into the learning.

SUSAN

Espoused philosophies and theories.

PAEI

Susan's scores on the PAEI are: Progressive = 93, Behaviorist = 88, Humanist = 82, Radical = 76, Liberal = 65. Susan's highest score on the PAEI is progressive (93), followed closely by behaviorist (88) and, therefore, reflects the educational philosophy that is closest to her beliefs and values. Susan's progressive score is one point short of a strong agreement and her behaviorist score is within seven points of a strong agreement. Her lowest score on the PAEI is liberal (65) and, therefore, reflects the educational philosophy that is least like hers. None of Susan's scores reveal a strong disagreement with any given philosophy. And none of Susan's scores reveal a neutral stand on any particular philosophy. Therefore, according to the PAEI, Susan's espoused educational philosophies ally closely with progressivism and behaviorism.

Interview

Like Sally, Susan agrees with her progressive score on the Inventory but also views herself as being able to draw from a number of different philosophies or theories depending upon the situation or the learner. Susan feels she scores closely on all the philosophies because:

In most cases I agreed with each of the choices...I do find bits and pieces of different philosophies applicable to my way of thinking and so the model [Inventory] did allow for me to sort of have the opportunity to select from a lot of different theoretical approaches to adult learning.

Each of these philosophies of education except for the liberal take from the progressive anyway.

As a progressive educator, Susan describes her educational philosophy this way:

I am someone who educates adults within the context of their work.

Hence, the context of the work itself calls for progressive thought.

Adults learn because they have a need to learn, to solve some problem or meet some need.

I believe people need to address some need or a problem that they have and it's our responsibility as adult educators oftentimes to point those needs out to people so that they have an awareness of what they need to learn and once they have that awareness they're readily accepted of learning.

Hence, in addition to progressive thought, Susan seems to believe that building awareness of needs may have to precede learning. She uses progressive philosophy to create this awareness as the next set of quotes indicate.

Adults use learning to solve problems. They have to see some value in what is learned and they have to use the learning as soon as possible.

I provide a lot of opportunities for them [students] to share their own personal experiences. It behooves me as a trainer to validate those experiences and use those in a learning environment... We [adult educators] have to create the need for learning. They [students] have to see how the learning is going to directly impact positively on their work so there has to be some element of transfer of learning built in so that they can say maybe this is of value to me.

I work really hard to help people understand how this learning can benefit them. And I work really hard at helping people come to terms with their gaps in knowledge and skills so that they value training.

Like other progressive educators, Susan values the unique needs of the learner and describes a good trainer as:

Someone who always reads the audience, adjusts, changes methods of instruction because you've got some people who are...if you've got a room full of people who have to be actively involved and are just zoning out when you're sitting there lecturing to them, you really need to be able to change the learning environment.

When I ask Susan if her personal espoused philosophy of adult learning influences her practice, she becomes reflective, then responds:

Very, very much and I'll tell you why. In some of my training I am the creator of the content and I stylize the content in a manner that facilitates those philosophies. So my philosophical approach to adult learning motivates how I teach adults...On the other hand, a lot of what I do is already pre-set texts. I do a lot of training for the state for child welfare personnel and I'm given a curriculum and my philosophical approach to that curriculum many times is contrary to my personal philosophy of adult education. So what I do is work with the organization that I provide training for and adapt their curriculum to take on my philosophical approach.

Hence, Susan does not necessarily accept external designs for practice. She adapts the external designs to fit her teaching philosophy.

When I ask Susan why she does this, she continues:

Because I believe in my philosophical approach and its effectiveness and I believe I can be a more effective adult educator if I present the content of the training, using my philosophical approach.

Hence, congruence between self and teaching approach will be more effective for the learner.

When I ask Susan why she felt she scored lowest in liberal education philosophy, she comments:

Well, I think this is the ideal. I mean it would be wonderful if people lived to learn. But in my world, in my adult education world, this is not my orientation.

In summary, Susan operates from a progressive philosophy in that she uses "bits and pieces" of all the philosophies because she recognizes that adults

have different learning needs. Susan also admits that her job is progressive, that is, her job is to “educate adults within the context of their work” and her primary responsibility is to teach them how to solve problems or meet some need. For Susan, in order for the adult learner to become successful, she or he must see the need for the learning and use the new information as soon as possible and Susan uses progressive thought to help the learner see the need. Finally, Susan prides herself in being able to fill in “gaps of knowledge and skills” so the adult learner values her training.

Theories-in-use.

Document collection: Hunt’s workshop

The first exercise in the workshop on identifying implicit theory-in-use asks the participants to write a paragraph on what is most important to them about teaching adult learners. Susan’s writes:

One of the first things I need to do when I teach adults is to assess where they are in terms of their experience both in the field in which I am working with them (ex: child welfare) and in the area of study. The diversity of the learners needs to be understood early on and will help guide my approach. The experience of the learner plays a key role. Whenever possible I try to draw out the learners’ own experiences based on the content.

Susan’s opening statement is very much progressive and shows that she values the learners’ needs and experiences.

A series of exercises then leads the participants to develop 10 personal teaching constructs based on a summary of 10 student triads where student characteristics, learning objectives, and teaching approaches for each triad are analyzed. The 10 teaching constructs Susan creates on her Summary Sheet of

Personal Constructs follows:

Triads	Characteristics (P) Which two of these three are alike in some important way and different from the third.	Objectives (B) What objectives would I plan for these students for their development.	Environment (E) Teaching Approach How would I work with these students.
1. 1 - 4 - 8 circle two	articulate	to serve as role models	use as peer teachers and facilitators
2. 2 - 5 - 9 circle two	self-centered	to gain insight into how the ego can be a barrier to learning	focus on the "big picture" of training
3. 3 - 7 - 10 circle two	happy outlook	to continue celebrating learning	find out his learning needs and meet them
4. 4 - 6 - 11 circle two	bright	to continue to improve on content	apply training and show its application and now useful
5. 1 - 5 - 12 circle two	older students	to keep building on their experiences	ask for past experiences within the learning context
6. 2 - 6 - 9 circle two	difficult personalities	to help them understand challenging behavior	problem solve or uncover source of the problem
7. 3 - 4 - 10 circle two	motivated to learn	to take to a higher level of understanding	higher order tasks
8. 5 - 6 - 11 circle two	exceptionally interested to learn	to provide ongoing contact	allow them to be self-directed
9. 7 - 8 - 9 circle two	responsive	to define future learning needs	focus on an action plan
10. 10 - 11 - 12 circle two	negative attitude	to change attitude	manage behavior and reward positive behavior

Table 4.11: Susan's Summary Sheet of Personal Constructs

An analysis of the three categories of data in all 10 teaching constructs reveal three patterns for Susan. The first pattern is that most of Susan's constructs are progressive and her teaching approaches for those constructs

include, *find out his learning needs and meet them, apply training and show its application and how useful, ask for past experiences within the learning context, problem solve* (see table above).

In the second pattern, Susan creates humanist (82, her third highest score on the PAEI) approaches for her intervention constructs that include *use students as peer teachers and facilitators, allow them to be self-directed*.

Susan's third pattern is for a student characteristic she views as disruptive to her class (*negative attitude*). Her learning objective is *to change the attitude or behavior*. Her teaching approach is a behaviorist one (88, second highest score on the PAEI), *manage the behavior*. Other behaviorist teaching approaches Susan creates include *higher order tasks, focus on an action plan*. Susan's implicit theory-in-use reveals three patterns, a progressive approach she already espouses and a behaviorist approach that is part of her espoused philosophy and theory as well. In addition, a humanist approach is created that has not been made explicit before. Therefore, Susan's implicit theory-in-use reveals a progressive construct, her highest score on the PAEI; a behaviorist construct, her second highest score on the PAEI; and a humanist approach that was not explicit in her espoused philosophy and theory. The implicit use of this humanist approach has now been made explicit.

The next exercise requires the participants to create matching models of their personal constructs. Susan's matching models include:

Use past experience of learners as a teaching tool.

Manage negative behavior by using problem-solving techniques.

Assist learners in establishing transfer of learning plan in order that they can see a practical usefulness for the new knowledge and skills.

These models reflect Susan's espoused progressive and behaviorist philosophies but do not express humanist philosophy, Susan's newly discovered category.

When Susan writes her restatement at the end of the workshop on what is most important to her about teaching adult learners she stands by her original statement:

It seems I am very tuned into using the past experiences of the learners as a tool to build future learning in order that the learning be useful in a practical, real-world sense.

Congruency between espoused philosophies and theories and theories-in-use.

Document collection

In the last exercise when the participants reflect on their espoused philosophies and theories and matching models to determine whether or not the two are congruent, Susan writes:

I have an implicit drive to make learning as useful as possible. My Matching Models focused on identifying learners' unique knowledge and skills and then planning training sessions accordingly.

I feel that adults have to set some value to what is learned and have to use the learning as soon as possible for it to be meaningful to them.

My knowledge of espoused theory drives my implicit approach to training. I use those elements of theory that apply to my own philosophy of adult education.

For the most part, Susan's implicit theory-in-use is congruent with her espoused progressive and behaviorist preferences but a humanist tendency surfaces when

she gives a voice to her innate theories. This implicit tendency is not explored further in her matching models or reflections. In addition to her espoused progressive and behaviorist philosophies and implicit humanist philosophy, Susan's personal theory on adult education includes: 1.) Adult educators should use "bits and pieces" of the different philosophies dependent upon the learner's needs and personal experiences, 2.) Adult education is conducted within the context of work and its purpose is to teach adult learners to problem solve or meet some need, 3.) In order for learning to occur, adults have to value the information presented and use the information as soon as possible, 4.) Filling in knowledge "gaps" adds value to the training experience, and 5.) education does not necessarily have to accept content and methodologies dictated from external authority.

Patterns and relationships between espoused philosophies and theories learned in graduate school and practice.

Interview

Like Sally, Susan views perspective transformation as more of a progressive philosophy than a radical one and credits her graduate program with teaching her such a vital and useful philosophy. She becomes enthusiastic when talking about this and responds:

Transformational learning has become my sort of pinnacle of adult education theory and I think his [Mezirow's] theory is that transformation needs to be powerful and its to be a powerful moment of insight and transformation but I take it one step further. I think people need to take baby steps of transformation and its my role as an adult educator to help people have those moments of AH HA! My genesis was Mezirow's genesis; I evolved from past experiences, both his and mine.

Although logically not progressive, Susan's enthusiasm for this perspective is apparent.

Susan also learns about the principles of andragogy in graduate school and feels this helps her in her job tremendously.

Malcolm Knowles I think also is sort of the backbone of what I do. His principles of andragogy are sort of my spinal column for what I do. I agree that people base their learning on past experiences and that there has to be some self-determination for them to learn. They also have to understand how the learning will benefit them by solving some problem or addressing some need... Those things all play a conscious role in how I design training. I more often than not will start off a training session with some sort of what's in it for me activity so that people can self-determine what they want to learn. I think that process of reflecting on learning helps people to come to terms with the fact that they may have learning needs.

Susan views her coursework as giving her a variety of teaching methods to use in practice and she uses notes from classes regularly when planning learning experiences.

You become very sensitive to learning differences, the graduate school experience opened my eyes to that... I do refer back quite often to a lot of the notes that I have from my coursework and try to sort of wrap my arms around some concepts that I may be using in a piece of curriculum that I'll be writing for regional training center directors.

I do refer back quite often to a lot of the notes that I have from my course work. In fact, I was just going through some of the materials from a course that I took on adult learning theorists because I was trying to extrapolate some information for a curriculum that I may be writing for the state.

Like Jessica, Susan would like to see more courses in the graduate curriculum on evaluation.

The one thing that I find a gap in is I was required to take one course on evaluation which I did but I needed more. I refer back to that material from that course but I've had to do additional research on different methods of program evaluation. There should be a course offered solely on program evaluation and all the different kinds.

Another criticism Susan has of the graduate program has to do with the lack of classroom experiences applying theory to personal practice.

I felt that the classroom concepts were very generic. I wish that there could have been more emphasis put on here's the theory and then transferring that - how does the theory hold up in your own work environment. How can you make this theory applicable to your work environment? There was never any kind of personalization in the classroom.

For the most part, Susan sees definite patterns and relationships between her espoused philosophies and theories and what she learns in graduate school. She concludes:

Prior to going back to graduate school I was working on a set of principles that just sort of came to me based on my experiences and my way of thinking, what I valued. I had no philosophical foundation or understanding of these principles, why they were important to me. But now, having had the graduate degree program and having studied the philosophical theories of different theorists I now understand the genesis of these. They also reaffirmed that I was in fact doing the right thing.

THAN

Espoused philosophies and theories.

PAEI

The following are the scores Than receives on the PAEI:

Progressive = 84, Behaviorist = 82, Humanist = 76, Liberal = 67, Radical = 59.

Than's highest score on the PAEI is progressive (84) followed closely by behaviorist (82) and, therefore, reflects the educational philosophies that are closest to her beliefs and values. Than's progressive and behaviorist scores lean toward moderately high agreement with those philosophies. Her lowest score on the PAEI is radical (59) and, therefore, reflects the educational philosophy that is

least like hers. None of Than's scores reveal a strong disagreement with a given philosophy. None of Than's scores reveal a neutral stand on any particular philosophy. Therefore, according to the PAEI, Than's espoused educational philosophies ally closely with progressivism and behaviorism; however, all of them are moderately accepted.

Interview

When I ask Than if she is surprised at how she scores on the Inventory, she responds briefly, *No*. However, Than supplies a humanist (76, third highest score) answer when she talks about the learner. *The learner has to be motivated, it has to come from the learner*. But there are some humanist tenets Than does not use in her practice.

The reason that [learners' feelings] stands out for me is that many times I'm only with the person I'm teaching for a short period of time and so I'm not likely to know their feelings unless they are going to be verbal about that.

I talk to Than about the closeness of her progressive and behaviorist scores and ask her if she would weight them differently. She responds:

I would say as a nurse I would be more likely to bring about behavioral change so I don't know why that one wasn't higher.

Nevertheless, Than describes her teaching philosophy as:

A set of organizational skills that my patients learn and practice and apply to their personal lives.

They need to know why good health is important for them and why it benefits them.

The learner has to take an active role in the learning because if they [sic] need to know how to do something they need to practice it.

She speaks in a progressive voice in articulating her approach and then combines progressive, behaviorist, and humanist elements.

For instance when we did our first part of teaching we would give them [students] a paper and we would say here are some topics that we would like to teach you about. Why don't you let us know what it is you would like to learn about. So they would do that and that's what we would teach.

Than is describing one of Knowles' principles of andragogy where the central figure in deciding what the curriculum is going to be comes from the learner.

To sum up, Than's personal espoused philosophies and theories are a blend of progressive, behaviorist, and humanist (third highest score on the PAEI). For Than, progressive teaching approaches need to be used with her patients because they need to apply the knowledge about good health to their personal lives. However, Than sees nursing education as more about behavioral change than progressive knowledge. Although Than does not focus on or monitor feelings, she does believe in the humanist methods of internal motivation on the part of the learner and valuing the learner's input into the course objectives.

Theories-in-use.

Document collection: Hunt's workshop

The first exercise in the workshop on identifying theory-in-use asks the participants to write a paragraph on what is most important to them about teaching adults. Than writes:

When teaching adult learners, it is helpful to know the reason they are taking the class. This can help you personalize the teaching...It is also a good idea to find out what stage in behavior change the person is in, if the teaching is being done to change behavior you can gear teaching for that stage...The student has to have a desire to learn. I can have the best plan and teach something, but if the person has little desire to learn, this will effect the way they [sic] learn.

Than's opening statement carries progressive, behaviorist, and humanist overtones. A series of exercises then leads the participants to develop 10 personal teaching constructs based on a summary of 10 student triads. The 10 teaching constructs Than creates on her Summary Sheet of Personal Constructs follows:

Triads	Characteristics (P) Which two of these three are alike in some important way and different from the third.	Objectives (B) What objectives would I plan for these students for their development.	Environment (E) Teaching Approach How would I work with these students.
1. 1 - 4 - 8 circle two	organized	to share skills with others	students demonstrate skills in class
2. 2 - 5 - 9 circle two	rigid thinking	to be more open-minded	class discussions where they take someone's idea and discuss pros and cons
3. 3 - 7 - 10 circle two	good listening skills	to reflect on what other say	each teaching session will end with a reflection period
4. 4 - 6 - 11 circle two	ability to think before speaking	to share with others the advantages of thinking before speaking	divide class into times with spontaneous speaking and writing down thoughts
5. 1 - 5 - 12 circle two	health concerns	to maintain good health	show health interventions
6. 2 - 6 - 9 circle two	inflexible	to be more flexible	make a plan and change it to show flexibility
7. 3 - 4 - 10 circle two	focused	to help others in class be more focused	practice sessions before presenting material in class
8. 5 - 6 - 11 circle two	good social skills	to include others in the learning situation	stay with defined class roles
9. 7 - 8 - 9 circle two	cooperative	to serve as a role model	lead small-group discussions
10. 10 - 11 - 12 circle two	questions authority	to limit questions to subject being taught	provide rewards and encouragement for appropriate questions

Table 4.12: Than's Summary Sheet of Personal Constructs

An analysis of the three categories of data in all 10 teaching constructs reveal three patterns for Than. The first pattern is that Than values constructs that are progressive and her teaching approaches for those constructs include, *students demonstrate skills in class, class discussions where they take someone's idea and discuss pros and cons, show health interventions, practice sessions before presenting material in class* (see table above).

In the second pattern, Than looks at the student characteristic of being *cooperative* as positive and her learning objective for this construct is *to have the student serve as a role model*. Her teaching approach is a humanist one and requires the student to *lead small discussion groups*. Another humanist approach Than uses involves *each teaching session will end with a reflection period*.

In the third pattern, Than does not accept the characteristic of a student *questioning authority*. Her learning objective for this construct is *to limit the student to questions about the subject only*. Than's teaching approach for this construct is behaviorist, attempting to change behavior, and includes *providing rewards and encouragement for asking appropriate questions*. Than also uses the behaviorist approach of *staying with defined class roles*. Than's theory-in-use reveals three patterns, all of which are part of her espoused philosophies and theories. Than's theory-in-use is a blend of progressive, humanist, and behaviorist. Her personal construct appears to be that learners' feelings are not a focus because she is not with her patients long enough to learn about their feelings.

The next exercise requires the participants to create matching models of their personal constructs. The purpose of this exercise is to find common criteria

so that the 10 triads can be grouped around three or four main ideas. Than's matching models include:

Students showing they know the material by demonstrating it.

Group tasks and group discussions can lead to learning.

Rewards for positive behavior can lead to learning.

Than's models reflect her espoused philosophies and theories and implicit theories-in-use including progressive, humanist, and behaviorist. When Than writes her restatement at the end of the workshop on what is most important to her about teaching adult learners, she concludes:

I get that what I like in progressive and behavioral philosophy I use when I'm teaching. But I wish I had more of the humanist stuff because I use it but don't really understand it.

Congruency between espoused philosophies and theories and theories-in-use.

Document collection

The last exercise in the workshop asks the participants to reflect on their espoused philosophies and theories and matching models to determine whether or not the two are congruent. Than writes:

Yes, I guess they are congruent because nothing new jumped out for me.

When Than and I talk about the philosophical approach she uses with her patients, she responds with behaviorist characteristics, her second highest score on the PAEI; *behavioral objectives, behavioral modification, feedback, and reinforcement*. Though her highest score on the PAEI is progressive, a behaviorist philosophy dominates her answers during the interview and on the written

documents from the workshop. She does not really mention too much about the methods she uses in humanist philosophy.

In addition to her espoused and implicit theories-in-use, Than's personal theory of teaching includes: 1.) Nursing education is more about behavioral change than anything else, 2.) In order for patients to learn about good health they need to apply good health to their personal lives, and 3.) Learners' feelings are not a focus because the adult educator may not be with learners long enough to learn about feelings.

Patterns and relationships between espoused philosophies and theories learned in graduate school and practice.

Interview

Than's experience in graduate school enhances her practice and she sees a relationship between her espoused philosophies and theories and practice, *especially for the first two, progressive and humanist.* Than also feels that the theories she learns about in the graduate classroom are *great, depending on how much time you have in the real world to actually do them.*

For Than, it is not so much that she can use three different theories or philosophies other than what she learns in the classroom but she learns in her practice that she has to *use different 'bits and pieces' from all of them.*

Behaviorist philosophy is brought up by Than as a theory she learns about in graduate school and uses in her practice.

I liked the one on behavior modification where you have to assess where they [the patients] are at before you can try to modify or change a behavior. What stage are they in? That's where you begin your teaching with the patient.

Review

Espoused Philosophies and Theories Used in Practice

Espoused philosophies and theories are those which the practitioner consciously endorses and claims she or he uses to guide practice. They can be either formal philosophies, formal theories, or the practitioner's own theory. They are philosophies and theories of action. To explore the espoused philosophies and theories of these 13 adult educators, they were first required to take the PAEI to identify their philosophical preferences. I then used the technique of interviewing in qualitative methodology to further explore their espoused philosophies and theories. A summary of interpretive findings for espoused philosophies and theories appear below.

PAEI.

The PAEI is a traditional instrument used to define an individual's personal espoused philosophy of adult education. The dominant or highest scoring philosophies and theories of the 13 adult educators that emerge from the PAEI in this study in descending order are progressive (7), humanist (3), behaviorist (1), progressive/behaviorist (1), and progressive/humanist (1). Three recurring themes emerge from the participants as a direct result of the questions on the PAEI. The first theme is that the learner's feelings affect some of these adult educators in both positive and challenging ways when planning and delivering curriculum. The second theme is that different life experiences lead adult learners to make different applications of new knowledge and skills. The third theme is that the majority of the study participants had difficulty being able to relate to radical

theories as being relevant to them or their workplace.

Interviews.

During the interviews, four recurring themes emerge when the 13 study participants talk about their espoused teaching philosophies and theories. The first, and dominant theme, is that adult educators need to adapt their teaching styles due to the fact that individuals process information differently and have different learning needs. Anne, Betty, and Jeff talk about using an eclectic teaching philosophy because, *No one way is the right way to teach because people are so different.* Jessica remarks that the learner needs to be motivated or will not want to learn and, therefore, designs her curriculum around the learner's needs through needs assessment instruments. Lisa is also concerned about the needs of her students and talks about being able to vacillate her teaching style between humanist, progressive, and behaviorist methods. Marie likes to pull different methods out of her "magician's hat" and use whatever philosophy will work to teach her students. Sally also adapts her teaching style because she works with a variety of different adult learners from prison inmates to executives in Fortune 500 companies. Shay feels that educational philosophies and theories are on a continuum and that there is a purpose for each one of them. In order to provide better health care to underserved populations, Shirly likes to find out the needs, interests, and experiences of her patients before she begins teaching them. And it is important for Susan to be able to take "bits and pieces" of the different philosophies to apply to the learning differences she encounters with her clients.

The second theme appears to be that most of these adult educators

espouse a progressive philosophy. Jeff believes he brings practical applications to the learner. Jessica remarks that she does not *teach things out of context* and that her curriculum design needs to *pertain to what people experience on the job*. Marie's progressive preference is dominant for her because she views herself as a "transmitter of knowledge" to a new culture and she wants her learners to *take what they already know and apply it to the business culture in the United States*. Rusty believes she provides her clients with problem-solving skills and practical knowledge and encourages them to talk about their own experiences and how they relate to the new content. Scott admits that he likes to build on students' experiences and believes that those experiences help students better understand the content he is teaching. Shirly views herself as a progressive educator, providing practical knowledge and problem-solving skills to her patients. Susan views herself educating adults within the context of their work and that learning is all about *how to solve some problem or meet some need*. Susan also believes that, for learning to be effective, the adult must use the new knowledge *as soon as possible* for it to be valued. And Than views herself as teaching a set of practical skills her patients need to maintain good health. All of these espoused techniques and methods are progressive in nature and call upon the adult learner to use personal experiences to solve problems.

The third theme that occurs is that external mandates seem to impact which teaching philosophies and theories some adult educators use in practice. For Anne, government funding, business authorities, and mandatory evaluations affect her teaching style in the classroom. Betty talks about the lack of time and course

objectives that can affect her approach in the classroom and can drive her teaching philosophy and theory in *different directions*. However, Betty does admit that external mandates can force an individual to use a variety of teaching methods, contributing to developing a repertoire of different skills. Scott and Lisa both feel that course content and objectives can affect an individual's teaching philosophy and theory especially when teaching new *laws, rules, and regulations that can have serious consequences if not learned correctly*. External mandates can affect how and what an adult educator teaches and these mandates usually are restrictive and, only occasionally, positive. There was an educator who alters external mandates to fit her own style or that of the learner.

The fourth theme is that one's espoused philosophy or theory is closely tied with who one is as a person. Anne remarks, *I don't think you can separate your teaching style from who you are*. Sally agrees that her espoused philosophy of teaching is a reflection of her personality and comments, *Personal espoused theory affects teaching approach always*. And Scott comments that his humanist preference not only influences his teaching but also impacts his *whole philosophy of life*.

Theories-in-Use

Theory-in-use is the theory used by a practitioner in actual practice. It may or may not be conscious. Reflection opportunities can make tacit theory explicit. Theories-in-use can include formal philosophy and theory or a theory developed by the practitioner. Either can be tacit or explicit. Theory-in-use is guided by the practitioner's beliefs, values, and assumptions and is based upon experiential

knowledge. To discover both the participants' explicit and implicit theories-in-use I used the qualitative methods of observation and document collection that incorporated an adaptation of Hunt's (1987) methodology. A summary of interpretive findings for theory-in-use appear below.

Observations.

I had the opportunity to observe Marie, Shirly, Rusty, and Shay, four of the participants in the study, teaching in their natural environments. In the observation data I saw use of theories not acknowledged in the espoused theory. Rusty uses a progressive approach in giving her clients problem-solving exercises to learn the material. Shay gives her students problem-solving exercises as well and tries using small-group discussion, a humanist method, in her classroom. All four participants also employ the behaviorist methods of directing learning outcomes through lecture material, allowing the learner to take an active role in the learning process, and providing feedback to reinforce positive answers and behaviors.

Document collection: Hunt's workshop.

During Hunt's (1987) workshop on identifying theory-in-use, two patterns emerge. The first pattern is that, not unlike many of the participants' espoused philosophies and theories, analysis of the data shows that teaching philosophies and theories can change dependent upon the needs of the learner. Anne writes, *I allow for unplanned and teachable moments and like to use various styles as I progress through the material.* Sally concurs and writes, *I use whatever philosophical 'tool' I need dependent upon the learner and the situation.* Shay writes that educational philosophy is on a *continuum* and all philosophies have a

purpose in adult education. It is important for Susan *to be able to understand the diversity and needs of the learners early on*. And Lisa is more concerned that her teaching approach is too narrow and wonders if she will be able to *adapt her teaching methods to meet student needs*.

The second pattern is that some of the participants discover implicit formal theories-in-use of which they were not aware of until the workshop. An implicit behaviorist philosophy is made explicit for Anne and Sally. Though this philosophy did not appear in their espoused constructs, both Rusty and Sally write in their matching models about higher order thinking and knowledge for knowledge sake that Zinn (1983) classifies as liberal education. A useful humanist philosophy is made explicit for Shay in her personal constructs and for Susan in her matching models. Therefore, some implicit theories are discovered and made explicit in the workshop.

Congruency Between Espoused Philosophy and Theory and

Theory-In-Use

Observation.

Marie, Rusty, Shay, and Shirly show congruency between their espoused philosophies and theories discovered on the PAEI, philosophies and theories brought up during the interviews, and the teaching methods I observe that they use in their natural environments. All four participants seem to be able to adapt to several different educational philosophies and theories including progressive, behaviorist, and humanist according to their learners' needs.

Document collection: Hunt's workshop.

Some congruency exists between espoused philosophies and theories and theories-in-use. For Jeff, congruency does occur between his espoused progressive and behaviorist philosophies and theory-in-use. Lisa also shows congruency between her espoused humanist, progressive, and behaviorist philosophies and theories and theory-in-use. Scott shows congruency between his espoused humanist, progressive, and behaviorist philosophies and theories-in-use. Both Shirly and Susan show congruency between their espoused progressive, humanist, and behaviorist philosophies and their theories-in-use. And Than's espoused progressive and behaviorist philosophies are congruent with her theory-in-use. The incongruencies that occur are discovered during the written exercises in the workshop to identify implicit theory-in-use where Anne and Sally write about behaviorist tendencies, Rusty and Sally use liberal methods, and Shay and Susan incorporate humanist elements in their teaching philosophies.

For the most part, the 13 participants in this study show congruency between their espoused philosophies and theories and how they practice in the professional field of adult education. First, congruency occurs between the scores on the PAEI and what the study participants talk about during the interviews. Second, congruency exists between the four observed participants' PAEI scores, espoused philosophies and theories brought up during the interviews, and what I observe in their teaching practices. Third, congruency exists, for the most part, between the participants' espoused philosophies and theories and the implicit theories-in-use that were made explicit during the workshop. The dominant adult education philosophy these participants talk about during the interviews is

progressive. The progressive category is also the dominant score on the PAEI. And progressive philosophy and theory play a strong role in the participants' theory-in-use.

The last part of the workshop, Exercise 6, requires the participants to look at their original statements about their teaching and write if there are additional thoughts and discoveries that emerge for them from their experience as participants in this study. Some of their written responses appear below.

In general, I stand by my original statement, although it is very general. The summary sheet of personal constructs highlighted characteristics and approaches that I am not usually thinking about.

Looking at the materials, I would support my original statement. Its nice to know I am consistent in my practice. The downside could be that if the situation presented itself, could I adapt to a different philosophy which would better suit the learner. In other words, am I too set in my ways that it could negatively affect my teaching?

Additional discoveries for me were recognizing the impact that learner characteristics have on the entire class as well as on me as the instructor. My original statement hasn't changed but this workshop has helped me broaden my scope and perspective about my teaching.

My adult teaching philosophy is intuitive. The time in graduate school gave me a few letters behind my name that seem to impress other people but, as I tell my students, its all there inside each individual before we ever enter the educational journey.

The workshop helped me to further understand myself as an educator. It tended to validate my educational philosophy. Being

in a small group with a behaviorist was helpful as we discussed how our disciplines or content might effect our philosophy.

I still support my original statement. I really do not use any espoused theory; a lot of my behavior in class stems from implicit theories which are a combination of several espoused theories.

My personal espoused theory always is based on the experiences

of the learner, then I build on that.

I think the outcome of these exercises very much supports my original reflections about my teaching...It seems I am very tuned into using the past experiences of the learners as a tool to build future learning. However, the steps you took us through helped me understand that certain characteristics require environmental actions that impact on my model for teaching.

Relationships between Espoused Philosophies and Theories Learned in

Graduate School and Practice

Interview.

There is a favorable response by most of the participants when they talk about similarities between the theories and philosophies they learn in the graduate classroom and what they experience in their work. Several of the participants including Anne, Jeff, Lisa, Marie, Scott, Shay, Shirly, Susan, and Than express gratitude in that the graduate program *broadened their horizons* about adult education and helped them to better understand the adult learners' needs. Both Sally and Susan embrace Mezirow's theory of perspective transformation that they learn about in graduate school and credit the faculty in helping them make a *huge connection* between theory and practice. For Betty and Than, their graduate program taught them *invaluable* behaviorist methodologies. And Jeff, Jessica, Rusty, and Susan credit their graduate program with providing them effective progressive techniques to use in their classrooms that they knew nothing about before their coursework.

When the study participants talk about not finding congruency between the theories and philosophies they learn in the classroom and professional practice,

they do not focus on the ideologies that lie behind those theories and philosophies but in the practical applications of using them in practice. Anne, Jessica, Scott, and Than talk about external mandates that affect the philosophies and theories they learn about in graduate school. These participants experience the learned theories and philosophies as being amended when it comes to work issues that include administrators' expectations, budget constraints, accountability measures, time management, indifference from the organization, inadequate evaluation methods, course content and objectives, challenging employees, and basically, the "real world" of practice.

The study participants talk about recommendations they would make to the faculty to improve the graduate program. Anne would like to see *more of a connection between philosophy and theory and its practical application to adult education*. Betty talks about incorporating a practicum or *learning laboratory* that would prepare graduate students for more *real life* experiences. Lisa would like to see graduate students simulate *real world* problems like lay offs on the job and other scenarios that would explore separating personal emotions from professional business decisions and actions. Rusty recommends a more *hands on* approach and showing graduate students how to deal with difficult learners and how to create a safe and supportive environment for adults to learn in. Sally has difficulty dealing with the emotional attachments adult learners bring to the classroom and would like to figure out a way to explore resolving that in graduate school. Shirly recommends graduate students going through several scenarios or case studies on how to teach the same content but under a variety of

circumstances. Susan feels the adult education concepts she learns in graduate school are very generic and would like to see more personalization in the classroom. She recommends exploring how the theories they learn about *hold up* in their individual work environments. And Jeff wanted more exposure to the tenets and characteristics of adult education philosophies and theories.

Conclusions from the interpretive findings reveal: 1.) There are no right or wrong ways to teach adults. The process of teaching cannot be removed from the context within which adults learn. 2.) There are few implicit theories-in-use that emerged from the study. The personal theories of practice of these adult educators were already made explicit and were part of their espoused philosophies and theories. 3.) Espoused philosophies and theories are congruent with theories-in-use of these adult educators but must be amended based on learners' needs. 4.) The co-researchers and I recommend that this graduate school program make more of a connection between the philosophical and theoretical models and the "real world" of professional practice.

Summary

It appears that these 13 adult educators find reasonable congruency between their PAEI scores, espoused philosophies and theories, theories-in-use, what they learn about in their graduate program, and what they do in professional practice. For some of the study participants tacit theories surface and are made explicit

The dominant espoused philosophy and theory and theory-in-use for these practitioners is progressive. Perhaps the progressive philosophy is dominant due

to the nature of formal adult education itself, teaching practitioners how to give learners practical knowledge and problem-solving skills through educative experiences and/or due to the learning needs of adults in the context within which they work. Most of the participants value the progressive concept of being able to adapt their teaching styles to meet the needs of the adult learner, recognizing that individuals process information differently.

An incongruity between theory and practice seems to occur, not in the ideology of these philosophies and theories but in applying them to the work setting. The study participants would like to see more of a connection between the philosophical and theoretical models they learn in the graduate classroom and the *real world* external pressures of professional practice.

One additional question I ask the participants is if they can put into practice what they learn in this study and some of their written responses follow.

As a result of the workshop, I am more cognizant of my teaching methods.

It provides a validation to the fact that there are many ways to teach and there are no right or wrong ways.

I think as a result of this, I will be more aware of teaching styles and orientations.

I will definitely use what I learned about myself to better suit my students and create my programs.

This study reinforced my internal struggles with what I believe and what I do. It re-awakened some dormant memories from graduate school.

CHAPTER 5

CONCLUSIONS AND IMPLICATIONS

We know more than we can say.

Michael Polanyi

Introduction

This study was about the thoughts that guide the actions of 13 adult educators who received graduate education in adult education philosophy and theory and who have been working professionally in the field for at least two years. I was interested in knowing whether or not there was congruency between the philosophies and theories these individuals espouse, either learned from practical experience or in graduate school study; their implicit theories made explicit upon critical reflection; and what actually informs their practice.

The research questions that guided the inquiry were:

1. What are the ways that adult educators describe their espoused philosophies and theories?
2. What theories-in-use guide adult education practice?
3. To what extent, if any, is there congruency between espoused philosophies and theories and theories-in-use in adult education practice?

4. To what extent, if any, are there patterns and relationships between espoused philosophies and theories learned in graduate school and adult education practice?

This chapter reviews the interpretive findings of the study, the strengths and limitations of the inquiry noted by the participants as co-researchers and myself, recommendations from the interpretive findings, and areas to explore for further study. The chapter concludes with a summary of the research project.

Interpretive Findings

Elias and Merriam (1980, 1995) conclude their extensive overview of the different philosophies of adult education with this question, “What stance should the adult educator adopt as his or her personal philosophy of adult education?” (p. 206). The authors suggest three ways in which this question might be answered. The first recommendation is to simply choose one of the philosophies, based on what one has already espoused, that is discussed in their work. A second recommendation might be to acknowledge one’s working philosophy from an eclectic view, incorporating elements from different theories and operating according to those principles. A third recommendation is to choose one particular theory as a framework upon which to build a personal educational philosophy (ibid., and Zinn, 1983). The co-researchers and I would like to make a fourth recommendation. We believe that effective practice can be improved by integrating research and practice and allowing the practitioner critically to reflect upon her or his own theories from both an espoused and theory-in-use point of view.

Espoused Adult Education Philosophies and Theories Used in Practice

As stated earlier, espoused philosophies and theories are endorsed by the practitioner. They can be either formal philosophies, formal theories, or the practitioner's own theory. They are philosophies and theories of action the practitioner can talk about and thinks she or he is using in practice.

The 13 participants in this study show mostly congruency between their espoused philosophies and theories and how they actually practice in the professional field of adult education. The predominant espoused philosophies for these study participants are progressive, humanist, and behaviorist. Congruency occurs between the espoused philosophies and theories of the four observed participants and their actions during my observations. The espoused progressive philosophy is not only the highest score on the PAEI but the one most talked about by the participants during the interviews. An analysis of the written documents taken during the workshop reveal that the study participants actually use progressive, humanist, and behaviorist philosophies and theories in their practice.

Concerning the PAEI scores used to define the participants' personal espoused philosophies, it needs to be noted that very few scores fell within the *strong agreement* (95-105) range or *strong disagreement* (15-25) range. Almost all of the participants' scores fell within a medium range, possibly suggesting an acceptance and willingness to incorporate all the philosophies in their teaching. Progressive educational philosophy tended to be the highest score in the medium range and liberal and radical educational philosophies tended to be the lowest scores in the medium range.

There was an adverse reaction by many of the study participants regarding radical educational philosophy. This reaction may be due to the context of the jobs and assumptions of those in the jobs that the participants do not want to question or challenge. Hence, radical educational philosophy is perceived as not being relevant in adult education for most of these participants. Nevertheless, radical philosophy was not always the lowest score on the PAEI. The score is high enough that it suggests an awareness of the philosophy and how it might be used in practice. And the social changes in society that characterize radical educational philosophy are constructed in a progressive manner by most of the participants. That is, social change is perceived within current structures rather than in changing social structures to achieve social justice.

To sum up, the predominant espoused personal educational philosophy these adult educators talk about is progressive. Congruent with this philosophy, these adult educators feel a professional practitioner should be able to adapt (be flexible) with any of their personal philosophies or theories to the teaching situation, whether they believe in those theories or not, due to the learners' needs and external mandates. They believe educational philosophies and theories are on a continuum and that there is a purpose for all of them.

Theories-In-Use

Theories-in-use are what practitioners actually use in practice. They may be implicit or explicit. If implicit, they can be made explicit. They also may be congruent or incongruent with an individual's espoused philosophies and theories.

These participants find that they have personal theories of practice. Their

personal theories have already been made explicit and have become part of their espoused theories. Their espoused philosophies and theories and theories-in-use are largely congruent with a few formal theories used unconsciously until made explicit in Hunt's (1987) workshop. After graduate school, formal philosophies and theories also become a part of teaching for these participants, especially for those who have been out of school for a period of time.

The study participants strongly agree that they use a combination of teaching strategies, dependent upon the learners' needs and unique classroom situations. For many, the very nature of their work is progressive. They would have to radically challenge the basic assumptions of their work to change this. With the exception of external mandates placed upon them by their institution or content areas, they argue that they predominantly use their self-selected teaching strategies, based on their own values and beliefs, to teach adults. The predominant theories-in-use for these participants are progressive, behaviorist, and humanist. During the workshop, some liberal tenets are also made explicit according to the stipulatory definitions provided by Zinn (1983). Although radical adult education does not appear as an espoused philosophy or theory-in-use, two of the study participants admit that, perhaps, their content areas in business and economics may lend themselves more to radical adult education than they originally thought.

Most of the participants have a few personal constructs that come from their own experiences and most of these have been made explicit prior to this study and, hence, they surface as espoused theories. This is different from Argyris and

Schon's (1975, 1996) belief that theories of practice are usually implicit and need to be surfaced in theory-in-use and then made explicit. A few personal constructs were implicit and surfaced in the theory-in-use workshop, mostly they were explicit already and surfaced in an espoused area.

To sum up, most of the participants' implicit theories-in-use were formal theories they were unaware they used. They discovered, for example, that some used behaviorist theory and were not aware of that fact until the workshop. Hence, in this study, implicit theory tended to be formal theory more than personal constructs and this is different than Hunt's (in Hunt & Gow, 1984) experience with public school teachers.

Congruency between Espoused Philosophy and Theory and Theory-in-Use

Congruency, for the most part, emerges between espoused philosophies and theories gained from personal experience and practice and the theories-in-use by these 13 adult educators. Some of the participants are pleasantly surprised to learn that the implicit theories-in-use they believed to be common sense approaches based on personal experience, are in fact formal philosophies and theories that exist in the academic literature.

For the most part, the 13 participants show a direct connection or relationship between their espoused philosophies and theories and their actions in professional practice in adult education. Additionally, study participants point out that oftentimes they do not use one particular theory but "bits and pieces" of several philosophies and theories depending upon the learner and classroom situation. Most of the participants feel that a professional adult educator should be

able to adapt any of the theories to the teaching situation whether she or he believes in those theories or not.

For these 13 adult educators, most of their work experiences seem to demand a progressive approach to teaching adults. The work context demands progressive and sometimes behaviorist methods that the participants need to follow. One participant, an independent training consultant, is able to incorporate her own teaching style regardless of the organization's mandates.

The two participants involved in university teaching seemed to have less environmental demands and more flexibility to use their personal theoretical preferences.

There are incongruencies that do occur for these adult educators but not in the ideologies of the philosophies and theories. Rather, the incongruency occurs with the mandates of external forces. The participants talk about external mandates that include time management issues, institutional and budget constraints, content and style prescriptions, and "real-life" situations that affect the practicality of using certain philosophies and theories in the classroom. Most of the participants follow the mandates. One of the participants resists and amends the mandates to fit herself and her teaching style.

To sum up, these 13 adult educators espoused philosophies and theories and theories-in-use are congruent but must be amended based upon learners' needs and external mandates. The participants feel that the learners' needs should take precedence when designing and teaching curriculum.

Patterns and Relationships between Espoused Philosophies and Theories Learned in Graduate School and Practice

Though the participants do not feel there are significant differences between the philosophies and theories they learn about in the classroom from what they experience in practice, some of them argue that external constraints like time management issues and learners' needs make some of the philosophies and theories too idealistic to put into practice.

The co-researchers and I believe that graduate coursework in this adult education program could be improved if there were a way for students to experience "real-life" practice situations while studying how to use theory to inform practice.

To sum up, for the most part, there are patterns and relationships between the espoused philosophies and theories learned in graduate school and adult education practice. The study participants found that their graduate program taught them good teaching techniques, ways to apply content to learners' work lives, different philosophies and approaches to use with different learners, and a heightened awareness of educational theory that allows them to design and teach programs based on learners' needs and expectations.

The problem with the philosophies and theories they were taught is not in their ideologies but in their practical applications. The study participants felt their graduate program did not teach them how to amend the philosophies and theories due to external mandates.

Relationship of Interpretive Findings to Academic Literature

This study focuses on theory to practice relationships in adult education. Theory and practice have been explored in two ways: espoused theory defined as the actions a practitioner consciously thinks she or he is using and can verbalize commitment to; and theory-in-use defined as the theory a practitioner actually uses in practice and is based on the beliefs, values, and assumptions about that individual's practice.

The theory to practice relationship is dense and complex due to the fact that the process of teaching cannot be removed from the context within which an adult learns (Cervero, 1988; Merriam, 1986; and Schon, 1983). Equally important is the acknowledgement that effective practice can be improved by better communication between researchers and practitioners (Elias, 1982; Imel, 1992; Rodgers, 1980; and Schon, 1992). The theory to practice relationship has always been an important topic in the adult education literature (for thorough citations see Chapter 2).

Argyris and Schon (1996) note the common denominator between the theoretician and the practitioner: "Both are inquirers, concerned with detecting and correcting errors, making sense of confusing and conflictual problematic situations" (p. 34). Schon (1983, 1991) uses the term "reflective practitioner" to define a person who can reflect critically on practice. A practitioner is rarely in a situation where one philosophy or theory can be universally applied. The individual is more likely to find that practice involves unique, complex, and vague situations. Schon (1987) refers to reflection-in-action as professional artistry. Merriam and Brockett (1997) write that professional artistry is "the ability to perform

in a situation without having to consciously think about it” (p. 283). A practitioner who can think critically and be challenged to solve problems and implement new situations beyond the application of theory to practice is considered to be a professional artist.

Espoused philosophies and theories.

Elias and Merriam (1980, 1995) discuss five espoused philosophies in adult education including liberal, progressive, behaviorist, humanist, and radical. Zinn (1983) developed the Philosophy of Adult Education Inventory (PAEI), a self-administered, self-scored, and self-interpreted instrument for adult educators to define their espoused philosophies and theories based on Elias and Merriam’s (1980) work. At this time, four other studies exist examining the espoused philosophies of adult education graduate students using the PAEI (Black and Schell, 1995; DeCoux, 1992; Irving and Williams, 1995; and McKenzie, 1985). In these studies, according to scores on the PAEI, the predominant espoused philosophies of adult educators appear to be progressive, humanist, and behaviorist. Price (1994) and Spurgeon (1994) also find that these three philosophies are dominant over the liberal and radical philosophies in their studies on adult educators. Their studies also show that the dominant philosophy is progressive. In this study, seven of the 13 participants score highest in progressive adult education on the PAEI, two participants score equally high as progressive/behaviorist and progressive/humanist, three participants score as humanists but their second highest score is progressive, and one participant scores as a behaviorist with the second highest score being progressive. Similar

findings of progressivism as the dominant philosophy for adult educators also occur for Barrett (1988), Carson (1985), DeCoux (1992), Gago (1985), Martin (1999), McKenzie (1985) Price (1994), and Spurgeon (1994).

In this study, espoused philosophies and theories and theories-in-use are largely congruent. This finding is similar to findings by Buckingham (2000), Budak (1998), Magro (1999), McKenzie (1985), Price (1994), and Robinson (1998). Incongruency is reported in Hughes' (1997) study that explores the relationship between college instructors' educational philosophies and teaching styles. Hughes finds an inconsistency between the instructors' educational beliefs and classroom practices. Hughes' participants espouse a learner-centered educational philosophy, their theory-in-use, however, is teacher-centered.

If espoused theory is congruent with theory-in-use, there is an integration between what the individual knows and what the individual does in the practice context. Argyris and Schon (1974) explain:

When you know what to do in a given situation in order to achieve an intended consequence, you know what the theory-in-use for that situation is. You know the nature of the consequence to be attained, you know the action appropriate in the situation to attain it, and you know the assumptions contained in the theory (p. 7).

Theories-in-use.

Schon (1987) defines a practitioner's ability to uncover implicit theory-in-use as professional artistry. The author posits that one's practice may be improved by the ability critically to reflect-in-action and extend the implicit theory-in-use to new situations or be able to adapt to new experiences. The ability for the practitioner to recognize the relationship between the new situation and

previous experience is a critical dimension in professional practice.

Polanyi (1967) defines two aspects of knowledge: practical and tacit.

Polanyi refers to tacit knowledge or the “tacit dimension” as knowledge that comes from an unconscious realm, appearing to be innate, intuitive, or implicit. Tacit knowledge is constructed by the individual and, according to Lewin (1951), is an idea that, “If one can only conceive of something, it has a kind of reality, an existence” (p. 8). Kelly (1955) develops a personal constructs theory based on Lewin’s (1951) research. Kelly (1955) argues that each individual creates a way of constructing her or his world and those constructions guide behavior. Borrowing from Lewin’s (1951) theoretical formula, $B = f(P + E)$, and Kelly’s (1955) Role Concept Repertory (REP) test, Hunt (1987) conceptualizes the teaching-learning process as defining behavior or learning outcomes (B) by observing the interactions between a person’s concepts or characteristics (P) and the environment or teaching approach (E). Whether tacit or explicit, this process allows a practitioner to identify her or his theory-in-use.

D. E. Hunt (personal communication, August 12, 2002) explained that his methodology was not developed for research purposes. However, I found seven dissertation studies that use adaptations of his work. Murray (1994) finds congruency between the views of two university dance instructors though they use different themes in their dance techniques. Ford’s (1993) study of how three faculty members view the creation of a department also draws from Hunt’s (1987) model. Ford also finds congruency between the outer and inner stories that present themselves. Piper (1990) conducts a study to determine if student

personnel professionals who espouse the use of Perry's (1970) theory of intellectual development in-depth utilize Perry theory intervention criteria in their implicit theory-in-use. Piper (1990) finds congruency between the Perry Motivated participants espoused theory and their implicit theory-in-use. Armstrong (1995), Garrett (1999), and McIntyre (1998) incorporate Hunt's (1992) assumptions about change in adult development through studying the theory of relational learning and the concept of personal renewal. Though the authors do not use Hunt's (1987) previous methodology, the concept of personal renewal is based on Hunt's earlier method of looking at experienced knowledge and personal images from an "inside-out" approach versus formal philosophies and theories. Findings from the three studies and this study reveal congruency between espoused philosophy and theory and theory-in-use. These findings are different from Argyris and Schon's (1975, 1996) speculation that there probably is incongruency between espoused theory and theory-in-use for most practitioners.

I did find one study that shows incongruency between espoused philosophies and theories and implicit theory-in-use. Telfer's (1997) study finds incongruency between student and faculty expectations in the professional education of physiotherapy when they are questioned about similar academic issues.

To improve practice, Hunt (1975a) argues that philosophy and theory should aim to conceptualize individuals and the relationships between them. Hunt (1975b, 1987) also postulates that there are implicit theories-in-use that are personally derived from professionals in practice. Although there were personal

theories found in this study, most of them were not implicit but already explicitly stated in the participants' espoused theories.

Strengths and Limitations of the Study

One of the strengths of this study is that a new methodology to articulate theories-in-use is introduced to the field of adult education. Hunt's (1987) methodology provides valuable insight to adult educators in understanding how personal experiences and common sense ideas shape and guide their practice. The methodology also gives a voice to their implicit theories-in-use. Another strength of the study is that it contributes to the ongoing dialogue of reflective practice in adult education.

Additionally, the co-researchers and I recommend that a reflective practicum be developed in this adult education graduate program to explore the theory to practice relationship. Such a practicum, hopefully, would enhance the ability critically to reflect and analyze both espoused philosophy and theory and theory-in-use and develop the "art" of extending one's theory-in-use. Merriam (1986) views graduate schools as an excellent environment to explore theory to practice relationships and encourages action or participatory research where both theoreticians and practitioners can become involved in knowledge valuation and meaning making. Some graduate students in adult education work concurrently in the field while taking course work and the practicum would serve a vital purpose for them. The bridge is already laid for these students to explore the theory to practice relationship by interweaving their practical experiences with curricular instruction. The practicum could be useful to these students in examining their actions in their

current jobs and identifying their philosophical and theoretical values and beliefs, inherent in the demands of their jobs. The practicum becomes a direct link between course topics and professional practice.

There were some limitations to the study. Though the interpretive findings for this study are co-constructed between the 13 study participants and myself, I accept full responsibility for the outcome of our research. My espoused actions and implicit beliefs about teaching in adult education are influenced by my personal experiences as a graduate student, a college administrator, a college instructor, and where I am in my own personal growth and development. Therefore, a bias exists from the beginning of this study.

My inability to solicit more participants that represent a diversity of social, cultural, geographic, and ethnic backgrounds is also a limitation of this study. Though there were a total of 94 prospective participants in the database, only 30 individuals could be located. Of those 30 individuals, 19 expressed interest in the study. The 13 individuals who actually volunteered to participate in the study are primarily Caucasian females from the same mid-western state. Studies to examine theory to practice relationships in adult education need to continue, focusing on a variety of ethnic backgrounds and include more males.

The graduate course the 13 study participants were required to take dependent upon whether they were a master's student or doctoral student, Lifelong Learning in Society and Adult Characteristics and Learning Theory, may have some built-in bias in that they were taken at the same institution and taught by male faculty members from the majority culture. It would be interesting to find

out the espoused philosophies and theories and theories-in-use of the instructors and whether or not they were predominantly progressive.

One further limitation exists in my inability to find criticisms, by colleagues and peers in the field, of the PAEI and Hunt's (1987) workshop.

Recommendations

Merriam and Caffarella (1999) ask, "To what extent is the knowledge that we have accumulated about adult learning...reflective of what actually happens in practice?" (p. 368). If effective practice in adult education is to continue to improve it calls for a harmonious working relationship between theorist and practitioner. Cervero (1991) defines four positions imperative to the interaction between knowledge and practice. Position One posits that the practice of adult education has been carried out largely with little knowledge about how adults learn. One of the reasons for this is that only a small percentage of teachers, administrators, and program developers have had any formal training in adult education. From this position, however, much can be gained by those practitioners who have been relying on common sense and intuition; less formal philosophies and theories but certainly no less valuable sources of guidance for practice.

Position Two asserts that a systematically collected knowledge base improves practice. The dissemination of this information can only strengthen a practitioner's skills. Forums for this kind of information are often displayed at professional meetings and through publications. There are also numerous publications that attempt to show how knowledge about the learner, process, and environment can be put into practice (i.e., Cranton, 1997; Knowles & Associates,

1984; Mezirow & Associates, 1991; and Schlossberg, Lynch, & Chickering, 1989).

Position Three focuses on implicit theory-in-use and acknowledges that practitioners operate intuitively with an understanding of adult education whether or not that knowledge is articulated. Cervero (1991) writes, "Theory can be derived from practice by systematically articulating the subjective meaning structures that influence the ways that real individuals act in concrete situations" (pp. 26-27). This position has been investigated with regard to professional practice (Schon, 1983, 1987, 1991, 1996) and is now being developed in adult education (e.g., Cervero & Wilson, 1994; and Johnson-Bailey, Tisdell, & Cervero, 1994).

Position Four asserts that the relationship between theory and practice is indivisible. Here, the focus is on "what counts as knowledge and how, where, and by whom this knowledge is produced" (Cervero, 1991, p. 31). This position is best illustrated by critical theory, postmodernism, and feminist theoretical assumptions about knowledge and learning, concepts explored in radical education. This position takes into account the political, economic, and sociocultural context in which learners are taught. This method of producing knowledge "represents an effort to recover alternative knowledge systems that have been excluded from the 'official' body of knowledge in adult education" (Cervero, *Ibid.*).

The co-researchers and I recommend a reflective practicum be designed and implemented in this adult education program for graduate students to be able to explore their espoused philosophies and theories, theories-in-use, and alternative knowledge systems. A reflective practicum can help bridge the worlds between university and practice, allowing the researcher to explore professional

practice while learning about philosophies and theories in the classroom, external mandates in the field, and allowing the practitioner to share philosophies and theories learned from experience in professional practice.

Anne explains it this way:

I think what's needed in a graduate level program is the middle ground, the nature of the environment that you're going to be working in and then negotiating and thinking about the power plays that go on and how you get things done. You understand the theory and maybe you understand the practical application of program planning or whatever it is but there's that middle ground somewhere that you also have to learn something about in your program because that allows you to do your job in a sense.

Schon (1987) refers to this reciprocal relationship as professional knowledge. "In the normative curriculum, a practicum comes last, almost as an afterthought. Its espoused function is to provide an opportunity for practice in applying the theories and techniques taught in the courses that make up the core of the curriculum. But a reflective practicum would bring learning by doing into the core" (Ibid., pp. 310-311).

The work of a reflective practicum takes time. It may not be able to be pigeon-holed within one semester but may need to be interwoven throughout the graduate student's career. Schon (Ibid.) argues:

Indeed, nothing is so indicative of progress in the acquisition of artistry as the student's discovery of the time it takes--time to live through the initial shocks of confusion and mystery, unlearn initial expectations, and begin to master the practice of the practicum; time to live through the learning cycles involved in any design-like task; and time to shift repeatedly back and forth between reflection on and in action (p. 311).

A reflective practicum is a progressive solution to enhance and improve the theory to practice relationship. Dewey (1970) would probably endorse a reflective practicum as, "The practical work...of modification, of changing, of reconstruction

continued without end” (p. 7). In order for a reflective practicum to be successful it must cultivate activities that connect the experiences of competent practitioners to the philosophies and theories taught in academic courses.

Dewey (Ibid.) describes one kind of research appropriate to a reflective practicum:

A series of constantly multiplying careful reports on conditions which experience has shown in actual cases to be favorable and unfavorable to learning would revolutionize the whole subject of method. The problem is complex and difficult. Learning involves...at least three factors: knowledge, skill, and character. Each of these must be studied. It requires judgment and art to select from the total circumstances of a case just what elements are the causal conditions of learning, which are influential, and which are secondary or irrelevant. It requires candor and sincerity to keep track of failures as well as successes and to estimate the relative degree of success obtained. It requires trained and acute observation to note the indications of progress in learning, and even more to detect their causes--a much more highly skilled kind of observation than is needed to note the results of mechanically applied tests (p. 181).

Now is an opportune time to incorporate a reflective practicum in this adult education graduate program. Universities in general are moving toward new ways of thinking about research and practice, ways that include naturalistic inquiry and qualitative methodology.

Schon (1987) values a reflective practicum in higher education for three reasons: 1.) Graduate students could be made aware of the practitioners' constrictions on freedom of action in their organizational settings, 2.) It is important to develop new connections between applied science and reflection-in-action, and 3.) There is a need to revitalize a phenomenology of practice that includes reflection-in-action of practitioners in their organizational settings. Schon (Ibid.) argues:

In order to build bridges between applied science and reflection-in-action, the practicum should become a place in which practitioners learn to reflect on their own tacit theories of the phenomena of practice, in the presence of representatives of those disciplines whose formal theories are comparable to the tacit theories of practitioners. The two kinds of theories should be to engage each other, not only to help academicians exploit practice as material for basic research but also to encourage researchers in academy and practice to learn from each other (p. 321).

An example of a course on reflective practice is one that is part of the required adult education curriculum at the University of Tennessee, Knoxville (Cotter, personal communication, September 19, 2002). Topics covered in the course include types of learning and teaching, dialogue, reflections on personal learning experiences, critiques of critical incidents, analysis of process, group and individual learning, kinds of knowing, social construction of knowledge, transformative learning, the art of questioning and listening, relational responsibility, and facilitating reflective practice. Though the course allows students to think critically about and reflect on practice, the opportunity to learn through practice is missing. Equally important, professional practitioners should be brought into the classroom to share their experiences and be given college credit for their contributions. A joint research project where a student is paired with a practitioner during the practicum could prove to be a prolific experience, transcending traditional educative objectives. Schon (1987) writes, "When students develop a more lively awareness of their own capacity to think productively in situations of organizational action, they are more likely to become interested in interventions by which to make their reflection-in-action effective in an organizational setting" (p 325).

In regard to the reflective practicum, Merriam and Brockett (1997) write:

Reflective practice is perhaps one of the most exciting directions for the future of professional development in adult education. It moves us away from concern for the mere 'application' of knowledge and skills toward a view that more fully interweaves theory and practice. Even more important, it is a process that can undergird practice in any context; therefore, it transcends the kinds of questions that have traditionally divided the mainstream and invisible sides of adult education (p. 286).

Need for Further Study

This study could be expanded upon and become a pure qualitative inquiry by not having the participants in the mindset of the five philosophies of adult education defined by the PAEI at the beginning of the study. The order of the data collection could be changed where class observation, interviewing, and document collection from the workshop be done prior to the PAEI. In this way, the participants would have no reference point for defining their espoused philosophies. The study could be repeated, using both sequences, to compare findings. In addition, the Summary Sheet of Personal Constructs used in the workshop could be expanded, allowing participants to write more about their personal constructs and provide more “thick description” for a study.

The interpretive findings of this study came about primarily through the use of qualitative techniques. While the naturalist model seeks to build knowledge from a constructivist view and, therefore, honors many different voices, further studies need to include critical and social practice approaches to research. Critical and social models address issues of empowerment, ethics, and alternative knowledge systems in research. Adult educators need to think critically about their current approach to research and decide if they want to comply with the contemporary intellectual discourses of the humanities and social sciences to stay

current in their field. For example, some questions for further exploration might be: In whose social interests do the current practices of these 13 adult educators operate? Are there current practices in adult education assisting or resisting the social justices of their clients?

Like every learning process, the movement to incorporate radical philosophy into adult education has been painstaking and slow. Multiple dimensions exist between old and new epistemologies. Perhaps one area of growth may begin with the teacher/learner relationship. For instance, liberalism, the predominant philosophy of education in the Western world, focuses on Socratic dialogue and the teacher as the authority of knowledge. Similarly, with the development of behaviorism, the teacher has ultimate power in the relationship and functions as a manager in predicting and directing learning outcomes. Although power is not explicitly discussed in the philosophy of progressivism, it is an inherent factor that constructs the teacher/learner relationship. The one who makes the decisions about what is taught in the classroom is the teacher, who is, therefore, invested with the power.

In contrast, both humanist and radical adult education philosophies provide an opportunity for the establishment of collaborative models within the learning environment. Though these two philosophical frameworks have markedly different perspectives on the notion of collaboration and power, they both view the teacher and student as facilitator and learner, a recursive relationship that allows for negotiation of knowledge and valuation. Freire (1970) argues that “the key to the concept of teacher and student as collaborative learning partners is the recognition

of the power dynamics inherent in the teacher-student relationship. The student is recognized as an indispensable, valuable partner in the learning experience, and power between teacher and student must be shared” (p. 199).

Other ways to incorporate radical philosophy in adult education would be to include investigations of the interactions of language, culture, gender, power, class, race, and economics in the context of postmodernity that are imperative to a deeper understanding of the theory to practice relationship. Unfortunately, Hemphill (2001) argues that “the content of these new discourses, until recently, has remained marginalized from the mainstream of adult education thinking.” (p. 16). Bounous (2001) agrees and adds that adult basic education programs in the United States reflect unequal positions of power and underrepresented groups like women, African Americans, Latinos, gay, lesbian, poor, elderly, mentally ill, and physically disabled people who do not have a strong voice in the complex dialogue about theory to practice relationships.

Freire (1970) writes:

Education, as a social institution, reproduces the power inequalities of the larger society and reinforces the way in which power is created and maintained through its function of socializing students to acceptable values and ideologies... Within the educational system, students are at the bottom of a hierarchy of privilege and power. While the ostensible focus of all education is on students, in fact, the position of students is often not a valued one. Those in traditional adult basic education programs and those enrolled in universities normally have little, if any, say in the process or content of their educational experience (p. 195).

Summary

A practitioner’s philosophy or theory in adult education, whether espoused or implicit, manifests itself in the methodologies that she or he uses in the

classroom. A host of situational factors can impinge upon that methodology including external demands, time requirements, class size, learners' needs, the practitioner's own experiences as a learner, and budget or other institutional constraints.

This study used predominantly qualitative techniques to explore the thoughts that guide the actions of 13 adult educators in practice. These adult educators received graduate education in adult learning theory and work professionally in the field. The qualitative methods of direct observation, interviewing, and document collection used in this study as well as the PAEI instrument (Zinn, 1983) and an adaptation of Hunt's (1987) methodology can enhance professional practice in adult education by increasing self-understanding, improving communication between professionals, encouraging practitioners to articulate their own educational philosophies and theories, and providing "a clearer basis on which to evaluate suggestions from others" (Ibid., p. 3). Identifying espoused philosophies and theories and theories-in-use establishes a coherent rationale for practice.

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APPENDIX A

LETTER OF INQUIRY

Date

Name

Address

Address

Dear _____ ,

Congratulations on your graduation! We are writing to offer you an opportunity to participate in a qualitative study on exploring patterns and relationships between espoused theory and implicit theory-in-use in adult education. We are interested in your insights and experiences as a professional practitioner in the field.

This study is part of Michele Lehman's doctoral dissertation who wishes to explore what really informs the work that adult education professionals do who have received graduate education and training in adult learning theory. The knowledge gained from this inquiry is important to our profession as we try to understand how we develop well-grounded theories and sound practices.

Your participation in this study will take place during Spring Quarter, 2002, and will consist of:

One interview, approximately 45 minutes in length, conducted by Michele Lehman on your insights and experiences as an adult education practitioner. The interview will be audio-taped and the transcription will be returned to you to check for accuracy.

Direct observation by Michele Lehman of how you plan and teach adult education classes. Observations will take place during Spring Quarter, 2002, on a bi-weekly basis.

Participation in a workshop to discover implicit theory-in-use in your professional practice. The workshop will consist of two, three-hour sessions and will be conducted on campus.

At the conclusion of the study you will have identified a personal teaching philosophy that incorporates both espoused theories and implicit theories-in-use that will enhance the guiding principals of your practice.

We hope you consider taking advantage of this opportunity and, at the same time, support Michele's dissertation research. You will be contributing valuable insight into the field of adult education.

Please complete the enclosed Participant Information and Consent Forms and return them to Michele in the self-addressed, stamped envelope by (Date). If you have any questions regarding the study, do not hesitate to call Michele (long-distance callers please call collect) or send email. Your participation in this study is greatly appreciated.

Sincerely,

Robert F. Rodgers, PhD
Associate Professor
School of Ed Policy and Leadership

Michele A. Lehman, MA
Doctoral Candidate
School of Ed Policy and Leadership

APPENDIX B

PARTICIPANT INFORMATION AND RESEARCH CONSENT FORM

If you are willing to participate in this study, please complete this form and return it via the enclosed, self-addressed, stamped envelope to Michele Lehman by (Date).

By completing this form you agree to participate in one interview, approximately 45 minutes in length; direct observation by Michele Lehman of how you plan and teach adult education classes; a workshop to discover your implicit theory-in-use during two, three-hour sessions that will be conducted on campus.

Michele Lehman will be in contact with you to begin the study shortly after all forms have been reviewed.

Your participation is completely voluntary and you may withdraw at any time and for any reason from this study. You will be reminded of this throughout the entire research process.

Items on this form will be used to provide background information and to consent to participate in this study. You will be assigned a pseudonym throughout data analysis and for the written portion of this dissertation to insure confidentiality.

PARTICIPANT INFORMATION

NAME _____ GENDER _____ ETHNICITY _____
(self-described)

ADDRESS _____

PHONE _____ FAX _____ EMAIL _____

UNIVERSITY _____ GRAD COLL _____ MED/MA/MS/EDD/PHD
(circle one)

SCHOOL _____ SECTION _____ YEAR _____

PLEASE LIST ALL COURSEWORK YOU HAVE TAKEN IN PHILOSOPHICAL FOUNDATIONS OF ADULT EDUCATION, ADULT LEARNING THEORY, AND ADULT LEARNING CHARACTERISTICS.

PLEASE LIST YOUR PROFESSIONAL EXPERIENCES IN ADULT EDUCATION.

RESEARCH CONSENT FORM

THE OHIO STATE UNIVERSITY

Protocol No. 01E0375

Consent for Participation in Social and Behavioral Research

I consent to participate in the research entitled **Interrupting the Reflective Practitioner: Exploring the Espoused Philosophy and Theory and Implicit Theory-In-Use of 13 Adult Educators.**

Robert F. Rodgers, PhD (Principle Investigator) or his authorized representative **Michele A. Lehman, MA (Co-Investigator)** has explained the purpose of the study, the procedures to be followed, and the expected duration of my participation. Possible benefits of the study have been described, as have alternative procedures, if such procedures are applicable and available.

I acknowledge that I have had the opportunity to obtain additional information regarding the study and that any questions I have raised have been answered to my full satisfaction. Further, I understand that I am free to withdraw consent at any time and for any reason and to discontinue participation in the study without prejudice to me.

I agree to have my interview audio-taped and understand that a transcription will be provided to me to make any changes or corrections that I find necessary. I understand that identifying information during the interviews may be deleted and that I will be able to select a pseudonym for myself in the study or that one will be assigned to me.

I agree to have Michele Lehman observe me planning and teaching in adult education classes for purposes of this study. I understand that observations will take place on a bi-weekly basis during Spring Quarter, 2002.

I agree to participate in two, three-hour workshop sessions to identify implicit theory-in-use.

Finally, I acknowledge that I have read and fully understand this consent form. I sign it freely and voluntarily.

Signed: _____

Date: _____
(Research Participant)

Signed: _____
(Principle Investigator or Authorized Representative)

APPENDIX C

WORKPLACE CONSENT FORM

Date

Schools, employers,
adult ed institutions,
community agencies,
organizations
Address

Dear _____ ,

A doctoral candidate, Michele A. Lehman, is working on a dissertation study under the advisement of Robert F. Rodgers, PhD, Associate Professor, School of Educational Policy and Leadership, The Ohio State University. The study is presented in partial fulfillment for the degree of Doctor of Philosophy.

Ms. Lehman is conducting a qualitative study on exploring patterns and relationships between espoused philosophy and theory and implicit theory-in-use in adult education. The study is important to the profession of adult education as we try to understand how practitioners develop well-grounded theories and sound practices.

An educator in your (*school, institution, agency, organization*) has volunteered to participate in this study and the research will take place during the months of January - April, 2002. The research consists of a six-hour workshop to identify implicit theory-in-use, one interview, approximately 45 minutes in length conducted by Ms. Lehman to explore espoused philosophy and theory, and direct observation by Ms. Lehman of the study participant planning and teaching adult education classes on a bi-weekly basis during Winter Quarter, 2002.

At the conclusion of the study the educator will have enhanced his/her personal teaching philosophy and be able to contribute to the teaching methods used in your (*school, institution, agency, organization*).

At this time, Ms. Lehman is requesting permission to observe the study participant teaching in the classroom. If it is appropriate for Ms. Lehman to conduct direct observation in your workplace, please sign and date the permission form below and return it to Ms. Lehman in the enclosed self-addressed, stamped envelope by (Date).

We thank you in advance for taking advantage of this opportunity and, at the same time, supporting Ms. Lehman's research. If you have any questions regarding the study, do not hesitate to call Ms. Lehman (long-distance callers please call collect) or send email. Your permission to conduct observations in your workplace is greatly appreciated.

Sincerely,

Robert F. Rodgers, PhD
Associate Professor
School of Ed Policy and Leadership

Michele A. Lehman, MA
Doctoral Candidate
School of Ed Policy and Leadership

PERMISSION FOR DIRECT OBSERVATION

I/We _____ grant permission for Michele A. Lehman to observe adult education practitioners who are teaching professional classes at _____. I/We understand that the observation is necessary for a study that Ms. Lehman is conducting on exploring patterns and relationships between espoused philosophy and theory and implicit theory-in-use in adult education. I/We understand that Ms. Lehman is a doctoral candidate at The Ohio State University and that this study is presented in partial fulfillment of her requirements for the degree of Doctor of Philosophy.

Signature

Date

APPENDIX D

SEMI-STRUCTURED INTERVIEW QUESTIONS

Philosophy of Adult Education Inventory (PAEI)

1. What are your thoughts or feelings about the *Inventory* assessing your personal philosophy of adult learning?
2. What did you like about the *Inventory*?
3. What did you NOT like about the *Inventory*?
4. Were you surprised at how you scored on the *Inventory*? Why or why not?
5. Was there a philosophical category missing on the *Inventory*? If so, what was it?
6. Was there a philosophical category that should NOT have been on the *Inventory*? If so, why?
7. Of the 15 sentence stems, was there one that stood out for you more than the others? If so, why?
8. Do you believe your score accurately defines your personal philosophy of adult learning? Why or why not?

Professional Education

1. How does your personal philosophy of adult learning influence your actions as an adult educator?
2. I'm going to ask about similarities and differences between your coursework and your practice but I'd like to take these questions one at a time.
 - A.) As a former graduate student in the adult education program, are there similarities between the theories you learned in the classroom and what you experience in your work? If so, what are they?
 - B.) As a former graduate student in the adult education program, are there differences between the theories you learned in the classroom and what you experience in your work? If so, what are they?
3. What have you found to be most meaningful in learning about philosophical foundations and theories of adult learning?
4. Are the philosophical foundations and theories of adult learning you learned about in the classroom being implemented in practice?
5. Are there explicit theories at work in the field that were never discussed in the classroom that you use in your practice? If so, what are they?
6. Are there theories and/or philosophies you created from your work experience that cannot be found in the adult learning literature? If so, what are they?
7. What are the philosophies and theories that lie behind the work that you do?
8. What do you think about theory and its relationship to practice?

Professional Experience

1. Why did you choose to pursue a career in adult education?
2. Why did you choose to pursue a graduate education in adult learning?
3. What do you enjoy the most about your experiences in the adult education profession?
4. What do you enjoy the least about your experiences in the adult education profession?
5. Is there anything I should have asked you that I did not, or anything you wish to add?

APPENDIX E

THE PHILOSOPHY OF ADULT EDUCATION INVENTORY (PAEI) Lorraine M. Zinn, Ph.D.

The Philosophy of Adult Education Inventory © is designed to assist the adult educator to identify his/her personal philosophy of education and to compare it with prevailing philosophies in the field of adult education. The PAEI © is self-administered, self-scored, and self-interpreted.

Validity and reliability test data are summarized in *Dissertation abstracts international* (Zinn, 1983), 44, 1667A-1668A. Copyright 1983 by Lorraine M. Zinn. All rights reserved. Used with permission of the author.

This version of the PAEI © can be found in Zinn, L. M. (1998). Identifying your philosophical orientation. In M. W. Galbraith (Ed.). *Adult learning methods* (2nd ed., pp. 37-72). Malabar, FL: Krieger Publishing Co.

INSTRUCTIONS FOR COMPLETION

Each of the fifteen (15) items on the Inventory begins with an incomplete sentence, followed by five different options that might complete the sentence. To the right of each option is a scale from 1 to 7, followed by a small letter in parentheses. For the present, *ignore* the letters; use only the numbers on the scale.

To complete the Inventory, read each sentence stem and each optional phrase that completes it. On the 1-7 scale, CIRCLE the number that most closely indicates how you feel about each option. The scale goes from 1 (strongly disagree) to 7 (strongly agree), with a neutral point (4) if you don't have any opinion or aren't sure about a particular option.

Continue through all the items, reading the sentence stem and indicating how strongly you agree or disagree with each of the options. Please respond to *every option*, even if you feel neutral about it.

THERE ARE NO RIGHT OR WRONG ANSWERS.

As you go through the Inventory, respond according to what you *generally believe*, rather than thinking about a specific class you may be teaching.

HAVE FUN!

	strongly disagree		neutral		strongly agree		
1. In planning an educational activity, I am most likely to:							
identify, in conjunction with learners, significant social and political issues and plan learning activities around them.	1	2	3	4	5	6	7 (e)
clearly identify the results I want and construct a program that will almost run itself.	1	2	3	4	5	6	7 (b)
begin with a lesson plan that organizes what I plan to teach, when, and how.	1	2	3	4	5	6	7 (a)
assess learners' needs and develop valid learning activities based on those needs.	1	2	3	4	5	6	7 (c)
consider the areas of greatest interest to the learners and plan to deal with them regardless of what they may be.	1	2	3	4	5	6	7 (d)
2. People learn best:							
when the new knowledge is presented from a problem-solving approach.	1	2	3	4	5	6	7 (h)
when the learning activity provides for practice and repetition.	1	2	3	4	5	6	7 (g)
through dialog with other learners and a group coordinator.	1	2	3	4	5	6	7 (j)
when they are free to explore, without the constraints of a "system."	1	2	3	4	5	6	7 (i)
from an "expert" who knows what he or she is talking about.	1	2	3	4	5	6	7 (f)

	strongly disagree		neutral		strongly agree	
3. The primary purpose of adult education is:						
to facilitate personal development on the part of the learner.	1	2	3	4	5	6 7 (d)
to increase learners' awareness of the need for social change and to enable them to effect such change.	1	2	3	4	5	6 7 (e)
to develop conceptual and theoretical understanding.	1	2	3	4	5	6 7 (a)
to establish the learners' capacity to solve individual and societal problems.	1	2	3	4	5	6 7 (c)
to develop the learners' competency and mastery of specific skills.	1	2	3	4	5	6 7 (b)
4. Most of what people know:						
is a result of consciously pursuing their goals, solving problems as they go.	1	2	3	4	5	6 7 (h)
they have learned through critical thinking focused on important social and political issues.	1	2	3	4	5	6 7 (j)
they have learned through a trial-and-feedback process.	1	2	3	4	5	6 7 (g)
they have gained through self-discovery rather than some "teaching" process.	1	2	3	4	5	6 7 (i)
they have acquired through a systematic educational process.	1	2	3	4	5	6 7 (f)
5. Decisions about what to include in an educational activity:						
should be made mostly by the learner in consultation with a facilitator.	1	2	3	4	5	6 7 (d)
should be based on what learners know and what the teacher believes they should know at the end of the activity.	1	2	3	4	5	6 7 (b)
should be based on a consideration of key social and cultural situations.	1	2	3	4	5	6 7 (e)
should be based on a consideration of the learners' needs, interests, and problems.	1	2	3	4	5	6 7 (c)
should be based on careful analysis by the teacher of the material to be covered and the concepts to be taught.	1	2	3	4	5	6 7 (a)

	strongly disagree						neutral				strongly agree	
6. Good adult educators start planning instruction:												
by considering the end behaviors they are looking for and the most efficient ways of producing them in learners.	1	2	3	4	5	6	7	(g)				
by identifying problems that can be solved as a result of the instruction.	1	2	3	4	5	6	7	(h)				
by clarifying the concepts or theoretical principles to be taught.	1	2	3	4	5	6	7	(f)				
by clarifying key social and political issues that affect the lives of the learners.	1	2	3	4	5	6	7	(j)				
by asking learners to identify what they want to learn and how they want to learn it.	1	2	3	4	5	6	7	(i)				
7. As an adult educator, I am most successful in situations:												
that are unstructured and flexible enough to follow learners' interests.	1	2	3	4	5	6	7	(d)				
that are fairly structured, with clear learning objectives and built-in feedback to the learners.	1	2	3	4	5	6	7	(b)				
where I can focus on practical skills and knowledge that can be put to use in solving problems.	1	2	3	4	5	6	7	(c)				
where the scope of the new material is fairly clear and the subject matter is logically organized.	1	2	3	4	5	6	7	(a)				
where the learners have some awareness of social and political issues and are willing to explore the impact of such issues on their daily lives.	1	2	3	4	5	6	7	(e)				
8. In planning an educational activity, I try to create:												
the real world-problems and all-and to develop learners' capacities for dealing with it.	1	2	3	4	5	6	7	(h)				
a setting in which learners are encouraged to examine their beliefs and values and to raise critical questions.	1	2	3	4	5	6	7	(j)				
a controlled environment that attracts and holds the learners, moving them systematically towards the objective(s).	1	2	3	4	5	6	7	(g)				

	strongly disagree		neutral		strongly agree		
a clear outline of the content and the concepts to be taught.	1	2	3	4	5	6	7 (f)
a supportive climate that facilitates self-discovery and interaction.	1	2	3	4	5	6	7 (i)
9. The learners' feelings during the learning process:							
must be brought to the surface in order for learners to become truly involved in their learning.	1	2	3	4	5	6	7 (e)
provide energy that can be focused on problems or questions.	1	2	3	4	5	6	7 (c)
will probably have a great deal to do with the way they approach their learning.	1	2	3	4	5	6	7 (d)
are used by the skillful adult educator to accomplish the learning objective(s).	1	2	3	4	5	6	7 (b)
may get in the way of teaching by diverting the learners' attention.	1	2	3	4	5	6	7 (a)
10. The teaching methods I use:							
focus on problem-solving and present real challenges to the learner.	1	2	3	4	5	6	7 (h)
emphasize practice and feedback to the learner.	1	2	3	4	5	6	7 (g)
are mostly non-directive, encouraging the learner to take responsibility for his/her own learning.	1	2	3	4	5	6	7 (i)
involve learners in dialog and critical examination of controversial issues.	1	2	3	4	5	6	7 (j)
are determined primarily by the subject or content to be covered.	1	2	3	4	5	6	7 (f)
11. When learners are uninterested in a subject, it is because:							
they do not realize how serious the consequences of not understanding or learning the subject may be.	1	2	3	4	5	6	7 (e)
they do not see any benefit for their daily lives.	1	2	3	4	5	6	7 (c)
the teacher does not know enough about the subject or is unable to make it interesting to the learner.	1	2	3	4	5	6	7 (a)

	strongly disagree		neutral		strongly agree		
they are not getting adequate feedback during the learning process.	1	2	3	4	5	6	7 (b)
they are not ready to learn it or it is not a high priority for them personally.	1	2	3	4	5	6	7 (d)
12. Differences among adult learners:							
are relatively unimportant as long as the learners gain common base of understanding through the learning experience.	1	2	3	4	5	6	7 (f)
enable them to learn best on their own time and in their own way.	1	2	3	4	5	6	7 (i)
are primarily due to differences in their life experiences and will usually lead them to make different applications of new knowledge and skills to their own situations.	1	2	3	4	5	6	7 (h)
arise from their particular cultural and social situations and can be minimized as they recognize common needs and problems.	1	2	3	4	5	6	7 (j)
will not interfere with their learning if each learner is given adequate opportunity for practice and reinforcement.	1	2	3	4	5	6	7 (g)
13. Evaluation of learning outcomes:							
is not of great importance and may not be possible, because the impact of learning may not be evident until much later.	1	2	3	4	5	6	7 (e)
should be built into the system, so that learners will continually receive feedback and can adjust their performance accordingly.	1	2	3	4	5	6	7 (b)
is best done by the learners themselves, for their own purposes.	1	2	3	4	5	6	7 (d)
lets me know how much learners have increased their conceptual understanding of new material.	1	2	3	4	5	6	7 (a)
is best accomplished when the learner encounters a problem, either in the learning setting or the real world, and successfully resolves it.	1	2	3	4	5	6	7 (c)

	strongly disagree		neutral		strongly agree		
14. My primary role as a teacher of adults is to:							
guide learners through learning activities with well-directed feedback.	1	2	3	4	5	6	7 (g)
systematically lead learners step by step in acquiring new information and understanding underlying theories and concepts.	1	2	3	4	5	6	7 (f)
help learners identify and learn to solve problems.	1	2	3	4	5	6	7 (h)
increase learners' awareness of environmental and social issues and help them learn how to have an impact on these situations.	1	2	3	4	5	6	7 (j)
facilitate, but not direct, learning activities.	1	2	3	4	5	6	7 (i)
15. In the end, if learners have not learned what was taught:							
the teacher has not actually taught.	1	2	3	4	5	6	7 (a)
they need to repeat the experience, or a portion of it.	1	2	3	4	5	6	7 (b)
they may have learned something else which they consider just as interesting or useful.	1	2	3	4	5	6	7 (d)
they do not recognize how learning will enable them to significantly influence society.	1	2	3	4	5	6	7 (e)
it is probably because they are unable to make practical application of new knowledge to problems in their daily lives.	1	2	3	4	5	6	7 (c)

INSTRUCTIONS FOR SCORING THE INVENTORY

After completing the Inventory, go back to your responses and find the small letter in parentheses to the far right of each rating scale. This is a code letter for scoring the Inventory.

First, transfer each of your numbers on the rating scale to the matrix on the next page: For item #1, if you circled a 5 for option (e), write the number 5 in the box for 1(e). Item #1 has *five* different responses: e, b, a, c, d. Record *all five* of your responses for item #1, then go on to #2 and continue through #15. When you finish, there will be numbers in *every other square* in the matrix (like a checkerboard).

Item	a	f	b	g	c	h	d	i	e	j
1		***		***		***		***		***
2	***		***		***		***		***	
3		***		***		***		***		***
4	***		***		***		***		***	
5		***		***		***		***		***
6	***		***		***		***		***	
7		***		***		***		***		***
8	***		***		***		***		***	
9		***		***		***		***		***
10	***		***		***		***		***	
11		***		***		***		***		***
12	***		***		***		***		***	
13		***		***		***		***		***
14	***		***		***		***		***	
15		***		***		***		***		***
Sub T										

FINAL SCORE

a + f = L _____

b + g = B _____

c + h = P _____

$$d + i = H \underline{\hspace{1cm}}$$

$$e + j = R \underline{\hspace{1cm}}$$

Note: Final score should be no higher than 105; nor lower than 15.

Now, add all the numbers by columns, from top to bottom, so you have *ten* separate subtotals. None of these subtotals should be higher than 56; nor should any be lower than 8. For your FINAL SCORE, add the subtotals from the columns as shown above.

WHAT YOUR SCORE MEANS

Each of your scores reflects a particular philosophy of adult education:

L = Liberal Adult Education P = Progressive Adult Education R = Radical Adult Education
B = Behaviorist Adult Education H = Humanist Adult Education

Your *highest* score reflects the philosophy that is *closest* to your own beliefs; your *lowest* score reflects a philosophy that is *least* like yours. For example, a score of 95-105 indicates a strong agreement with a given philosophy; a score of 15-25 indicates a strong disagreement with a given philosophy. If your score is between 55 and 65, it probably means that you neither agree nor disagree strongly with a particular philosophy.

Note that there is no “right” or “wrong” philosophy. The Inventory is designed only to give you information about your own beliefs; not to make judgments about those beliefs. You may want to give some thought to how your beliefs influence your actions as an adult educator.

APPENDIX F

HOW TO BE YOUR OWN BEST THEORIST: USING D. E. HUNT'S METHODOLOGY TO DEFINE IMPLICIT THEORIES-IN-USE FOR ADULT EDUCATORS*

Introduction: The purpose of this workshop is to take the things that you do every day, that you take for granted and may do unconsciously, and we are going to get real specific about it and try to give it a voice or verbalize it. This workshop is adapted from David E. Hunt, an educational psychologist. If you would like further information on Hunt, read Hunt, David E. (1987). *Beginning with ourselves: In practice, theory, and human affairs*. Cambridge, MA: Brookline Books.

Hunt asserts that each practitioner develops a set of personal theories based upon experience and these are called theories-in-use. There are two kinds of theories-in-use: 1.) Explicit -any philosophy, theory, or my own theory I am conscious of and can talk about. It is explicit but I don't necessarily endorse it. I haven't decided to use this one yet. 2.) Implicit - any philosophy, theory, or my own theory I am not yet conscious of using. "Common sense ideas and unexpressed theories growing out of personal experience."

Session One

Suggested Time Frame: One hour

Materials: (included) About My Teaching Sheet
Twelve 4 x 6 cards
Summary Sheet of Personal Constructs

* Amended with permission of the author.

The psychologist Kurt Lewin (1951) believed that behavior (*B*) depends on the interaction between the person (*P*) and the environment (*E*). George Kelly (1955) designed a personal constructs test called the Role Repertory (REP) test from Lewin's ideas. David Hunt (1987) used Lewin and Kelly's work to design his implicit theory-in-use methodology. The purpose of these exercises is to find out about the outcome of an adult learner's experience based upon your teaching approach or the theories you use to teach. In order to identify your teaching philosophy and implicit theories-in-use, it is necessary for you to reflect upon what

occurs during the process of your teaching. In essence, you become a *reflective practitioner*, giving a voice to those theories you use that may be intuitive, an implicit part of your teaching process. You will be building personal constructs based on the students you cite, the objectives you have for them, and the teaching approaches you design. This is almost like designing a model. These personal constructs will form your implicit theory-in-use.

Exercise 1: About My Teaching

Instructions: On the sheet of paper marked, *About My Teaching*, imagine you are writing to another adult educator, someone with whom you feel comfortable. You want this colleague to understand what is most important to you about teaching adult learners. You want your colleague to understand how you teach. Write whatever comes to mind about your teaching for five minutes and set this paper aside. It will be referred to in later exercises.

Exercise 2: About My Students (P) Construct

Instructions: Take the twelve 4 x 6 cards. Notice that they are numbered 1 to 12 in the upper right corner. After each of the 12 prompts listed below, write twelve different names for students you have known that fit those characteristics (*P*) on the corresponding numbered cards. Select 12 different persons so that you have twelve different names on the cards. If you can't remember the name of the student, give yourself a prompt, such as a first initial, until you remember the name. If you have two different students with the same name, give one of them a last initial.

1. First adult male student whose name comes to mind.
2. Adult female student you find hard to understand.
3. Adult male student you would like to help.
4. First adult female student who comes to mind.
5. Adult male student you would like to know better.
6. Adult female student you would like to help.
7. Adult male student whom you liked.
8. Adult female student whom you liked.
9. Adult male student whom you don't like.
10. Adult female student whom you don't like.

11. Adult male student you found hard to understand.
12. Adult female student you would like to know better.

Exercise 3: About My Characteristics (P) and Objectives (B)

Instructions: Take the *Summary Sheet of Personal Constructs*. You will now form ten triads of two students that are alike and one that is different. Select the following card numbers to form the triads as outlined below and ask yourself, Which two of these three are alike in some important way and different from the third? Circle the two numbers that are alike on the *Summary Sheet* and write a word or phrase in the column marked *Characteristics* describing how they are alike. Examples of characteristics might be cooperative, immediate insight, imaginative, lacks social skills, aggressive, etc. If you run out of different characteristics half-way through, try to use your imagination. Be as specific as possible. Try to avoid jargon or global descriptors.

e.g., Select card numbers 1, 4, and 8 and ask yourself, Which two of these three are alike in some important way and different from the third? Circle those two numbers on the *Summary Sheet* and write the word or phrase describing how they are alike in the *Characteristics* column. Do this exercise for each of the ten triads.

Ten Triads

- | | | | |
|----|------------|-----|--------------|
| 1. | 1 - 4 - 8 | 6. | 2 - 6 - 9 |
| 2. | 2 - 5 - 9 | 7. | 3 - 4 - 10 |
| 3. | 3 - 7 - 10 | 8. | 5 - 6 - 11 |
| 4. | 4 - 6 - 11 | 9. | 7 - 8 - 9 |
| 5. | 1 - 5 - 12 | 10. | 10 - 11 - 12 |

Triads	Characteristics (P) Which two of these three are alike in some important way and different from the third.	Objectives (B) What objectives would I plan for these students for their development.	Environment (E) Teaching Approach How would I work with these students.
1. 1 - 4 - 8 circle two			
2. 2 - 5 - 9 circle two			
3. 3 - 7 - 10 circle two			
4. 4 - 6 - 11 circle two			
5. 1 - 5 - 12 circle two			
6. 2 - 6 - 9 circle two			
7. 3 - 4 - 10 circle two			
8. 5 - 6 - 11 circle two			
9. 7 - 8 - 9 circle two			
10. 10 - 11 - 12 circle two			

Small Group Discussion Questions

- 1. How generalizable are your characteristics. Do you use them with other students. Did other group members come up with the same characteristics as you did? If so, what does that mean to you.*
- 2. Talk with the other members of the group about your reactions to your characteristics. Was it hard to come up with them? Was it more difficult to come up with positive ones versus negative ones.*

About My Objectives (B) Construct

Next, consider the two students you chose (circled numbers) and ask yourself, What outcomes or objectives (B) would I like to have happen for these students in regard to their learning and development. Try to write ten different objectives. Record your responses in the column marked *Objectives (B)* on the *Summary Sheet*.

Small Group Discussion Questions

- 1. Was it difficult to come up with objectives for these specific student characteristics? Why or why not.*
- 2. How generalizable are your objectives? Did other group members come up with similar objectives?*
- 3. Does the objective derive from an espoused philosophy or theory or an implicit philosophy or theory for each student characteristic?*
- 4. Was it difficult to come up with objectives for really good students? Why or why not.*
- 5. How would you measure or evaluate each objective?*

End of Session One

Session Two

Suggested Time Frame: Two hours

Materials: (included) Summary Sheet of Personal Constructs
Matching Models sheet
Philosophies of Adult Education sheet
Reflection Sheet
Restatement: About My Teaching sheet/Evaluation

Ask the participants about their thoughts or feelings on Session One.

Exercise 4: About My Teaching Approaches (E) Construct

Instructions: Take the *Summary Sheet of Personal Constructs*. Under the *Environment (E)* column, write a word or phrase describing how you would work with each of these students. In other words, what teaching approach would you use or what kind of learning environment would you create for these students based upon their characteristics and your objectives. If possible avoid duplication of teaching approaches.

Small Group Discussion Questions

- 1. Were your teaching approaches developed from espoused philosophies and theories or implicit theories-in-use?*
- 2. How did you decide upon your approach? Did you observe it when you were a graduate student, learn it from another teacher, make it up on your own, etc?*
- 3. Do your approaches reflect how you would like to work or how you have to work?*
- 4. Did other group members come up with similar approaches?*
- 5. Have you ever been asked to identify your teaching philosophy or theory before this workshop and, if so, in what context?*

Exercise 5A: Identifying Implicit Theories-In-Use (P-B-E) Creating Matching Models

Instructions: Review the ten triads on the *Summary Sheet of Personal Constructs*. Create an *if...then...* statement for each triad. An example might be, *If I have a student who is aggressive (P) and the objective (B) is to control the aggression then my teaching approach (E) would be to provide reward and encouragement for appropriate behavior.* In other words, *If this person... Then this teaching approach.* After reflecting on each of the triads, find some common criteria so that the ten

triads can be grouped or clustered around three or four main ideas. This is not an easy task and requires you to look at the relationships of your *P-B-E* constructs both vertically and horizontally. Record your cluster or groupings on the *Matching Models* sheet.

e.g., “Once I had established that there were similarities between some of my teaching approaches, it soon came about that all of my P concepts were dealt with in only four general categories. Establishing the matching relationship was extremely difficult at first. The reason could be that after a certain number of years in teaching, this match becomes almost automatic--which may be both good and bad. Then when one is required to stand back and describe this matching it becomes rather like stating the obvious. But, perhaps it is this stating of the obvious which is necessary in order to evaluate why we do what we do. Then, depending on your subjective evaluation, change and growth in one’s teaching can occur” (Gow, J. (1984). In D. E. Hunt & J. Gow. *How to be your own best theorist*, II. *Theory into practice*, 23, (1), p. 67.).

Small Group Discussion Questions

1. *How easy is it to cluster or group your constructs?*
2. *Were your groupings based upon espoused philosophies and theories or something innate?*
3. *How did your groupings or clusters compare with others in the group?*
4. *How did discussing your characteristics, objectives, approaches, and matching models affect you identifying your own theory?*

Exercise 5B: Comparing Espoused Philosophies and Theories with Theories-In-Use

Instructions: Reflect on the *Matching Models* sheet and the *Philosophies of Adult Education* sheet and answer the following questions on the *Reflection Sheet*.

1. What are the ways that adult educators describe their espoused philosophies and theories?
2. What theories-in-use guide adult education practice?
3. To what extent, if any, is there congruency between espoused philosophies and theories and theories-in-use in adult education practice?
4. To what extent, if any, are there patterns and relationships between espoused philosophies and theories learned in graduate school and adult

education practice?

Exercise 6: Restatement About My Teaching

Instructions: Reread your response on the original sheet of paper marked *About My Teaching*. Do you still support your original statement or are there additional discoveries you made through the workshop? Please write your responses on the *Restatement About My Teaching/Evaluation* sheet.

Additionally, please list the strengths of the workshop, weaknesses of the workshop, and how you can put into practice what you learned in the workshop.

Is there anything you would like to add that we haven't discussed in the workshop?

End of Session Two