



2014

A Personal Perspective and Learning Experience on Living a Long, Healthy Life

John A. Henschke EdD

Lindenwood University, jHenschke1@lindenwood.edu

Follow this and additional works at: http://trace.tennessee.edu/utk_IACE-browseall

 Part of the [Community College Leadership Commons](#), [Curriculum and Instruction Commons](#), [Curriculum and Social Inquiry Commons](#), [Disability and Equity in Education Commons](#), [Educational Administration and Supervision Commons](#), [Educational Leadership Commons](#), [Educational Methods Commons](#), [Educational Psychology Commons](#), [Higher Education Commons](#), [Instructional Media Design Commons](#), [International and Comparative Education Commons](#), [Online and Distance Education Commons](#), [Other Education Commons](#), [Social and Philosophical Foundations of Education Commons](#), [Special Education and Teaching Commons](#), [Student Counseling and Personnel Services Commons](#), and the [Teacher Education and Professional Development Commons](#)

Recommended Citation

Henschke, John A. EdD, "A Personal Perspective and Learning Experience on Living a Long, Healthy Life" (2014). *IACE Hall of Fame Repository*.

This Book is brought to you for free and open access by the International Adult and Continuing Education Hall of Fame Repository at Trace: Tennessee Research and Creative Exchange. It has been accepted for inclusion in IACE Hall of Fame Repository by an authorized administrator of Trace: Tennessee Research and Creative Exchange. For more information, please contact trace@utk.edu.



From the SelectedWorks of John A. Henschke
Edd

June 2014

A Personal Perspective and Learning Experience on Living a Long, Healthy Life

Contact
Author

Start Your Own
SelectedWorks

Notify Me
of New Work

Available at: http://works.bepress.com/john_henschke/64

Chapter 20

A Personal Perspective and Learning Experience on Living a Long, Healthy Life

John A. Henschke
Lindenwood University, USA

ABSTRACT

This chapter provides various materials and described events the author has personally found helpful in threading together elements of adult and community health education and learning that have contributed to his vibrant health and length of life thus far at age 82. His understanding was that these writers cited did not focus on health. Rather, the author used the materials for helping him develop and maintain a long, healthy life. Many Bible passages are included because the author views them as the Word of God, which has helped him learn to live long and healthily. His beliefs, attitudes, values, and stages of life are all central to his perspective on health. Although he provides his personal story about learning to live long and healthy, he suggests that each reader consider developing and applying her/his own view of learning to live long and healthy.

INTRODUCTION

Health Education is a broad topic and has been on the horizon for a long time, reaching back into ancient times. However, in a curious way societies around the globe are becoming very aware of matters that have to do with health and the length of life which varies in different countries. In fact, life is hardly life if it not accompanied with health. Among other elements, the length of life appears to be somehow related to the kind of health that becomes available and is maintained by people

within a particular location, society or community. The overall title of this book does not mention directly length of life, but in my estimation it is implied. Moreover, the book title includes health education especially with the adults and within the community, which in all probability encompasses education or learning from one's earliest age even until the time one passes from this life – and this may or could naturally be labeled as life-long, life-wide, life-deep, and life-heights of learning in all dimensions. Since very few in this world live as hermits, most all of this health education [or

DOI: 10.4018/978-1-4666-6260-5.ch020

learning for the purpose of health] takes place in community, although some of it may be learned personally through self-directedness. The tools, trends and methodologies for helping all this learning and education regarding health to take place are myriad, multitude, and almost immeasurable. Thus, the scope of what any of the authors say in this topic will be as unique as each and all of us. As a consequence of this, my chapter will largely be an expression of my personal perspective on an experience of learning to and living a long, healthy life to the present and my looking toward this continuing into the future.

First, I present aspects of living related to age categories by Golden (1957), Hudson (1999), and Knowles (1980). Second, the work of Hudson (1999) and Kolb (1974) is presented. Hudson (1999) offers life related to human values and human systems, and Kolb (1974) identifies life in various aspects, and Lindenwood University (2014) engages learners in maintaining wellness. Third, is Knowles (1959, 1970, 1980) and Waitley (circa, 1988). Knowles (1959, 1970, 1980) clarifies movement of growth toward maturity, Waitley (circa, 1988) has a system for total winners in life. The fourth section is a discussion of Maslow (1970) and Goble 's (1971) ideas about seekers of self-actualization. The fifth section, gives a very personal portrait of the author's long and healthy life, including: Coming into adult and community education; Biblical guidance with faith influence; the idea of andragogy using the author in numerous regards; and, research conducted by a colleague on the congruence between the author's scholarship and practice. As a preface to the fifth section indicated above, the author clarifies that he is not asking others (the readers) to follow exactly what he has done, but, rather that if they choose, the readers develop and follow their own workable pathway of learning toward a long and healthy life for themselves.

ASPECTS OF LIFE ACCORDING TO VARIOUS AGE CATEGORIES

A living, Jewish Talmud (Golden, 1957) outlines the life of a person according to various age categories and things generally concentrated on during that time. At five years of age, one is to be involved with the study of the 39 books of the Old Testament Scriptures. At ten years of age, one is to become involved in the study of Mishnah, which is one of the major ancient Jewish texts. At thirteen years of age, one becomes subject to the commandments, and this would mean implementing and practicing them in daily living. At fifteen years of age, the study of Talmud, another ancient Jewish text. At eighteen years of age, marriage becomes a focal point in life. At twenty years of age, the pursuit of livelihood, that would include the support of a family and beginning to have children. At thirty years of age, the peak of strength becomes prominent. At forty years of age, wisdom will begin to coalesce. At fifty years of age, one reaches the point of being able to give counsel to others. At sixty years of age, old age begins creeping on. At seventy years of age, fullness of years becomes the order of the day. At eighty years of age, this becomes the blossoming of the age of 'strength'. At ninety years of age, the body becomes bent. Finally, at one hundred years of age, one is as good as dead and gone completely out of the world. During each of these ages, learning is part of what happens in order for life to be of become in any way healthy.

According to this Talmud calculation, the author of this paper is in the age of 'strength', being 82 years of age. I am still working full time as a professor of Andragogy [*the art and science of helping facilitate the learning of adults*] at Lindenwood University, St. Charles, Missouri. Incidentally, my health continues at this age to be vibrant.

A Personal Perspective and Learning Experience on Living a Long, Healthy Life

Table 1. Life challenges in various decades of life

Age	Life Challenges
Twenties	Experimenting; making tentative attachment, working; gaining comfort and competence with money, love, and sex; establishing habits of self-responsible behavior; maintaining a leisure life.
Thirties	Reaching the top of career; creating a home; parenting (if chosen); managing financial obligations; sustaining a social life; participating in Children's (or one's own continued) schooling; maintaining a leisure life; caring for parents; facing possible losses such as divorce, loss of career; postponed ego development.
Forties	Re-Evaluating one's life; establishing clear ego boundaries; cultivating the self; becoming one person in all roles; clarifying career and marriage; examining roads not taken; measuring decisions by time left; facing the possibilities of divorce, career change, geographical moves, and addictions.
Fifties	Enjoying being with others; traveling and indulging in leisure activities; deepening intimacy; favoring passive mastery at work; enjoying post-parental roles; assuming new leadership roles; displaying increased social caring; preparing for increased losses.
Sixties	Sharing knowledge and competence with younger people, grand-parenting, renewing intimacy, seeking new leadership roles, creating a new beginning.
Seventies	Managing physical decline, sustaining hope and trust, blessing and appreciating others.
Eighties	Managing physical decline, staying engaged, simplifying.
Nineties	Candor, generosity, managing health issues, summing up.
One Hundred & Beyond	As an illustration of people still vibrant at 100 years of age, I share the following true story. I [John A. Henschke] remember in the year 2000 seeing on TV a 102 year old man who had just published a book entitled: "Life is So Good." He was asked why he wrote this book at this age and he said that he learned how to read at age 98. When asked why he learned how to read at age 98, he replied that people were telling him things and he wanted to be able to read and check out whether they were telling him the truth. At this writing the book is still available on Amazon. The man's name is George Dawson. The book was written with Richard Glaubman. (Dawson & Glaubman, 2000).
Personally, I have implemented many of the things listed, but have continued to focus on reaching the top of career, even at this writing. This will also continue into the future.	

Along the same line as Golden's, (1957) is another list (Hudson, 1999) to be considered, that may be a bit more descriptive and provides variations, that addresses life challenges during various decades of life (Table 1). This one starts with the age of twenty years. This framework even carries one into 100 years of age while following the renewal cycle as a continuous adventure and journey. It is well to note that about each decade, adults recognize their lives around different priorities. In addition, all of life's challenges require learning and education to see to it that they are dealt with and enacted.

Knowles (1980) addresses various needs for learning that are important during different ages of adult life and in different dimensions of life. As selected illustrations of tasks in each category to be worked on at each stage in life, I offer the following.

- **Early Adulthood: 18-30:**
 - **Vocation and Career:** Exploring Career Options
 - **Home and Family Living:** Preparing for Marriage
 - **Personal Development:** Developing your Religious Faith
 - **Enjoyment of Leisure:** Finding New Friends
 - **Health:** Developing a Healthy Life Style
 - **Community Living:** Learning How to Exert Influence
- **Middle Adulthood: 30-65**
 - **Vocation and Career:** Changing Careers or Dealing with Unemployment
 - **Home and Family Living:** Adjusting to Aging Parents
 - **Personal Development:** Keeping out of a Rut
 - **Enjoyment of Leisure:** Broadening your Cultural Interests

A Personal Perspective and Learning Experience on Living a Long, Healthy Life

- **Health:** Compensating for Losses in Strength
- **Community Living:** Working for the Welfare of Others
- **Later Adulthood: 65 and Over**
 - **Vocation and Career:** Retirement and Finding New Ways to be Useful
 - **Home and Family Living:** Putting your Estate in Order
 - **Personal Development:** Keeping Future Oriented
 - **Enjoyment of Leisure:** Establishing Affiliations with the Older Age Group
 - **Health:** Getting Appropriate Exercise
 - **Community Living:** Working for Improved Conditions for the Elderly

Keeping abreast and up-to-date with necessary learning for healthy living in each of these areas may be addressed through the developing programs that have to do with various categories of life and requiring ourselves (or adult education facilitators) to continue learning for helping to work with individual adults or groups of adults in the community at various stages of their life. More extensive lists of tasks in each category and age are available from various sources. Facilitators of adult learning may move adult learners along the line of working with various age groups and counting them all as equally deserving of their time and energy for a healthy learning and living process. For the author, many of these elements have been important. Nonetheless, keeping future oriented has remained at the top.

LIFE RELATED TO VARIOUS HUMAN VALUES AND HUMAN SYSTEMS

Hudson (1999) also addresses life around human values and human systems of adult life. There are six core human values and eight systems of adult life. The life of adults [albeit a healthy one] may be prioritized around:

Six Core Human Values:

1. Sense of Self-Achievement or Work,
2. Intimacy,
3. Creativity and Play,
4. Search for Meaning,
5. Compassion, and
6. Contribution;

Within a Human Systems of Adult Life of:

1. Personal,
2. Couple,
3. Family,
4. Friendship,
5. Work and Career,
6. Leisure,
7. Social, and
8. Environmental.

The author found compassion to be the most important core human value. Family has trumped all human systems in his adult life.

Kolb et al, (1974), depicts life along the lines of various aspects – six to be exact. The First aspect of life is ‘Career Satisfaction’: Your goals for your future job or career, including specific positions you want to hold. The Second aspect of life is ‘Status and Respect’: To what groups do you want to belong? What are your goals in these groups? To what extent do you want to be respected by others? From whom do you want respect? The Third aspect of life is ‘Personal Relationships’: Goals in your relationships with your colleagues, parents, family, friends, people in general. The Fourth aspect of life is ‘Leisure Satisfaction’: Goals for your leisure time and pleasure activities – hobbies, sports, vacations, interests you want to develop. The Fifth aspect of life is ‘Learning and Education’: What would like to know more about? What skills do you want to develop? To what formal education do you aspire? Finally, the Sixth aspect of life is ‘Spiritual Growth and Religion’: Goals for peace of mind, your search for meaning, your relation to the larger universe, religious service, devotional life. For any and all of the five aspects, in addition to learning and

education, to be enacted, learning is also part of helping them to materialize. Spiritual growth and religion have been the author's selected focus from Kolb's work.

Similar to Kolb's point of view comes from a program at Lindenwood University, where I currently teach and facilitate the learning of adults. They have instituted an educational and learning program which is primarily available to the faculty and staff for helping them live in a vein of wellness, thus promoting long and healthy living. It is called the Lindenwell Program. It is comprised of seven [7] elements available for to a person's life for maintaining wellness: Spiritual, Social, Emotional, Intellectual, Environmental, Physical, and Occupational. However, the emotional element has been the author's most fruitful selection from the Lindenwell program.

Dimensions of Maturing in Life

Another possibility for a more systematic function in life for adults and children at any stage of their maturing, suggested by Knowles (1959, 1970, 1980) is the contrast of what happens with learners in early stages and learners in the more maturing stages of life. The idea of maturity as a goal of healthy living within adult and community education and learning, needs to be divided into various dimensions, if it is to serve as a guide for facilitating continuous learning. Out of the psychological literature Knowles identified the notion that there are several dimensions of the maturing process in healthy living, each with its own unique cycle of development and growth. If the really critical dimensions of the maturing process could be listed, then adult and community education could have some yardsticks against which to measure the accomplishment of its mission which is to be accomplished in helping bring about healthy living. As a starting point, Knowles found the following fifteen dimensions of maturing listed in the Exhibit below which are nominated for consideration. (Note that these dimensions

describe directions of growth, not absolute states of being to be achieved.).

The movement of the learners on these dimensions would be as follows in Table 2.

Although no stage is completely fulfilled at any point in life, one would seek to move along the path of each dimension. Some educators would be more inclined to control and direct the person seeking a healthy and long life, thus seeking to maintain them in the earlier stage of each dimension. The andragogue (the adult educator who practices the art and science of facilitating adults in their learning for a healthy and long life) would be more inclined to support and encourage the person seeking to become more self-directed and creative in the solutions they are willing to experiment with and implement. Thus, they would be seeking to move the adult, and even the child, forward toward the expanded enactment of each dimension toward their maturity and healthy living. Of all the dimensions, most important with the author centers in developing deep concerns.

Waitley (circa, 1988), has a system for living which he calls qualities of a total winner – he has ten of them. They are paired with five personal attitudes, which lead into five personal actions. *First*, the attitude of self-expectancy is expressed as: 'I was good today; I'll be better tomorrow'. *Second*, this attitude leads to the action of self-motivation and is expressed as: 'want to...and I can'! *Third*, the attitude of self-image is expressed as: 'I see myself changing, growing, achieving, and winning'. *Fourth*, this attitude leads to the action of self-direction and is expressed as: 'I have a plan to make it happen; and, I'll do what is necessary to get what I want'. *Fifth*, the attitude of self-control is expressed as: 'I'll take the credit or the blame for my performance'. *Sixth*, this attitude leads to the action of self-discipline and is expressed as: 'of course I can do it; I've practiced it mentally a thousand times'. *Seventh*, the attitude of self-esteem is expressed as: 'I do things well because I'm that kind of person'. *Eighth*, this attitude leads to the action of self-dimension and

Table 2. Movement of learners

From		Toward
Dependence	—————→	Autonomy
Passivity	—————→	Activity
Subjectivity	—————→	Objectivity
Ignorance	—————→	Enlightenment
Small abilities	—————→	Large abilities
Few responsibilities	—————→	Many responsibilities
Narrow interests	—————→	Broad interests
Selfishness	—————→	Altruism
Self-rejection	—————→	Self-acceptance
Amorphous self- identity	—————→	Integrated self-identity
Focus on particulars	—————→	Focus on principles
Superficial concerns	—————→	Deep Concerns
Imitation	—————→	Originality
Need for certainty	—————→	Tolerance for ambiguity
Impulsiveness	—————→	Rationality

is expressed as: ‘I live every moment, enjoying as much, relating as much, doing as much, giving as much as I possibly can’. *Ninth*, the attitude of self-awareness is expressed as ‘I know who I am, where I am coming from and where I am going’. *Tenth*, this attitude leads to the action of self-projection and is expressed as: ‘tell me what you want, maybe we can work on it together’. This frame takes constant concentration and attention. One reason is that as human beings, it is too easy to slip into the negative side and think we can’t do anything correctly. Nonetheless, as this frame becomes habitual, we move ourselves forward quite positively. The attitude of Waitley’s leading to action which is most important to the author is choosing the action of self-discipline, saying, “Of course I can do it; I’ve practiced it mentally a thousand times.”

FOR THE SEEKERS OF SELF-ACTUALIZATION IN LIFE

For the person who has reached a level of maturity that she/he has met most of the lower order human motivational needs, may be ready as a natural

result to work on and polish some of the more self-actualizing aspects of their healthy living by fostering the 14 directions for growth needs of self-actualizing people as identified by Maslow (1970) and underscored by Goble (1971). These needs would include: 1) wholeness; 2) perfection; 3) completion; 4) justice; 5) aliveness; 6) richness; 7) simplicity; 8) beauty; 9) goodness; 10) uniqueness; 11) effortlessness; 12) playfulness; 13) truth, honesty, reality; and 14) self-sufficiency. Not only would individual people benefit, but also the communities where they live could and perhaps would reap a bountiful harvest – the kind that may raise the whole community to a much higher level of healthy living, thus extending the length of life for all involved. These also may be helped greatly by long living, healthy facilitators of learning for individuals and the community. These kind of facilitators are ones that by their manner and way of life not only believe these elements of self-actualization are important to be personally practiced, but also have figured out how to invite [without exerting any kind of coercion] and encourage others to consider practicing these elements, with the possibility of huge benefit accruing to the ones actually implementing these

things. Wholeness comes out as the author's best selected direction for growth in self-actualization.

Most of these background expressions provide a general look at what could be considered, if enacted, as contributive toward the possibility of an adult and community educator personally living a long, healthy life. This also would enhance the professional life of the adult and community educator in practicing these things for facilitating the education and learning of others seeking to live a long, healthy life. As I stand at this point a view my life thus far, I have implemented many of the foregoing elements in my personal and professional life; thus, contributing to my long, healthy life. The next part of this chapter will be devoted to articulating and implementing aspects of my personal beliefs, attitudes, knowledge, understanding, skills, values, interests and abilities in living a long, healthy life.

MY MORE PERSONAL SIDE OF THIS STORY IN EXPERIENCING A LONG, HEALTHY LIFE THUS FAR

I want to emphasize here that the things and processes that have been part of my learning to live and living a long, healthy life thus far are very personal with me. Consequently, just because they have worked for and benefited me, I am not saying that the only way you will be able to learn and experience a long, healthy life is if you also do these things. On the other hand, I am suggesting for the reader's consideration, that as I have articulated a personal belief system that has worked for me, each reader may want to consider developing and articulating for her/himself a personal belief system that could possibly work for her/him. The meaning I am offering is that a belief system of some kind is an important element in governing and benefitting one's life. I also think that articulating it personally is very helpful and contributory toward a long, healthy life. Thus, I kindly remind

each reader to make her/his own decision[s] on this; and, if her/his decision is to follow what I have outlined for myself, this is also fine.

Coming into Adult Education

My father and mother told me that before I was born, they prayed to the Lord and dedicated me to the Lord for His Service. It is interesting what influence one's background has on the course of one's life. It is also due to the make-up of a person that moves one in certain directions.

Cooper (2007) explains that Henschke only does what he wants to do, not what others such as Knowles tell him, and John recounted the following story which indicates some early tendency toward self-direction in his life: "It goes back to when I'm three years old. We had a Sunday school Christmas program. Everybody had a piece to do-say. I had my piece and I had it all down pat, had it memorized and so forth. The time came for me to get up to the platform to give my piece and I said no ... Nothing anyone could say could make me change my mind." (Personal communication, December, 2006) Even to this day, I remember well that I sat in the chair and moved my head 'back and forth' in a gesture that indicated 'no' I would not get up on the platform and say my piece at the church Christmas program.

The people that have most influenced the molding of my life in general are my parents and extended family. Their beliefs were foundational to me. Nevertheless, ultimately my own beliefs were adapted freely by me and within the situation of my own personal life. My family and I lived in a small rural community. However, we went to church in a town other than where we lived; I went to junior high and high school in a different community; and, I worked in banking outside the community where we lived. Thus, relating to multiple contexts allowed me to develop independence and self-directedness in my way of thinking and expression.

I was raised in a Christian home environment with my parents and my two sisters – Joyce and Doris. All of my extended family were [and I currently am] very devout believers and practice our personal faith. We also were involved in a Church [Baptist] that was very strong in the idea of the individual person confessing their sins to God, asking for forgiveness from the Lord Jesus Christ who died on the Cross to make this possible. I accepted Jesus as my personal Savior, being “born again” and baptized at the age of what was called “accountability” – meaning that to become a Christian believer was a matter of a personal choice made freely, at an age when one understood what that involves. I became a believer and was baptized [by immersion] at the age of five and one-half. Incidentally, my decision to become a “Christian” and having a personal relationship with my Lord and Savior, Jesus Christ, has stayed with me all the subsequent years of my life. However, I have matured, as the years progressed, in my understanding of what that means and how I live my beliefs throughout my daily walk in life – as James 1:22 in the Christian Bible says, “...to be a doer of the Word of God, and not a hearer only.”

I have had four major “calls” upon my life – first was the call into the Christian Ministry full time for 11 years and part time for the subsequent 45 years. My second call was into Adult Education, including Doctoral preparation coupled with being on the faculty of the University of Missouri full time for 39 years. My third call was to consult and work in adult education part time with the Association for Development of Rural Integration in Mali [ADRI], Western Africa. This has been for a decade since 2004, and will continue. My fourth call was to come to Lindenwood University, St. Charles, MO, to develop an adult education program since 2009.

The foundation of my perception of this is found in the Bible which I believe and have applied personally to my life; Psalm 32: 8 “I [*God*] will instruct you and teach you in the way that

you should go; I will guide you with my eye upon you.” Moreover, I have learned over these long years to either ‘do what the Lord tells me, or wish I had’. Doing what he tells me has greatly increased as time has transpired and adds to my long, healthy life.

When I went into higher education – undergraduate school and graduate school, entering my professional life brought with it freedom and understanding of how to interact with various people and thinking with which I came in contact. A professor in theological seminary, Arnold Schultz, was one I could interact with quite lucidly and I developed my biblical perspectives from his being willing to support my own critical thinking. He also supported and helped solidify a strong element of self-directedness in me, with his allowing me to personally change some of my curriculum requirements in seminary. The events propelling the author into adult education theory and practice have been foundational and life changing.

Biblical Guidance with Faith Influence in My Long, Healthy Life to Date

Some may wonder why I have included in the following section many Bible passages and what this has to do with my long and healthy life. Having been raised in a strong, Christian home, the scriptures were considered to be the Word of God and were to be memorized and practiced in each life of our family members. Each of us were taught to be a “...doer of the Word and not a hearer only...” (James 1, 22). For me this meant that my life was to be as close as possible to a mirror image of what was said in the Word of God. Thus, as I grew and matured, the scriptures became an increasing influence in my life. It also became what my wife and I helped our children and grandchildren learn. Thus, the following four [4] short passages became very foundational in my belief and practice. It was as if these passages

were speaking directly to me. I don't mean to say that I never wandered away from what they said, but I was invariably drawn back to their message as helping to shape my life. The first one helped me realize that if I attended to the 'words', my health would be improved – and it happened. The second one became a bright shining light on my path of life in every respect, including my health. The third one strongly helped me to comprehend that my life was being guided by God. The fourth one, certainly gave me a clear desire to have abundant life and not to have my life stolen, killed and destroyed.

Proverbs 4:20-22: In this passage, God is saying, “My son, attend to my words; consent and submit to my sayings. Let them not depart from your sight; keep them in the center of your heart. For they are life to those who find them, and healing and health to all their flesh.”

Proverbs 20:27: “The spirit of man [that factor in human personality which proceeds immediately from God] is the lamp of the Lord, searching all the inward parts of the person.”

1 Corinthians 2: 11: “For what person perceives [knows and understands] what passes through a man's thoughts except the man's own spirit within him? Just so, no one discerns [comes to know and comprehend] the thoughts of God except the Spirit of God.”

John 10:10: “The thief comes only in order to steal and kill and destroy. I [*Jesus*] came that they may have and enjoy life, and have it in abundance [to the full, till it overflows].”

In addition to this, God promised to bring it all together, instructing and teaching me (*nudging me ever so gently*) in the way I should go (for abundant life), and that He would guide me with his eye upon me (Psalm 32, 8).

John 15: 1-17: Jesus said, “I am the True Vine, and My Father is the Vinedresser. Any branch in Me that does not bear fruit [that stops bearing] He cuts away (trims off, takes away); and He cleanses and repeatedly prunes every branch that continues to bear fruit, to make it bear more and richer and more excellent fruit. You are cleansed and pruned already, because of the word which I give you [the teachings I have discussed with you]. Dwell in me and I will dwell in you. [Live in me, and I will live in you.] Just as no branch can bear fruit of itself without abiding in (being vitally united to) the vine, neither can you bear fruit unless you abide in Me. I am the Vine; you are the branches. Whoever lives in Me and I in him bears much (abundant) fruit. However, apart from Me [cut off from vital union with Me] you can do nothing. If a person does not dwell in Me, he is thrown out like a [broken-off] branch, and withers; such branches are gathered up and thrown into the fire, and they are burned. If you live in Me [abide vitally united to Me] and My words remain in you and continue to live in your hearts, ask whatever you will, and it shall be done for you. When you bear (produce) much fruit, My Father is honored and glorified, and you show and prove yourselves to be true followers of Mine. I have loved you, [just] as the Father has loved Me; abide in My love [continue in His love with Me]. If you keep My commandments [if you continue to obey My instructions], you will abide in My love and live on in it, just as I have obeyed My Father's commandments and live on in His love. I have told you these things, that My joy and delight may be in you, and that your joy and gladness may be of full measure and complete and over-flowing. This is My commandment: that you love one another [just] as I have loved you. No one has greater

love [no one has shown stronger affection] than to lay down (give up) his own life for his friends. You are my friends if you keep on doing the things which I command you to do. I do not call you servants (slaves) any longer, for the servant does not know what his master is doing (working out). But I have called you My friends, because I have made known to you everything that I have heard from My Father. [I have revealed to you everything that I have learned from Him.] You have not chosen Me, but I have chosen you and I have appointed you [I have planted you], that you might to and bear fruit and keep on bearing, and that your fruit may be lasting [that it may remain, abide], so that whatever you ask the Father in My Name [as presenting all that I AM], He may give it to you. This is what I command you: that you love one another.” Abiding in Jesus Christ for me brings great satisfaction and the fruit I bear within His strength adds to the joy of my living longer and healthier.

Rescue from Trouble

From the Holy Biblical Scriptures, God promises to rescue us from trouble – in fact, seven of them: Job 5:19-24. “God will rescue you from six troubles; in seven nothing that is evil for you will touch you. 1. In famine God will redeem you from death; 2. In war God will redeem you from the power of the sword. 3. You shall be hidden from the scourge of the tongue; 4. Neither shall you be afraid of destruction when it comes for at destruction and famine you shall laugh. 5. Neither shall you be afraid of the living creatures of the earth. 6. You shall be in league with the stones of the field; 7. And the beasts of the field shall be at peace with you.” Then, the writer says and declares, “This is what we have searched and it is true. Hear it and heed it for your own good.”

As much as I am reluctant to admit it, God has during many years, rescued me from numerous

troubles. Nonetheless, I would not presume in this document, to bore you with reiterating any or all of the troubles to which I refer.

Protection for Long Life

*Also from the Holy Biblical Scriptures, following is the great psalm of protection accompanied with some wonderful promises which I have taken very personally: Psalm 91. “The person [even me – John Henschke- italics mine] who dwells in the secret place of the Most High shall remain stable and fixed under the shadow of the Almighty, whose power no foe can withstand. I will say of the Lord, He is my refuge and my fortress, my God; on Him I lean, rely and confidently trust! God will deliver me from the snare of the fowler and the deadly pestilence. God will cover me with His pinions and under His wings shall I trust and find refuge; God’s truth and faithfulness are my shield and buckler. I shall not be afraid of the terror of the night, nor of the evil plots and slanders of the wicked that flies by day; nor of the pestilence that stalks in darkness, or of the destruction and sudden death that surprise and lay waste at noonday. A thousand may fall at my side and ten thousand at my right hand, but it shall not come near me. Only a spectator shall I be [inaccessible in the secret place of the Most High] as I witness the reward of the wicked because I have made the Lord my refuge and the Most High my dwelling place, there shall no evil befall me, nor any plague or calamity come near my place. For God will give His angels special charge over me to accompany, defend and preserve me in all my ways of obedience and service. The angels shall bear me up on their hands, lest I dash my foot against a stone. I will tread upon the lion and adder; the young lion and the serpent I will trample underfoot.” [And now in this Psalm, comes the promises from God]. *Note especially # 6 below regarding ‘long life’. “Because I have set my love upon the Lord, therefore: 1. He will deliver me; 2. He will set me on high, because I understand His name [have a personal knowledge*

of His mercy, love, and kindness – trusting and relying on God, knowing He will never forsake me, no, never]; 3. I will call upon God and He will answer me; 4. God will be with me in trouble; 5. God will deliver and honor me; 6. With long life God will satisfy me; 7. And God will show me His salvation.”

Frankly, I have told God that presently I am not satisfied with the length of my life. So, I am expecting Him to fulfill His promise and let me live until I tell Him that I am satisfied with the length of my life. Thus far, He has still kept me alive. I believe that someday in the future, I will know when I am satisfied with the length of my life [I am not presently certain when that will be]; thus, I will tell Him at that time.

A Prayer Request Regarding Strength for Service

Tucked away in the Chronicles of the Kings of Ancient Israel [I Chronicles 4:10] is a short prayer by a little known person name Jabez. Nonetheless, in recent years, this prayer has become known and been prayed by myriads of people around the world. Wilkinson (2000) wrote a book about this prayer, after his wife and him had prayed that prayer together for 27 years and derived great benefit in their lives and accomplished much. It states, “And Jabez called on the God of Israel saying, ‘Oh, that You would bless me indeed, and enlarge my territory, that Your hand would be with me, and that You would keep me from evil, that I may not cause pain’. So God granted him what he requested.” I have prayed this prayer with its having made a strong contribution to my health and well-being. Out of that praying, I have been especially involved in contact and helping the Republic of Mali in Western Africa – collaborating with: Rotary Clubs in digging a pure water well; helping young people through scholarships to study at Lindenwood University; the church where I am a member provide the means for building a health facility including a birthing room and sanitary toilet in a small, remote, desperately poor

village to provide their women to have a safe and clean place to give birth to babies; getting the local government to provide the salary for the health care worker; preparing for building a school in a rural area with help from some people from Italy; shipping overseas a huge 15 ton container with distribution of health supplies, clothes, blankets, toys for children provided by help from a Sister’s Convent, Rotary Clubs and our church, for flood victims and war refugees; and, preparing to ship to Mali another container with more supplies. I have travelled to Mali twice and my health has allowed me to do this. Wilkinson’s (2003) message about dreams in ones’ life has bolstered me in the struggle to work and move forward on the things mentioned in this paragraph.

Exodus 20: 12, One of the ten [10] commandments read thus: “Honor your father and mother that your days may be long upon the land which the Lord your God is giving you.” This is the first commandment in the Bible which has a promise that accompanies it. My mother and father gifted me a doctoral outfit [a Boston University (BU) robe, hood, and cap] when I received my Doctor of Education Degree in 1973 from BU. I have worn it on numerous occasions during these 40+ years: Preaching, performing wedding ceremonies, directing a church choir in concert, conducting funeral services, every commencement ceremony at University of Missouri and Lindenwood University. The robe is a beautiful bright red. At least one person remarks about it every time I have worn it. My response is always to tell them that my parents got it for me as a graduation present, and I say, “Whenever I wear it, I have warm remembrances of my mother and father.” I also honor my father and mother for the Godly, loving home which they provided my sisters and me. These things, I know, add and continue to add to the length of my healthy life.

When I was married almost 48 years, I was preparing to conduct the Wedding Ceremony of a young couple. During our talking together, realizing how long I had been married, the bride-to-be asked me, “So, what is your secret for stay-

ing married this many years?” I paused for only a few seconds and then personally responded, “Just a lot of forgiveness on the part of each of us for not being to each other all the each of us had expected each other to be to us.” At my response, tears fell from her eyes, and her husband to be also had tears well up in his eyes. How touching and moving that was for me because of its reality in my married life.

I have a wife, Carol, to whom I have been happily married for 56 years. I know that our happy life together adds immeasurably to my long, healthy life. We have three beautiful daughters, and three husbands to go with them. In all, they have 15 grandchildren – four girls and 11 boys. All of our family members mentioned above are practicing Christian believers. So very true for me (and my wife) is 3 John 4: “I have no greater joy than to hear that my children and grandchildren are living their lives in the Truth.” Things like this that bring me great joy add to my health and long life. My additional comment about this is that my wife and I offer each other a lot of forgiveness, say to each other “I love you” numerous times a day [perhaps 25 times], kiss, hug and love each other a lot. I read one time that a person will add five years to their life if he/she will kiss their spouse before either leaves home to go out. So, I never leave home without kissing Carol [my wife] as I am I ready to leave home; she does the same to me.

I have had four calls from the Lord upon my life: Pastoral Ministry, Adult Education, Mali, and Lindenwood University. Following these calls have added great joy, contentment, and excellent health to my long life. I have learned over the years that I either do what the Lord tells me to do, or wish I had. In addition to and wrapped around those calls has been His prompting to make me continually aware that I need to watch my weight, since I love to eat. Consequently, I periodically go on a diet to lose the weight I have gained. I also have exercised moderately over the decades of my life – sometimes more and sometimes less. Thus, when I do what the Lord tells me, my joy of living long is enhanced and remains healthy.

I have worked in adult education close to 47 years, since 1967 at this writing in 2014. I have been privileged to do adult education work in 19 countries around the globe. I have never become ill on any of the international trips since I determined that I only may drink bottled water, and eat no uncooked vegetables and no unwashed fruit. I stay strictly with that and remain well/healthy.

In the 39 years of serving as a faculty member with the University of Missouri [UM], and now five [5] years of serving as a faculty member with Lindenwood University [LU], I missed only six [6] days of work because of illness and those were during my first six [6] years with UM. During that time to this writing, I made 406 presentations to conferences, published 176 articles, chaired 46 doctoral dissertations to completion, and served as a committee member on 40 other doctoral dissertations to completion with six [6] different universities. I have also been honored and privileged to serve as president of regional, national, and international adult education organizations. I served as major advisor to more than 200 master degree graduates in adult education. All of this has required hard work, but has been nonetheless a joy and a substantial contribution to my long, healthy life.

The influence of scripture upon my faith has been immeasurable. My life has been monumentally enhanced and lengthened because I consider scripture the Word of the Living God. All of these Bible passages have provided context and the kind of motivation of God speaking and guiding the author’s fruitful, exciting, long and healthy life.

A Source of Influence: An Idea that Takes Hold on a Person

Up until this section, the chapter has progressed cohesively. However, I will make a bit of a shift, which may come across as a change of topic – from numerous influences on the author toward a discussion of Andragogy. Consequently, I offer here an explanation which may help to counter that impression and dispel this notion. Andragogy

continues to be a central, driving force and idea that has used the author professionally. This is true in both his scholarship and practice. To explain, my experience with learning about andragogy from Malcolm Knowles, and beginning to practice it with him and in my professional life, he strongly emphasized that the practice and theory of andragogy needed to be congruent. It was to be exemplified as “Let our talk and walk be a mirror image of each other – congruent. Don’t say one thing and do another; do the same thing as my talk says. This idea is actually the same as James 1:22: “Be a doer of the Word, and not a hearer only.” Thus, an “idea that takes hold on a person” is talking about how ‘andragogy took hold of me’. This is the first part of this next section. The second part of this next section is research that Risley (2012) conducted on the extent of congruency between my scholarship and practice. So, these two parts bring together full circle, the major influences upon me and how I became captivated by andragogy, in addition to how someone beside myself views that I have practiced the scholarship I have espoused.

I heard someone say it is an inescapable fact that many ordinary people who are not themselves very great, nevertheless are used by a great idea. I found myself ultimately moving past my reluctance and then taking responsibility for allowing myself to be used by the idea expressed through the word ‘Andragogy – the art and science of helping adults learn’. To me it is a great idea whose time has come, whose hour has struck. It has taken hold of me, and used me in molding my life and shaping what I have done in educating adults and helping them learn individually and in the community. Some major elements of Andragogy that I include, follow.

Central Elements

First: The potential and ability to learn is in the very nature and personal structure of the adult human being. The propensity, ability

and desire for learning, along with willingness to learn is there within, and is central.

Second: Knowles (1970, 1980) outlined the assumptions and processes of Andragogy which I enact and adapt in my adult learning ventures. Assumptions are: The desire, potential, willingness and ability for self-directedness in learning; the learner’s experience is a resource for their own and others’ learning; developmental tasks of social roles are crucial in activating the need and readiness for learning; learners need a situation-centered and problem-centered orientation to learning; motivation of adults learning is more internal than external; and learners need a reason that makes sense to them as to why they should learn something. Processes are: Preparation, a climate conducive to learning, mutual planning, self-diagnosis of learning needs, setting the objectives for learning; dynamic design of a pattern of activities; active involvement in carrying forward the activities, and evaluation or re-diagnosis of their learning needs.

Third: The more and better the interaction in a learning experience among the various elements of that setting, the greater the learning is likely to be. Teachers and learners are in a cooperative venture to help the learning takes place. Both need to be proactively involved in making that happen. The teacher and learners also involve material resources in some beneficial way to enhance and not be a barrier to the learning.

Fourth: My Andragogical conception of preparing educators of adults [which I have used with educational programs in the USA and in many other countries around the world] needs to include at least the following five building blocks: Beliefs and notions about adults as learners, perceptions concerning the qualities of effective teachers, phases and sequences of the learning process [the theory about how I think adult learning, growth, and

A Personal Perspective and Learning Experience on Living a Long, Healthy Life

development take place], teaching tips and learning techniques, and implementing the prepared plan (Henschke, 1987).

Fifth: In my perception, the adult educator [Andragogue] needs additionally to exemplify the importance of a reciprocal relationship among *trust, empathy, and sensitivity* in the potential, ability, desire and willingness of learners to understand and make the right choices. The dimensions of *trust* at least include: Purposefully communicating to learners that they are each uniquely important; believing learners know what their goals, dreams and realities are like; expressing confidence that learners will develop the skills they need; prizing the learners to learn what is needed; feeling learners' need to be aware of and communicate their thoughts and feelings; enabling learners to evaluate their own progress in learning; hearing learners indicate what their learning needs are; engaging learners in clarifying their own aspirations; developing a supportive relationship with learners; experiencing unconditional positive regard for learners; and, respecting the dignity and integrity of learners. The dimensions of *empathy* would encompass: Feels fully prepared to teach; notices and acknowledges to learners positive changes in them; balances her/his efforts between learner content acquisition and motivation; expresses appreciation to learners who actively participate, and, promotes positive self-esteem in learners. Finally, the dimensions of *sensitivity* would at a minimum exemplify: Makes certain to understand the learner's point of view; takes pains and time to get her/his point across to learners; exercises patience in helping all learners progress; overcomes any frustration with learner apathy; will use whatever time learners need to grasp various concepts; thoroughly allows learners to ask all questions they need addressed; and, resists in

her/himself any irritation at learner inattentiveness in the learning setting (Henschke, 1998, 2014).

Sixth: My interest in Andragogy took me into a cooperative research venture (Cooper & Henschke, 2005) to contribute toward expanding and providing a scientific foundation for it as an academic discipline and field of study. Even up until the present at this writing, (Henschke, 2013) the six elements have continued to be identified in this continuing research: Evolution of the term andragogy; historical antecedents shaping the concept of andragogy; comparison of the American and European understandings of andragogy; popularizing and the sustaining of the American and world-wide concept of andragogy; practical applications of andragogy; and, theory, research and definition of andragogy. Beyond that, this research at present is also organized along the lines of fifteen eras of the history and philosophy of andragogy that includes references of more than 400 documents in the English language.

Seventh: My Andragogy Websites (<http://www.umsl.edu/~henschke/> & <http://www.lindenwood.edu/education/andragogy>) includes: An extensive section on Andragogical concepts, my published articles in which most of them are infused with Andragogy, an interactive cultural coloring book, my vita, and proceedings from the first Andragogy seminar I conducted at the University of Missouri-St. Louis.

Eighth: I paraphrased a poem by Frost (1995) to depict how andragogy has captivated me: *Andragogy belonged to me before I belonged to Andragogy. Andragogy was my longing desire in living, teaching and learning for a few decades before I was her educator. Andragogy was mine In undergraduate school, in graduate school, in theological seminary, in clinical training, in parish ministry, in doctoral studies, in university*

faculty, in consulting with various organizations throughout society; but I belonged to Pedagogy, still captive, possessing what I still was un-possessed by, possessed by what I now no more possessed. Something I was withholding made me weak until I found it was myself I was withholding from the dynamic, vibrant idea of Andragogy, and forthwith found new educational and living possibilities in surrender. Such as I was I gave myself outright (the deed of gift was many deeds of dialoguing with others about Andragogy) to Andragogy vaguely realizing a new idea embodying teaching, learning, and living but still un-storied, artless, unenhanced, such as Andragogy was, such as she will become.

Andragogy continues to be a central, driving force and idea that has used the author professionally. This is true in both his scholarship and practice.

A View by Some Other Person than Henschke: Lori Risley

A very current example of trust regarding what andragogy is all about (*congruency*) is some research that Lori Risley (2012) conducted on exploring the congruency of the scholarship and practice of John A. Henschke. To Henschke, congruency between his scholarship and practice is a positive and valuable factor contributing to his long, healthy life. Consequently, this next section entitled “Video of John in Action” is about the beliefs, feelings, and behaviors of “yours truly.” The 11 statements are the ones that have emerged in John’s research regarding the various dimensions of trust – teacher trust of learners, and/or supervisor trust of supervisees. Since this section of Lori’s research is her description of a video recording portraying my practice in 27 clock hours of classroom facilitation, showing the extent to which it mirrors and reflects what I espouse in my scholarship, I have chosen to include a verbatim

section of her doctoral dissertation research. The purpose of the verbatim is to make certain that it is just as she described it. If I would have put her work in my words, there would be the distinct possibility of my introducing my bias into this text, which would have raised doubts about the validity of what was presented. I hasten to add that presenting Lori’s research in this way, has her complete approval, and the integrity of her research was a focus, because of our relationship, which I describe in the following paragraph.

I have known and worked with Ms. Risley for four (4) years. Our association is through four (4) avenues: 1) She was a student of mine and I was her Major Advisor in Andragogy during her acquiring a Doctoral Degree in Instructional Leadership with the Andragogy Emphasis Specialty at Lindenwood University (LU), St. Charles, Missouri; 2) She was my Doctoral Assistant at LU, from September, 2011, through October, 2012; and, 3) I served only as an “Information Resource” to answer questions she asked of me during her Doctoral Dissertation Research Process. As her Major Advisor in Andragogy, I also would have been her Dissertation Chair. However, I was humbled and honored by her insistence on choosing to conduct her dissertation research on “Exploring Congruency between John A. Henschke’s Practice and Scholarship” (that, of course, is yours truly). Nonetheless, I granted her permission to conduct this research, and I removed myself from being chair or a member of her dissertation committee. Thus, I had no voice in what was included in the study. This was the exclusive right of her Dissertation Committee. She successfully defended her Doctoral Dissertation on October 19, 2012. As of the time of this writing, she has been awarded her Doctor of Education (Ed.D.) Degree from Lindenwood University, St. Charles, MO. 4) *Lori* is now a professional adult education colleague, and we keep in contact. She is now one of the Professors of Adult Education on the Faculty of the University of Central Oklahoma, Edmond, OK.

Video of John in Action – Following Text by Lori Risley (This Video was Recorded during the Spring Semester, 2012, Andragogy Doctoral Course, Entitled: Building Blocks for Adult Learning Foundations)

I analyzed the video footage of John facilitating the Building Blocks course for visual evidence of trust in the classroom. Trust is a key element in any relationship (Risley, 2012). Fundamental to the theory of andragogy is the relationship between facilitator and learner. Thus, trust is necessary in an andragogue's classroom. This video also provided visual evidence to evaluate the congruency between John's practice and scholarship.

In chapter two, page 43 of this study (*sic: this comment is actually taken from Risley's Doctoral Dissertation, and on page 43 she identifies a climate conducive to adult learning including, physical and psychological; psychological climate being depicted by mutual respect, collaboration, mutual trust, support, openness, authenticity, pleasure/fun, and humanness*) I addressed the importance of climate setting in the classroom. John utilized andragogical theory by setting a climate conducive to learning. John arrived in the classroom approximately 15 minutes before class was to begin. Arriving early to class is not unique to andragogy; however, some of the steps John incorporated into readying the classroom environment are considered andragogical in nature.

Andragogical climate setting includes preparing the learning environment. John turned on lights and arranged chairs. Typical classrooms are organized with chairs facing the front of the classroom, students viewing the back of the student in front of them. John's andragogical classroom used chairs/desk arranged in a semi-circle. John's seat is within the semi-circle. John or a student who understands and values the seating arrangement of the classroom will move the desk into the semi-

circle [students sometimes take the responsibility of arranging the seating, though John never asks students to arrange the seating; he plans time to do this himself].

Most class meetings involve the use of publications/articles, thus, the computer, projector, and screen are used in the classroom setting. John turns on the computer and projector and arranges the screen before starting the class. Lindenwood University utilizes PC common, which is a program affording faculty space to upload material for student access via a local server, John post all anticipated course material on PC common prior to the start of each semester. Throughout the semester, any additional information determined beneficial to the course is posted. John will access the selected reading material providing a visual copy for use during the class discussion.

The first night of class John assures the students that he realizes that everyone in class is an adult with responsibilities outside the classroom; some of those responsibilities might require a student to miss a class meeting. John assures students he will work with each student allowing each student to remain current with class material without penalty. John's opening class assurance is also related to phone calls. John requests that if a student feels it necessary to answer a phone call they need to step out into the hall, phones on silent are accepted in John's classroom.

Video examples of visible elements of trust displayed by John, as identified by the VETI, are available at www.andragogyacademy.com. Using the VETI as a formatting tool, space limitation here allows including only part of her dissertation text, providing some examples available in the video, which was recorded spring 2012. *The complete dissertation is available on the following website: www.andragogyacademy.com When that opens, click on the "Dissertations" and you will be able to see it in its completed form.*

Visible Element of Trust Inventory (VETI): Eleven Dimensions

1. Communicates to Learners That They Are Each Uniquely Important?

In the middle of the semester, during one of the class discussions, John related the advice a colleague had given him when he started his work with UMSL; “I only have one thing to tell you, be available to the students.” John and the class laughed as John expressed that there had been plenty of “interaction” ever since. John continued by saying, “They come and holler at me, or say I’m wonderful, or they disagree with me, or whatever, but it is the quality of the interaction that really takes the day. I am intensely interested in what you have to say, how I can work with you to move you where you want to go without getting in your way, or if I am in your way, to get out.” John believed that each interaction with each student was important.

Another example is when John encourages students to share components of their individual practices and what they hope to gain from experiences in the course.

2. Expresses Confidence that Learners Will Develop the Skills They Need?

During a discussion regarding who is responsible for what the student needs to know, John asserted that learning should not be about grades. John does not believe that grades express confidence; he believed that his actions, and body language, verbal and non-verbal are true indicators of confidence. He lamented that most of education has become about passing and failing, not about learning. He acknowledged that, “That may push a hot button for somebody, but if we can get past that and get in touch with our curiosity, what is it you need to

know, what are you curious about, what do you really want to know?” John saw this as what learning should be about and expressed that the learner is in charge of what they need to know. One way John saw of addressing the grades issue [required by the university] was to assign grades based on the following: Class Discussion Participation; Facilitation of any Assigned Activities; Active Participation in Class and Online Discussions this included assessment instruments and other self-evaluations tools, not the discussion which is a separate category; and, Project Work including Presentations and/or Power Points.

3. Demonstrates that Learners Know What Their Goals, Dreams, and Realities Are?

John handed out the Reflections on my Self-Directed Learning Experience, an instrument designed to address self-directed learning, available in Appendix H; it asked what the “biggest” change was that students had experienced over the last two years and who had directed that change. Every member of the class shared that their biggest life change over the last two years was pursuing their educational goals. Education, a dream and goal for every member of the class, currently was a reality.

The Building Blocks course is not a course requiring writing outside of class; however, reading outside of class is expected. Andragogy courses do not typically involve students reading during class time. Students read material outside of class leaving the majority of class time for discussing the material and relating the subject to their individual practice. Another aspect of class time was spent on self-diagnostic instruments. The use of self-diagnostic instruments demonstrated to students that they are in touch with their own goals, dreams, and realities.

4. Prizes Learners' Ability to Learn What is Needed?

Early in the semester, during a discussion about how adults learn, a student questioned how children were different than adults in regard to having a deep need to be self-directed; in the active discussion that followed, students provided statements of support for this position and posed additional questions. Finally, the student who had raised the initial question said, "I'm sorry, this is my first andragogy class. I'm not questioning you; I'm trying to understand." John smiled at the student and said, "That's alright, that's what these are for, to raise questions, to disagree, to challenge, to take issue with and so forth." John then offered an explanation of how adults differ from children. By posting a variety of material on PC common he demonstrated his understanding that learners know what they need to learn and that they will learn what they each feel is important and valuable to them as individuals.

5. Communicates to Learners They Need to be Aware of and Communicate Their Thoughts and Feelings?

After John had provided examples and explanations for a stated question, he asked the student, "Did I address your question?" When another student commented that he was still a little "foggy" on the subject, John responded, "Yes, I'm sure. I just wanted to know if I had responded to your question, not answered it or convinced you. I'm talking about have I addressed some of your question, that's the important part, that the discussion has to do with taking issue with statements that are made and saying I agree with this or I don't agree with this and here is why." John does not expect the students to understand everything the first time, he wants to make sure that each student feels that they have the opportunity to ask questions and that John will address each question. Sometimes

the question is best answered by reflection, thus, John does not need to provide an absolute answer.

6. Enables Learners to Evaluate Their Own Progress?

Towards the end of the course, John gave each student a self-diagnostic tool. This instrument, a standard assessment tool for the andragogy program, was developed to assess the progress made by students during a course. One question on the Self-Diagnostic Rating Scale (SDRS) scored on a 5 point Likert scale, was "ability to conceptualize and explain the role of teacher as a facilitator and resource person for self-directed learners" for most students this question was simple. However, another question on the SDRS was "ability to design and conduct one-hour, three-hour, one-day, and three-day learning experiences to develop the skills of self-directed learning", this question did not generate the same confidence.

7. Indicates Ability to "Hear" What Learners Say Their Learning Needs Are?

At the beginning of the very first class meeting, John explained to the class:

"I do things a little different than other professors. I focus on the theory of andragogy, and I do what I can to make my theory and practice come together, so if I say adults learn a particular way, therefore I want to make sure that's what I do. I want to demonstrate that. In my courses I have asked permission of my students if they will allow me to digitally record what we do in class, so if someone is not able to be in class a particular night they can go on PC Common and get the material and hear what the discussion was."

After providing a few more details, John finished with, "So if you are okay with that, I will turn on the recorder."

8. Engages Learners in Clarifying Their Own Aspirations?

A synonym for aspirations is objectives; one example of John engaging learners to clarify their own objectives occurred when he discussed contract degrees. Previously I stated that the Building Blocks course is a foundational course and ideally the first course in the andragogy program. However, the Building Blocks course is not offered every semester, thus some students are exposed to aspects of the andragogy program for example learning contracts, before they complete the Building Blocks course.

9. Works towards Developing a Supportive Relationship With Individual Learners?

This video provided examples of John developing a supportive relationship every night that he shared a personal experience or story. Each time he engaged the students before class started, he encouraged them to share personal experiences from the past week. Every time a student said, "I don't want to bore you with a personal story," John would laugh and assure the class, "They are all personal stories." He encouraged students to share, and this mutual openness formed the foundation of strong, supportive relationships.

10. Exemplifies Unconditional Positive Regard for Learners?

John typically sits and lets the learners in the class discuss the topic first. He does not tell them what the answer according to "John" is; he leans back and lets the discussion develop. After everyone else has shared their thoughts on the subject, he shares his. John does not demonstrate that he is the only resource or even expert in the room. He regards his students positively as co-learners, setting a climate filled with trust and acceptance, which allows them to feel supported.

11. Demonstrates Respect of Learners' Dignity and Integrity?

The dictionary defines dignity as worthiness and integrity as soundness of moral character. John demonstrates respect for the learner's dignity and integrity in multiple ways. He addresses them as equals, acknowledging them as facilitators of learning in their own right. He sits and talks with them; he does not stand in the front of the class and talk at them. He encourages everyone in the class to contribute to the discussion before he adds his thoughts. Another form of John demonstrating respect for learner's dignity and integrity is when I mentioned that John uses a variety of self-assessment tools in his classes, he completes each assessment with the class and shares his results the same as other members of the class. John verbalizes to the class that he is a lifelong learner and that he views himself as a co-learner in each course.

Risley's (2012) take on all of this is placed under the heading of congruency. Her study addressed the investigation of the research question, "How does John A. Henschke's practice mirror the andragogical theory espoused in his scholarship? These data sets answer the research question of this study. This video provided visual evidence to evaluate the congruency between John's practice and scholarship, thus, congruency in an adult education classroom. The video also provided visual documentation of the use of andragogy in the adult education classroom and visual evidence of the principles of andragogy in action. Henschke's experience regarding congruency in this situation between his scholarship and practice contributes very positively toward his learning and living a long, healthy life.

CONCLUSION

In this chapter, I hope I have provided food for your thought and possible action. Age categories for suggesting various kinds of learning to tran-

A Personal Perspective and Learning Experience on Living a Long, Healthy Life

spire, human values and systems, dimensions of maturation, self-actualization, and personal stories of experiencing a long, healthy life are all important tools, trends and methodologies beneficial to the process. I also included in this personal perspective and learning experience, my being captivated by andragogy and the extent to which I exemplified congruence between my scholarship practice of andragogy in my living a long, healthy life a variety of elements. The final comment on all of this above and its influence on me is: I have lived a long, healthy life thus far at age 82 through my engagement with the tools, trends, and methodologies of adult and community health education, and, my plan is to continue this for many years (and perhaps decades) to come. I will see what happens !!!

How about you, the reader? Are you heading in this direction through the tools, trends and methodologies with which you are engaged through adult and community health education? Think seriously about it. You may find it worth your while to do some additional things in this regard. I wish you a long, healthy, and joyous life journey.

REFERENCES

- Alexander, E. (2012). *Proof of heaven: A neurosurgeon's journey into the afterlife*. New York, NY: Simon and Schuster Paperbacks.
- Cooper, M. (2007). *A lifetime of service: Dr. John Arthur Henschke*. Unpublished paper.
- Cooper, M., & Henschke, J. (2005). Additional thinking about andragogy: The international foundation for its research, theory and practice linkage in adult education and human resource development – An update. In J. Henschke (Ed.), *Proceedings of the Commission on International Adult Education (CIAE) Pre-Conference of the American Association for Adult and Continuing Education (AAACE)*. St. Louis, MO: University of Missouri.
- Dawson, G., & Glaubman, R. (2000). *Life is so good: One man's extraordinary journey through the 20th century and how he learned to read at age 98*. New York, NY: Penguin Group.
- Frost, R. (1995). Our gift outright. In *Collected poems, prose, and plays* (p. 897). New York, NY: Penguin Books USA Inc.
- Goble, F. G. (1971). *The third force: The psychology of Abraham Maslow*. New York, NY: Pocket Books.
- Golden, J. (Ed.). (1957). *The living Talmud: The wisdom of the fathers and its classical commentaries*. New Haven, CT: Yale University Press.
- Henschke, J. A. (1987). Training teachers of adults. In C. Klevins (Ed.), *Materials and methods of adult and continuing education* (4th ed., pp. 414–422). Los Angeles, CA: Klevens.
- Hudson, F. M. (1999). *The adult years: Mastering the art of self-renewal*. San Francisco, CA: Jossey-Bass.
- Knowles, M. S. (1959). Maturation as a guide to Learning: A multi-dimensional approach to liberal education. Paper given before Council of National Organizations, Trainers' Consultation. New York, NY.
- Knowles, M. S. (1970). *The modern practice of adult education: Andragogy vs. pedagogy*. New York, NY: Association Press.
- Knowles, M. S. (1980). *The modern practice of adult education: From pedagogy to andragogy/pedagogy* (Rev. ed.). New York, NY: Cambridge Book Company.
- Kolb, D. A., Rubin, I. M., & McIntyre, J. M. (1974). *Organizational psychology: An experiential approach* (2nd ed.). Englewood Cliffs, NJ: Prentice-Hall.
- Maslow, A. H. (1970). *Motivation and personality* (2nd ed.). New York, NY: Harper and Row.

Risley, L. (2012, October). *Exploring congruency between John A. Henschke's practice and scholarship*. (Doctoral Dissertation). Lindenwood University. St. Charles, MO.

Waitley, D. (1988). *Ten qualities of a total winner: An audio program with print materials*. Waitley.

Wilkinson, B. (2000). *The prayer of Jabez*. Colorado Springs, CO: Multnomah Press.

Wilkinson, B. (2003). *The dream giver*. Colorado Springs, CO: Multnomah Press.

KEY TERMS AND DEFINITIONS

Altruism: Unselfish interest in the welfare of others, virtue, impeccability, honor, integrity, kindness, graciousness, goodwill, good-heartedness, charity, good-will, self-sacrifice, generosity, humility.

Ambiguity: Indirectness, reticence, lack of clarity, confused message, double meaning, extended meaning, equivocation, capable of being understood in more than one way.

Amorphous: Not crystalized, unclear, obscure, not transparent, indistinct, muddiness; vague, enigmatic.

Congruence: Agreeing, harmonious, of the same mind, a mirror image, united, saying and doing the same thing, walking the talk and talking the same as one walks.

Facilitation: Make comprehensible, interpret, clarify, state plainly, make easily understood, help explain, help implement learning.

Maturation: Growth, development, coming of age, growing up.

Mishnah: "Repetition", "to study and review". It is the first major written redaction of the Jewish oral tradition called the Oral Torah; the first major work of Rabbinic literature.

Reciprocal: So related to each other that one helps to complete the other[s]; interrelated; interconnected; complementary; interdependent; interweaving.

Self-Actualization: This high-level need refers to the human-being's desire for self-fulfillment, namely, to the tendency for him/her to become actualized in what she/he is potentially. This tendency might be phrased as the desire to become more and more what one is, to become everything that one is capable of becoming."

Talmud: Authoritative body of Jewish tradition.