



2014

Building on Trust in a Complex World: Educational Research and Technology

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Recommended Citation

Henschke, John A. EdD, "Building on Trust in a Complex World: Educational Research and Technology" (2014). *IACE Hall of Fame Repository*.

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January 2014

Building on Trust in a Complex World: Educational Research and Technology

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Handbook of Research on Education and Technology in a Changing Society

Victor C.X. Wang
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A volume in the Advances in Educational Technologies and Instructional Design (AETID) Book Series

Information Science
REFERENCE

An Imprint of IGI Global

Chapter 9

Citizen Education and Technology 138

Lesley Farmer, California State University – Long Beach, USA

Technology plays a central role in current citizen education. Technology also impacts the underlying concept of citizenship since it now has to consider the digital society. This chapter examines the elements of citizen education and the factors needed to be in place for technology to facilitate citizen education. While technology affords access to information more efficiently than ever before, it also requires additional skills. For technology to play out its role effectively, educators need to design instruction for citizen curriculum that offers technology-enhanced interactive learning and socially rich learning environments. Several examples of good practice of incorporating technology into citizen education conclude the chapter.

Chapter 10

Building on Trust in a Complex World: Educational Research and Technology 150

John A. Henschke, Lindenwood University, USA

The author began researching trust in the late 1980s. The technology of his practice and research converged in an instrument which indicated the strongest factor being “teacher trust of learners,” and which he sought to enact in practice as “my trust of learners” were quite consistent with each other. This instrument has been used in 16 doctoral dissertations with findings of the strongest factor being “teacher trust of learners,” including a study indicating the technology of his scholarship and practice being congruent. Trust is indicated in some of the general adult education literature, even in a highly unlikely place like a very brutal prison with its culture being transformed into a very humane place. To build upon the trust factor, the growing suggestions of the literature call for more research into the technology and practice of developing and advancing the reciprocal relationship of trust between faculty and learners.

Chapter 11

Incorporating a New Technology for Patient Education 162

Eric T. Wanner, Florida Atlantic University, USA

Jennifer Lynne Bird, Florida Atlantic University, USA

This chapter explains the design of a survey that provides a new technology for physical therapy clinicians to use while treating patients. The new survey uses both numerical subjective and written subjective questions; the questions dovetail knowledge from the fields of writing and medicine to provide a resource for patient education. Encouraging a patient to write how he or she feels throughout the physical therapy process can increase the clinician’s awareness, allowing for the modification of treatment when needed to achieve elite results for the patient. Reading a patient’s writing also helps the clinician become more aware of whether the patient has a positive or negative outlook throughout the recovery process. The patient’s development and maintenance of a positive outlook becomes a goal of the clinician. From this survey, the authors learned patients with a higher positive outlook throughout treatment sessions demonstrated greater healing gains in existing objective physical therapy measures.

Chapter 10

Building on Trust in a Complex World: Educational Research and Technology

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ABSTRACT

The author began researching trust in the late 1980s. The technology of his practice and research converged in an instrument which indicated the strongest factor being “teacher trust of learners,” and which he sought to enact in practice as “my trust of learners” were quite consistent with each other. This instrument has been used in 16 doctoral dissertations with findings of the strongest factor being “teacher trust of learners,” including a study indicating the technology of his scholarship and practice being congruent. Trust is indicated in some of the general adult education literature, even in a highly unlikely place like a very brutal prison with its culture being transformed into a very humane place. To build upon the trust factor, the growing suggestions of the literature call for more research into the technology and practice of developing and advancing the reciprocal relationship of trust between faculty and learners.

INTRODUCTION

I have been researching deeply and specifically in the technology and practice in ‘teacher trust of learners’ in andragogy for about 15 years, starting in 1998. However, prior to that time, I had been developing the technology of practicing, writing and researching in the general field of adult education and andragogy. My practice in adult education and the andragogical process of ‘teacher trust of learners’ has been honed and refined since that time. The technology of my research and practice

converged in an instrument with seven factors (teacher *empathy* with learners, teacher *trust* of learners, planning and delivery of instruction, *accommodating* learner uniqueness, teacher *insensitivity* toward learners, *learner-centered* learning process (experience-based learning techniques), *teacher-centered* learning process), with the strongest factor being ‘teacher trust of learners’. This instrument (Henschke, 1989) has been used in 16 doctoral dissertations, and has been validated four times, with the strongest factor consistently throughout being ‘teacher trust of learners’. This

DOI: 10.4018/978-1-4666-6046-5.ch010

is well documented and fully explained in (Henschke, 2013). Nonetheless, the objective of this paper is to emphasize the importance of adding to the research of supporting or refuting this trust idea, in contrast to just presenting more writing (theoretical and/or think pieces) on ‘teacher trust of learners’.

BACKGROUND

Knowles (1970, 1995) provided the most articulate expression and most complete understanding of andragogy from the American perspective. The structure of the theory is comprised of two conceptual foundations: The learning theory and the design theory. The learning theory is based upon adults’: (a) need to know a reason that makes sense to them; for whatever they need to learn; (b) have a deep need to be self-directed in learning; (c) enter a learning activity with a quality and volume of experience that is as resource for their own and others’ learning; (d) are ready to learn when they experience a need to know, or be able to do, something to perform more effectively in some aspect of their life; (e) are orientated to learning around life situations that are task, issue- or problem centered, for which they seek solutions; and, (f) are motivated much more internally than externally.

Knowles’ (1970, 1995) conceptual foundation of the design theory is based in a process, and is not dependent upon a body of content, but helps the learner acquire whatever content is needed. The components of the design process are: (a) preparing the learners for the program; (b) setting a climate conducive to learning (physically comfortable and inviting; and psychologically – mutually respectful, collaborative, mutually trustful, supportive, open, authentic, pleasurable, fun and human); (c) involving learners in mutual planning; (d) involving learners in diagnosing their learning needs; (e) involving learners in forming their learning objectives; (f) involving learners

in designing learning plans; (g) helping learners carry out their learning plans; and, (g) involving learners in evaluating their learning outcomes. The item that ‘jumped out’ and caught my eye, which I finally considered most important, was the ‘mutually trustful’ aspect of the learning climate. However, I published some writing on preparing teachers of adults (Henschke, 1987) and developed the instrument (Henschke, 1989) mentioned above which became known as the Modified Instructional Perspectives Inventory (MIPI), with the ‘teacher trust of learners’ becoming the strongest factor in the instrument. I identified the eleven items that comprise this factor and illustrate those facilitators of learning who believe, internalize, and enact the foundation of trust will:

- Purposefully communicate to learners that each is uniquely important;
- Express confidence that learners will develop the skills they need;
- Trust learners to know what their own goals, dreams, and realities are like;
- Prize the learners’ ability to learn what is needed;
- Feel learners need to be aware of and communicate their thought and feelings;
- Enable learners to evaluate their own progress in learning;
- Hear what learners indicate their learning needs are;
- Engage learners in clarifying their own aspirations;
- Develop supportive relationships with learners;
- Experience unconditional positive regard for learners; and,
- Respect the dignity and integrity of learners.

Research Using the IPI with Doctoral Dissertations

To date, this instrument has become known in the field of adult education. At this writing it has been used in a total of 16 completed doctoral dissertations. Without exception, in each of these 16 completed dissertations the strongest factor remained “teacher trust of learners.” The instrument is currently in the process of being used in another eight doctoral dissertations. Although I have granted permission for using the IPI instrument in these eight dissertations as they are progressing, I am not on any of the dissertation committees. Consequently, I am unaware of exactly how the instrument is being used in each dissertation. I have full confidence and trust that the instrument will be used appropriately.

Adult Education Literature Surrounding Trust

In seeking to foster self-direction in human beings, Combs (1966) asserted that we need to believe self-direction is important, trust that the human organism is able to exercise self-direction, be willing to experiment with self-direction, and provide opportunity for self-direction to be practiced and learned. In Knowles’ (1970) explanation of the movement from static toward innovative organizations he contrasts the atmosphere as moving from suspicious toward being trusting.

Neibuhr (1981) suggested that a renewal of traditional institutions is critical to their becoming effective learning agencies of self-directed development with individuals carrying forward their learning, since life guidance services are blossoming almost spontaneously into a resurgence of caring for the development of others. Additionally, he believed it to be possible that if we can promote this guidance and trust in self-directed development between teacher and student, supervisor and employee, friend and friend, parent and child, we will be well on the way to the new self-directed

learning paradigm of achieving a coherent and balanced strategy or theory of living.

Hammond and Collins (1991) suggest numerous standards for assessing the extent to which we, as facilitators, exemplify and are able to build trust:

Disclosing my own educational, social, political and other relevant philosophies when appropriate, ensuring that my views carry no greater weight than those of others in the group; 2. Acknowledging my mistakes and remaining non-defensive; 3. Consistently ‘being myself’, behaving genuinely and spontaneously rather than playing the role of teacher; 4. Remaining self-critical, open to new ideas and responsive to feedback and suggestions from learners; 5. Taking responsibility for my actions and feelings and asking others in the group to do so, too; 6. Treating all learners fairly and consistently, avoiding favoritism; 7. Openly acknowledging ignorance instead of trying to appear ‘the expert’ about all things; 8. Participating as an equal in group discussions and small group work whenever possible and appropriate; 9. Not making promises I may be unable to keep; 10. Showing that all human responses are respected and all topics are accepted as valid areas for democratic decision-making (p. 35).

Perhaps, as Hammond and Collins (1991) indicate, the most central – and the most difficult to communicate – aspect of trust-building in our work relates to empathy for and identification with participants. We want learners to know we are with them and appreciate the pressures and stresses that are in their lives. We want to accompany them as they embark on a journey of discovery together with us. We would like to be able to count on them to support us and others in the learning group during our shared journey. Nonetheless, we want to challenge – and be challenged by – them. Are they (and we) resigned to oppressive conditions which should be changed; or complacently accepting privilege and authority

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over others without critically preserving themselves (and ourselves) as oppressors?

In addition to what they say about trust, Hammond and Collins (1991) include demonstrating respect and caring for learners in a group by:

1. Giving frequent positive reinforcement and praise, without patronizing them;
2. Relating to them as adults and equals;
3. Using physical contact in culturally and socially acceptable forms;
4. Treating each person as an individual;
5. Emphasizing that we are all learners and educators together;
6. Having realistic expectations of people;
7. Taking their feelings and requests seriously;
8. Showing respect for their values and beliefs, while also challenging them to examine these things critically;
9. Being open to challenge about my own views and beliefs, too;
10. Remembering the importance of listening rather than always talking;
11. Being punctual and well-prepared;
12. Being available for individual discussions and consultations;
13. Avoiding sarcasm, value judgments and hurtful humor;
14. Trying to respond to their immediate needs (for reassurance, rest, information, etc.);
15. Taking an interest in their personal and work lives;
16. Building self-confidence by providing opportunities to succeed whenever possible (p. 36).

The Forum Corporation (1991) investigators identified three conditions that make people trustworthy. First, in personal terms others see them as skilled and knowledgeable. This means something like 'I trust you when I believe that you will fulfill your responsibilities'. Second, in personal terms people cooperate rather than compete. This means something like 'I believe

that you will involve me in any decisions that will affect my work life'. Third, in personal terms people admit their own mistakes and uncertainties and work to learn and improve, not to blame. This means something like 'I know that you have the humility to learn from me'.

Kouzes and Posner (1993) say that to be trusted, we have to extend ourselves by: being available, volunteering information, sharing our personal experiences, making connections with the experiences and aspirations of our constituents, allow our constituents to know us. The richness of the trusting relationship between leaders and constituents, teachers and students, employers and employees, husbands and wives, parents and children, like the intensity of a good sauce, is formed by letting the various ingredients simmer together. Examining our/my daily actions with the following four questions in mind will go a great distance toward enhancing our/my reputation as someone trustworthy. The four questions are: 1. Is my behavior predictable and consistent or erratic? 2. Do I communicate clearly or carelessly? 3. Do I treat promises seriously or lightly? 4. Am I forthright or dishonest?

McLagan and Nels (1995) assert that trust is at the heart of a relationship that focuses on developing partnerships with a purpose – and that of overcoming conflicts. High trust helps shift from adversarial relationships toward participative and interdependent practices. Trust works two ways in a relationship. There is a whole lot of unlearning of past adversarial behaviors, attitudes, and beliefs that must go on, in order for constructive purposes to emerge from new learning. All people in an organization that are involved in the relationship – management, employees, learners, unions, functional staff, suppliers, customers, regulators – must work together to build trust and cast off the conflictual, adversarial, dependent, and counter-dependent behaviors of the past. To accomplish this, they must make a conscious effort to define and abandon the destructive relationship behaviors from the past that still linger. McLagan and

Nels, are speaking from the viewpoint of having consulted with the South African Government, and helping them divest their Nation of Apartheid.

Knowles (1996) looked at trust from the standpoint of a professor and an employer who works with adults in their learning. He very clearly explained that in a climate of mutual trust, people learn more from those they trust than from those they aren't sure they can trust. Educators of adults [ones who seek to help adults learn] need to prove themselves to be trustworthy. The same thing is true with employers who need to prove themselves to be trustworthy with their employees. Professors and employers will do well to present themselves as a human being rather than as an authority figure, to trust the people they work with and to gain their trust.

Peale (1996) added another dimension to trust by identifying a device within each of us (he called it a 'censor') which he believes all people are endowed with, it is not only a natural part of a human being, but also something God put in each of us in order to hear His voice. "Your 'censor' knows -trust it." If you follow it, he adds,

"This is one of the safest principles for making things go well for you. People who think that this concept is outmoded, or who assume they can have an easy, bendable moral attitude and get away with it forever, always find otherwise. Adherence to a proven moral code does not guarantee sweetness and light. But it does promise an enveloping feeling of rightness much more surely than when we bend the laws for pleasure" (p. 172).

In 1997, an international doctoral student of Knowles found that Knowles possessed a very deep reliance on trust in people. The student shared with Knowles what she described as "an extremely unpleasant experience" with another professor, who implied that the time the student had taken away from her doctoral assistantship for her father's funeral (the international culture expected one month of mourning) was excessive and costly to the professor. After experiencing the critical incident the student shared the unpleas-

ant incident with Knowles. Knowles responded to the student with compassion and peace, "No matter what, we still need to choose to believe and trust other human beings" (Han & Henschke, 2012, p. 7).

Druckman, Singer and Van Cott, (1997) found trust as a key theme in change research around the world. Armenakis, Harris and Field, (1999) discovered that the trust-related qualities of credibility and honesty of a change agent, affected people's commitment to change.

Rouseau and Tijoriwala (1999), study of nurses found that where there was greater trust in management, they tended to believe the change was legitimate. Where trust was low, they were inclined to articulate reasons what managers wanted wasn't right.

Billington (2000) characterized an atmosphere of trust in highly effective adult learning programs: if present, adults learn and grow; if absent, adults regress and don't grow. The key characteristics are: class environment of respect, abilities and life achievements are acknowledged, intellectual freedom with experimentation and creativity encouraged, adults treated as intelligent and whose opinions are valued, self-directed learning encouraged and practiced, class is an intellectual challenge, interaction promoted with instructor and between participants with them trying new ideas in the workplace, regular and timely feedback from the instructor, and learners treated fairly by instructor who listened, responded and made adequate changes.

Lam and Schaubroeck (2000) say that opinion leaders are very powerful change agents because people trust them. Eby, Adams, Russell and Gaby, (2000) found that trust in peers within a corporation, was one of six factors related to change acceptance.

Trust takes time to build and is a pervasive theme and an important thread to install into the 'warp-and-woof' of a community. It is built on a moment-by-moment, day-to-day basis so it becomes a foundation and support for changes

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that are planned in the organization (McLagan, 2002). It is one of the major elements in creating transformational capacity within sectors of the society, especially when designated leaders who are trusted have personal credibility. (theRITEstuff Reports, Success with CHANGE).

Bell (2002) in looking at the partnership between mentor and mentee claimed that if protégés see their mentors providing a climate of taking risks and experimenting, they will follow suit. Thus, this kind of partnership which is full of trust becomes one in which error is accepted as a necessary step on the path from novice to master.

Trust takes time to build and is a pervasive theme and an important thread to install into the 'warp-and-woof' of a community. It is built on a moment-by-moment, day-to-day basis so it becomes a foundation and support for changes that are planned in the organization (McLagan, 2002). It is one of the major elements in creating transformational capacity within sectors of the society, especially when designated leaders who are trusted have personal credibility.

McLagan's (2002) one of the six lessons includes but is not limited to being scrupulously just, fair, and trustworthy. This is especially important when changes have negative impacts on people. It's important to look at justice, fairness, and trust from the employee's point of view. Create an atmosphere of trust. Trust is a theme that emerges throughout the change research. When the general atmosphere in and around the organization is trusting, when formal leaders have personal credibility and are trusted, there are many positives. Trust is such a pervasive theme that the RITEstuff team suggests it is an important thread to weave into the fabric of the organization.

Bennis and Nannus, (2003) insist that trust between leaders and followers can't exist without two conditions: (1) "The leader's *vision* for the organization must be clear, attractive, and attainable. We tend to trust leaders who create

these visions, since vision represents the context for shared beliefs in a common organizational purpose;" and, (2) "The leader's *positions* must be clear. We tend to trust leaders when we know where they stand in relation to the organization relative to the environment" (p.143).

Trustworthiness is a vital characteristic of successful leadership and the absence of trust is a sure recipe for organizational disaster. Trust through positioning is reliable, constant, focused and all of a piece. It can be counted on and will not shift positions. It is clear where he/she is coming from and what he/she stands for, even though others may disagree with the leader (Bennis & Nannus, 2003).

Bentley and Wilsdom, (2003) indicates that effective collaboration requires a mix of top-down and bottom-up. Without commitment from the participants there will not be the culture of trust needed to make collaboration work.

Warren (2002) quite directly characterized what an organization is like with and without trust. He suggests that when trust is very high within the organization, then there are very few rules. Nevertheless, when trust is quite low within the organization, there are many rules.

In her research, Lee (2005) discusses the term "dialogue" as it relates to adult learning. She notes the work of Knowles (among others) who have examined the role of dialogue in adult education as a teaching method that carries and reminds the readers that said dialogue method was made famous by Plato and Socrates. Lee drills down into the dialogue method to express the importance of trust in a teaching dialogue. She posits, "trust—taking what others say in faith alongside the risk that comes with it..." (p. 187). Lee recognizes the significant role trust plays in dialogue, particularly when dialogue is used as teaching methodology.

Walters (2005), writes about learning regions and lifelong learning, and notes the role of human, social and cultural capital. In an examination of the concept of social capital, the word trust enters the

conversation. Walters notes that social capital is vitally important to the development of a learning region or learning society. One cannot discuss or utilize the concept of social capital and exclude trust. The concepts are inextricably linked. She writes, "...trusting relationships are good for social cohesion and for economic success." For a learning society or a learning community to be successful social capital and trust are vital.

The presence of online learning continues to grow as it becomes vital to education at all levels. Many institutions have incorporated and utilized some form of online learning to deliver course content. Particularly in the world of adult online education, Conrad (2005) understands that trust plays a more important role in this environment. She writes, "establishing a sense of community- a climate of connectedness, of safety, of trust—is key to successful online learning" (p. 444). In this venue, where learners are not likely to "see" each other and interact, trust is essential.

Relational learning is central to working with and facilitating the learning of adults. Learning requires a relationship, with self, others, peers, teachers and a relationship with ideas and new concepts. Relational learning has several primary components, it begins with an understanding that humans are social creatures, that relational learning is based on an epistemology that the known and knower exist in a mutually serving relationship, learners are active participants and that relational learning offers the self an opportunity to reflect and redefine. Rossiter (2005) suggests that particularly in the milieu of adult education, building a trusting relationship with the learner adds to the learning relationship.

Rural learning has its' own unique circumstances. Rural learning is often interchangeable with "extension." As the concept of rural learning is better understood, it is increasingly becoming synonymous with capacity building. Rural community capacity building requires a sense of the community "owning" of initiative's that grow capacity. Lauzon (2005) writes that local norms

are an important part of the community and generally include the related concepts of trust, social capital and reciprocity. Community learning, rural learning and capacity building require trust and relationships that are a part of a larger social network.

An invisible asset is social capital, a term that covers the character and quality of the social relationships within an organization (Dept. for Education and Skill, 2005). Social capital has cultural and structural aspects. Culturally, it consists in the trust that exists between the organization's members. Social capital refers to the extent of trust between head and staff and among the staff, between staff and learners/workers as well as among the learners and workers as a whole, as well as the extent and quality of the organization's internal networks, such as the organizational networks of departments and many kinds of informal network among friends. An organization that is rich in social capital has a strong sense of itself as a community.

Enlow (2008) leans in the direction of differentiating between the left brain and the right brain, but believes they are connected by masses of nerve fibers, which allow messages to pass between them. The left brain is verbal and processes information analytically and sequentially, and the right brain is visual and processes information intuitively and simultaneously. The left brain listens to *what* is said and communicated verbally and the right brain listens to *how* something is said, aiding our vocal inflection and mannerisms. In all the considerations about the right and left brain in learning, it appears that both are important to contribute to the balance. The right brain is more oriented toward trusting the human being to carry forward the creative growth and maturing aspects of learning. The function of the left brain in the balance appears to be more of a governor to place some definite boundaries around what transpires when creativeness goes beyond the growth and maturing protocol norms of the culture.

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Perhaps the worst human indignity came from the what was known as “America’s bloodiest prison” (Cymbala, 2008, p. 80), where most inmates had no-parole sentences, where they would spend their remaining days in a single-story cinder block building on a flat, humid landscape. One’s life may be cut short by a knife’s flash, a rifle’s blast, or a cigarette lighter’s flame, since inmates were encouraged by being given money to get rid of anyone a guard didn’t like. The funeral of one inmate concluded a rainy afternoon when the soggy bottom fell out of the cardboard casket (the standard that was used for burials to save the prison money) just as it was being lifted into place at the open grave. As the inmate mourners gasped at the body tumbling into the hole, the guard told the workmen to dump the remainder of the casket onto the body and shovel the dirt to rapidly cover up the mess.

This prison had a well-documented history of abuse and brutality. However, a change of culture came and transformed this horrible place. Following is a passage directly from Cymbala. He (2008) writes:

So what happened to change the culture of this dreadful place?

A short, silver-haired warden named Burl Cain arrived in early 1995. His predecessor had told him he would last no more than five years. Another person claimed there were demons over the place. Cain’s response? “I’m going to run them off, with God’s help.”

Burl Cain established from the first day that he would treat inmates with respect. He shocked some by sitting down to eat with them in the dining hall. There he was appalled at the poor quality of food and quickly ordered the kitchen staff to do better. It did not matter to him whether the prisoners were white, like him, or of some other race. He became a walking demonstration of the Golden Rule: “Do to others what you would have

them do to you” (Matt. 7:12). He put himself in the place of one who had made a big mistake in life and been sentenced to Angola. How would he want to be treated? As a human being, or a dangerous animal?

Cain began training his staff to stop the insults and name-calling. He opened up new opportunities for study and achievement. He threw his full efforts behind the annual rodeo, where inmates got to perform for the visiting public and also to sell crafts made throughout the year. An arena seating 9,000 was built (with private money); each October it is packed out for the festivities.

But this warden is no soft touch. He knows how to crack down hard—but with fairness—on infractions. He has proved to all concerned that it’s not wise to challenge him.

He calls his strategy “moral rehabilitation,” by which he means learning to live peacefully and productively in a prison community. “I realized I could teach them to read and write, could help them learn skills and a trade,” Cain says, “but without moral rehabilitation, I would only be creating a smarter criminal.” That is why his emphasis on spiritual growth has been given such priority. Angola is a place where increasing numbers of prisoners want to do the right thing before God.

As a result, you can walk around the institution and hardly believe you are in a penitentiary. Large numbers of men live not in cells but in open dormitories. They greet their chief with “How ya doin’, Warden Cain? Praise the Lord!” They know him as a man who looks for ways to say yes to their requests, rather than always saying no.

The average sentence length at Angola is still eighty-eight years, given this population of murderers, rapists, and repeat violent felons. The tough Louisiana laws and policies are still as tight as ever against granting parole, even to

well-behaved prisoners; it seldom happens. Yet hope is alive in this place. The annual capture of contraband weapons each year is down from 800 in the past to fewer than 50 last year.

When a man on death row has finished all the legal procedures and comes to the day of execution, he is accompanied every step of the way by Burl Cain. The warden attends the prisoner's final meal and eats with him. He spends hours answering the convicted man's questions, explaining in detail how lethal injection works, going over every step of the coming hours. He then prays with the inmate.

On the way to the death chamber is a reception area with two large murals painted by prisoners. One depicts Elijah in a fiery chariot rising to heaven; the other shows Daniel standing fearlessly in the lion's den. When the fateful hour comes, Burl Cain is present at the gurney. He takes the man's hand, looks into his eyes, and gently offers words of comfort. Only then does he do what the state requires of him: he nods to the executioner to start the flow of toxic drugs into the man's veins.

A few minutes later, Cain stands before the waiting media to make his trademark announcement: "We have now sent [name] to his final judgment." He deliberately avoids using the words execution or death.

For any funeral on penitentiary grounds, the scene could not be more opposite from the old days of cardboard caskets. The prison's woodworking shop builds exquisite oak coffins, hand-polished to perfection. (They are so impressive that Samaritan's Purse president Franklin Graham bought two of them for the use of his famous parents, Billy and Ruth Graham.) On funeral day, the casket is reverently loaded onto a black antique hearse wagon with glass sides, pulled by two massive Percheron horses. The inmate driver sits high above, wearing a tuxedo with a black top hat.

The procession moves slowly toward the prison's Point Lookout Cemetery. There, whitewashed cement crosses mark each grave. To the very end, those whom society has locked away are treated with dignity and respect. As one of his assistants puts it, "It's one thing to say that inmates are human. It's another to treat them that way. The warden has taught me how to do that." (pp. 82-84)

FUTURE TRENDS

Trust has moved well beyond the lofty literature of the abstract discussions into the usable, where the rubber-meets-the-road application and development into practice and technology. This is true across the board, across institutions and across communities. Clearly, the trend is toward more research in trust and understanding the basic notion of trust as a way to foster development at all levels, across organizations, communities, and as seen in this chapter, even prisons.

CONCLUSION

In a world of ever increasing technology, where core values of previous generations are less reflected in popular culture such as social media, i.e. Facebook and Twitter, television and video games, where trust effects not only our personal lives, but also our success and satisfaction in learning and in our work, the relationship of mutual trust between teacher and learner is of particular value and concern. In this chapter, I have presented some of the initial research I have conducted on trust, included general literature on trust, indicated that 16 doctoral dissertations have used the MIPI with teacher trust of learners consistently being the strongest factor in each, an illustration of trust being enacted in the unlikely place of a prison, and offered a challenge that more research needs to be conducted to strengthen the important element of practicing 'teacher trust of learners', especially

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building on trust in a complex world- educationally, technologically and in research.

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KEY TERM AND DEFINITIONS

Congruence: Agreement between scholarship and practice, responsible, consistent.

Dependability: Stability, seriousness, permanence, harmony, discipline, equilibrium.

Integrity: Competence, unified, rightfulness, whole, disclosure, justice.

Reciprocity: Mutual sharing relationships.

Social Capital: “The Web of collaborative relationships between citizens that facilitate resolution of collective action problems and, “those voluntary means and processes developed within civil society which promote development for the collective whole.”

Building on Trust in a Complex World

Trust: Belief, faith, certainty, confidence, assurance, dependence, credence.

Trustworthy: Believability, moral, truthful, honest, dependable, reliable.