2013

Andragogy around the World in K-20 Education: It is All about Trust

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January 2013

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Handbook of Research on Teaching and Learning in K–20 Education

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Volume I

Information Science REFERENCE

An Imprint of IGI Global

British Cataloguing in Publication Data
A Cataloguing in Publication record for this book is available from the British Library.

Chapter 49

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ABSTRACT

The author's research in andragogy started in the late 1960s. More serious in-depth attempts were launched in 1997, just after Malcolm S. Knowles died—the author wanted to honor his legacy since he and his work in andragogy were influential in the author's life. The author's research yielded an instrument with the strongest factor being "teacher trust of learners"—a belief that applies all the way through K-20 Education. This is found to be so in doctoral dissertations, overarching trust behaviors, and threaded through the literature surrounding trust. Trust is found to be congruent between the author's scholarship and practice. The foundation of this trust is rooted and reflected in the wisdom literature (Proverbs) of the Biblical Scriptures.

INTRODUCTION

I have been researching deeply and specifically in andragogy for about 15 years, starting in 1998. However, prior to that time, I had been practicing, writing, and researching in the general field of adult education and andragogy. Moreover, my first foray into the practice, writing and early research

in adult education as a field and andragogy stems back into the mid-1960s. My practice in adult education and andragogy has been honed and refined since that time. Nonetheless, the major part of my in-depth research in andragogy has been focused along the lines of moving the discussion, regarding andragogy within and relating to the adult education field, beyond starting and stopping with what

Malcolm S. Knowles did or did not do in his writing about andragogy while he was alive, until his death in 1997. Two of his books published shortly prior to his death, encapsulated and articulated the expanded versions of his six assumptions and eight process elements of andragogy, included the fourth edition of *The Adult Learner: A Neglected Species* (1990, Gulf Publishing) and *Designs for Adult Learning: Practical Resources, Exercises, and Course Outlines from the Father of Adult Learning* (Knowles, 1995).

With Malcolm's passing, I asked myself how I may consider honoring his legacy, since he had been such a strong influence in my life and especially upon my perspective in andragogy, since my getting involved in the adult education field. My decision in answer to the question of my seeking to honor his legacy was and continues being to investigate the world-wide foundation of andragogy, in its history, philosophy and major themes. In this volume, how it relates to the K-20 context will be included. Thus far, its major underlying essence appears to be "trust" in the relationship between those facilitating learning and those engaged in learning – teachers and learners in educational/learning settings, and/or supervisors and supervisees in work settings which also includes learning. My objectives in this chapter will focus on how this emerged in my practice and research, how this concept of trust has become dominant, and the implications of this for the practice and research in adult education and andragogy.

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 adult and their desire to become and/or to express themselves as capable human beings and has six components: (1) Adults need to know a reason that makes sense to them, for whatever they need to learn, (2) They have a deep need to be self-directing and take responsibility for themselves, (3) Adults enter a learning activity with a quality and volume of experience that is a resource for their own and others' learning, (4) They 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, (5) Adults' orientation to learning is around life situations that are task, issue- or problem centered, for which they seek solutions, (6) Adults 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. There are eight components of the design process: (1) Preparing the learners for the program; (2) setting a climate that is conducive to learning (physically comfortable and inviting; and psychologically – mutually respectful, collaborative, mutually trustful, supportive, open, authentic, pleasurable, fun and human); (3) involving learners in mutual planning; (4) involving learners in diagnosing their learning needs; (5) involving learners in forming their learning objectives; (6) involving learners in designing learning plans; (7) helping learners carry out their learning plans; and (8) involving learners in evaluating their learning outcomes. Active involvement seems to be the watchword of Knowles' (thus American) version of andragogy, and each step of the andragogical learning process.

Henschke (1987a) asserted that the adult continuing education literature and popular belief indicate that competence in subject matter has traditionally served as a sufficient qualification for individuals who teach adults, neither adult teaching experience nor formal preparation for teaching the adult learner is a requirement to obtaining a position. Many of the institutions conducting adult education programs have no requirement for teachers other than knowledge of the content

of the subject to be taught. It is assumed by many that if one knows the content or subject matter, competence in teaching it to other adults is automatically included in that knowing. *Results of this process of teacher assignment have often led to dropouts in a wide variety of programs.* While it cannot be assumed that everything lacking in a learning experience points to the teacher, teacher performance obviously has some responsibility. Nonetheless, many institutions have not been willing to insist that a teacher must become equipped for teaching adults by participating in a systematic training program; nor have they provided the opportunity for those teachers who would become involved willingly.

Nonetheless, Biao (2005) was still sending out essentially the same call and message to the field as Henschke was in 1987, addressing the andragogical issue of a tendency on the part of other educators (and even other adult educators not inclined to consider the validity of andragogy as being part of adult education) to think that any educator can teach, administer, manage, research, etc., an andragogical academic program or course. One aspect of this he seeks to articulate is that in andragogy various appropriate terms are important to replace, drop, and put them in the place of the more general terms used in education. These replacement terms are: adult educational program replaces curriculum, learner replaces student, facilitator replaces teacher, and learning center or learning environment replace school. There are other aspects of this but these terms serve to illustrate the point that andragogy programs and courses need to be staffed by people academically prepared and competent in andragogy. However, back to some earlier work of mine, in 1987, after 22 years practicing adult education relating to a variety of subject matters, the rich literature in the field and my own research, I discerned the necessary major elements for adult educators to practice in the field. This lead to my developing a model which identified five major elements: (1) beliefs and notions about adult learners; (2) perceptions concerning qualities of effective teachers of adults;

(3) phases and sequences of the adult learning process (as identified by andragogy assumptions and processes (perceptions from my studies with Malcolm Knowles) *as depicted previously*); (4) teaching tips and adult learning techniques; and (5) implementing the prepared plan.

As I published and presented this model, there were opportunities to take a step toward finding out the spectrum of important characteristics for adult educators to possess. Henschke (1989) found emphasis placed on: the adult teacher identifying her/himself as a co-learner with other learners; the actions of the adult teacher in the conduct of the classroom activities; competencies for adult educators; and, philosophy knowledge of the adult teacher. Although these are individually worthy of consideration, each leaves a gap in necessary abilities of adult educators. Nonetheless, when taken together, these ideas have some cohesion. This scope of characteristics would include: (1) solid connection with a context which is dynamic; (2) behaviors of the teacher being crucial in relationship to the learning process; (3) generation of various feelings in her/himself (*the teacher*) or the learners depending on the level of functioning; and (4) undergirding beliefs which in turn guide professional practice. Thus, a study was launched that would address the following question: What beliefs, feelings, and behaviors do adult educators need to possess to practice in the field of adult education?

The strongest factor that came out of the factor analyses was "teacher trust of learners." Despite the strongest factor being "teacher trust of learners," in the first round there were only three items included in the strongest factor with two of them negative and one of them being positive. That item came directly from the adult education literature that the teacher would *purposefully communicate to learners that each is uniquely important*. Thus, there was a need to eliminate the negative items and add positive ones. Twelve items were added for a total of thirteen items in the second round. On the second round, only two of the thirteen were eliminated, thus leaving a total of eleven

items that came into the final version of the factor labeled "teacher trust of learners" (Henschke, 1989). Henschke (1989, 1998) identified the eleven items that comprise this factor and illustrate that 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.
- Respect the dignity and integrity of learners.

To get a full view of the factors that are part of the IPI/MIPI, following are the items constituting the seven factors of the Instructional Perspectives Inventory:

1. Teacher *empathy* with learners
2. Facilitator *trust* of learners
3. *Planning and delivery* of instruction
4. *Accommodating* learner uniqueness
5. Teacher *insensitivity* toward learners
6. *Learner-centered* learning process (experience-based learning techniques)
7. *Teacher-centered* learning process

Factor Descriptions

- **Teacher Empathy with Learners:** Empathetic teachers pay attention to development of a warm, close, working relationship with learners. Empathetic teachers respond to their learner's learning needs.
- **Teacher Trust of Learners:** Trust and respect between teachers and learners can be created in different ways, for example avoid threat, avoid negative influences, and allow learners to take responsibility for their own learning. In addition, relaxed and low risk atmosphere is an important element in establishing mutual trust and respect.
- **Planning and Delivery of Instruction:** In the andragogical approach, teachers should plan learning facilitation in the way that learners are involved in the planning process. When learners take responsibility for their own learning, they have commitment for their success. Finally, evaluation and feedback should be included in the planning.
- **Accommodating Learner Uniqueness:** Teachers should facilitate learners' learning and take into account the learners' difference, for instance, self-concept, motivation, accumulated life experience, and the application learners have in mind for the subject learned. Each learner has his/her preference in learning and he/she learns best through different methods. Teachers should apply distinct learning facilitation techniques with their learners.
- **Teacher Insensitivity toward Learners:** When teachers lack sensitivity and feeling to recognize learners' uniqueness and effort, the trust, mutual respect, and link between them are not bonded. A factor that most influences the climate of learning is the behavior of facilitator or in this research is the teacher. In addition, one simple way to show care and respect to learners is listening to what they say.

- **Learner-Centered Learning Process:** With different accumulated learning experience, learners should take a major part in their own learning. The learners are active parts of the learning and work process. The role of teachers is to facilitate with group dynamics and social interaction so that the subordinates can easily apply the subject learned to applications they have in mind.
- **Teacher-Centered Learning Process:** Teacher-centered learning is defined as learning where facilitators control the environment. It is also called subject-centered process. The knowledge flow is a one-way transmission from teachers to learners. Unlike a facilitator -centered learning process, learners are passive parts in the teacher-centered learning process.

The final MIPI instrument included the following factors in no particular order: Teacher empathy with learners; Teacher trust of learners; Planning and delivery of instruction; Accommodating learner uniqueness; Teacher insensitivity toward learners; Learner-centered learning processes (experience-based learning techniques; and, Teacher-centered learning processes (Henschke, 1989; Henschke, 1994). The instrument was initially labeled "Instructor Perspectives Inventory" (IPI).

Initial Research using the IPI with Doctoral Dissertations

The instrument became known in the field of adult education. At this writing it has been used in a total of 15 completed doctoral dissertations. Without exception, in each of these 15 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.

Another Perspective in Trust

Trust in learning and in every relationship, team, family, organization, nation, economy, and the world, is the one common thing that changes everything in our current era. It is considered by some as the key leadership competency, belief, feeling, and behavior vital in our personal, professional, and interpersonal well-being on the global scene (Covey, 2006). Covey made the bold claim that trust is the one thing that changes everything and makes all the difference- but when absent, nothing else makes a difference. He says that there are five waves of trust-self (personal/individual), relationship (between two or more people), organizational (group of people with common goal), market (constituencies served), societal (world community), and for trust to be extended, it needs to be inspired. These five waves could develop in sequential order, but it is more likely that each wave will develop simultaneously with the other ones, but will develop with its own unique characteristics. For Covey, within trust there are four cores of credibility within one's self- integrity, intent, capabilities, and results. Additionally, in relationships there are thirteen behaviors- talk straight, demonstrate respect, create transparency, right wrongs, show loyalty, deliver results, get better, confront reality, clarify expectations, practice accountability, listen first, keep commitments, and extend trust. In organizational trust, there is the principle of alignment. In market trust, there is the principle of reputation, and in societal trust, there is the principle of contribution. Within all of this the thing that is clear is that all of which Covey is speaking is only behavior. Even in credibility, he shows the metaphor of a tree, with integrity and intent being below ground in the roots, and capabilities and result being in the branches and the leaves.

The parable of the sower and the seed (Matthew 13, circa 80) indicates that there are four different kinds of ground into which the seed is sown. First is where the seed falls on the ground and the birds come and take it away and eat it. Second is where the seed is sown and it immediately springs up but has little root, so when the sun gets very hot, the seed is parched and dies. Third, is where the seed is sown and begins to grow, but thick weeds begin to grow within the field and it chokes out the plants and takes over the field. Fourth, the seed is sown and takes good root and produces some 30, some 60, and some 100 fold. Nonetheless, Covey (2006) never addresses the kind of ground (Matthew 13, circa 80) in which his tree metaphor on trust is anchored. With his metaphor, the tree could be suspended in mid-air. There is no belief system that governs the relationship of trust that has to do with the nature of the trust behaviors.

The factor analysis of the IPI was validated a number of times, still finding Teacher Trust of Learners as the strongest factor. In practice, I have administered the IPI to adult educators in workshops that I have conducted in the USA, and the universities where I have taught. I have also administered the IPI in numerous countries around the world: Germany, Austria, Hong Kong, Peoples' Republic of China, South Africa, Taiwan, Brazil, Thailand, and the United Kingdom. Almost without exception, in these situations, the strongest factor in the instrument has remained "teacher trust of learners."

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.

McLagan and Nels (1995) include trust in the age of participation, which they claim is at the heart of the relationship shift toward Participative Management. Participative and interdependent practices can occur only when trust is high. Three conditions make people trustworthy: Others see them as skilled and knowledgeable. In personal terms, I believe that you will fulfill your responsibilities. Second, people cooperate rather than compete. This means I believe that you will involve me in any decisions that will affect my work life. Third, people admit their own mistakes and uncertainties and work to learn and improve, not to blame. This means I know that you have the humility to learn from me. Trust works both ways in a relationship. All stakeholders—management, employees, 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 goal, they must make a conscious effort to define and abandon the relationship behaviors from the past that still linger on.

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 are not 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).

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.

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.

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 is 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 theRITEstuff team suggests it is an important thread to weave into the fabric of the organization.

Bentley et al. (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 (2003) 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.

An invisible asset is social capital, a term that covers the character and quality of the social relationships within an organization (Dept. for Ed., 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.

I have searched The Handbooks of Adult Education, even the most recent one (Kasworm et al., 2010) and find no evidence that any of the authors talk about "trust" – teacher trust of learners, or supervisor trust of supervisees.

Each of these references serves to strengthen the importance of the idea of "teacher trust of learners." Combined, they add to what the use of the IPI in dissertation research continues to make as a stronger case for considering the value of trust in facilitation of an andragogical learning process, or what Neibuhr (1981) referred to as promoting guidance and trust between teacher and student, supervisor and employee, friend and friend, parent and child.

Lori's Take on Me

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. 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 almost three (3) years. Our association is through three (3) 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 her 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.

Video of John in Action

Following Text by Lori Risley. This video was recorded during the Spring Semester, 2012, Andragogy Doctoral Course, titled: "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 posts 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 request 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, I provide here detailed descriptions of examples available in the video, which was recorded spring 2012.

Visible Element of Trust Inventory (VETI)

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.

John demonstrated this element when he engaged individual learners in a conversation about what they do in their individual practice. For instance on one occasion a student questioned how she could use the living lecture format in an upcoming seminar she was conducting. John engaged the student in a session where he asked questions regarding her seminar topic and then encouraged her to incorporate the living lecture into her seminar. He told her she did not have to use only the living lecture she could "just try it on a small section" the student facial expression was one of relief, John just assured her that his techniques were not all or nothing, it was acceptable to start small. A few weeks later, after the seminar was completed, John inquired on the seminar session. The student shared the experience with the class, further supporting John's assertion that sprinkling andragogical methods and strategies into everyday practice was possible. 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.

Midway through the semester the class was participating in one of the many self-diagnostic instruments John has collected over the years. When it was time to share the results a student reported scoring herself very low. John encouraged her to reevaluate her responses to the questions. He felt she scored herself too critically. The student used this experience as her example to question twelve "My professor trust me as a learner" of the survey. She stated, "I will always remember his faith in me as a learner and facilitator." Results were reported earlier in this chapter. (sic: chapter of the dissertation).

An additional example was when a student expressed concern over using the living lecture in her classroom because her program was considered content heavy. She felt that the living lecture was too open ended and that she may not have all the answers to questions the students might address. John asked her if she thought she would have "all the answers" in five years, ten, maybe twenty. John assured the student that she knew the material and that if a student asked a question she did not have an immediate answer for that there was no shame in admitting that she (the teacher) would look it up, or better still, that the student and the teacher should look it up, thus both benefitting from the experience.

A key component of andragogy is climate setting; John established a climate conducive to learning each class with his open, trusting, enthusiastic

personality. In chapter 5 student's comment on John's ability to inspire, student recognized John's confidence in them even when they do not have the same confidence. John makes the student believe they can provide the same experience in their practice.

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.

One student expressed that although she wanted her doctorate, it was required for her to keep her job. She did not have a choice; her reality was that if she did not have a doctorate, she did not have that job. She acknowledged, however, without prompting, that it was her choice whether or not to take the steps necessary to keep her job. By using and encouraging the learners to share the results of the instrument, John demonstrated that he realized that learners know what their goals, dreams, and realities are. He listened to them as they shared their experiences with the class, and then he shared his experiences as well, demonstrating that he was a co-learner in the process.

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 adult learns, 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.

On another occasion when John was wrapping up a topic, a student apologized for getting off what he had perceived to be the topic. John laughed and said, "That's okay, that's why it's structured this way, so we can discuss what's important to you."

Communication is vital to all relationships, and relationships are a foundational concept of andragogy. The relationship between facilitator and learner is important to John. Some students commented in the course evaluations that they felt a lack of structure in the class, which reflects the open communication style that was prevalent in John's classroom. For example, on the first night of class students acted like they do in every other course, they raise their hands and wait to be called on before speaking. At some point in the course, after the first or second class students realized that the usual hierarchy of teacher-student was not present in John's classroom. Students felt free to contribute without waiting to be called on; however, mutual respect was evident in the class. By the end of the semester, students were confident in their contributions to the whole of the learning process and freely expressed opinions. This confidence is validated by the student responses presented at the beginning of this chapter.

Communication is not only verbal, John communicated to students the importance of each being aware of and comfortable in communicating their thoughts and feelings when he arrives early for class and engages students in conversations

about their life. John does not only arrive early, he is always the last person out of the class. John answers questions and encourages students to try methods and strategies discussed in class. Sometimes the "after class" discussion does not relate to class subjects, but simply a subject of interest to the student. Chapter 5 presented John as a relationship builder; John's ability to communicate with students is the key to John being considered a relationship builder.

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.

When students expressed concern for the program's continuation if they were to give low scores on the rating scale, John assured them that it was okay to assign low ratings. John was effectively enabling learners to evaluate their own progress honestly.

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.

During the spring 2012 semester John facilitated two courses Building Blocks and Trust Building for Organizations and Individuals through Andragogy. Three students enrolled in Building Blocks also enrolled in the Trust course. A requirement for the trust course was a learning contract, while a learning contract was not a requirement for the Building Blocks course the students did engage in discussion about the use of learning contracts. John briefly explained the use and purpose of learning contracts in the classroom. When students were curious John directed them to PC

common and information on learning contracts. One student in the course decided he wanted to use learning contracts in his practice.

While learning contracts were not a requirement, student interest directed John's actions. He provided the information students required. This example also qualifies as Prizing learns ability to learn what is needed.

Another example of engaging learners in clarifying their own aspirations was John's use of the Competencies of the Life Roles instrument. The instrument evaluated the learners current level of competencies vs. the desired level. The learner then develops a learning objective enabling the learner to reach the desired level.

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.

Another example of John's unconditional positive regard for learners' was when a student asked him, "How do you stay on topic? How do you direct the group to stay on topic?" John looked around the room and asked, "Anybody have any ideas about that?" He let the class respond to the question before providing his own suggestions.

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.

Conclusion

This study investigates the research question, "How does John A. Henschke's practice mirror the andragogical theory espoused in his scholarship? Results were presented of the pre- and post- course surveys completed by John and students enrolled in Building Blocks, a course facilitated by John

concurrent to this study. Additionally, descriptions of the video recordings of the Building Blocks in Adult Education course provided examples of how John A. Henschke's practice mirrors 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.

Risley's (2012) take on all of this is placed under the heading of congruency. That is a word I remember hearing Malcolm Knowles use many times when I studied with him at Boston University from 1967-1969, and heard many times after. He referred to the idea of his words and deeds as needing to be congruent with each other. I used the word 'congruent' in my article (1998) referring to the preparation of educators of adults. I also refer to having learned with Knowles for more than four decades (2008). In the 2008 publication, I articulate that Malcolm and I had different points of view, although I considered our relationship and learning together as being very fruitful and beneficial. Thus, as a seminary prepared Christian pastoral minister, I had an additional way to describe the idea of 'congruence'. It was not inconsistent, but a different way of describing the same phenomenon.

In the Bible book of James 1:22-25, it says:

Be doers of the Word [obey the message], and not merely listeners to it (hearers only), betraying yourselves [into deception by reasoning contrary to the Truth]. For if anyone only listens to the Word without obeying it and being a doer of it, he is like a man who looks carefully at his [own] natural face in a mirror; For he thoughtfully observes himself, and then goes off and promptly forgets

what he [looks] is like. But he who looks carefully into the faultless law, the [law] of liberty, and is faithful to it and perseveres in looking into it, being not a heedless listener who forgets but an active doer [who obeys], he shall be blessed in his doing (his life of obedience).

In essence being "congruent" in practice and scholarship is the same as being a "doer, not just a hearer of the Word". I have sought to be "congruent", a "doer", during all the 43 years of my scholarship and practice thus far. Malcolm's exemplifying 'congruence' in front of me and my learning with him has been and still is very impactful in my life. Moreover, the foundation of trust goes beyond all this articulated by Risley (2012), and finds it rootage in the Wisdom of the Lord God and, who according to some created humankind to trust and be learners, although there are also those who say there is no such being that exists.

THE FOUNDATION OF TRUST

Trust, as a concept to be enacted, is found in the Bible Scriptures. Perhaps the most prominent place it is found is in the Book of Proverbs (A Proverb is a way of denoting a description by way of comparison usually pointing up some self-evident truth, and it became a teaching device that gained extensive use). Wisdom in the Hebrew context is a feminine concept which is personified and sometimes speaks as a person, such as saying "I was along side with God when he created the world." Wisdom is expressed in the Proverbs. A stated purpose of the book of Proverbs is to impart skillful and godly Wisdom, a practical book dealing with the art of living, and it bases Wisdom solidly on the fear/reverence for the Lord/God, which is set forth as the path to life and security.

Wisdom in the Proverbs has a broad base of meaning covering the following three aspects: (1) Practical knowledge in discerning between good

and evil in the ordinary affairs of life; (2) the discernment between truth and error or that which is lasting and makes for success in life; and, (3) the insight of man beyond the human to the divine realities discerned and deduced from that which God has revealed. It has to do with the heart. It contrasts what has to do with the way of Wisdom and the way of folly – the path of violence and immorality. It means to personally clothe ones-self with tenderhearted pity and mercy, kind feeling, a lowly opinion of your-self, gentle ways, patience – which is tireless and long-suffering – and has the power to endure whatever comes, with good temper. Proverbs 3 tells us:

Trust in (lean on, and be confident in) the Lord with all you heart and do not rely on your own understanding; in all your ways know, recognize, and acknowledge Him, and He will direct your paths. [Here we inject Psalm 32:8, where the Lord says, "I will instruct you and teach you in the way that you shall go; I will guide you with my eye upon you." It is a matter of the heart.] Be not wise in your own eyes; reverently fear and worship the Lord and turn entirely away from evil. It shall be health to your nerves and sinews, and marrow and moistening to your bones. Honor the Lord with your capital and sufficiency [from righteous labors] and with the first=fruits of all your income; so shall your storage places be filled with plenty, and your vats shall be overflowing with new wine. Do not despise or shrink from the chastening of the Lord [His correction by punishment or by subjection to suffering or trial]; neither be weary of or impatient about or loathe or abhor His reproof, for whom the Lord loves He corrects, even as a father corrects the son in whom he delights. Happy (blessed, fortunate, and enviable) is the man who finds skillful and Godly Wisdom, and the person who understands [drawing it forth from God's Word and life's experiences]. For the gaining of it is better than the gaining of silver and the profit of it better than fine gold. Skillful

and godly Wisdom is more precious than rubies; and nothing you can wish for can be compared to her. Length of days is in her right hand, and in her left hand are riches and honor.

Over the doors of the school of Plato these words were written in Greek, "Let no one enter who is not a geometrician." But Solomon (who is considered to be the author of Proverbs) opens wide the doors of his proverbs with a special message of welcome to the unlearned, the simple, the foolish, the young, and even to the wise – that all "will hear and increase in learning." Solomon starts his book out with these words, "The proverbs (truths obscurely expressed, maxims, and parables) of Solomon son of David, king of Israel: That people may know skillful and godly Wisdom and instruction, discern and comprehend the words of understanding and insight, receive instruction in wise dealing and the discipline of wise thoughtfulness, justice, and integrity, that prudence may be given to the simple, and knowledge, discretion, and discernment to the youth – the wise will hear and increase in learning, and the person of understanding will acquire skill and attain to sound counsel [so that he may be able to steer his course rightly] – that people may understand a proverb and a figure of speech or an enigma with its interpretation, and the words of the wise and their dark sayings or riddles."

The Hebrew word "learning" means, "persuasiveness" in a good sense, trust, belief, confidence in, trust in, to free from fear of doubt, to be proved fully, to be confirmed with the fullest evidence, to be fully persuaded, filled with certainty, brought to full measure, to achieve full or complete certainty, fully convinced based on the facts and belief, to achieve, bring forth, direct involvement of the person, to achieve complete certainty, Abraham's faith, is completely certain of the full agreement between God's promise and His power, which can call into being things which are not, awaken what is dead to life, and give Abraham a posterity.

James 1:5-8 says:

If any of you is deficient in wisdom, let his ask of the giving God, who gives to everyone liberally and ungrudgingly, without reproaching or faultfinding, and it will be given to him. Only it must be in faith that he asks with no wavering (no hesitating, no doubting). For the one who wavers (hesitated, doubts) is like a billowing surge out at sea that is blown hither and thither and tossed by the wind. For truly, let not such a person imagine that he will receive anything [he asks for] from the Lord. [For being as he is] a man of two minds (hesitating, dubious, irresolute), [he is] unstable and unreliable and uncertain about everything [he thinks, feels, decides].

Heart – the belief system or mechanism in the human being. The scriptures attributed to the heart: thought, reasoning's, understanding, will, judgment, designs, affections, love, hatred, fear, joy, sorrow, and anger; these things can actually affect a person's physical heart. Therefore, heart is used as a metonym for the mind in general, the understanding, the will, the memory, the intention, affection, the desire, the conscience. It can also mean the inner part, middle part, the hardening of the heart, stubbornness.

TRENDS IN THE FUTURE

Educators and facilitators of adult learning will continue to examine the role of trust in andragogy. Facilitators of adult learning who currently espouse *and* practice trust building and creating a climate of mutual respect know the congruence between words and deeds is conducive to building trust. Research is underway to determine what learners and facilitators say trust "looks like" across many settings, particularly inside of college and university classrooms. Educators at all

levels can examine themselves and their practice to determine how best to seek congruence, and may happen through use of the VETI.

I am offering a challenge to anyone who reads this article – believers, non-believers, agnostics, atheists, Christians, Muslims, Jews, Buddhists, Other Religionists, Secularists, those who may be inquisitive and those disinterested. Brinkmann (1980) told me that for years he has met with a group of people for sharing ideas and just because he enjoys doing so. They include persons of all backgrounds, persuasions, community citizens, workers, enterprise owners, leaders, believers, non-believers, religious, non-religious, retirees, and others. He shared with them his interest in the Book of Proverbs in the Bible and its practical value for living. He issued a challenge to each of them to read the Book of Proverbs over an extensive period of time. He then ask each of them to chronicle what they thought happened in their life because of their reading, and report that back to him and the group after one year. Without exception, each of them came back to report that this experience had changed and revolutionized their life for the better. Each had their own story to tell and they were excited about the results.

My challenge to each reader is to do the same as Brinkmann (1980) requested. I will be interested in what you report, if you choose to share it. You may share it with me at jchenschke@sbcglobal.net.

CONCLUSION

This chapter started with my seeking the necessary elements for an adult educator to practice in the field. Using the philosophy of Andragogy, an instrument (the Instructor Perspectives Inventory (IPI)) was developed and tested. It was found that Teacher Trust of Learners was its strongest factor. The IPI was administered in the USA and various countries around the world to encourage

individual evaluation and reflection on personal practice. It was also used as a research instrument in 16 doctoral dissertations with Teacher Trust of Learners remaining the strongest factor. Supporting literature on trust was included. Covey (2006) offered that trust makes a difference in everything, and if absent, nothing else makes a difference. His perspective is weak in that it only considers behavior and not beliefs and feelings as the Henschke (1989) IPI does. Vatcharasirisook, (2011), found the trust factor helping with workers' job satisfaction in banks, hotels, and hospitals in Thailand, and in turn, influencing the workers wanting to stay with their corporations.

In a world of ever increasing technology, where core values of previous generations are less reflected in popular culture such as 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 the twenty-four years since the IPI was developed, the world view of trust has undergone many changes. These changes can be seen at the airport, on the nightly news reports, the games (video) our children play, popular music and television programming available in primetime. Trust is not a word that means the same to every individual, it is very subjective; however, trust in andragogy is the foundation of relationships and for learning to be successful trust as researched and exemplified through the IPI must be a dominate factor – all the way through K-20 Education.

ACKNOWLEDGMENT

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KEY TERMS AND DEFINITIONS

Confidence: Leaning on the truth or reality of a fact.

Congruence: Equality, exact correspondence, agreement, symmetrical, convergent, mirror image pertinence, consistency.

Credible: Worthy of belief; supported by evidence or unimpeachable testimony.

Faith: The substance of things hoped for, the evidence of things not seen; the assent and personal embracing and acceptance of the mind/heart/whole being to the truth of what is declared by another person.

Heart: The seat of the affections and passions, as of love, joy, grief, enmity, courage, pleasure; the seat of understanding; an alternative word (*trope, metonym*) would be the mind, belief system, conscience.

Learning: Means, "persuasiveness" in a good sense, trust, belief, confidence in, trust in, to free from fear of doubt, to be proved fully, to be confirmed with the fullest evidence, to be fully persuaded, filled with certainty, brought to full

measure, to achieve full or complete certainty, fully convinced based on the facts and belief, to achieve, bring forth, direct involvement of the person, to achieve complete certainty, convinced. Abraham's faith is completely certain of the full agreement between God's promise and His power to make it happen, which can call into being things which are not, awaken what is dead to life, and give Abraham posterity.

Metonym: A change of names which we say have some relation to each other; i. e. when we say "a person has a clear head," that equals understanding, intellect; a warm heart, that equals affections.

Proverb: A short sentence or pithy saying often repeated, expressing a well-known truth or common fact, ascertained by experience or observation; a maxim of wisdom. The *proverb* is true, that light gains make heavy purses, for light gains come often, great gains now and then.

Trope: A word changed from its original signification to another, for the sake of giving life or emphasis to an idea, i.e. as when we call a shrewd person a fox.

Trust: Reliance or resting of the mind on the integrity, veracity, justice, friendship or other sound principle of another person. From Proverbs 29 "He that puts his trust in the Lord shall be safe."