7-13-2005

African American Adult Education Professors: Perceptions of Graduate Studies in Adult Education

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AFRICAN AMERICAN ADULT EDUCATION PROFESSORS: PERCEPTIONS OF

GRADUATE STUDIES IN ADULT EDUCATION

by

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A dissertation submitted in partial fulfillment
of the requirements for the degree of
Doctor of Philosophy
Department of Adult, Career, and Higher Education
College of Education
University of South Florida

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Date of Approval:
July 13, 2005

Keywords: African American Professors, Adult Educators, Minority
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DEDICATION

I dedicate this work to Sharia, my Angel Girl, who is the vision of my past, the

joy of the present, and my hope for the future.

ACKNOWLEDGEMENTS

I would like to acknowledge all of the members of my committee: Dr. Arthur Shapiro for his encouragement throughout my doctoral studies, Dr. William Young for steering me towards an area of research that would engulf me and become my own, Dr. Robert Dedrick for patiently keeping me on task, and, lastly, Dr. Waynne B. James, my major professor, who effortlessly pulled me from within myself and planted me firmly within my research. I would also like to acknowledge Dr. Jim King, the outside chair, whose demeanor, insightfulness, and skill made the final defense almost a pleasant experience. To my peers, Dr. Mary Bendickson, and Dr. Patricia Maher, I thank you for being supportive throughout this process. I give many thanks to Dr. Diane Buck Briscoe who is my role model, my sister, and my mentor, on whose shoulders I firmly stand.

My heartfelt appreciation goes to my family, and to my parents for believing in me and giving me the courage to strive for the desires of my heart. Shug, I thank you for the sacrifices you made in a foreign land that enabled me to be where I am today. For my daughters, Sahnye' and Shyvonne, who continue to inspire me to be my best, I thank you for being all that you are and all that you aspire to be. T.D., I thank you for being my number one cheerleader. You are my constant source of encouragement and support; to you I will be eternally grateful. To God be the glory for the great things He has done.

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ABSTRACT

The purpose of this study was to provide historical and philosophical information regarding the field of Adult Education from the perspective of 15 African Americans. This study's design utilized the findings from African-American Adult Educators (A-AAE) to add to the depth and breadth of information about Adult Education by engaging participants in reflective dialogue regarding the field and their experiences.

This qualitative design used semi-structured interviews to obtain information about the relationships among and influences of major professors and dissertation committees. The study included influences, direct and indirect, as well as influential authors, books, and publications.

Adult Education was analyzed by examining the ideological nature and function of African-American modes of thought about the field. Discussion included divergence from ideologies and values of major professors by the A-AAE and the basis for that divergence.

Themes emerged from discussions of the accomplishments and disappointments of each participant. Individuals spoke freely about changes and trends in adult education during their careers. Most found influences in communities of their origin, rather than in the academic communities of major professors or dissertation committees. The majority

modestly discussed their accomplishments, regretting not having published more. A few discussed global views in the future tense, while most discussed application of Adult Education theory in the present. Without exception, A-AAE spoke both of changes towards diversity and of the long way the field has to go in this direction. Many felt being marginalized provided a different perspective.

Major changes included decreased numbers of graduate programs presenting fewer job opportunities and a shift from a male to a female predominated professorate. All valued national organizations, but most felt that they must increase visibility to meet the field's ever-growing needs in the global political arena.

The newest professors must be activists of social change through politics and scholarly research from the platform of the Adult Education professorate. African-American professors are dealing with issues of discrimination in the field of Adult Education by replacing the gatekeepers, and developing more collaborative research, by providing opportunities for people of color to participate in scholarly activities.

CHAPTER 1

INTRODUCTION

Throughout history there have been numerous examples of adults being educated, yet the field of Adult Education has existed formally in the United States since 1926 (Knowles, 1977). The education of adults of African decent has existed in this country since they were first brought to this country as adult slaves (Whiteaker, 1990). Caplow and McGee (1958) barely recognized that African-American scholars existed in higher education. Hodgkinson's 1971 study of American higher education made no reference at all to the African-American scholar. There were no articles referencing African Americans until 1989 when the *Adult and Continuing Education Handbook* included Stubblefield and Keane's "History of Adult and Continuing Education" and Briscoe and Ross's "Racial and Ethnic Minorities and Adult Education" (Neufeldt & McGee, 1990).

To have discourse regarding African-American Adult Educators, or critical race theory in the field of Adult Education (Delgado 1995), the liminal perspective of African Africans in graduate school is essential. The research paradigm of critical race theory in Adult Education discusses what has transpired since the Civil Rights movement in America. Critical theory involves the investigation of power relationships within a culture where forms of oppression exist. Beginning in the 1920s, critical theory evolved into critical race theory during the 1970s (Gall, Borg, & Gall, 1996). This racialized discourse was not born in Adult Education; its origin was rooted in anthropology, sociology, history, philosophy, and politics. However the writings of proponents like W.

E. B. Du Bois and Max Weber have been included among the critical race theorists as well as Adult Educators. This discourse begins with African Americans in higher education.

A junior college student when discussing the key assumptions of a workshop speaker in the 70's said "Send an African-American student to an all-White college; it is good for the student. Send a White student to an all-African-American college; it is good for the school" (Moore & Wagstaff, 1974, p. 130). This did not change when the focus of the discussion changed from students to faculty. Moore and Wagstaff continued,

> When John Munro left Harvard University to join the staff at Miles College, a small, predominantly African-American institution in the South, his actions made newspaper headlines, and national magazines carried the story. Someone at Miles College later remarked that they were never allowed to forget how fortunate they were to have him and how much he would offer the college. There was no doubt about his competence and ability. None of the media or Harvard colleagues mentioned the possibility that Miles College may have had something to offer Dr. Munro. (p. 130)

Historically, as African Americans joined the faculty of predominantly white colleges, many were isolated personally and professionally. They were treated as if they came only to be enriched without enriching the institution. According to Franklin (1963),

> The world of the Negro scholar is indescribably lonely, and he [she] must, somehow, pursue truth down the lonely path, while at the same time making certain that his [her] conclusions are sanctioned by universal standards developed and maintained by those who frequently do not even recognize him [her]. (p. 131)

The existence of African-American scholars in higher education was recognized by the Caplow-McGee study released in 1958. The 1971 Hodgkinson's study in American higher education relied on data from the U.S. Office of Education, and makes no reference at all to the African-American scholar. This book about change in American higher education attempted to state which changes had taken place, where they occurred, how they took place and what they meant for the future of higher education. This omission by Hodgkinson (1971) of the increased presence of African-American scholars

in predominantly White institutions affirms that the African-American scholar was not viewed as a major change in American higher education (Moore & Wagstaff, 1974).

According to Maher (2002), the field of Adult Education, and the histories of specific institutions and organizations have been studied from several perspectives. Several historical perspectives were available from the published literature in Adult Education (Merriam & Brockett, 1997). Although the history of Adult Education has been documented through a variety of lenses, those lenses have not included the lens of African-American Adult Educators or African Americans in Higher Education in general.

A small minority of African-American professionals are presently being published. African-American educators have indicated that while they see the need for research, teaching should have greater priority. In the past some African-American educators described articles as pointless, witless, irrelevant, and without academic or intellectual value to warrant the time, effort, and cost for their production and dissemination (Moore & Wagstaff, 1974). This accounts for, to some degree, the lack of literature by African-Americans including those in Adult Education. This is one reason the present study involved interviewing the African-American pioneers in adult education today rather than concentrating on a review of the literature in adult education. Even though the majority of African Americans subscribe to professional publications and hold membership in and attend professional meetings only a small minority tend to present their ideas in written form. In Moore and Wagstaff's study (1974), 20% of the respondents working in four-year institutions had written a book; 7% in two–year colleges and 9% in four-year institutions had edited a book; 21% in both categories had reviewed a book; and 17% in two-year colleges and 34% in four institutions had written at least one article. Therefore, less than 30 years later the best, if not the only place, to glean information about African-American pioneers in Adult Education, is from interviews with African-American pioneers in Adult Education. Additionally, Moore and Wagstaff found the African-American respondents were not asked to co-author. Despite

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the fact that only 30% of the non-minority faculty had published a book, 78% of them were tenured.

African-American scholars were working at majority colleges and universities, and their ideas and opinions were regularly sought as information to be used in research and writing. They served as liaisons between white researchers and non-white subjects, provided frames of reference and perspectives for research activity, and were frequently the foci of research. However, the African Americans were seldom invited to participate fully in the research activities. Although hundreds of thousands of dollars were available for research, financial support for African Americans for research was virtually nonexistent. This was in higher education in general and included the field of Adult Education.

This study explored the field of Adult Education from the perspective of African-American Adult Educators. It addressed the relationship and influence of major professors and dissertation committees on African-American Adult Educators. Other influences, such as books and publications that had direct and indirect influences on African-American Adult Educators were examined.

This study attempted to better understand the field of Adult Education by examining the ideological nature and function of African-American modes of thought about Adult Education. Ideologies and values of the major professors that African-American Adult Educators sought to maintain are discussed. The discussion also included how the ideologies and values of African-American Adult Educators diverged from their major professors.

Statement of the Problem

The preliminary research conducted by Maher (2002) examined the personal perspectives of selected senior members of the academic field of Adult Education. This study found only one African American, Violet Malone, located in the third generation of Adult Education professionals as defined by Maher. Although African Americans have enrolled in adult education graduate programs in the United States, whites are the predominant group teaching the adult education graduate courses. There had been little research investigating African-American Adult Educators at the university level (Deschler, 1991).

Maher's definition of the academic field of Adult Education limited it to the university setting, because the majority of the philosophical discourse around Adult Education emanated from current and past university professors. Like Maher, this research limited the definition of the field of study of Adult Education to the university setting which included current and past university professors of African descent. This included African Americans who were among the earliest to receive a doctorate in Adult Education.

Purpose of the Study

The purpose of this study was to provide historical and philosophical information regarding the field of Adult Education from the perspective of 15 African Americans. This study's design utilized the findings from African-American Adult Educators to add to the depth and breadth of information about Adult Education by engaging participants in reflective dialogue regarding the field including their concerns, experiences, goals, and passions.

Maher (2002) attempted to identify, locate, and include a diverse representative participant group of Adult Educators, but the majority of the participants were white males as were the Adult Educators of the past. Maher identified two living African-American Adult Educators who were members of the first three generations of the field of Adult Education. The two living at that time were Edwin Hamilton and Violet Malone. Violet Malone was included in the Maher Study and Edwin Hamilton was not located. Subsequently Maher recommended further study be conducted with African-American Adult Educator participants. This study was a direct result of that recommendation.

While this study satisfied Maher's recommendation, it did not seek to replicate her research by identifying generations of African-American Adult Educators. This study remained unique because it did not examine the academic genealogy of the first generations of academic Adult Educators of African descent in the United States. Maher collected and examined the perspectives of the most senior members of the field, who were academic leaders in the field at least 40 years. Their expertise was confirmed by published work or position of authority. This study collected information from senior African-American members of the field, and analyzed their perspective on the field, along with how their major professors influenced their views. However, this study did examine the reflective wisdom and personal perspectives of African-American Adult Educators who had remained in the field the longest. It examined the perceived impact of the African-American perspective on the evolution of the field from the perspective of African-American professors of Adult Education. All had been university professors at some point in their career, some had moved on to university administration and others

had moved into retirement. Comparisons of perspectives were made within the African-American Adult Educators; however, this study did not compare these perspectives with Maher's findings.

<div align="center">Sample Selection and Size</div>

Purposeful sampling used in this study was limited by the number of people who fit the criteria (Bernard, 1995). The criteria for the purposeful sampling was that the interview participants were a) African-American Adult Educators, b) working or have worked in a university setting, and c) were one of the first African Americans to receive a doctorate in Adult Education. This was a finite number further limited by those who were accessible and agreed to participate. This type of sampling is not designed to obtain population representation and will not represent a defined population accurately (Bernard, 1995).

<div align="center">Research Questions</div>

A unique group of 15 participants was purposely selected. They were senior African-American Adult Educators, those of African descent who have been in the field the longest, or who began a career in the Adult Education professorate longest ago. Taking this into consideration, adaptations were made to Maher's (2002) research questions. The problem statement and the purpose of this qualitative study were also taken into consideration in formulating the research questions:

1. How were the 15 African Americans initiated into the Adult Education Professorate?
2. What about the field of adult education appealed to these 15 African Americans?
3. What influences were perceived by these 15 African-American Adult Educators to have shaped or contributed to their philosophical perspective of adult education? Has this philosophy changed?
4. What changes in the field of adult education have these 15 African-American Adult Educators seen during their involvement in the field?

5. What experiences shaped the careers of these 15 African-American Adult Educators?

6. What are these 15 African-American Adult Educators' perceptions of the future of the field of Adult Education and what role do they see themselves playing in the field of Adult Education?

Personal Interviews

According to Wagner-Raphael, Seal, and Ehrhardt (2001), the process of increased self-disclosure is paralleled with increased intimacy. Descriptive self-disclosure differs from evaluative self-disclosure, because the later divulges both positive and negative and makes self-assessments. Descriptive self-disclosure simply describes self while assessing how one feels about others. The research questions were answered through the process of descriptive self-disclosure, although there were some measures of evaluative self-disclosure included.

Personal interviews of African-American Adult Educators were conducted by the researcher as a means of gathering information about their lived experiences. Denzin and Lincoln refer to the personal interview as a negotiated text that is modified and changed during use. They further conclude that during a personal interview at least two people create a situation where socio-economic status level, gender, power, and race intersect. Additionally, socio-economic status level, gender, power, and race of the interviewer influence the interview. Because the ethnicity and race of the interviewer were the same as the ethnicity and race of the participants, this influence was minimized. Interviewing requires a trusting relationship between the interviewer and the participant. This cannot be accomplished without attaining some degree of emotional engagement and a large degree of openness between both participants (Denzin & Lincoln, 2000). The intersection of race and ethnicity of this interviewer and the African-American Adult

Educators encouraged a trusting relationship. This researcher also established an open line of communication as well as maximized the degree of emotional engagement with the participants.

Bernard (1995) addresses several restrictions of the personal interview. Due to the nature of the interview process, the act is intrusive and reactive, which might cause the participants to withhold information. Personal interviews can be cost prohibitive in both time and money, because they often require going back several times in order to conduct one interview. The interview process, according to Bernard, can be overtaken by events such as natural catastrophes, war, or things such as births, deaths or marriages, that might influence the participants that had not occurred when the first interviews were conducted.

<div align="center">Telephone Interviews</div>

Bernard (1995) also addresses the restrictions of telephone interviews. Some of the participants for this study were not accessible by telephone because of unlisted phone numbers. Because the majority of those who were interviewed were presently Professors of Adult Education, they were accessible by published telephone numbers for their academic department at the university where they were employed. Telephone interviews are also limited by time constraints (Bernard, 1995). By developing positive telephone personality traits, the interviewer may be able to keep the participant on the telephone for up to one hour. Some of these telephone traits are an audible speaking voice, a clear telephone signal, and time for an uninterrupted conversation free from distractions. However, telephone interviews should be relatively short and not be expected to last longer than 20 minutes (Bernard, 1995). Telephone interviews also eliminate face-to-

face interaction and with it the possibility of reading nonverbal behavior by both the interviewer and the respondent. The interviewer relies heavily on what is said by the participant. The interviewer also listens carefully to how the responses are given. This should include intonation and inflection of the spoken word of the respondent plus a well-developed consistent manner of conducting the interview on the part of the interviewer.

Once a respondent agrees to give a telephone interview, the interview should last from 20 minutes to one hour. It is not always possible to get all of the information needed within that time frame, which necessitates subsequent phone calls (Bernard, 1995).

Constraints

Several constraints are inherent in the process of conducting qualitative research (Bernard, 1995; Lincoln & Guba, 1985). The constraints related to this study included the use of personal interviews, telephone interviews, as well as sample selection and size.

Qualitative inquiry studies situations that are said to be naturalistic or non-manipulative (Eisner, 1998). The qualitative researcher observes, interviews, records, describes, interprets, and appraises the settings of the research. The researcher as an instrument is a characteristic of qualitative studies. According to Eisner (1998), each person's history and world are unique; as is the way that person responds and interprets what is observed. Eisner (1998) also writes that how one interprets what is seen bears the viewer's signature and sees this signature as a means of providing insight rather than as a liability. To insure that this does not become a liability to conducting quality research, the presence of the researcher and the researcher's significance must be interpreted along with the data (Eisner, 1998).

Significance of the Study

This study intended to utilize the findings from African-American Adult Educators to add to the depth and breadth of information about the field and to provide guidance from the African-American perspective to newer practitioners. This study identified the characteristics that made the Adult Education professorate appealing to African Americans during the 1970s and any changes in that appeal during the last 30 years. The critical race theory discourse argues that the stories from African Americans or persons of color come from a different frame of reference (Delgado, 1995). Delgado further espouses that this voice, framed by racism, is different from that of the dominant culture. This research was an opportunity to learn from the different perspective African-American Adult Educators.

According to Scheurich and Young (1997), research that stems from racial and cultural groups other than the dominant culture fight for legitimacy within the mainstream culture. The literature review revealed that African-American Adult Educators were not included in early studies of the field of Adult Education. Those research paradigms were derived from a European standard that was historically hostile to other races and excluded their research. When there is no theory revealed in the literature review, formulation of theory then becomes a goal of the study (Merriam & Simpson, 1995). When verification is not a goal, the study becomes qualitative and the conceptual/theoretical framework of the study is constructed from this orientation or perspective. The expert qualitative researcher constructs a framework that makes the search for significance efficient (Eisner, 1998). This type of study seeks to describe a sense of reality in words rather than in numbers. These words, according to Bernard

(1995), should describe and reflect the consciousness and perceptions of the common human experience.

The goal of this study was to tell the story that evolved from events witnessed/experienced by African-American Adult Educators. According to Merriam and Simpson (1995), the experience is seen through the value-based lens of the observer or researcher. This qualitative study describes and reflects the consciousness and perceptions of the field of Adult Education as seen through the lens of African-American Adult educators.

<div align="center">Delimitations</div>

The scope of participants was limited to individuals of African descent in the United States. The primary source of data was the transcribed conversations from personal interviews. These interviews were conducted in person when possible with the majority (11) being conducted otherwise via telephone.

<div align="center">Definition of Terms</div>

The following definitions are provided to clarify terms and the manner in which they were used in this study.

Academic Field of Adult Education: The academic field of study of Adult Education is limited to the university setting, including current and previous university professors, as well as those receiving terminal degrees in Adult Education.

African-American Adult Education Forefathers: Ambrose Caliver**,** George Washington Carver, William Edward Burghardt Du Bois, Charles Hamilton Houston, Alain Locke, and Booker T. Washington are considered the forefathers

of African-American Adult Education. Forefathers in this context include female African-American Adult Educators: Septima Poinsette Clark, Nannie Burroughs, and Anna Julia Cooper.

First Generation African-American Adult Educators: African-American Adult Educators who began in the academic field, received terminal degrees in Adult Education, or entered the Professorate prior to or between 1970 and 1979. This includes Violet Malone from the study by Maher (2002) and the first group of African-American doctoral students to follow.

Generation: In genealogy, generation refers to a single step in the line of descent from an ancestor. For the purpose of this study, a generation is a group having a common set of experiences within a set time frame. References are made primarily to participants as being first, second, or third generation African-American Adult Educators.

Historically Black Colleges and Universities (HBCU's): A college or university established for the education of people of color, previously known as Negro Colleges. These institutions have historically enrolled people of color; the enrollment was never limited to African Americans. These institutions recruited majority students and integrated along with majority institutions in the 1960s.

Negro College: An institute of higher learning established for the education of people of color, or those referred to as Negro.

Oral History Interview: A biographical oral interview about the past of an individual focused on certain historical or intellectual problems or gap in evidence.

Second Generation African-American Adult Educators: Individuals who were African-American doctoral students of first-group of individuals and/or whose doctoral degrees were earned between 1980 and 1989.

Third Generation African-American Adult Educators: Doctoral students of second-generation African-American individuals, who had at least five years experience in the academic field of Adult Education and whose doctoral degrees were earned between 1990 and 1995.

Summary

This chapter introduced the research study by giving an historical overview of the African-American faculty**.** The overview alluded to the omission of African-American scholars in studies on adult education. It also mentioned the overall climate for African American scholars during the 1970s. This is the basis of the statement of the problem**,** which is that there has been little research investigating African-American Adult Educators at the university level. The chapter included the six research questions dealing with the influences and challenges for African Americans in the Adult Education Professorate. The research questions also addressed past experiences and the future role of African Americans in Adult Education.

The chapter progressed naturally from the purpose of the research to the significance of this study. The constraints, personal interviews, telephone interviews, and sample selection and size were also addressed throughout the entire chapter. The delimitations of this study were subsequently addressed and followed by the definition of terms unique to this research. The remainder of this chapter details the organization of the study.

Organization of the Study

The findings of this study are organized into five chapters. The first chapter is composed of the introduction, statement of the problem, purpose, significance of the study, constraints, delimitations, and the definition of terms. The second chapter reviews literature of Adult Education beginning with the American Colonies in the early 1600, the Civil War Era and Reconstruction. This review includes Education Programs for African Americans, Philanthropy and African American Higher Education, along with pertinent ideologies. Chapter 2 also includes biographical information and ideologies of African-American Education Forefathers. Literature on Adult Education Programs of the Negro Colleges and Universities is reviewed in this chapter.

Chapter 3 describes the procedures used in the selection of participants, the interview guide, data collection, and data analysis. Chapter 4 contains results of the data collection and interview process. Chapter 5 contains an in depth analysis of data, conclusions, implications and recommendations for further research.

CHAPTER 2

REVIEW OF LITERATURE

The purpose of this study was to provide historical and philosophical information on the field of Adult Education from the perspective of African-American Adult Educators. This study intended to utilize the findings from African-American Adult Educators to add to the depth and breadth of information about Adult Education by engaging participants in reflective dialogue regarding the field to include their concerns, experiences, goals, and passions.

The review of literature for this study details Adult Education beginning with the American Colonies in the early 1600s. This review included the Civil War Era, continued though Reconstruction, and progressed to Education Programs designed specifically for African Americans. The subsequent sections discuss Philanthropy and African-American Higher Education, along with pertinent ideologies in regard to educational adaptation and cultural-education deprivation. The discussion then introduced African-American Education Forefathers including brief biographical information as well as their ideologies. Introduction of Adult Education Programs of the Negro Colleges and Universities was addressed next along with related problems and growth issues addressed at the time.

Colonial Adult Education

By the early 1600s, indentured servants made up between half and two-thirds of the white settlers in the 13 American colonies. Stubblefield and Keane (1989) suggest that these servants were skilled male workers with a literacy rate of 80-81% and that the

least literate had some informal education. The promise of Adult Education to the least literate, both formal and informal, not only existed but also was enhanced by variety of settings in which it was offered. The formal and informal Adult Educational opportunities afforded whites in colonial churches, taverns, coffee houses, clubs, and independent study of printed works were comparable to those previously offered in England (Stubblefield & Keane, 1989).

Although not in a formal school setting, the education of adult African Americans began the moment the first African adult was captured or sold into slavery. This education continued throughout the voyage and into the new environment of North America. Once in North America, more formal Adult Education of slaves took place on two levels: the teaching of skills and the teaching of elementary subjects (Dunn, 1993; Whiteaker, 1990).

The early slaves transported to America in the seventeenth and eighteenth centuries brought with them skills acquired in Africa. Centuries before, cotton weaving had been developed in the Sudan. African craftsmen were advanced in metal working, leather tanning procedures, and the development of agricultural implements. During the seventeenth and eighteenth centuries, the flow of skilled Europeans to the Colonies was insufficient (Whiteaker, 1990). The acute need for skilled workers in America facilitated the transference of distinct skills from one slave to fellow slaves. As defined by Courtney (1989), an adult educator is one who is skilled in teaching adults and one who uses these skills to make a change in competence or knowledge of another adult, these slaves became the African-American Adult Educators.

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During the three or four decades prior to the Civil War, other African-American Adult Educators were the slave preachers (Woolridge, 1945). From the perspective of the slave owner, allowing the teachings of Christianity's principles of honesty, piety, and love to his slaves was to his advantage. The first slave preachers were men of good character, high intelligence, devout, and interested in learning to read the Bible (Woolridge, 1945). Holding the position of one of the most powerful figures in the lives of slaves, the slave preacher was able to carry out certain kinds of business and served as an arbiter, general counselor, and mediator between the slaves and owner. The slave preacher was given the added responsibility of directing the actions of the other slaves and conducted religious services to include weddings, in places that allowed slave weddings, and where slaves were given Christian funerals (Woolridge, 1945). Giving sound advice, being shrewd in handling delicate situations, the slave preacher was involved in solving everyday problems in the slave community while being responsible for the slave moral and religious conduct (Woolridge, 1945).

According to Woolridge, the slave preacher guided the slave population from ignorance to knowledge. Initially the slave preacher possessed no formal education and little knowledge of church ritual, but acted in the capacity of the pastor of the slave church. Being one of the few slaves allowed to learn to read, the slave preacher used the Bible as his text. Although not licensed, the slave preacher was permitted to teach from the Bible in so doing offered up hope and inspiration to slaves allowed to participate in this religious activity. The slave preacher taught history, geography, and spelling using the Bible as his text (Woolridge, 1945).

The term *the people* in the Articles of Confederation of the Declaration of Independence was meant as free, white, males. The signing elite, political, and economic powers of the day contributed to the ambiguity of the status of vagrants, paupers, women, Native Americans, and most African Americans by leaving them unmentioned (Stubblefield & Keane, 1989).

The Free African Society established in Philadelphia in 1787 was the beginning of formal Adult Education for freed African Americans. This social organization regulated marriages, taught thrift, and was a forerunner to the moral improvement societies, among other things. Economically, this group along with many other beneficial societies, provided security for its members, by paying them a small stipend in cases of unemployment, illness, or death. These groups were located in every major city from New Orleans, Louisiana to Boston, Massachusetts. Skin color or social class often restricted membership. The charging of exorbitant membership fees was a means to exclusivity as was a membership cap (Ihle, 1990).

The legislated elimination of slavery and the emancipation of slaves by their service in the Revolutionary War in the late 1700s resulted in the formation of settlements of freed African Americans in northern cities in the early 1800s. Although free, discrimination and segregation forced this emergent society to develop its own educational institutions. The education of the African Americans remained essentially an African-American enterprise. The abolition movement, self-help programs, lyceums, and literary societies dominated the community-based education of freed African Americans. The objectives of these Adult Educational endeavors included acquiring literacy, learning "useful knowledge," and combating the image of African-American immorality.

Charitable and religious organizations supported evening classes offered to adults until the Free Schools were turned over to the public school system. African Americans were attracted to schools sponsored by religious groups because the public schools were considered a sign of pauperism and inferiority. Evening classes in subjects such as geography, history, literacy, and mathematics resurfaced sporadically in subsequent decades (Morgan, 1990).

The political, economic, and social system change that impacted this period was the Emancipation Proclamation, which freed all slaves on January 1, 1863. However, prior to emancipation, many groups contemplated what the country would do with four million freed slaves. Opportunities for abolitionists to demonstrate the freed slave's fitness for liberty, and to help them in transition from slavery to freedom, came early in the war. The American Missionary Association sent teachers and books to educate the 700 freed men within the Union lines in Virginia. The first Sunday school for African Americans (run by whites) opened on September 15, 1861 and the first day school was established on September 17, 1861 near the site where the first shipload of slaves landed in America in 1619 (McPherson, 1964).

As the Union forces captured areas such as Port Royal Island, South Carolina, the Confederates fled leaving behind scores of cotton plantations and more than 8,000 physically and culturally isolated slaves. This isolation contributed to the fact that these slaves were the most ignorant and backwards in the entire south. The abolitionists were challenged to prove these slaves capable of leading productive and peaceful free lives, while discrediting the anti-emancipation arguments that African Americans were shiftless barbarians. In 1862, 41 men and 12 women Gideonites were the first group of teachers

sent to Port Royal to educate the freed slaves. The teachers were "selected with reference to peculiar qualifications and as carefully as one would choose a guardian for his children" (McPherson, 1964, p. 113).

Among the obstacles the Gideonites dealt with were over-crowded schoolrooms and an almost unintelligible dialect spoken by the slaves. Their first attempt to teach freed children of all ages to read proved surprising; the children learned to read rapidly and proved fully equal to white children. At higher levels, the differences in learning were attributed to the lack of background, motivation, and opportunity rather than to an innate inferiority of the freed men when compared to whites. One teacher wrote, "If white men had only done as well as the freed men, under such adverse circumstances, they would be regarded as prodigies" (McPherson, 1964, p. 113). This was proof positive for the abolitionists that freed men were capable of learning. Once all of the slaves were freed, the country would have to teach itself to educate all freed men (McPherson, 1964).

The White teachers from the north came to teach African Americans to read the bible and to teach "domestic science." Domestic science was the ability to care for oneself or to care for others who would pay for these services. Freed African Americans living in the north also came back to teach other African Americans. Their reasons were to rid African Americans of ignorance so that the race as a whole would prosper and no longer be ridiculed, embarrassed, or discriminated against. The African Americans, however, had little resources for building schools, while the whites from the north brought funds from the wealthy philanthropists and northern foundations. The African Methodist Episcopal Church (AME) also founded schools. Classes for freed children as

well as night schools for adults were held in the church buildings. This church required its ministers to be literate, thereby promoting the education of adults. The abandoned Methodist Episcopal Churches of the South were taken over by the War Department and given to the white Methodist Episcopal Church of the North. Persuaded by the AME Church, President Lincoln overturned the War Department and gave them to the AME Church. The AME Church was a force to be reckoned with as its influence stretched from religious to political. This was a positive influence because it caused competition between the two groups trying to educate African Americans (McPherson, 1964).

Educational Programs

The African-American teachers were self-made men and women, once illiterate themselves, who could relate first hand to the needs of the adults who could not read or write. African Americans believed in adult education and that no one was too old to learn how to be free (McPherson, 1964). Racial unity, race cooperation, and racial pride became the focus of African-American leadership. Educational programs to address the allegations of inferiority and to promote consciousness in the African-American community were designed (Morgan, 1990).

African-American churches dominated African-American Adult Education between 1880 until after World War I. The church-sponsored programs were indispensable and the intellectual life of African Americans, as an improving people, was further enhanced by the dues-supported lyceums. The effectiveness of the classes often contributed to the prestige of the sponsoring church and its pastor (Morgan, 1990). Adam Clayton Powell, Sr., pastor of Abyssinia Baptist Church, believed that church-operated

classes, reading rooms, social rooms, sewing rooms, and gymnasiums would revolutionize the social conditions of African Americans (Franklin, 1990).

Voluntary agencies such as the Young Men's Christian Association (YMCA), the Young Women's Christian Association (YWCA), and the National Urban League addressed areas of Adult Education that fell outside the scope of the African-American church's religious interests. The New York Colored Men's Branch of the YMCA, founded after unsuccessful attempts to integrate the YMCA, implemented programs in African-American culture, general education, and job training. Leaders of the African-American workers argued that the generally low educational attainment be addressed initially, to facilitate religious and spiritual development. Branch Educational Director, John S. Brown, hoped the general education, secretarial training, civil service examinations preparation, and public lectures would affirm the integrity of African-American people. His goal was demonstration of the "best in the race" and "the upright, self-respecting, trustworthy, advancement desiring men" (Morgan, 1990).

This Adult Education network was made up of African-American colleges, Freedman's bureaus, fraternities, vocational schools, and Marcus Garvey's Universal Negro Improvement Association. Somewhat like a parallel universe, this system existed alongside the dominant white educational system (Stubblefield & Keane, 1989).

Negro Colleges

According to Wright (1960), there were virtually no elementary or secondary schools for African Americans. Prior to 1860, only Kentucky and North Carolina had systems that resembled a public system that included African Americans. In spite of this shortcoming, northern denominational groups began establishing colleges for African

Americans. Two successful northern African-American missionary colleges established prior to the war's end, were Lincoln University of Pennsylvania, established by the Presbyterian Church in 1854, and two years later Wilberforce of Ohio was established by the Methodist Episcopal Church (Peeps, 1981). The northern missionaries began modeling the white academic liberal arts higher educational institutions of the north by establishing southern African-American institutions of higher learning. The Congregationalists' American Missionary Association (AMA) had overseen the establishment of Howard, Fisk, Atlanta University, and Talladega College by 1870. Others were established by denominations such as the American Baptist Home Mission Society, Episcopalians' Freedmen's Aid Society. Although some of the African-American colleges were considered little more than secondary school, at least six genuine collegiate departments existed by 1872. By 1895 these institutions would graduate more than 1100 graduates. These graduates were teachers, ministers, and service professionals (Peeps, 1981). These teacher training institutions filled the urgent need to educate the mass of illiterates in a top-down fashion by supplying African-American teachers and literate African-American ministers (Peeps, 1981).

Northern Philanthropy and African-American Higher Education

The philanthropy that established these institutions met with some times harsh and often legitimate criticism. The efforts were not always seen as a solution to the needs and circumstance of freed African Americans, but often as a product of pity from a country that had prospered financially from slavery (Peeps, 1981). There was an era of backlash against the education of the freed African Americans in the South, due largely to earlier northern benevolence. The second philanthropic phase, in contrast to the first

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missionary phase, was accommodating to the reemerging white supremacy (Peeps, 1981). The post-Reconstruction era was a new era of white supremacy intent on dismantling the recent strides made in African-American equality. The caste system being established at that time repressed higher-level educational opportunities for African Americans and recognized that whites could not maintain privileges in a system of egalitarian education (Peeps, 1981).

Perversions of Social Darwinism have purported that African Americans were genetically inferior, promoted the belief in the existence of the white man's "burden" and the backwardness of African Americans at the turn of the twentieth century (Morgan, 1990; Peeps, 1981). Because of this presumption of inferiority and the difficulties of obtaining equal rights, African Americans turned their vision inward (Morgan, 1990). This ideology in itself rationalized the repression of the idea of college education for African Americans, if by benefit of birth African Americans were fitted only for manual labor (Peeps, 1981). These sentiments, basic racist vindictiveness, and fear that education increased African Americans' dissatisfaction with their inferior status, thus making them less submissive, less deferential, and no longer willing to do field labor, caused lack of support for education, from outside the African-American community (Peeps, 1981). Adult Education, as education in general, has been congruent with the existing modes of thought while at times, incongruent with social realities of African Americans. According to Emongu (1979), ideologies refer to the ideas and thought patterns of the socially privileged groups that function often unwittingly to protect the status quo. These groups according to Emongu would cater to their own vested interests; this group in the field of Adult Education consisted largely of White males. Emongu's

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analysis of the Educational Adaptation and Cultural-Education Deprivation Ideas explains these phenomena to some degree. Educational Adaptation espouses that there are apparent differences both natural and normal that suggest inequality between the African-American and White race and the notion of equality between the two races is absurd. Cultural-Educational Deprivation espouses that the differences between the races may not be natural or normal and are symptomatic of inherent deficiencies or abnormalities among African Americans. It further espouses that the eradication of these is prerequisite to the improvement of African Americans. The choice of one mode over the other has been a function, perhaps unwittingly, of the intellectually dominant socially privileged group to safeguard the status quo at the expense of the social fate of African Americans.

African-American Adult Education Forefathers

During the period between 1880 until the First World War, there was considerable conflict over higher education of African Americans. The development of the education of African Americans was complicated by questions pertaining to the aims of African-American education. According to Dunn (1993), the questions included: What would be the main focus? Would a full range of training be included? Would it consist of a basic elementary education, vocational, technical, and/or agricultural training, or graduate and professional training (Dunn, 1993)? African-American philosophers of education, their contributions, or the existence of an African-American philosophy of education have not been acknowledged at this point. Three African-American philosophical orientations to education emerged from the continuing struggle for full participation in the United States. The proponents and their philosophies that achieved prominence are: a) Booker T. Washington represented the technical skills-oriented philosophy; b) William Edward Burghardt Du Bois represented the intellectual-oriented philosophy and c) Charles

Hamilton Houston represented the reform-oriented philosophy (Dunn, 1993). These different relationships and perspectives had significant implications for education as a field (Dunn, 1993). Booker T. Washington and William Edward Burghardt Du Bois, considered as two of the forefathers of African-American Education, had distinct positions regarding which level of education was in the best interest of African Americans (Dunn, 1993).

Booker T. Washington, a product of Hampton Institute, was seen as an "accommodationist," who advocated acquiescence as dictated by white southerners (Dunn, 1993; Peeps, 1981). While at Hampton University and as President of Tuskegee Institute, he adopted the philosophy that the educational goals for African Americans should lead to economic independence and eventually political power. Tuskegee Institute became a leading institution for African Americans. Washington's educational philosophy was aimed at improving the marketability of African Americans in a segregated society; this philosophy became known as the Tuskegee Model (Dunn, 1993). Through this acceptable, non-threatening foothold, Washington thought African Americans would gradually attain this evasive position of equality and power. He discouraged the educational aspirations promoted by northern missionaries and encouraged the industrial avenue and advocated nonparticipation of African Americans in politics and society. The "movable school," an extension service, which Booker T. Washington founded, was one of the earliest examples of African-American Adult Education outreach. Washington's economic self-help and skills development emphasis within the vocational/technical framework dominated African-American Adult Education (Dunn, 1993). Ironically enough some of the occupations that Washington espoused were already outmoded, and his curriculum did not serve well as industrial training grounds according to his critics (Peeps, 1981).

William Edward Burghardt Du Bois, the "radical liberationist," who had been educated at Fisk and Harvard Universities, offered an alternative philosophy and

followed the more militant Frederick Douglass, (Alridge, 1993; Dunn, 1993). After receiving a B.A. degree from Fisk University in Nashville, Tennessee, W. E. B. Du Bois entered Harvard University in 1888, not as a graduate student, but as a junior because Harvard would not fully accept his Fisk degree. He graduated cum laude from Harvard in 1890 (Alridge, 1999). Du Bois returned to Harvard in 1894 after studying history and economics at the graduate level at the University of Berlin. In 1895, William Edward Burghardt Du Bois became the first Negro to receive a Ph.D. from Harvard University (Aldridge, 1999). The ambitious Du Bois saw himself as the "chosen one" and the mission of this African-American "Moses" was to lead his people out of the social, economic, and political bondage of a Jim Crow society (Aldridge, 1999). Young and naive, Du Bois also believed that African Americans would be led out of their state of hopelessness a long-lasting result of hundreds of years of enslavement (Alridge, 1999). W. E. B. Du Bois believed in the liberal arts academic orientation not taking into account the deeply embedded views of Negro inferiority. Du Bois's position was that African Americans should be educated at the same intellectual, political, and social level as whites (Alridge, 1999; Dunn, 1993; Peeps, 1981). He saw industrial education as African Americans relinquishing political power, withdrawing demands for education, abandoning their quest for civil rights. Some African Americans and progressive Whites, along with Du Bois, saw industrial education, though well intended, as a weapon to keep African Americans caste-bound, and a tool of the complex and resilient American prejudice (Aldridge, 1999; Peeps, 1981). Though purported as a technical education, comparable to American college mainstream, industrial education degenerated to a symbolic brand of inferior training (Aldridge, 1999; Peeps, 1981). The industrial college model was used by white supremacists to maintain African Americans at the lowest economic level. Some of the South's best-supported Negro colleges maintained a curriculum of crafts and gardening. While pre-industrial, this distorted model did little to prepare students for responsible roles in the economy or for social mobility. Instead it

contributed to this caste system of education that delineated the college-educated African American from the college-educated White, an example of the resilience of American prejudice and race hatred (Aldridge, 1999; Peeps, 1981). Du Bois' philosophy of education included the view that a tenth of the African-American population had or would attend the best colleges and universities. This "Talented Tenth" was required to return to the African-American community to educate and lead them out of the social, political, and economic bondage (Dunn, 1993). Although an elitist, promoting excellence in intellectual development for a few, he was also an egalitarian believing in intellectual development for the masses that must be related to their daily reality. Du Bois' advocated segregated education as an exhortation to African Americans striving for educational excellence with limited resources (Dunn, 1993).

Charles Hamilton Houston, the "integrationist/desegregationist," was concerned with a high-quality education for African Americans (Dunn, 1993). Houston believed that this would be attained through desegregation of the public schools and the reduction of racial isolation. Houston's views, regarding the development of the African-American intellectual and critical competencies, combined with those of Du Bois', purported desegregation. Contemporary developments of Afro-centric and multicultural education emerged from this combination of Houston's and Du Bois' positions (Dunn, 1993).

The educational philosophies of African-American educators of the Washington, Du Bois, and Houston era were ethnocentric in nature. The highly particularistic foci of their learning theories, curriculum, teaching strategies, and classroom techniques did not speak to universal education. The goal, for these philosophers/activists of African-American education, was freedom in a society that was racially segregated economically, legally, and politically. The educational philosophies of Washington, Du Bois, and Houston, political in nature, sought to alleviate inequality and injustice of this racist society (Dunn, 1993). Washington, Du Bois, and Houston were African Americans who contributed to the education of African-American adult.

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Despite being born into slavery in 1858, *Anna Julia Cooper* contributed greatly to the education of African Americans. Widowed at 21, she attended Oberlin University. As an educator she was involved with the African–American woman's club movement, the settlement house movement, and the YWCA. She was a teacher at M Street High School, the only high school for African Americans in Washington, DC. During the era of industrial education, she fought to preserve the school's classical curriculum. She taught at Lincoln University in Pennsylvania for four years then returned to M Street High School until her retirement (Gyant, 1996). While in her fifties, Cooper attended Columbia University. She received her Ph.D. at the age of 65 from the Sorbonne in Paris. After retiring she became president of Frelinghuysen University, in Washington, DC. Frelinghuysen held adult education classes often in instructor's homes or other satellite locations. The students were those who previously had been denied educational opportunities due to race, time, or money. The Adult Education program included vocational courses in business law, math, banking, bookkeeping, and English for working adults. Courses were also offered in fine arts, law, pharmacy, sociology, science, and theology (Gyant, 1996). Cooper was recognized as an authority on race and gender issues and invited to speak at national and international conferences. She was only woman ever elected to the American Negro Academy and one of only a select few women who addressed the Pan African Conference in London (Gyant, 1996).

Septima Poinsette Clark, the child of former slaves (Brown, 2001; Easter, 1996), was a native of Charleston, SC. While segregation laws were being passed, Septima was taught by white teachers in a public elementary school for blacks, and a black woman in private school run from her home (Easter, 1996). She attended Charleston's first high school for African Americans, Burke Institute, and South Carolina's most influential private high school, Avery Normal Institute. By law, African Americans were allowed to teach other African Americans on the Sea Islands in the Charleston Harbor, but not allowed to teach inside the City of Charleston. Septima began her teaching career at age

18 on Johns Island, teaching descendants of African slaves who spoke, Gullah, a language composed of English and African words. She and another teacher taught 132 students in a two-room school and were paid $60 per month. Across the street, a white teacher taught three white students in a one-room school for $85 per month. At age 21, she returned to Charleston to teach at Avery Normal Institute and to work for the NAACP's push towards African-American teachers in African-American public schools. Due to this effort, in 1921 there were African-American teachers and principals in Charleston's African-American schools. In 1935, the widowed mother of two began her adult education career teaching African-American inductees at Fort Jackson, in Columbia, SC, to write their names, company numbers, and occupations. During the summers, Clark attended Benedict College in Columbia. She took a class at Atlanta University in 1937 taught by W.E.B. Du Bois, and received a BA from Benedict College in 1942 and a MA from Hampton Institute in 1945 (*The African American Registry*, 2003; Easter, 1996). In 1945 Clark helped the NAACP attorney, Thurgood Marshall, win the case for equal salaries for equally qualified African-American and white teachers by knocking on doors to obtain over 1,000 signatures. In 1954 the NAACP won its case at the Supreme Court which ruled racial segregation unconstitutional. In the mid 1950s when South Carolina passed a law that no city or state employee could belong to the NAACP, Clark's teaching contract was not renewed. She later became the director of summer workshops for adults at Highlander Folk School in Monteagle, Tennessee, and encouraged residents of Johns Island to attend. She was instrumental in teaching them to read the South Carolina Constitution to meet the voter registration requirement. She also established the Citizenship School, a credit union, a health education program, home improvement projects, and the Johns Island Civic Club. The Citizenship Schools flourished throughout the south and Clark continued training the participants of the civil rights movement in leadership education, school desegregation, and voter registration. Rosa Parks was among those trained by Clark. Encouraged by Martin Luther King, Jr.,

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Clark became the Southern Christian Leadership Conference's (SCLC) director of education and training, and transferred the Citizen Schools and the teacher training workshops to the SCLC. In 1975 Clark was the first African American elected to the Charleston School Board, 20 years after it had refused to renew her contract (Easter, 1996).

Nannie Helen Burroughs, an African-American religious leader, school founder and activist was born on May 2, 1879 in Orange, Virginia (Easter, 1995; Gyant, 1996; *The African American Registry, 2003*). She attended the Colored High School in Washington, DC (now Dunbar H.S.) where she was deeply interested in domestic science. Burroughs was a founder of the Auxiliary to the National Baptist Convention (NBC), the largest African–American male religious organization in 1900. African-American women representatives from state conventions and church organizations from across the United States made up the Woman's Convention (WC). As the WC's Recording Secretary, Burroughs served from 1900 until 1947, and from 1948 until her death in 1961 she served as President (Easter, 1995; Gyant, 1996). Burroughs founded or helped to organize the National Training School for Women and Girls, the Women's Industrial Club, the National Association of Colored Women, the National Association of Wage Earner's, and the International Council of Women of the Darker Races. The Adult Education programs of these organizations taught child-care skills, cooking, hat making, sewing in addition to providing public forums for the education of women on achieving better wages and working conditions. As a national officer of both the NAACP and the Urban League, Burroughs was outspoken on issues as civil rights and racial discrimination (Easter, 1995; Gyant, 1996).

Alain Leroy Locke was another African American who contributed to the field of Adult Education. The son of a Howard University-educated Lawyer and a Philadelphia schoolteacher, Alain Locke was sent to the first Ethical Culture School in Philadelphia (Holmes, 1965). His secondary education in Philadelphia began with a commute from

Camden, New Jersey, by ferry across the Delaware River followed by a walk of several miles to the Central High School for Men. Central had a classics and science curricula and awarded Locke the A.B. degree in 1902 (Holmes, 1965). He received his second A.B. degree from the Philadelphia School of Pedagogy and his third A.B. degree from Harvard, in 1907. Locke graduated from Harvard with a degree in philosophy, was Phi Beta Kappa, and was the first Negro Rhodes Scholar. He remained at Oxford until 1910 acquiring his fourth baccalaureate, the B.Litt., and went on to further study at Berlin and Paris. Alain Locke returned to Howard University bringing with him new pedagogical ideas and new European philosophies. In 1916, along with Montgomery Gregory, Locke formed the Special Army Training Corps (SATC). SATC prepared students for the officers training camps. This was the beginning of the New Negro movement and from 1918 through 1925 Locke wrote many articles on Adult Education (Easter, 1995). His articles appeared in the Survey Graphic, which became the book *The New Negro: An Interpretation*. One of Locke's articles in the book was "Negro Education Bids for Par." Among his articles was "The Role of the Talented Tenth," for the *Howard University Record* and "A Decade of Negro Self-Expression" written for the Slater Fund (Holmes, 1965). Alain Locke, as a delegate to the first Conference called by Carnegie Foundation, stepped into the American Adult Education movement in 1924. Locke was elected President of the American Association for Adult Education in 1945-46, the first Negro to hold this office (Holmes, 1965; Knowles, 1977). This was a life-long affiliation for Locke, for he continued in the movement for the remainder of his life. Alain Locke aligned himself with the Kellogg's, editors of the *Survey*, and the *Survey Graphic.* His association with groups with an Adult Education focus included the American Library

Association, the Forum of the Air, the General Education Board, the Harmon foundation, the Progressive Education Association, and the Rosenwald Foundation. The AmericanLibrary Association selected Locke to write a study course in Negro culture and history, *The Negro in America* (Holmes*, 1965*). Locke considered the goal of Adult Education to be the education of the disadvantaged as well as the education of the talented. Locke was led to this philosophy by his experiences at Campobello, Fisk, Hampton Howard, Pendel Hill, and Tuskegee (Holmes, 1965). Alain Locke, E. F. Frazier, and Ira Reid assisted in the organizing of the Atlanta and Harlem Adult Education programs. The Atlanta program took place in the library, Auburn Avenue and the 135th Street Library in Harlem under the auspices of the Carnegie Corporation (Holmes, 1965).

　　Ambrose Caliver not only contributed to the field of Adult Education but also has been described by Wilkins (1962) as a distinguished Civil Servant. Young Ambrose's career began with him serving as a church member and as a deacon before the age of 21. This Saltville, Virginia native earned a B.A. degree from Knoxville College in 1915, an M.A. from the University of Wisconsin in 1920 and a Ph.D. from Columbia University 10 years later. Following World War I, Caliver was a high school faculty member at the Academy of Fisk University and less than a decade later he had become the Dean of Fisk University. Under the leadership of Caliver, Fisk University qualified for approval by the Southern Association of Colleges and Secondary Schools. This was a major achievement in raising the level of education for Negroes in the South in addition to being beneficial to Fisk University (Wilkins, 1962). The ambitious Caliver had served as a high school teacher and instructor in Texas and Tennessee, and had aspirations of joining the faculty of Howard University in 1930. However, the opportunity to serve the cause of the education of Negroes at the national level was Howard's loss. Caliver assumed the office as Specialist in Negro Education in the Office of Education, a unity of the United States Department of the Interior. Located in the Special Problems Division,

this position dealt with rural schools, school supervision and exceptional (handicapped and gifted) children and one of the first problems to be dealt with was the lower case N used by the United States Government Printing Office when spelling Negro for the first year. Although tolerated and often ignored, Caliver and his staff were rarely accepted. The cafeteria did not accommodate Negroes unless special arrangements were made, which was not the case for Caliver or his staff. Caliver, a cultural pioneer, produced the half-hour American Education Week radio program during 1930-40. The inaccessible broadcast executives exhibited little interest in a broadcast on Negro education, were evasive and often antagonistic. Opposition crumbled when Caliver included the Secretary of the Interior and a musical selection in the first program, and continued in this manner for the next nine programs. This was ground breaking for the 1941-42 series of national broadcasts "Freedom's People" dealing with the participation of Negroes in American life (Wilkins, 1962). For the first 15 years of his 30 years with the Office of Education, Caliver concentrated on the educational problems of Negroes and his office published works such as: *Secondary Education for Negroes, Background Study of Negro College Students, Education of Negro Teachers in the United States, Vocational Education and Guidance of Negroes and National Survey of the Higher Education of Negroes: A Summary Post-War Education of Negroes.* Caliver was the Director of the Office of Education's Literacy Education project from 1946-50. Under Caliver's direction the needs of Negroes were addressed through conferences, surveys, radio presentations, press communication, and cooperative projects. In 1950, Caliver became the Assistant to the United States Commissioner of Education. The natural development from illiteracy of Negroes to adult illiteracy to adult education resulted in Caliver's appointment as the Chief of the Adult Education Section in the Office of Education in 1995. In 1961 Caliver was elected to the presidency of the Adult Education Association of the U.S.A. He was also a consultant to the National Commission for Adult Literacy. Caliver received honorary degrees from Knoxville College, Morgan State College,

Tuskegee Institute, and Virginia State College. The Presidents of the Negro Land-Grant College recognized his 20 years of service in the Office of Education. He received a citation for improving relations through the Freedom's People broadcasts from the Schomburg Collection and the Superior Service Award from the United States Department of Health, Education, and Welfare. For arranging nationwide adult education discussion of television debates by Presidential candidates, he received the American Heritage Award (Wilkins, 1962). At the time of Caliver's death in 1962, the Acting U.S. Commissioner of Education described him as a highly-dedicated leader in American Education. The Commissioner also recognized the outstanding contributions to of Caliver to the United States Office of Education, and to education of all American Citizens. The public school emphasis upon adult education and the steady progress has been recorded through Caliver's pioneering efforts.

Adult Education Programs of Negro Colleges and Universities

In 1945 William M. Cooper conducted an evaluative study of Adult education programs at Negro colleges. The first Negro College to offer a program in Adult Education was Virginia State College. Of the 106 Negro Institutions listed in the U.S. Office of Education Educational Directory, 1944-45, 61 provided information regarding their Adult Education program. These were both public and private institutions in the District of Columbia and 18 states. Ten of the responding institutions offered no programs in Adult Education, some of which had previously offered programs abandoned due to the war (Cooper, 1945). Adult Education programs offered ranged from systematic study including correspondence courses to informal study such as mass education, conferences, forums, institutes, and radio broadcasts. In 1944-45, these institutions offered Adult Education programs for clerical workers, farmers, homemakers, teachers, veterans, war workers, and the general public. Classes were designed for

teachers, war workers, and ministers; while conferences, forums, and institutes were offered for farmers, homemakers, and the general public.

The 12 institutions offering four to five forms of Adult Education programs were A&T College, Bethune-Cookman College, Bluefield State College, Florida A & M College, Fort Valley State College, Hampton Institute, Kentucky State College, Prairie View State College, Southern University, Tuskegee Institute, Virginia State College, and West Virginia State College. According to Cooper, these 12 balanced the multiple programs to meet the needs of both the internal and external Adult Education environment.

The Negro colleges offered programs in various forms such as correspondence courses, extension programs, tuition-free programs geared to meet the needs of the community being served, programs for farmers, and radio programs. Twelve institutions offered radio programs that an estimated 1,250,000 persons heard. The radio programs broadcast drama, forums, music, and speaking (Cooper, 1945). Examples of these forms of programs were exhibited at Virginia State College, Atlanta University, Tuskegee Institute, Bennett College, and Hampton Institute.

Virginia State College began its program in 1937 and is considered the pioneer in Adult Education among Negro colleges. The Home Study Program at Virginia State College offered 24 correspondence study courses. The 425 students enrolled during 1944-45, included adults in the armed forces stationed in the area, but the majority of those enrolled were local teachers (Cooper, 1945). The correspondence study courses offered were in education, English, home economics, hygiene, mathematics, music, and the social sciences.

In 1942 Atlanta University started *The Peoples College*, which offered 35 tuition free courses to the people of Atlanta. The registration fee of 50 cents covered up to three courses. The only requirement was the ability to read and write and have an interest in the subject matter being delivered. That year more than 400 enrolled in the classes, which gave no credit, no examinations, or required readings. Classes in English expression, vocational preparation and daily living in Southern communities attracted porters, clerks, domestics, college professors, housewives, mail carriers, laborers, businessmen, and social workers. The instructors, who were not paid, came from the community and the campus (Cooper, 1945).

The Tuskegee Farmers Conference at Tuskegee Institute produced the *Farm and Home Week Program*. In order to draw key farmers to the campus activities, this program sponsored activities such as lectures, demonstrations, discussion, and dramatic skits. These activities were planned specifically to meet the *needs* of the farmers and dealt with problems germane to Alabama. Subjects offered, such as *Killing and Curing Meat* and *Post-War Adjustment by Alabama farmers,* were relevant and applicable to the lives of those in attendance (Cooper, 1945).

Bennett College (2002), a college for women since 1926, aired a 15-minute radio program once each week. WBIG in Greensboro, North Carolina, aired Bennett's interviews, skits, dramatizations, and panel discussions. Bennett also integrated visiting notables into its programming, which spanned a 50-mile radius of the college and reached an estimated 50,000 listeners in the surrounding community (Cooper, 1945).

The Extension Division of Hampton Institute invited representatives of key Negro organizations to form a council of adult education for Charlottesville and the surrounding

county. Major business, educational, civic, fraternal, religious, and social groups from the Charlottesville area were represented in the membership of the Charlottesville Council of Adult Education. This council conducted a 16-lecture course with speakers from four Negro colleges, the Richmond Urban League, and the University of Virginia. During 1944-45, more than 70 persons enrolled in the class. Some of the topics addressed were: The Political Outlook for Negroes, Family Life Problems, Nutrition, Religion and Life, and What Are We to do About Youth. This council initiated the organization of the first Charlottesville area branch of the National Association for the Advancement of Colored People (NAACP) (Cooper, 1945).

Problems of the Adult Education Programs in the Negro Colleges

Cooper's (1945) study found problems in Adult Education programs in the Negro colleges in two major areas. Problems were found within the college set-up and within the adult groups served by the programs. Within the college set-up, there was a lack of instructors who understood adult education principles and techniques. The Colleges lacked resources including finances, teaching material, as well as facilities. The few instructors employed were short on time, overworked, and lacked suitable teaching material. Within the adult groups served, finding study time was often problematic. Other challenges included getting adults to campus which contributed to the irregular attendance problem (Cooper, 1945).

Growth of the Adult Education Programs in the Negro Colleges

In the 30s, there were only 13 Negro Colleges with Adult Education programs. During that same period, 15% of the country's junior college enrollment consisted of adults (Eells, 1935). By the mid 40s, the number of Negro colleges with Adult Education

programs grew almost 400% to 51. Cooper's study (1945) on the "Adult Education Programs of Negro Colleges and Universities" recommended that each institution secure personnel to be responsible for Adult Education program as well as include the study of Adult Education during summer sabbaticals for faculty as well as students. Cooper further recommended that the colleges assess the needs of the community, areas of interest, and previously untapped resources. He encouraged institutional planning and cooperative efforts between the colleges and the community for development of sustainable Adult Education programs. These Adult Education programs included radio programs broadcast from Negro colleges and universities for the general public regardless of race. Other recommendations included assessing unused resources available for Adult Education and the development of audio-visual aids in Adult Education which should be given special attention.

Histories of Institutions and Organizations

National Associations

The *National Education Association* (NEA) organized in 1857, amalgamated in 1870, served as the umbrella for three types of organizational groups (Knowles, 1977). These three types of groups are: a) functional professional societies, b) committees and commissions, and c) divisions. Adult education did not appear in the NEA until the Department of Adult Education (formerly the Department of Immigrant Education) was established in 1921 (Knowles, 1977). Meeting the needs of the immigrant population was the primary focus of the NEA at that time (Merriam & Brockett, 1997).

The *American Association for Adult Education* (AAAE) was founded in 1926 and funded by Carnegie Foundation (Knowles, 1977; Merriam & Brocket, 1977) . Although

the establishment of a coordinated field of study is generally linked to the founding of the AAAE, the delegates who were selected by the Carnegie Corporation had little to do with the day-to-day operations of Adult Education programs (Knowles, 1977).

The history of AAAE has been examined from a number of perspectives beginning with the initial 10 years of the organization's history by the first president, Morris Cartwright (1935) and including Knowles (1977) in *the History of Adult Education in the United States.* Knowles (1977) devoted a large portion of a chapter to the establishment, growth, and accomplishments of the organization. For the first 15 years, the membership was limited to individuals and organizations professionally interested in Adult Education. Membership of African Americans was not mentioned, although Alain Leroy Locke, an African American, was listed among the first 19 presidents during the 25-year period. Knowles (1977) characterized these presidents as the "Who's Who" of the intellectual leadership of the time. See Appendix A for the names of the presidents for the first 25 years of the organization.

AAAE and NEA merged into *Adult Education Association of the U.S.A.* (AEA) in 1951, which inherited the membership of both groups (Knowles, 1977). In 1961, Ambrose Caliver, an African American, was elected to the presidency of the AEA (Wilkins, 1962). The need for a clearing house to exchange information, materials, and publications on Adult Education programs as well as the need for cooperation among organizations justified the formation of the Council of National Organizations of the Adult Education Association of U.S.A. (CNO). The number of professional associations and organizations affiliated with the CNO averaged about 100. As an organ of the AEA

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and acting in an autonomous capacity, the CNO disseminated AEA information to many national organizations concerned with Adult Education.

According to Knowles (1977), the membership of the national organizations was screened through a special committee of the CNO. Attempting to develop an active, large, and varied membership, the local membership was opened to those interested in Adult Education who had only to meet the dues requirements and broaden the base with a diverse occupational representation. See Appendix B for the List of Occupational Distribution of AEA Membership in 1952, 1956, and 1958.

Public school Adult Educators were absorbed into the AEA, but met and worked separately through the Council of Public School Adult Education Administrators. This council perceived that they had no base of operations until 1952 when the *National Association of Public School Adult Educators* (NAPSAE) was established (Knowles, 1977). NAPSAE membership was limited to administrators, supervisors, and teachers in public school adult education and maintained its affiliation with AEA while remaining free to establish affiliations with other organizations (Knowles, 1977). Prior membership in AEA was not a membership requirement. NAPSAE later became the National Association for Continuing and Adult Education (NAPCAE) (Elias & Merriam, 1997).

In partial response to the civil rights movement, the Adult Basic Education Act and the Economic Opportunity Act were passed. Adult Education was a part of the War on Poverty that provided funds for community action programs which contributed to the increased number of teachers in public Adult Education, and those in graduate programs. Subsequently the Commission of Professors of Adult Education received more applicants for membership (Deschler, 1991). Although the number of African Americans enrolled

in Adult Education graduate programs increased, they remained underrepresented as professors of Adult Education.

In 1982, several political issues lead to the combination of AEA and NAPSAE. The various interests and needs of the different factions within each group caused competition for control of the profession as well as a distinct advocacy voice. Consolidation at the national level ended the competition for influence, members and financial resources and resulted in the establishment of the American Association for Adult and Continuing Education (AAACE) (W. B. James, personal communication, April 17, 2003).

The AAACE, according to Imel, Brockett, and James (2000), serves the field by disseminating information to Adult Education practitioners, holding conferences, and seminars. The AAACE acts in the capacity of a distribution network that promotes research and provides professional development. The AAACE provides literature, and publishes *Adult Education Quarterly*; *Adult Learning*, a research journal; and 10-year Handbooks (Wilson & Hayes, 2000).

The AAACE is not void of problems that typically plague professional organizations such as definition of purpose, sufficient funding, and voluntary participation and operation. Imel, Brockett, and James (2000) contend that some operational problems specific to AAACE include the lack of interest in social issues, the lack of vision, perceptions of elitism, and political inactivity.

Prior to the 1993 Adult Education Research Conference, African-American researchers presented 28 papers at the national conference on the "African American Research Agenda." This historic conference was the culmination of a series of African-

American research symposia on Adult Education. The focus of the conference was the field of Adult Education and the African-American experience (Cunningham, 2002).

It was reported at this 1993 conference, that 50 years earlier, the Associates in Negro Folk Education, Hampton Institute, and the AAAE, led by Alain Locke, sponsored four national conferences on "Adult Education and the Negro." AAAE was heavily involved in the first four conferences due largely to the leadership of Alain Locke and Ambrose Caliver of the U.S. Office of Education, and his work on the under representation in vocational education of African Americans. The fifth conference on African-American Adult Education was organized by African-American graduate students (Cunningham, 2002).

According to Cunningham (2002), under the leadership of both Locke and Caliver as presidents of the AAAE and the AEA respectively, the organizations interacted with Historical Black Colleges to confront racism by publishing materials directly related to racism and supporting the four national conferences. Cunningham furthermore questions the loss of antiracist activity of the adult education professionals while the history of other movements was preserved by mainstream Adult Educators. Cunningham had reservations about the avoidance by the AAACE of such issues as racism in the 1990s. However, the actions of the AAACE Executive Board and the CPAE have acknowledged the need for change by publishing *Freedom Road* and *Making Space*, devoted to Adult Education concerns on race and feminist issues (Cunningham, 2001).

Summary

Chapter 2 began the review of the literature by telling the story of Adult Education beginning with the American Colonies in the early 1600s through

Reconstruction. The first two sections of the literature reviewed were: Colonial Adult Education and Education Programs designed specifically for African Americans including Negro Colleges now referred to as Historically Black Colleges and Universities (HBCUs). The subsequent sections discuss Northern Philanthropy and African-American Higher Education, along with pertinent ideologies of the past. The chapter includes introductions of African-American Education Forefathers, their ideologies and a synopsis of biographical information. This chapter includes a section on Adult Education Programs of the Negro Colleges and Universities, Problems of Adult Education Programs in Negro Colleges, and Growth of Adult Education Programs in Negro Colleges. The literature also revealed information on National Associations integral to the field of Adult Education. Finally, the literature of the new millennium begins by addressing the societal issues of racism, marginalized African-American Adult Educators, and women.

CHAPTER 3

METHODS

The purpose of this study was to provide historical and philosophical information on the field of Adult Education from the perspective of African-American Adult Educators. The participants supplied information regarding African Americans in Adult Education from previous decades, providing a better understanding of contemporary Adult Education, as well as future expectations of the field. Their perceived contributions to the field were examined as well as their perceived disappointments. The interviews engaged the participants in conversations about their concerns, experiences, and desires for the field of Adult Education. The parts of the chapter are Research Design, Research Questions, Participants, Data Collection, Data Analysis, and Summary.

Research Design

This research was a qualitative study of the academic field of Adult Education as seen by 15 African Americans. In this context, the field of Adult Education was limited to the university setting, including current and previous university professors, as well as those who received terminal degrees in Adult Education. The participants in this study were asked to discuss their experiences and events witnessed that shaped their careers as well as their philosophical perspectives. They were asked to discuss their accomplishments and disappointments.

The participants in retrospect provided insight on challenges faced by African-American Adult Educators. Using qualitative format (Merriam, 1998), the focus of this research was to gain in-depth understanding of the field of Adult Education as seen from

African-American practitioners as well as changes in the field of adult education drawn from their involvement in the field.

Maher's study (2002) made efforts to identify, locate, and include a diverse representative participant group of adult educators, but the majority of the participants were white males as were the Adult Educators of the past. Maher recommended further study of African-American Adult Educators. The present study was a direct result of that recommendation. While this study satisfied one of Maher's recommendations, it did not seek to replicate that research. This study remained unique, because it did not seek to identify the academic genealogy of African-American Adult Educators in the United States. However, this study examined the reflective wisdom and personal perspectives of African-American Adult Educators and their perceived impact on the evolution of the field. Comparisons of perspectives were made within the African-American Adult Educators; however, it was not the intent of this study to compare these perspectives with Maher's findings.

Research Questions

The research questions were derived from the problem statement and relate to the experiences of African Americans. These questions were designed to guide the inquiry and data collection (Merriam & Simpson, 1995). The research questions addressed in this study were:

1. How were the 15 African Americans initiated into the Adult Education Professorate?
2. What about the field of adult education appealed to these 15 African Americans?
3. What influences were perceived by these 15 African-American Adult Educators to have shaped or contributed to their philosophical perspective of adult education? Has this philosophy changed?
4. What changes in the field of adult education have these 15 African-American Adult Educators seen during their involvement in the field?

5. What experiences shaped the careers of these 15 African-American Adult Educators?
6. What are these 15 African-American Adult Educators' perceptions of the future of the field of Adult Education and what role do they see themselves playing in the field of Adult Education?

Participants

Purposeful sampling, defined by Gall, Borg, and Gall (1996) as the process of selecting cases that would likely be "information-rich" with respect to the purposes of a qualitative research study, was used in the present study. To be included in this study the interview participants had to be of African descent, and be current or past members of the Adult Education professorate who had entered the field prior to 1995.

During formulation of this study, several people were asked for the names of African-American Adult Educators who had been in the field the longest. Juanita Johnson-Bailey, who was involved with the planning of the AERC 2001 African-American Pre-conference, was asked if there was a list of names of African-American Adult Education professors in existence. An African-American professor of Adult Education at the University of Georgia-Athens, Johnson-Bailey knew of no such list. Johnson-Bailey confirmed the names on the initial list of 10 or 11 African-American Adult Education professors compiled by the researcher, as well as added two more names. Diane B. Briscoe, Waynne B. James, and William H. Young provided more names to the list as well as directed the researcher to Phyllis Cunningham for the names of African-American Adult Education professors.

At the inception of the study in 2003, there were 18 current African-American members of the Adult Education Professorate. Half of those joined the professorate within the last five years and therefore were not included in this study. Several of those

remaining began as professors of adult education then changed to university administrators or private consultants or had retired from the field. Whenever possible, those were included in this study.

The 15 participants in this study were identified as African-American Adult Educators who began in the academic field of Adult Education, received terminal degrees in Adult Education, and entered the Professorate prior to 1990 or earlier. This included only one participant from the study by Maher (2002).

Introductions were made to 10 African-American Adult Educators at the Adult Education Research Conference (AERC) in Raleigh, NC, on May 26, 2002. From these 10, only six met the research criteria. These six potential participants were given a brief oral description of this study, asked to participate, and asked for the names of others who fit the participation criteria.

Snowball sampling was used, as those who met the above criteria, were asked to refer others. Due to the emergent nature of this selection process, this list of participants changed as the research evolved. Phyllis Cunningham provided several names of African-American Adult Education professors who had previously been added to the list, which provided corroboration of the initial list. As many as 20 interviews were anticipated. However, the researcher also anticipated the generations to be clearly delineated by one group of African-American Adult Educators who were major professors to another group of African American Adult Educators. This did not materialize; there was no clear delineation that provided a sufficient number of participants. Subsequently, this research was limited to one cohort only, leaving room for follow-up studies of more recent cohorts.

Final Interview Group

As previously stated during formulation of this study, the names of African-American Adult Educators who had been in the field the longest were sought. A list of 17 African-American Adult Educators was compiled when the study officially began. Fourteen of the 17 were located and contacted by email; 10 did not respond to the email and the remaining four responded positively via email. The researcher continued efforts to locate those not previously located throughout the research, these names remained on the list of potential participants.

Telephone calls scheduling face-to-face interviews were made to the four who had consented to participate. Letters, consent forms, along with tentative dates and times were mailed to those participants being visited for face-to-face interviews. Follow-up phone calls were made to confirm the date and time of the face-to-face interview.

These four participants provided three additional names and addresses for those who might participate in this study, bringing the number of potential participants up to 20. After the four face-to-face interviews were completed, letters, and consent forms, along with tentative dates and times were mailed to the potential participant who had been located. Follow-up telephone calls were made to confirm dates and times of the scheduled telephone interviews.

Four additional names were added to the list of prospective participants during the telephone interviews bringing the total number of potential participants to 24. Fifteen of the 24 accepted the invitation to participate in this study.

Fifteen potential participants had more than 20 years of experience in the field of Adult Education. Four potential participants had 15 to 20 years of experience in the field

of Adult Education. Five potential participants had 10 to 14 years experience in the field

of Adult Education. The potential participants and their years of experience is presented

in Table 1.

Table 1 also represents the number of unavailable/unresponsive potential

participants and number of actual participants listed by their years of experience in the

field of Adult Education. Nine potential participants either did not respond or were

unavailable to participate. Three of the participants had more than 20 years of experience

in the field of Adult Education. Two of the participants had 15-20 years experience in

the field of Adult Education and four of the participants had 10-14 years experience in

the field of Adult Education. Six of the 15 participants were male; nine of the

participants were female.

Table 1

Number of Potential and Actual Participants by Number of Years
Experience in Adult Education

	Years			
Participation Status	20 +	15-20	10-14	Totals
	N	N	N	N
Potential Participants	15	4	5	24
Unresponsive/Unavailable	3	2	4	9
Actual Participants	12	2	1	15

Note. $N = 24$

As a contrast, the number of actual participants and their years of experience in

the field of Adult Education are also presented in Table 1. Twelve of the participants had

more than 20 years experience in the field of Adult Education. Two of the participants

had between 15 to 20 years experience in the field of Adult Education. One participant had between 10 to 14 years experience in the field of Adult Education. The participants' ages ranged from mid 40's through mid 70's. Six of the 15 participants were male; nine of the participants were female. Four interviews were conducted face-to-face and 11 interviews were conducted via telephone.

<div align="center">Data Collection</div>

<div align="center">*Processes of Data Collection*</div>

Contact and Informed Consent. Each African-American Adult Educator was introduced to the researcher, either face-to-face at the Adult Education Research Conference, May 2002, by telephone, or by written correspondence. Each participant was given a brief oral description of the research and asked to participate. After agreeing to participate in the study the participant was supplied with, and asked to complete a University of South Florida Institutional Review Board (IRB) Informed Consent Form and an interview guide. Arrangements were made for the interview upon completion of both the consent form (Appendix C) and the interview guide (Appendix D). The participants were requested to provide vitae and any published materials they would like included for consideration in this study.

Interview Guide. An interview guide consisting of a series of open-ended questions was used for data collection. Three doctoral students originally developed this interview guide as a questionnaire. See Appendix C for the original questionnaire. Feedback from Adult Education faculty was incorporated into the guide and Maher (2002) conducted six pilot interviews using the interview guide. These six pilot interviews determined the effectiveness of the instrument and the value of information

collected. Pilot interviews were conducted with the only two African-American Adult Educators who have completed the doctoral program at the University of South Florida to determine the effectiveness of the instrument with African-American Adult Educators. The pilot interviews contributed to the researcher's interviewing experience, which consisted of two telephone interviews conducted during the original class project in 2000, and three face-to-face interviews of elderly family members for classes in oral history, anthropology, and adult education history.

The current interview guide consisted largely of open-ended questions that were designed to encouraged thought and reflection of the field of Adult Education, changes in the field, and the future of the field. Several interview questions addressed experiences and formative influences on each African-American Adult Educator as well as their philosophical perspectives. Demographic questions included degrees and dates received, major professors, mentors and the university attended. Additional questions concerned events, influential people, and publications. Discussion of philosophical perspectives, and changes in the field that the participants witnessed was encouraged by the open-ended format of the questions. The influence of business training, graduate programs, national organizations, and research were addressed by additional questions.

Maher added two questions seeking more detailed information about formative influences and arranged the order of the questions to flow from more personal to more general field questions. The final questions asked for any additional questions that might be asked, and requested referrals of additional participants. The interview guide for this study was adjusted accordingly.

Triangulation. Triangulation through multiple sources was the procedure employed in this study to enhance validity and credibility (Lincoln & Guba, 1985; Stake, 2000). The participants' perceptions from three data sources were examined. Participants supplied information about their career experiences in their vita along with any published work included for consideration. The second source of data was the written responses to the interview guide. Third, the transcribed text of the in-depth personal interview served as corroboration of the first two. Some background information was obtained prior to the person being asked to participate and further information arose as others were asked for names of influential people or works.

An interview guide was mailed as well as emailed, with a follow-up call to schedule a face-to-face or telephone interview. See Appendix D for the interview guide. The interview itself was semi-structured allowing the participant to add information deemed relevant. The taped interviews lasted no less than two hours and took place as soon after completion of the interview guide as possible. Member checks were used to support validity of the data. The interview transcripts were sent to the participants for their review. The changes and additional comments from the member checks were then incorporated into the final analysis.

The data were logged and included any notes made by the researcher. The audit trail included the dates, time, place, and all information that was not confidential to insure internal validity. At the request of the participants, whose stated concern was the integrity of this research, the names of the participants have not been made public as a part of this research.

Reflexivity, as seen by critical race theorists, was in this research asserted as a subjective presence including the ways of knowing. During all steps of the research process, the effect of the researcher were assessed and shared. These effects were also discussed in the limitations and the strengths of the study and transferability of findings. These effects were therefore documented, though not eliminated.

Verification and Documentation Patterns

Participation in this research involved requesting each individual to participate in a personal interview, to provide written responses to the Interview Guide, and to submit a copy of the most recent biographical vita.

The face-to-face interviews were conducted in the office of the participant when possible or in a place chosen by the participant, which provided a relaxed comfortable atmosphere conducive to a pleasant exchange. The participant was allowed to choose the time most convenient for the telephone interview. The time and place of the interview, the atmosphere, and the description of the setting were included with data collected from the interview transcripts.

For purposes of verification of the information obtained during the interview, each participant was given his/her interview transcript and asked for review or revision as deemed necessary by the participant. Several chose to review but not revise, and still others returned revisions related to grammar and spelling. None of the participants made considerable changes.

The information was verified by at least one type of documentation. The types of documentation used were: biographical vitae, information on the internet, published work, and written responses to the interview guide. The majority of the participants had

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their vita posted on web pages or supplied the researcher with a hard copy of a vita. Thirteen of the participants provided titles or copies of their published work in the form of articles, chapters in books, or books they had edited. Several participants did not provide written responses to the interview guide as they perceived this to be too time-consuming. Two of the participants provided all four forms of documentation. Documentation activities of the entire participant group are presented in Table 2.

Table 2

Forms of Supplemental Documentation by Interview Participant Number

Personal Interview	Interview Participant Number														
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Interview Guide *n=3*		X		X								X			
Biographical Vita *n=9*		X	X	X	X	X		X			X	X	X		
Article/Book *n=12*	X	X		X	X	X	X	X	X	X	X	X		X	
Web Page *n=14*	X	X			X	X	X		X		X	X	X	X	X

N=15

According to Ryan and Bernard (2000), themes are identified before, during, and after data collection. Themes were anticipated to arise from the data and included those related to the characteristics of adult education that appealed to African Americans. The researcher examined the text for common actions, assumptions, consequences and processes. Themes were also identified from the text by common metaphors, repetitions of words, and commonsense constructs. The researcher's experiences, theoretical orientation, and values could have influenced the identification of themes (Ryan &

Bernard, 2000). Additionally the themes could have been influenced by the literature. While the emergence of themes related to these questions was anticipated, there was the possibility of the emergence of unrelated themes. Adherence to the research questions determined which themes are germane to this research, which were recommended for further study and which were discarded (Lincoln & Guba, 1985).

Data Analysis

The techniques used in this study for data analysis were microanalysis and theoretic coding. A microanalysis of the text from each participant was conducted, treating the text as a window into the human experience using the sociological tradition. Although the text underwent microanalysis, it was not treated as the object of the analysis as was the case when using the linguistic tradition (Ryan & Bernard, 2000).

Microanalysis

Although the researcher looked at the frequency of key-words-in-context used among the participants, the basic component of this free-flowing text was the examination of large blocks of text. The researcher used both in the initial analysis to identify general patterns; however, large blocks of text were analyzed to prevent the loss of subtle nuances that often occur when words are taken out of context (Ryan & Bernard, 2000).

The microanalysis was a line-by-line review of the responses to the open-ended questions. This technique generated free lists from the participants to be used to identify cultural domains of African-American Adult Education Professors. As an indication of the salience of the items listed, the frequency of mention, as well as the order of mention was examined and interpreted by the researcher. While not conducting a comparison

study, the researcher examined the items that occurred on multiple lists to measure similarity among participants and items that appeared on single lists to measure dissimilarity (Ryan & Bernard, 2000). These comparisons occurred throughout the study as suggested by Lincoln and Guba, (1985) and Merriam (1998).

Bernard (1995) recommended maintaining a log consisting of field notes. These notes documented the research techniques and methods used during the collection and analysis of the data. The analytic notes included the thoughts of the researcher as the initial data were filtered through the researcher's own biases, views, and feelings. The experiences of the participant and the researcher during the research process were documented in these notes. This analysis included everything experienced during the research process. This process moved the initial data through these filters several times with the results being an interpretation of the data as contributed to by both the participant and the researcher (Oakley, 1981). Themes identified by the researcher were based partially on these notes

Because of the intimate nature of the interviews, the researcher personally transcribed the interviews. The transcribed interviews were given to four readers as soon after the interview as possible.

The first reader was an African American with a Master's degree in Adult Education. The second reader was a Caucasian with a Master's degree in Education. The third and fourth readers, one African American, and one Caucasian had graduate level study beyond the Master's degree in Oral History and Anthropology.

The readers anticipated themes previously identified from the literature and the researcher, and identified any new themes that arose from their review of the data. All of

these themes included concepts related to the characteristics of adult education that appealed to these 15 African Americans. The readers examined the text for common actions, assumptions, consequences, and processes.

The readers, like the researcher, noted the common metaphors, repetitions of words, and commonsense constructs found in the data. There was the possibility of the emergence of unrelated themes that the readers could have identified and coded also (Ryan & Bernard, 2000). It was the responsibility of the researcher to adhere to research questions to determine which themes were germane to this research, which were recommended for further study, and which were discarded (Lincoln & Guba, 1985).

Validity

According to Gall, Borg, and Gall (1996), the concept of interpretive validity within qualitative research refers to credibility of the researcher's interpretive knowledge. The criteria for interpretive validity are: usefulness, contextual completeness, researcher positioning, and reporting style. The usefulness of this research depends on the extent to which it will be applied in Adult Education graduate programs. The researcher's interpretation should be comprehensive and include contextual information which makes it understandable and credible. Critical race theory supports the fact that the researcher's position is subjective and that the positioning of the researcher is from within the research. This position allows the researcher to demonstrate sensitivity and have an effective interview. The researcher must then reconstruct the participants' responses and express them in a manner that facilitates the reader's interpretation (Gall, Borg, & Gall, 1996).

Gall, Borg, and Gall (1996) suggested the use of a contact sheet after each interview. Two outside reviewers utilized a computer-generated table and contact sheet to organize data provided. This format revealed missing data, suggested areas for further data collection, and summarized the previously collected data. This format validated previously identified themes and highlighted themes not identified by the researcher or the initial readers. The combination of the completed interview guides, notes, and contact summary process provided an audit trail throughout the data as described by Lincoln and Guba (1985) and Merriam (1998).

Questions

The research questions were derived from the problem statement and related to the experiences of African Americans. These questions were used during the data analysis and throughout the study to guide the inquiry and to keep it focused on the purpose of the study (Merriam & Simpson, 1995). To ensure that the data had been examined thoroughly, the researcher asked guiding questions, practical questions, sensitizing questions, and theoretical questions (Strauss & Corbin, 1990). The guiding questions assisted in keeping the interview on track, kept the observations to those related to the actual interview, time, place, and setting, as well as ensured documentation provided the necessary audit trail. In the case of question 5: In what setting did you spend the majority of your career in Adult Education? The guiding question that followed was: Specifically, what type of job did you hold? Practical questions ensure that the criterion are met throughout the entire process and assist in building the theory as it evolves. One example of a practical question that was asked was: How are you currently using your background in Adult Education? Sensitizing questions are often

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developed during the initial stages of the research and help the researcher become a connoisseur of the data, and assist the researcher in recognizing what the data mean. This was the case with the second part of question 7A: If different, who had more influence on you? Theoretical questions address the concepts, process, and any deviations that take place along the way. These types of questions should be asked randomly throughout the research as well as at specific points. An example of this type of question was: Is there anything else you want to add or anything you do not think we covered?

<div align="center">The Researcher</div>

The researcher's position was first that of an African American. The researcher was born in a small town in New England to a close-knit family, which consisted of three generations that resided in one household. This extended family consisted of grandparents, parents, maternal and paternal aunts, and children. The researcher's family included ministers, politicians, and homemakers. The family was well respected in both the African-American and white community. The academic and work environments were integrated, while the social and religious atmosphere was segregated.

Education was encouraged in the home and the researcher attended predominantly white integrated schools. The researcher learned to be articulate from her paternal grandfather, a well read, educated, well spoken man who had learned these things from his father, a minister in an African Methodist Episcopal Church. The researcher learned from her highly religious paternal grandmother to be a respectable African-American female. Two more polar opposites were hard to imagine, yet they shaped and molded both sides of the same coin, the family.

The grandmother ran the household from the confines of the kitchen, while her granddaughter was her "legs" by running the errands. For example, she would send her six years old the granddaughter downtown in a taxi to pay a bill and return home with a receipt and the correct change. The grandfather challenged the child intellectually, by asking spontaneous questions like, "What is Einstein's theory of relativity?"

Their son, the researcher's father, and the town's first African-American President Pro Tem of the Board of Aldermen and a restauranteur, had his finger on the pulse of this small New England town. Weekends were spent at the restaurant and church, both squarely in the center of African-American social life, followed by Sunday evenings on the Mayor's lawn, the strategic center of local politics. The researcher learned from her father, the politician, to move effortlessly between the two cultures.

The researcher was one of 15 African-American graduates in a class of 350, which was a direct result of her father, the politician's demand that the new high school would be "lily white" over his dead body. The researcher matriculated at a HBCU in the Southeast during the height of the Black Awareness Era, at the end of the 1960s. She attended this HBCU at both undergraduate and graduate levels as a non-traditional student, and two historically White universities in the Southeast for advanced graduate study. The researcher entered the field of Adult Education at the Master's level with a Bachelor's degree Business.

After a decade of employment in corporate America, the researcher spent 20 years in academia employed at an HBCU. That employment was before, during, and after being a student and doctoral candidate at both the HBCU and the majority universities.

Throughout the study, the researcher mentally processed her experiences along with each participant. When asking the participants about their formative influences, the researcher thought of her own Grandfather, who while suffering from Glaucoma refused the expensive medication that would slow the progress of the disease. He reasoned that it would be more profitable to invest in the researcher's education than in medication that would merely decelerate his impending blindness. This act and others by her grandmother influenced the researcher more than anyone in academia or anything found in the literature. Because of her diverse experiences with her family, her education, and her employment the researcher was able to connect with each of the participants in at least one area other than race.

Summary

This was a qualitative study of the field of Adult Education from the perspective of African-American Adult Educators. The 15 participants in this study were African-American Adult Educators who received terminal degrees in Adult Education, and entered the Professorate prior to 1990. Triangulation was achieved through data collected from completed interview guides/questionnaires, personal interviews, and vita. Member checks were used for validation and verification of data. Data analysis was accomplished via line-by-line microanalysis. Personal connections were made between the researcher and the participants before and during the interviews.

CHAPTER 4

RESULTS AND FINDINGS

The purpose of this study was to provide historical and philosophical information on the field of Adult Education from the perspective of African-American Adult Educators. This study utilized the findings from African-American Adult Educators to add to the depth and breadth of information by engaging participants in reflective dialogue regarding the field and included their concerns, experiences, goals, and passions.

The beginning of this chapter introduces the personal connections made between the researcher and the participants. The first connection was that of a personal nature and describes the interaction between the participants and the researcher from the researcher's perspective. The second connection was between the researcher and participants as two African-American Adult Educators.

The second section addresses the first two research questions and presents information on the participants' early careers in Adult Education and the appeal of Adult Education to the participants. The third section addresses research question three which was related to the perceived influences on the participants' perspective of Adult Education. This section also contains information pertaining to influential relationships between the participant and his or her major professor and the participant as a major professor. Formative influences other than major professors are addressed here including authors and publications found to be influential by the participants. The fourth section of this chapter addresses research question four, and the changes in the field of Adult

Education from the perspective of African-American Adult Educators. Three segments of the field: Human Resource Development, Adult Basic Education/Literacy/General Educational Development, and Community Colleges are found in section five of this chapter. The sixth section of the chapter details perceived changes in Jobs, Research, and Visibility of the field and is a response to research question five. The seventh section of the chapter is a discussion of the Commission of Professors, Adult Education Graduate Programs, and Adult Ed and the legislation. The eighth section of this chapter deals with the last research question and the change of perspective of the participants and foreseen changes for the future of the Field of Adult Education. The final section of this chapter is the summary.

<center>Making a Personal Connection</center>

Data collection began in a small southern town on a hot July day in 2003. The first face-to-face interview was scheduled for a Monday morning in the professional office of the spouse of a long-time Adult Educator. Although the introduction had been made face-to-face, all of the other connections had been made via email and telephone. On this sunny summer morning as I got out of my car, the first participant greeted me like a new in-law and said, "You must never have worked in the fields." I wondered how he knew, blushed a bit and admitted that I had not. He said, "I knew it, if you had there is no way you would be driving a convertible." I laughed and followed him inside. The reference to the fields was a cultural thing. African Americans had been educated to get out of the hot sun of the fields, specifically the cotton fields. Education helped to distance them from the fields and anything remotely associated with them, including shiny red convertibles. Thus, the interviews began.

I had so much and so little in common with these 15 souls. We were all African American, all Adult Educators at some point in time, but all had come to the field through different vehicles. They were sociologists, farmers, teachers, administrators and preachers, who like me, had stumbled upon this thing called Adult Education and found a home. More than a few found the field fit what they were already doing, so decided to seek a terminal degree to legitimize their work with adult learners. One had applied for a job in Adult Education and had to go to the library to look it up before going to the initial interview. She got the job and a career.

I sought to find the answers to six questions, but found much more. I found myself among my family. I had not been truly lost, just a foster child wandering from one academic home to another. I had been taken in, because it was the right thing to do.

This patchwork quilt called Adult Education had not been handed down to me from generation to generation like Maher's (2002) second generation professors' inheritance. It was thrown down to me as a lifeline. Each participant's primary goal during the interview was to help me complete this process, to pull me up from one level to the next. They unselfishly gave me what they knew I needed.

The interviews began with the researcher assuming the role of a new in-law; each subsequent participant took on the role of another family member. Another face-to-face interview took place in the living room of a participant who quickly earned the role of grandfather. He had entered the field in 1955 and informed me that he would read the interview guide aloud and I could write down his answers as they were being recorded. I was not about to disrespect him in any fashion, so there I sat, writing the answers while trying to look professional. He, on the other hand, sat on his sofa with his "Gold Toe"

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stocking feet propped up on an ottoman. I could easily have been mistaken for his

granddaughter writing down the family history.

I would have rather had *Granddad* take a switch to me than to listen to one of his

answers, because it vividly portrayed the racism he had experienced. When asked about

his disappointments, he said,

> Not many disappointments, other than the struggle to overcome the Blackness. If
> I had been white, I would have moved faster, but you never forget that we had to
> overcome hurdles, roadblocks to get where we are. It took people a long time to
> see that Blacks have some value. You know they had this policy of letting 10%
> Blacks in class and 90% whites then they would find another ways to delay you,
> hoping that you would become disgusted and quit. (Quote #030401)

This new-found Granddad told me to find someone I could trust and to latch on to

them. He warned me about racism and the trap it set for us. He told me that my intellect

could work against me, to hurry to finish this and be on my way; like he was kicking the

tires on a 1955 Chevy I was about to drive off in.

Two of the nine interviews with female Adult Educators were face-to-face.

The first was almost motherly. She was excited about the project and the nature of the

research.   We spoke in the conference room outside of her office at her university. She

searched the bookcases for works by influential authors. She pulled down several Adult

Education "cookbooks" with dog-eared pages and notes in the margins. Her shelves were

full of "*soul food cookbooks*" by McGee, with recipe excerpts stuck in by Briscoe and

Ross-Gordon. She gave me cuttings from her herb garden, articles that she had written.

Next she had me taste the nouveau cuisine of *Making Space* (Sheared & Sissel, 2001),

Freedom Road (Peterson, 2002), *and Sistahs in College* (Johnson-Bailey, 2002). The

recipes she shared with this researcher, now seemingly her favorite niece, were heavily

seasoned with belle hooks and Paulo Friere. There was also the spicy Caribbean flavor of Ian Baptiste and the Africentricities of Scipio A. J. Colin, III.

The importance of this sort of research was not lost on her as she added the name of this study to her vita while I sat there. She emphasized this fact by telling me to make sure that I documented everything, that it was important for tenure in the future. This researcher had just been "cited," but would she ever be able to cook in Adult Education like this?

The last of the face-to-face interviews took place near the end of the data collection process. We met in the participant's office at her university. She had completed the questionnaire and was enthusiastic about being interviewed although it was apparent that her time was valuable and she did not have much to spare. Her words were deliberate and she methodically answered all of my questions. She was the epitome of professionalism, not making a superficial connection with me based solely on race. Our connection at first was more like that of two Adult Educators conducting scholarly research. She gave credit to her academic mentors who were not of African descent, but she also gave credit to her peers and to the few who had gone before her. Then she became my sister, telling me how her real mentors came from her family. Nothing anyone had shown her academically could come close to the role models that she had found within her community. She told me how her mother had gone away to nursing school without the prerequisite science courses. She studied into the midnight hours to keep up, because going home was not an option. The participant's grandmother had saved pennies under the dining room rug to send her only daughter to nursing school; going home because she was not prepared would have been a personal affront to all that

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her mother had sacrificed to send her there. This was a role model; this participant, my sister, was mentored by examples of strong Black women. In that instant, she became my newest role model.

During each interview I listened, took notes, and taped the responses to all of the questions. The responses to the questions regarding the field were always given in a professional straight forward manner.

Telephone interviews were equally exciting. I could hear the enthusiasm in the voices. Not once did I hear that I was just being tolerated. All except one of the participants were at their desks and had set aside the time necessary for the interviews. I had difficulty reaching one of the participants by telephone, because she was changing offices. After I had placed several calls that missed the participant, she finally called me. Her entire interview was at her expense, because she called me from the telephone at her residence.

While talking with one of the male participants, I initially found nothing to connect with other than the fact that he was of African descent and had obtained his bachelor's and Master's degrees from an HBCU in the South, as had I. I found myself disliking him slightly, which irritated me a great deal. I had considered reflexivity as a part of this process, and took it into account during each interview. However, I learned to accept the fact that my subjectivity enabled me to understand and empathize with the participants. For the first time, I had to consider being subjective as it related to opposing views. Because of my connections with each of the other participants, the shared influences, I found it difficult to hear one participant take a different stance on the issues. I prepared to write him off as an "outlier" and continued analyzing the data. The

redeeming value of the interview was that this feeling lasted only during his initial interview and seemed to dissipate each time I listened to the taped conversation or re-read the transcript.

I found myself listening more closely to the responses of a more personal nature like those regarding experiences of the participants. The answers were never negative, although they gave negative information. The biases brought to the table by the interviewer, although unspoken, were utilized by the participant. Like Belenky's (1996) *Women's Ways of Knowing,* critical race theory recognizes the concept of epistemology or a system of knowing (Ladson-Billings, 2000). This epistemology existed between the researcher and the participant; both knew that racism existed, and both knew that because the researcher was of color, she had experienced racism herself prior to conducting this research.

According to Smith and Colin (2001), every aspect of the lives of African Americans has and continues to be impacted by racist attitudes, ideology, and practices. Therefore, defining racism was not necessary nor was the documentation of the time or place of the discriminatory event in the life of the researcher. The participants added to that foundation when discussing their own experiences. These experiences, although colored with racism, were described without bitterness towards those whose hands held the discriminatory paint brush. Things just were.

These new peers via telephone were more like distant cousins who had not spoken in ages. The shortest of the telephone interviews was for one hour. After the initial *catching up,* the conversations were relaxed and comfortable, sometimes continuing for up to two hours at a time.

The African-American Adult Education Connection

The researcher began making a connection of some sort with each of the participants by reading as much about them as possible. The researcher's position was first that of an African American and second that of an Adult Educator. That second position included 20 years of employment in a university setting, the last 10 years of which was as an Adult Educator. Throughout the study, the researcher mentally processed her experiences as each participant discussed his or her experiences. The researcher thought about how she would answer the question if it were posed to her. The similarities and differences of experiences between the researcher and the participants were many. The researcher was able to connect with each of the participants in at least one area other than race.

Major similarities were related to mentors and indirect influences. The remaining similarities were as varied as the answers to the questions, but there was at least one similarity between the researcher and 14 out of the 15 participants. The researcher and several of the participants received undergraduate degrees from HBCU's, or had attended/worked at the same university. In other instances, the researcher and several of the participants had a connection to specific areas of the country. The works of the certain authors directly or indirectly influenced both the individual participants and the researcher. Neither the participants nor the researcher had had a major professor that was of African descent.

The differences were in areas such as geographic location, age, and gender. The participants were geographically dispersed and lived in 10 different states. There was an age difference of five to 25 years between the researcher and several of the participants.

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The researcher and all of the participants differed in undergraduate disciplines. The researcher was born and raised in New England and completed her education in the South. This distinction was shared with none of the participants. The participants either were born and raised in the South and completed their education in the South, were born and raised in the South and completed there education in the North, or were born and raised in the North and completed their education in the North.

The Research Questions

The research questions were as follows:

1. How were the 15 African Americans initiated into the Adult Education Professorate?
2. What about the field of adult education appealed to these 15 African Americans?
3. What influences were perceived by these 15 African-American Adult Educators to have shaped or contributed to their philosophical perspective of adult education? Has this philosophy changed?
4. What changes in the field of adult education have these 15 African-American Adult Educators seen during their involvement in the field?
5. What experiences shaped the careers of these 15 African-American Adult Educators?
6. What are these 15 African-American Adult Educators' perceptions of the future of the field of Adult Education and what role do they see themselves playing in the field of Adult Education?

Research Question 1: Early Adult Education Careers

The Adult Education professorate was not an initial career goal for most of the participants. Early Adult Education careers of the participants began in the disciplines of education, sociology, and religion. The early Adult Education careers of the participants were stepping stones into the professorate.

Literacy, General Educational Development (GED) diploma, and Adult Basic Education (ABE) programs were the entrance to the field of Adult Education for one third of the participants. Community-based programs such as Opportunities

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Industrialization Center (OIC) and the Urban League (UL) provided an entrance to Adult Education for three of the participants.

Eight of the participants had undergraduate degrees in Agricultural Education, Elementary Education, Industrial Education, Music Education, or Secondary Education. Three of the participants had undergraduate degrees in Sociology. One participant had an undergraduate degree in Counseling.

Six of the 15 participants were male; nine of the participants were female. Three of the six male participants were Ministers, Pastors of a church, or attended a seminary. One of the remaining three males came to Adult Education through his work with young adults in a church group.

Four of the participants had been employed for at least 50% of their career in the Professorate. Four of the participants spent a minimum of 50% of their careers in Continuing Education, ABE, or GED programs. Educational Administration occupied at least 50% of the careers of three of the participants. Fifty percent of one participant's career emphasized Higher Education, and 50% of another's emphasized a community-based program. The participants spent the remaining portions of their careers in Community Colleges, state programs, or Human Resource Development in private industry. The participants were a diverse group in terms of their initiation into the Adult Education professorate.

Research Question 2: The Appeal of Adult Education

Research question two addressed the appeal of Adult Education. The appeal of Adult Education was for the most part a means for the participants, on one hand, to legitimize what they were already doing. They found themselves working in areas

teaching/training adults, without having any formal training themselves. On the other hand, the humanistic side of Adult Education appealed to the participants enough for them to obtain advanced degrees and to enter the Professorate. For example, one participant described the appeal as follows:

> I use the sociological imagination that C.Wright Mills wrote about in the 50s. What he did was try to connect our individual biographies, who we are as people, to broader social historical development. To see who you are in your work in broader context and how institutional issues, government, political, economic issues, cultural issues impact your work as an Adult Educator. Adult Education is about people, not about creating things or making widgets. It's about helping people grow. It's about encouraging, supporting, and developing people. So in a sense it's fundamentally a humanist enterprise. (Quote #070301)

Research Question 3: Major Professors and Dissertation Committees

The influence of major professors and dissertation committee chairs was another focus of this research. The major professors or chairs of dissertation committees were identified as: George Aker, Edgar Boone, Ronald Cervaro, Phyllis Cunningham, William Dowling, Peter Easton, Roy Ingram, Burton Kreitlow, Huey Long, Roy Nastrum, John Niemi, and Sherman Stanage, none of whom was African American.   Most individuals were named once as a major professor or dissertation chair; however, Phyllis Cunningham was the major professor or the chair of the dissertation committee for seven of the participants. Scipio A. J. Colin, III, and Edith Crews were the only African Americans named as committee members. Neither Colin nor Crews was the major professor or the chair of the dissertation committee for any of the participants.

The influences of the major professor that the participants attempted to pass on were related to three broad areas with unclear boundaries that often overlapped. The first area of influence given by the participants dealt with the "Doctoral Experience" or what the participants felt should take place during doctoral studies. The second area of

influence given by the participants dealt with societal and civic involvement. The third area of influence given by the participants dealt with the relationship between the doctoral student and the major professor.

Doctoral students, according to the participants, should be given opportunities to write/publish by being included on research grants. The participants believed that doctoral students should be able to hold the position of Associate Principal Investigator on research grants. Participants further stated that the major professor ought to invite the doctoral students to present at academic research conferences. The participants felt that by allowing doctoral students to present at conferences, other students would be influenced by these examples. The major professors taught how to conduct research.

> . . . the idea of taking it outside of the classroom. My major professor was never satisfied with just what the book says and having a nice wonderful time in academic bliss. So the idea of taking your work outside, the emphasis (was) on the celebration of difference. Diversity! The emphasis on celebration because in what ever they are doing, a project, teaching, researching to insure that diversity of opinion, diverse voices and positionalities are brought to bear, especially the disenfranchised. That was key to my committee. Rigor, I know in our postmodern world especially a feminist postmodern world the term rigor is now said to be patriarchal. I tell you that Phyllis Cunningham is somebody who taught me rigor. The idea that no stone is unturned, you systematically go at an idea looking at every angle of it, rubbing it as hard as you can. (Quote #010201)

The participants stated that doctoral studies should be a collaborative effort with several students conducting research on different aspects of the same issue. In order for the dissertation process to be successful, the participants felt that students should be given total access to the major professor during this period.

According to the participants, the doctoral students need to be actively involved with the community and society as a whole. To achieve this, classes were and should be held off campus, out in the community. The participants experienced the major

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professors involving their students in community action activities and dealing with issues that affected the members of society at large.

> Cyril Houle had an influence on me from the standpoint of being open and honest and also being very community involved. I didn't think that he would because he was so up there, I didn't think that he would be involved in the community. I lived in a Black community, I mentioned it and he came out with maybe 10-12 graduate students one Saturday and met with us and the City counsel and other members and talked about how to strengthen the community. He toured around and we ate dinner. . . . I was so impressed and I haven't gotten over that. To this day, I do a lot of my classroom teaching when I take my students out into the community. We eat out and have classes in local restaurants. (Quote #090205)

The major professors encouraged relationships outside of the classroom that included home and family. The relationships allowed the major professor to mentor the student and to pass on values from their own experiences. These relationships furthered the previously mentioned concept of total access of the student to the major professors.

> Phyllis Cunningham gets involved with her students personally, in their lives. I am learning to do that probably because of her. Teaching doesn't stop in the classroom for her. She organizes all kinds of social events so that she can get to know her students so that she can become a three-dimensional person. Cunningham's teaching reminds me so much of belle hooks engaged pedagogy, the whole being, body, soul and spirit is involved. That is a *Phyllis Legacy* that I am continuing. (Quote #010205)

The participants believed that doctoral studies must be a collaborative effort between two adults interacting as equal co-learners. This encouraged such concepts as independent thinking, creative innovative instructional approaches, and being a maverick when necessary.

Divergence From the Major Professor's Influence

The divergence from the major professors and influences were in similar broad areas. The first area related to the perceptions about what should take place during doctoral studies. The second area of divergence given by the participants dealt with the

relationship between the doctoral student and the major professor. The third area of divergence from the major professors was related to the area of race.

The participants diverged from their major professors by demystifying the doctoral experience. As professors, the participants have included students in research grants, a departure from their experiences as students. As major professors, the participants tried to give all doctoral students the opportunity to present at conferences. The participants also diverged by not treating students who needed more guidance as if they lacked intelligence and by giving special attention to all doctoral students.

As professors, the participants tried to differ from their major professors by not being involved in too many projects such as writing, teaching, and advising doctoral students at the same time. An important difference was to do a better job of keeping commitments to doctoral students, being prepared for class, and providing feedback throughout the doctoral process.

> From experience, I learned how frustrating it is to work with someone who is in a position to make or break the project, then they don't keep their end of the bargain. I have really tried to do that very differently. (Quote #050405)

The participants felt that their major professors were grounded in different intellectual paradigms than the participants, both then and now. Participants' interests were, and remain, in the history of African-American Adult Education and in the African-American community at large. The major professors had a different ideology.

> I guess you diverge when you become your own person and I have not thought that clearly about it. I am an African American, I am not white.   [My major professor] had mentioned once when I received my Ph.D. and I was 28 years old. He said, "You, young male, white, golden boy, you can go out and the world is your oyster so to speak. . . . " I said. " ooops, I am not white!" (Quote #100201)

Male participants felt like they had to diverge from the teaching style of major professor. The major professor was more casual and a more personal type of a friend; the participants did not feel that they had that luxury. The participants felt they could not have a casual personal relationship, because their students were for the most part Caucasian and female.

> My positionality is quite different than his; in that respect, we are very different. I think it has everything to do with race. He was a White male. On a personal level, I think he would agree with this, he was very conscious of this; he was very engaging and had a very nice human touch to him. I know that as a Black man, I don't have that option with students, because I am seen differently. I also present myself differently; I have a different agenda, concerns, and interests. I don't think you can come across in the same way. Students would not view him and me in the same light even though we were both professors and even though I trained with him. We would be viewed very differently. My stance toward students has always been very encouraging, but always sort of keeping it at arms reach. (Quote #070301)

Some of the participants felt they did not diverge from the influence of the major professors. Rather than change from the value system of the major professor, the participants added to that understanding.

> I do not think I have diverged, I think I have added to that understanding. Because a lot of what they enabled me to do was to explore reality in a construct that was important to where I am right now. That is the sole idea of looking at things through the lens of race, class, and gender or a woman's perspective, and really trying to give voice to more of what I consider a poly-rhythmic reality. So it is not that I have diverged, I have grown somewhat in trying to make sure that yes, within all of that it is still within the context of really looking at, being critically reflective at all times about what those things mean and how they affect what I do. (Quote #140201)

Formative Influences

The participants were asked to elaborate on direct and indirect influences in their lives. Without exception, the participants named other African Americans who had influenced them directly. First mentioned were people with no degrees at all, such as

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parents, grandparents, or other family members. Some named older African-American

males from their community and others felt that the African-American culture itself was

directly influential. Classmates, colleagues, and peers were also listed as direct

influences.

African-American Adult Educators who were found to be directly influential (in

alphabetical order) were: Diane Buck Briscoe, Sampson Buie, Scipio A. J. Colin, III,

Talmadge Guy, Edwin Hamilton, B.W. Harris, Johnnie Harris, Velma Harris, belle

hooks, Juanita Johnson-Bailey, Vanessa Sheared, and Ronald O. Smith.   The two

African-American Adult Educators most often mentioned were Scipio A. J. Colin, III,

and Edwin Hamilton.

Colin gave encouragement at the African-American Pre-Conference of the AERC

throughout the years to those who presented there. Her assistance included advising the

participants in ways of improving their work. Her actions were seen by the participants

as being altruistic.   Several of the participants felt that Colin was one who could be

called on throughout one's career; she was informative, knowledgeable, and helpful. She

never gave the impression that she did not have time to help.

> She pulled me aside and told me things that she thought I still needed to do to
> work on it. She gave me some ideas for it and using it after the dissertation was
> written. I always appreciated that she took the time to do that, because she didn't
> have to. It was clear that she was very interested and trying to help folks get a
> start and to get started in a positive direction. It was such an altruistic kind of
> thing because there was nothing for her in it, in the doing of it. (Quote #050501)

Hamilton was mentioned by most of the participants as a modern day African-

American pioneer of the field of Adult Education. During the initial networking stages of

this research, he was named as the person who I should include in this research most

often. His last known position was at Howard University; several messages left on his

voice mail at Howard proved fruitless. After several phone calls to Howard University where the Adult Education program had been merged with another, I finally spoke with someone who knew him. Unfortunately, Professor Edwin Hamilton had passed away the previous year.

Direct influences from the field of Adult Education who were not African American were identified as (also in alphabetical order): Jerald Apps, Stephen Brookfield, Rosemary Caffarella, Phyllis Cunninghan, Ron Cervaro, Paolo Friere, Cyril Houle, Jack Liday, Carol Kasworm, and Jack Mezirow.

> Jack Mezirow, I have gotten to know Jack quite well, with his perspective transformation and his working through that particular theory. I wouldn't say an awful lot of other people. I have followed, for example, Paulo Friere's work. I have followed it for years, and I do buy that oppression does exist and it's awful and it's harsh. I have never been exactly clear on how I would apply it, and I think people who take these harsh stances on one side of the issue or another tend to blur the reality that exists if you are really going to solve problems. I do not like those who take a black and white ideological stance. If you say that the people who need help sometimes contribute to their own impoverishment, then they say that you are blaming the victim and that's not good. Well, it's true, they buy into the ideology of oppression and they sort of start acting the way that the oppressors see them, then they have this oppressive identity and they are acting that way. I understand how they get there, but they are acting that way. In order for them to change or for significant things to change for them they need to get out of that mindset, [but] before they can get out of that mindset, they have to recognize that they have a problem. If you say that, others sort of attack you and figure that you are all wrong to even mention it. I don't buy that, I think that you have to solve problems by identifying what they are and what role you contribute to them. (Quote #130201)

When asked to elaborate on the individuals who had been indirect influences, the participants gave a multitude of names. All listed at least one African American. The African Americans mentioned more than once are (again, in alphabetical order) as follows: Johnetta Cole, Scipio A. J. Colin, III, Anna Cooper, W. E. B. Du Bois, Edwin

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Hamilton, belle hooks, Juanita Johnson-Bailey, Alain Locke, Leo McGee, Violet Malone,

Ira A. Reid, Vanessa Sheared, and Booker T. Washington.

> What I found from reading stuff that I found out about from McGee and some of my sources just inspired me. There are people who have been a part of the field that maybe I have not heard a lot about, but whose ideas were not that different from of some of the ideas developing. There I taught Alain Locke and Anna Cooper. I think Locke because of the inter-cultural/multi-cultural focus that he brought to the field, as well as being an early forerunner of the leaders who [happened to be] African American. Anna Cooper, not as a person recognized as a leader within our field, but somebody who I just sort of stumbled across. (Quote #120201)

The list of indirectly influential individuals who were not African-American was

equally large. Those mentioned more than once were as follows (in alphabetical order):

Ron Cervaro, Phyllis Cunningham, John Dewey, Antonio Gramsci, Cyril Houle, Waynne

B. James, Sharan Merriam, and Elizabeth Tisdale. All of the indirect influences were

not from the major professors or the Adult Education literature; these influences were not

always positive. Experiences in the classroom, as facilitators also indirectly influenced

the participants. This influence was indirect because the persons involved did not set out

to influence the participant nor were they made aware of the impact of the experience.

> Yes, one comment in particular, when I was doing training in Illinois. I was asked to come in and do a workshop on helping students set realistic goals. There were two nuns in the session, and as I sort of worked through that session and I finished. They finally said, "That was good but you didn't answer my question." So I said, "What didn't I answer?" "You didn't tell us how should we tell *those* students that they can't do any more than what they are doing now because of their heredity?" I have gotten that same comment on two different occasions. These are people who are teaching in those literacy programs. It sort of helped so that I could go back and look at training programs and at the same time content. [I asked myself] What are you actually teaching in the classroom? So for me, even when I am teaching . . . in the classroom, and those adults, Train the Trainer so to speak. When I am talking to them, [I tell them] you need to be sort of cognizant of this; because if this is the way you think about this then of course you are passing this on. (You being these nuns) When you begin to look at Adult Learning, there are two parties in the classroom and a lot of the adults leave the classroom because they see that you [the teacher] are not sincere in what you are

doing or there is some barrier that you are erecting there and you need to be aware of that. . . . I think in those terms when I talk to people in that vein. I am looking at that kind of information, it becomes an issue with how you are framing your lectures and you need to know what your own biases are. You need to know how that impacts the students you are working with. It also comes across when you are developing programs as well. (Quote #130401)

Although the experience was negative for the participant, it became a positive influence that motivated the participant to critically examine biases of the Adult Educator and the influence of those biases on presentation and program development.

Authors and Publications of Influence

The career influences included an extensive list of authors and publications. The list was not limited to early publications and included recent work by their colleagues and contemporaries. The early authors mentioned more than twice were (in alphabetical order): Anna Cooper, John Dewey, Paulo Friere, Cyril Houle, Malcolm Knowles, Alain Locke, Leo McGee, Jack Mezirow, Ira D. Reid, and Carter G. Woodson.

> *Schooling in Capitalist America* is a major influence on my work. . . . Samuel Bowles and Herbert Gintis Marcuse. I guess the whole Frankfort School group has had some influence one way or the other particularly Marcuse. I have already said belle hooks. Undoubtedly, in the field of Adult Education the Book that has had the greatest impact on my life is *Defining the Enemy. Pedagogy of the Oppressed,* certainly, but I don't know that it was second. Dewey's *Experience and Education*, great impact. . . *Social Construction of* Reality by Berger and Luckman*, Power Education and* Power by Michael Apple. . . *Race Matters* by Cornell West. (Quote #010401)

Not all of these were considered publications in the field of Adult Education for example, *Race Matters* by Cornel West and the *Education of the African American Adult: An Historical Overview* by Newfeldt and McGee. The participants were not only influenced by these works, but several used Newfeldt and McGee (1990) as a text when teaching history of Adult Education courses. Anna Cooper's work also was often seen as something other than Adult Education.

To me what was fascinating there was Cooper's work was being a very early Black Feminist. It was the balancing of liberal and vocational education at a time when those seemed dichotomous. She was one of those people who resisted doing that. She was interested in life-span education, and I am primarily [interested] just in Adult Education, but I did think that as I look at the history that there had stronger linkages between youth education and adult education when you are looking at the African American experience. The fact that she had a large part of her career with youth and then spent her later years doing some very important things for adults that we don't often know about or write about. That was higher ed. too. That lady was really neat and I wish I could have met her. (Quote #120401)

Colleagues and peers of the participants were also mentioned regularly as authors of influence. These present day authors mentioned most often were (in alphabetical order): Diane Buck Briscoe, Scipio A. J. Colin, III, Juanita Johnson-Bailey, Jovita Ross-Gordon, Elizabeth A. Peterson, and Vanessa Sheared. The participants without knowing the identity of other participants, and without exception, mentioned each other's work. However, the participants who had entered the field the earliest found that there was very little relating to African Americans in the Adult Education literature.

No book in the field had an impact on me. If I were to put it into the context of identifying and helping me to understand what was not there, then I would say every book in the field. No book helped me to understand what was not there. Merriam and Elias, I was not there. (Quote #060501)

In the courses we were taking, there were no books, or nothing at all, in terms of the African-American focus . . . nothing about African Americans and their thirst for knowledge, the Freedman's Bureau. . . nothing about how people read through the light of the door at night during slavery trying to get an education. . . none of that was brought up. . . evolvement of HBCU's, the first African Americans to go to college were adult people. . . . (Quote #040401)

The participants discussed their late 1980s search for resource material on diversity, specifically related to African Americans. One of the participants remembered asking Larry Martin and Jovita Ross-Gordon about resources in 1986.

Shortly thereafter they began working on a book that end up serving culturally diverse populations. . . the book that Martin, Ross-Gordon and Buck Briscoe

edited in 1990. . . that *New Directions* book. That was one of the first pieces and of course Scipio Colin's work on Garvey. (Quote #070601)

It was incumbent on the participants to conduct research focusing on Adult Education of African Americans or at least to include them in the research they were conducting.

> I think we need to have Blacks writing about issues of the field as it pertains to them. Historically people have written what would be published. Often the literature paid no attention to issues related to Blacks. So you couldn't get published. Certainly, we are free to do that now, so maybe that is where the literature/research has to go. We have to tell our own story, which is the only way our story will be told. There is another piece to this. If another Black researcher disagrees with you, it's that person's obligation to write a rebuttal and then to create the dialogue, then to create more. (Quote #150501)

Not all of the influence from publications was positive. Some comments were critical of the *Handbook of Adult Education,* had been seen as the manual for the field of Adult Education. One participant felt as follows:

> Some of the other books that we use in the field, I look at them and take some kernels from them, but I can not tell you one book that has sold me beyond everything. I had the occasion to meet in Saskatchewan . . . . There was discussion at that meeting [about] who should be included in that thick handbook. It was a discussion around "but if we open this up and if we allow Blacks to put something in here." They were actually talking about our organization; at that point, that would just open the floodgates for others to come in. Then of course we had the feminist who were there, and they jumped on. It became a real heated discussion actually between the old heads, which were the old white guard and mostly men on what they shouldn't do. I was pretty much turned off from most of the folks that we see in Adult Education because of that. I have a real negative view when I looked at that, because I know who the writers are and I sat with them and I listened to their views. So when I look at the books now . . . that's the over arching piece that I envision when I am reading those words. So it means nothing to me when I do. That is my bias. (Quote #150401)

The participants continued to be critical of more recent editions of the Handbook.

> When you read, for example, the last Handbook. It is so convoluted and full of crap that the students can't read it and have absolutely no idea what they are talking about. The whole notion of making the field understandable, readable, and people oriented as opposed to scholarship. It's not even good scholarship.

It's trying to impress. The impression [is that] they have been really turned off [unlike] making the field people oriented and accessible to people [which is] the kind of thing that Cunningham has done. (Quote #150402)

Research Question 4: Changes in the Field of Adult Education

According to the participants, there were several major changes in the Field of Adult Education. These changes were related to a) perception of Adult Education as a field and b) growth of the field of Adult Education. The overall major change was in the perception of Adult Education as a field.

Initially the perception of Adult Education was synonymous with Adult Basic Education, Continuing Education, and Literacy. Adult Education was associated with illiterate Blacks, during slavery, and after emancipation those who worked to improve their literacy. More recently, it was seen as helping adults with less than a high school education learn to read. One participant defined Adult Education as "any strategy employed to help adults learn, no matter their economic status, age, race, or gender." This participant also included professionals trying to learn new skills, particularly, new advances in technology. At least one additional participant considered the expansion of the meaning of Adult Education as the most significant change witnessed during their tenure in the field.

The expansion of the meaning of Adult Education contributed to the increased visibility of the field. The inclusion of those engaged in Adult Education contributed to the growth of the field.

> The field itself is problematic in a sense because conceptually there is a field that is bounded by the whole notion of the academic literature. There is clearly the broader field of people who are engaged in Adult Education, whether they see themselves as Adult Educators or not. Many times in the Black community, folks are doing Adult Education and not calling themselves Adult Educators. I view them as a part of the field, I would be more inclusive than not. (Quote #030601)

The mission of the professoriate, according to the participants, was to train or facilitate the learning for those who were going to do the work of Adult Education. Included in the expansion of the meaning of Adult Education, there was a widening of the perspective of the professorate. The role of the professoriate, as seen by the participants, has changed due to the diversity of the learners enrolled in degree programs and the diversity of the population that is subsequently being served. The field/professorate had been, in some ways, narrow in how it addressed issues facing the Adult Education population.

> People still don't see this as being a real discipline. They can't knock the successes but it still isn't seen as a real discipline. People are beginning to see that at this point, but we still have a long way to go. I see in some of the old programs, a lot of those people came from other disciplines and they are still in the mix. So it's hard for people to make that transition when they see a true professional in the field, with a degree in Adult Education coming. It's hard for them to separate it. So just getting people to change their view [is a positive change]. Overall, in terms of what we have managed to accomplish, it's good, but then we are not there yet. (Quote # 080501)

Additionally, according to the participants, there had been three cogent changes in the field of Adult Education that contributed to the aforementioned major changes. These contributing changes were: a) growth of the field, b) shifting voices, and c) changing faces of the professoriate. Growth of the field also included increased visibility of the field, which is addressed in another section of the chapter. The largest area of growth has been in female representation in the professoriate. Women now dominate the professoriate, which was predominantly white male prior to the late 1970s.

> The other piece is the multiple and varied faces. Those are the significant changes because I think back to the photograph that I think was taken in 1961 or 1963 of some of the major professors in the field at that time. There were between 13 and 15 faculty members who were in that photograph at the Commission of Professors. I think there was one person of African descent and maybe one white female, and the rest were all men. There was a photo taken

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recently at the last AAACE conference, you will see multiple and varied faces of people in that photograph that were never even thought of before. (Quote #140302)

The second contributing change was a shift in some of the voices in terms of who gets included in the theoretical discourse in the literature. Those previously marginalized populations are now being taken into consideration. These populations have become a part of the research instead of the object of the research.

> I guess some of the most significant changes are: it's not so much the ideologies or the theories that have come out although those have changed, they have grown over time. Some of those have been really consistent in terms of what is the role of Adult Education in terms of social change, how that's done and whom it's done for and with. That may have changed somewhat in terms of who is being talked about, whose voices are getting heard. Those are kind of consistent. The historical context in terms of how its being told and how that history has unfolded has really kind of shifted in terms of the pieces that have come out since looking at Darkenwald's piece on the foundation of Adult Education I think there has been a shift in terms of who gets included in the discourse in the last 30-40 years. (Quote #140303)

The third contributing change in the field of Adult Education was the changing face of the professorate. That face has changed with the increased number of women and minority representation in the professorate. Women dominate the number of minorities represented in the field today. Although minorities make up a larger percentage of the field, they remain underrepresented.

> The face of the professoriate has changed dramatically. It has moved from being a white male field to being more diverse, though not as diverse as it could be. There are a lot more women in the field and a few more of us Black folks in the field. That changed in the last 10-12 years. When I started my graduate work in Adult Ed in the doctoral program, there might have been five or six Black professors of Adult Education. They were Diane Buck Briscoe, Ed Hamilton, Jovita Ross-Gordon, Scipio Colin, Elizabeth Peterson, and Larry Martin. . . . Since that time there has been a whole cohort of us. [There have been] a number [of Blacks] from Northern Illinois University and a growing number from the University of Georgia. The number of Black professors has more than doubled. That is a big change. However I do not know that race is a central theme in the

field, I think that gender is more a central theme and race is much less so. (Quote # 070506)

The participants saw the Adult Education work being conducted at the Northern Illinois University (NIU) as a cutting edge in the field. This work lent acceptability, and respectability to exploring some of the issues that had not been previously discussed. This NIU work gave entrée to diverse perspectives.

> What I saw as a significant change was when, Phyllis Cunningham put together what was in my belief the first large cohort of African-American students and perhaps the work that had been done just prior to the actual cohort coming together, it allowed, what I considered a critical mass of people with a slightly divergent view. Because there was that critical mass, it may have been a little easier to get the ear of the field. It was not just one or two people saying something, we had a lot of people agreeing and they all happened to sort of look alike. So maybe they did have a perspective that the field needed to listen to or to explore. (Quote #020502)

Although the participants overwhelmingly saw this as a positive change, they also added that there is still more to be accomplished in this area. Increased numbers of African Americans in the professoriate and in attendance at the conferences is not enough.

> In the professoriate, the change has been that it has become a bit more diverse. There is a place now for people of color, especially with the AERC, after the African-American pre-conference was established. I can remember when I first started going to AERC (as an African American) you were just there by yourself. There was not any structure in place that invited people, who looked different, people of color. You were kind of marginalized; you were on the sidelines. You knew who the important people were and you knew that you weren't. There have been real inroads in the last 12 years. (Quote #110501)

> Let me give you the flip side. I think there is almost no change in the discourse about the way that Adult Education is provided, certainly from a practitioner's level, or a policy level, as it relates to serving marginalized communities. Even though significant changes have taken place in more [African-American] faculty, more individuals, more [African-American] graduate students and so forth. Nevertheless, there continues to be, what I would say are largely race negative programs and policies in place that relate ABE, GED or Adult Literacy. (Quote #070602)

Although the interview question was about changes in the field of Adult

Education witnessed by the participants, the discussion did not stop there. The

participants saw changes that were reactions to issues not being addressed by the field.

The participants also witnessed some areas of study that remained stagnant and they

spoke of changes that should have occurred but had not. One such issue was racism in

the field of Adult Education.

> [Racism]. . . had been taboo. Nobody touched [those issues] because if you were on a career track and you started asking these questions and pushing these issues you were sort of a lone voice out there. To me the most significant change is the acceptance by the field of perspectives that may not always be or have been the mainstream. This change was a willingness, at least at some level, to publish the work that was a bit divergent from mainstream. This was most significant because it allowed the HRD people to better meet the needs of a diverse population in the work place. It allowed the ABE instructors to better understand the perspectives of the populations of color who were in large part the students in the ABE classrooms. (Quote 020503)

Although this was described as one change in the field of Adult Education, the

ripple effect that it generated appears to be considerable. The participants also spoke of

questions that the field in general was not asking.

> Self-directed learning was studied ad nauseam in my opinion. There are other areas that were researched and studied to death. Those were very safe areas in my opinion. People could get tenure looking at those areas; nobody was going to challenge research in those areas. Self-directed learning is not the only one but it's the one that I thought "enough already." But issues revolving around "Why do large numbers of our Adult Education population, particularly in areas of ABE, which was huge at one time, why do they start with us and are not with us four or five weeks into their instruction? Why are they not here? Cross' work talked about socially acceptable rationale given on exit interviews. It seemed to me that there was a lot there that got at why they were leaving, or we as a field never went out and interviewed the people who had left to any great extent. I do not want to say that we didn't, I do not want to make absolutes. What is really going on here? What are we doing wrong? It was just easier and safer to stick with the tried and true. (Quote #020501)

Another ripple effect that the participants witnessed was the field's new position on social change. As they saw it, the field of Adult Education moved away from social action and its involvement in social change. Adult Education had been a means for social action throughout the history of this country. The participants did not see increased distance between Adult Education and Adult Education social action as a positive change.

More recently, in the area of social action, urban Adult Education has evolved into a bifurcated system of service delivery. Urban Adult Education included urban centers, inner city communities, and broader metropolitan area communities. Adult Education in the broader metropolitan community offered all kinds of self-improvement programming initiatives. These urban centers offered Adult Education in various forms to include education and training, along with education as a hobby, the arts, and leisure studies, etc. The second system of service delivery existed in low income, inner city neighborhoods. Adult Education in this system consisted primarily of remedial programs designed to make its learners minimally competitive. This was not seen as intentional, but in this capitalistic society, the participants witnessed the evolution of the bifurcated Adult Education service delivery system.

Research Question 4: Human Resource Development, Adult Basic Education/Literacy/General Educational Development, and Community College Education

The major components of Adult Education as identified by the participants were Human Resource Development (HRD), Adult Basic Education/Literacy/General

Educational Development (ABE/GED) and Community College Education (CC). As the field of Adult Education has grown, these dynamic components have moved and shifted accordingly.

Human Resource Development

Human Research Development (HRD) was seen as a component of Adult Education from within the field with clearer delineations being formed. Existing Adult Education programs that are growing have faculty lines opening in HRD and a trend towards what people in HRD are calling the learning organization. The participants felt that this was a function of the economy, and that HRD shifts and changes with changes in business and industry. The constant need for training and development not only at entry levels of employment, but also to maintain an adequate workforce was identified by the participants. HRD also plays a major role in the retooling of the workforce already in place. The participants saw one aspect of HRD as being directed toward upper management and, in a flat economy, often less attention is paid to the core population that really needs it the most. When the economy moves downward, that training and retooling of upper management, as seen by the participants, also gets short changed. The participants saw this change as not necessarily positive.

> Programs that are growing have faculty lines that are opening up in Adult Education are in HRD and are not in areas where you can bring a broader social justice agenda to your work. Ideologically there is a problem because you have an economic issue in terms of openings and even the openings that are there, they are ideologically placed in an area that maybe the folks that were interested in addressing issues of race/culture/gender really aren't available to them.
>
> HRD for example is an area where there is virtually nothing. There are some, because I do not want to sound overstated. There is some work being done that is important, that is challenging the human capital frame that is so central to HRD. At the same time, I think what is predominantly the case is that you don't find people and you don't find issues and questions being raised that affect practice to

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the same degree as maybe we have with respect to the number of Black professors coming into the field in the last 10-15 years and the amount of research that is now appearing that relates to race, gender, class, and so on. I think that is a much less clear picture as it relates to the ABE/GED literacy area and to HRD. I think clearly we have a lot more work to do, I think the whole conservative political agenda, conservative ideology, to drive those areas as it relates to issues of practice and policy. (Quote #070801)

Adult Basic Education/General Educational Development

Adult Basic Education (ABE) and General Educational Development (GED) are housed with the Department of Labor called Workforce Development. ABE also has evolved into a bifurcated system. Business and industry have steered government dollars to ABE programs in order to train or retrain those who are already employed or employable.

> I see a de-coloring of those programs actually, when you talk about administration. When I first started working in this field at least in NC, most of the administrators working in these programs were Black, but it was not politically correct at that point for middle-class America to take note of it. When they started pumping more money into this whole area then you started seeing that more of the administration of these programs came from being Black to being middle class white females. Then you started seeing the success going down. Before most of the programs were situated within the community and it had more of an "Each One Teach One" slogan, which was the literacy volunteers' slogan. Now it has become big business and there is no real connection with people when they are coming up through the program. So we are putting more emphasis on tests as opposed to people when they are coming into the pipeline. There is a correlation between the de-coloring as I see it and the success rate. (Quote #130502)

> Most of the programs started with good intent, but most of the moneys now have been taken away from the old ABE/Adult Literacy programs and rolled those programs over to the Department of Labor. Now it's under workforce development. Most of the individuals involved in those programs are actually people who are already in the work world. Business and Industry have steered in their own way, the dollars to help train their own people in house. It is not going out into the community, and finding people and bringing them up so to speak and putting them on jobs, it is going more towards training those who are already [there]. (Quote #130601)

Nevertheless, the participants for the most part felt that ABE would always have a place in society, but hoped that it would not continue to be the program that defines the field of Adult Education. However, they recognized that there continues to be adults who are functionally illiterate.

Literacy

Although strides have been made in the area of Adult Literacy, literacy continues to be a concern for the field. According to the participants, Adult Literacy remains under-funded and, in most places, there is no certification for teachers of adults. Several of the participants mentioned a common misconception that anyone with a degree is capable of teaching adults.

> I think the World Wide Web has changed significantly what we do in Adult Education in Adult Literacy. . . . Family literacy for example that has taken on a life of its own, even though we have very little evidence that it works. We have funding for family literacy programs and the expense of funding for traditional adult only literacy programs. I have seen those changes to be quite stark. (Quote #100301)

> We also are dropping the ball on the GED, it's a hotly contested credential and it is being attacked from several sectors regarding what it actually provides for learners. We do not have very much policy relevant research from the Adult Education sector to say exactly what it is that the GED provides for the people who take it. Another issue has to do with the GED and who should take it at what age level. The GED now is being taken by younger and younger populations but we don't know what to do about that and adult educators are not really doing much research on it. I think we as a community of researchers have not done a very good job at all conducting the type of research that is relevant to policy decisions affecting what dollars will be made available to adult learners and to adult educators who plan and deliver these programs. (Quote #080301)

Community College Education

Several of the participants mentioned experience working at the Community College level. This work was prior to or early on in their careers as Adult Educators. At that time, these institutions were just that, Community Colleges, supported by and for the

community it served and in which it was located, such as Medgar Evers University or

Malcolm X University. The Community College system has changed a great deal and

now differs depending on whether it is governed by a particular state or county system.

> I worked at Miami Dade way back when. Florida puts specific emphasis on developing its community college programs and a significant part of the educational budget goes towards the Community College System. (Quote #150201)

> In my state, 80% of the faculty is part time, so there is little done in terms of developing the faculty and those types of things. You have people who have just a bachelor's degree in an area, coming off the street to teach, or some experience in the area. So in terms of faculty development, we do not do a lot in this state in faculty development. It is unfortunate that it goes that way. They put money in the program, they put, I guess a considerable amount, but certainly not enough to make it comparable to what they do in states like Florida. (Quote #150301)

> However, some of the Adult Education programs offered a Community College

tract that was a change witnessed by the participants. There has been the addition of

courses geared specifically toward teaching at the Community College level.

> Right now in our curriculum we have set up so that you will have 21 hours in Adult Ed. And the other 15 hours you will have from some concentration. In [the] Community College tract, we have four courses that we offer in Community College: College Teaching, History and Development of Community Colleges, those types of things. (Quote 150801)

Jobs, Research, and Visibility of the Field

Jobs

The participants have seen more adults coming into colleges and universities as

undergraduates and older graduate students. In response to this, the participants felt that

universities and colleges would need to understand how to incorporate Adult Education

principles into the overall teaching style of faculty. If implemented, this should

necessitate more jobs in Adult Education in the professorate. The change that occurred

instead of more jobs being created in Adult Education was the dismantling of some Adult

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Education Programs, and the absorption of others into other areas such as Educational

Leadership.

> My impression is that there just have never been a lot of them if you are talking about academic adult education. They have always been limited. Our numbers of graduate programs, during the time that I have been around, have never increased much. You gain a few, you lose a few. The number of jobs per year is usually rather small. Working with graduate students you know that some of them have interest in the professorate. It's a tough issue, people may not find academic jobs or they take jobs in their secondary area or their master's area or get more creative. (Quote #120501)

> There have never been a great number of jobs. That is true at the assistant professor levels; it is even truer when you start looking at more advanced levels for chances of mobility within the profession are limited by that. Let me talk about academic hiring these days, most institutions would rather not hire full professors or even associates when they can avoid paying. There is the tendency, when anybody retires; they try to go to assistant professor level. I think some fields have a few more opportunities to admit or hire mid-career. We do not have a lot of entry-level positions and certainly do not have may career positions annually. I do not know that that has changed a whole lot when you think about what has changed over time. (Quote #120502)

Jobs in Adult Education does not mean only jobs in the professorate. The

participants also interpreted this to mean any position in which one was gainfully

employed teaching adults as a job in Adult Education. ABE, literacy, training in business

and industry, and the health services fields all include those employed teaching adults or

some form of Adult Education.

> They seem to be plentiful, but it also depends on what areas you go into. In my state, if you go into adult literacy we have some certification requirements that you must meet and one of the requirements is that you have a four-year degree in teaching and a license. That sort of puts a damper on those individuals that want to change careers and come into Adult Education and teach in the literacy arena. Those individuals who do not have that teaching credential can teach in the literacy arena, but they will not be able to teach in the vocational/technical system and it is in that system where the bulk of our literacy programming is. People who work in that system are paid handsomely. It is not uncommon for people with a master's degree working in Adult Literacy to earn as much as an Assistant/Associate Professor in the University. (Quote #100302)

We also see employment opportunities in training and development. I think that is one of the largest growing areas. In our program, we get a lot of people out of nursing, people who do staff development and training in the hospital and health care settings. (Quote #100401)

Research

The participants were dissatisfied with the manner in which research had been conducted in the past. Several of the participants felt that African Americans had been excluded from participating in conducting the research focusing on mainstream culture, but that the mainstream culture thought itself capable of conducting all types of research regardless of the area of study.

There was a time when people would just go do a piece of work, never make any serious attempts at what lenses they were using, what position they were coming from, to just talk about it as truth. At that time they interviewed a bunch of white middle aged men and women with their narrow lenses and purported to represent them to speak for and behalf of all human beings. That is going and it's not likely to come back. (Quote #010702)

According to the participants, the research in the field has changed from exclusion of African Americans in the research to African Americans now being the foci of the research. Credit for this change was given to Diane Buck Briscoe, Larry Martin, Leo McGee, and Jovita Ross-Gordon who introduced African Americans into Adult Education Research during the last decade of the 20th century. Credit was also given to Scipio A. J. Colin, III for making the field painfully aware that inequities existed within the field of Adult Education when it came to race and research.

Although strides have been made in this area, the participants felt that the Adult Education research pendulum had swung to the other extreme. The participants felt that African-American researchers had gone from exclusion from conducting research about

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African Americans to being "relegated" to solely conducting research about African

Americans as the 21st century neared.

> It's that kind of pigeon holing that I really find annoying. Of course, as an African American, I am interested and want to do something related to African Americans, but that is not all I do. Why is it is that white folks can write about things in general. They can write about transformative learning and don't have to apply it to any particular group; it's just across the board. When we do something we can't write about anything but African Americans. I'd like to see an African American do some research on white folks; they have done research on us all of these years. (Quote #110602)

Adult Education Research Conference

The discussion addressing research moved logically to the Adult Education

Research Conference (AERC). Any strides made in the diversification or the inclusion of

minorities in the field was most evident at the AERC. This conference was given credit

for strides made in the research in areas of gender, race, and sexual orientation. The

participants attended and presented at the AERC more than any other conference

primarily because of the African-American Pre-conference (AAPC).

> Slightly more diverse . . . but still a ways to go in terms of people and the literature, there have been significant improvements . . . there is certainly a better representation of African Americans in graduate programs than at one time. We certainly have more literature on topics related to various aspects of diversity, be it racism, be it gender, be it sexual orientation. We just deal with all of those topics in our literature more and we do have some people who represent the interests that those ideas relate to. We still, in terms of racial diversity, we don't have very much in terms of representation or literature about say Latinos, Hispanic Americans. There is not much there. In one or two early works, I really tried and was encouraged to do more than just represent the African-American group in talking about diversity. Know that there is very rich history that we haven't uncovered that has to do with Native American Adult Education. Some of that appears in other places and those people move in other circles and we haven't really had any dialogue that brings much of that into the fold. But definite improvements, like having the African American Pre-Conference more than a decade now, I think has really made a difference. Even when you look at the shape of the main Adult Ed. Conference, that has changed from what it was 15 years ago, in terms of what kind of topics are represented there. (Quote #120402)

Although more than half of the participants attended this conference

religiously, not all of the participants reasoned that the AERC was all positive. There

were a few who never attended this conference because they were retired or worked in

Administration. There were several participants who seldom attended this conference or

did not attend on a regular basis.

> I am glad to see that after all these years it's still in place because it was that pre-conference that really sort of gave us a place at AERC. Over the years I have just found that AERC is something people often name it as the conference that you have to go to. I find it the same political piece of it, the flavor of the week, someone is being promoted. That kind of thing is not what I want to be about so I don't always go. (Quote #110501)

Although the participants alluded to the fact that the AAPC was a positive change

towards diversifying the field of Adult Education, much more needed to be accomplished

in that area.

> Even though we have made inroads in diversity and listening to other voices, I think we need to continue to work on that, especially if you are talking about conferences and things like AERC. I can remember submitting a proposal and it got back to me that when they were doing the blind read of the proposal, someone suggested that my paper should be a part of the African American Pre-conference. My paper was not about African Americans particularly. It was about literacy, but because I was African American they would not accept the paper for AERC. (Quote #110601)

> Actually, I think our research initiatives are woefully lacking and short term and short sighted. Policy makers need guidance from Adult Educators regarding how best to provide education and training programs to adults and to what adults should we provide these training programs and these opportunities. We don't have an awful lot of research that they can go to, that makes sense to policy makers and that they can believe to give them enough of a reason to change what they are doing. I thank, for example, the welfare reform legislation that was based in part on research. The research was done not by adult educators, but by social scientists, particularly out in California. (Quote #100402)

Visibility of the Field

The general consensus of the participants was that Adult Education has not been

as a professional discipline. The participants felt that people think of "macramé at the

community college" when they speak of Adult Education

> Adult Education is so absolutely ubiquitous in terms of its presence in the world
> in both informal adult learning and structured Adult Education programs and yet
> we continue to struggle as an academic field with those visibility and acceptance
> issues. I don't think those issues are gone.   At times I think we have not learned
> to sell ourselves well or to communicate effectively the message of what the field
> is about. Other times I think that it is inevitable that some of the segments of
> what Adult Education is rise to prominence and find themselves in other places.
> I am a broad field person I want the world to know what we do in Adult
> Education and how it's connected . . . and not wanting it to move into a highly
> specialized and fragmented mode. (Quote #120601)

However, other participants felt that many of the strides that have been made in

the visibility and acceptance of Adult Education are because of the quality of those

producing in the field.

> [Adult Educators] can compete with sociologists and anybody in the social
> sciences. People like Brookfield, Friere and others have crossed boundaries and
> people outside of Adult Education are claiming them . . . with that has come
> respect for the field. (Quote #010701)

Commission of Professors, Adult Education Graduate Programs, and Legislation

Commission of Professors of Adult Education

When asked about the role of the Commission of Professors of Adult Education

(CPAE), the responses were varied. The positive response was that the CPAE was

necessary and the main affiliation for the field of Adult Education. The participants felt

that the CPAE should be the governing body in the field much like the American Medical

Association is in the field of medicine.

> I have always enjoyed the CPAE, I have always seen it as a good ole boys
> network and it's a means for professors to get together and understand what they
> do and how they do what they do and to do discussion forums and what have you.
> To learn about how better to be a professor. (Quote #100501)

The CPAE has not realized its real potential; it is a sleeping giant that should be the national voice of the professorate of North America or maybe the world. (Quote #010801)

The CPAE have played a significant role at least for me and have enabled me to have a voice. . . . I have presented at the CPAE, served on the Board of Directors, [conducted] studies on policy and welfare reform legislation. (Quote #140401)

CPAE has probably been my main affiliation for forever, since moving into academic post graduate, so it's kind of a home base for me organizationally. Because I have diverse interests, I may move in out of other organizations. I may affiliate for a few years with an organization on special needs Adult Education. I may affiliate for a few years with some organization on Adult Higher Education. I do not seem to be able to keep up with conferences in all the areas I may have interest in or keep up with the literature in all of those areas. I think for those reasons both CPAE and AAACE are kind of broad-based organizations where I can go and make contact with colleagues in the field who represent lots of areas. (Quote #110701)

. However, for each positive response, there was at least one negative response.

The negative responses often consisted of recommendations or suggestions for

improvement. Several of the responses are listed below because the participants

responded so strongly when questioned about the CPAE.

The CPAE is necessary to create, in the profession, guidelines for how things should be done. In all the other fields of professionals, they have strict guidelines on how the practicum should be. One of the things in Adult Education in a lot of active programs, there is no such thing as a practicum. One of the things that has happened. . . I think about Vanessa Sheared and the book *Making Spaces* and the whole notion about how they got tied up by the commission . . . perhaps we need to make some changes in terms of who represents the commission, who represents the field. There is no excuse for that book being tied up the way it was, simply because somebody would not believe in the need for women telling their stories. It has to happen, but it has not changed. (Quote #150601)

They are still gatekeepers. The few times that I have gone. . . the Gatekeepers are the only thing that I can say about them. (Quote #130601)

I was never accepted into the Commission of Professors. I was considered an instructor in Adult Education so I was never allowed to be in the commission. [Then] they decided that I could become a member, so I just refused. You know how you become evil. If you don't want me when I want to be in, then you don't want me when you want me in. I never really had a relationship with the

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Commission of Professors, so I have never had a really good feel for the Commission of Professors, because I have never belonged to them. (Quote #090601)

They have opened spaces, just a crack, but they have opened spaces for women and different cultures to come in. . . for women primarily because you have had the Phyllis types and some of the other people . . . . We have a couple of well-respected people in the field now that are coming up through the ranks. . . out of the group that we formed at Northern. They are quietly moving up through the ranks of the Commission of Professors and some of the other groups as well. Vanessa Sheared and Scipio A. J. Colin, III. Those are direct impact, because we decided that we would write our own agenda. (Quote #130501)

Then Scipio Colin, III, came along and she told it like it was in terms of the racism that exists in adult education. She did so in a direct manner. . . I remember a couple of my older white male colleagues who said, "This organization is changing and I don't like it. This is not very good; I don't think I will come back here." So Scipio was seen at the CPAE as a means to galvanize change for the professorate. In a lot of ways, she was right; but at the same time, her words did alienate some members and maybe those members ought to have been alienated. I don't know, but I did notice that they were the older faculty that didn't come back. (Quote #1005012)

The participants felt that the CPAE should be promoting research teams which are conducting collaborative study as is conducted in the sciences or the medical field. According to the participants, the CPAE was the place for colleagues to meet, share new ideas, and support each other's individual work.

Adult Education Graduate Programs

Graduate programs are seen as the life's blood of the field. Graduate programs in Adult Education continue to produce professors, and practitioners in all areas of business, and industry, as well as academia.

They [Graduate Programs] are vital to the continuation of preparation of future adult educators who have some sort of philosophical orientation to the field, can engage in reflective practice, and have some conceptual base, the graduate programs play a vital role in that. We are almost always placed in Colleges of Education, where we may not be seen as central to the mission. (Quote #110702)

Additionally, Adult-Education graduate programs were seen as the vehicle

that should fix all of the ills of the field of Adult Education. According to the

participants, Graduate programs should be charged with increasing the visibility of the

field as well as training students to compete in the political arena for resources necessary

to remain competitive. Participants felt that Adult Education Graduate Programs should

not conform to the traditional model of Adult Education or they would continue to be

subsumed by other programs. Graduate programs should be actively involved in the

community, by participating in community-based organizations. This should include

community initiatives as a part of practicum for graduate students. In addition to

participation, the community involvement should include educating the adults in the

community to create, implement, and facilitate its own community programs.

Graduate Programs

The participants discussed the problems of graduate programs from their

perspective as a graduate student and what was expected of them at the time.

> It is perverse and unethical that we admit students of color and by and large in our degree programs we want them to give up their culture and their knowledge base, in essence, cease to be who they are. It is a perverse kind of academic assimilation and intellectual acculturation.

> For someone who is doing graduate work you have to understand that the twoness issue is so important when you are Black, because you are in White Academia. You are Black and trying to connect your reality to that of Academia and you are really living a double life or a double consciousness. Carter Woodson talked about the way that Black folks' minds can be in a sense colonized by the oppressor through the educational process. (Quote #60701)

The participants had clear cut ideas for graduate programs of the future.

> I would honorably expand recruitment to graduate students from other cultures of color. I would revise the curricula, particularly foundational courses that included other intellectual traditions. I would require every member of the professoriate to adhere to the principle that learning is life-long, and if they do not know about other intellectual traditions, that they be required to study them. (Quote #060801)

Legislation

The participants felt that the legislation was not a proponent of the field of Adult Education. The legislation was not seen as being supportive of the field. When the field began, the initial support from the legislation was largely due to those in the field having their start in other disciplines.

> I think it is very important but one very vital part is that we provide the kind of leadership we have been talking about. . . leadership. . . for example. When the new Adult Education Act was developed and brought into being, I think it was in 1998, Adult Ed. had nothing to do with it. Nothing! Can you imagine that? Can you imagine the act that will govern the medical practitioners and the American Medical Association had nothing to do with it? Are you Crazy? So that is the problem. We don't take on large national and international issues. We deal with pittance, little stuff. For a perspective transformation it requires internal change or external change . . . (Laughter) suppose that we were to help nine million people to get jobs, or change the situation with the AIDs epidemic. We are not taking on national issues. (Quote #010601)

The present political arena was seen as not conducive to legislation that supports the field of Adult Education, or will support future growth of the field. The field should become proactive in the political arena and initiate legislation that fits the field instead of the field adapting to legislation written by politicians for other disciplines.

> We have a serious problem in terms of the conservative political agenda that is affecting education policy in all areas. Education for Work is cutting folks off of welfare, not providing training for development, but providing training for jobs. The future of the field should be focused on Adult Education for democracy, or for civic and social equality, not just Adult Education for jobs. I see the future of the field as needing to address those issues above and beyond the whole economic thing. (Quote #090401)

Research Question 3: Change of Philosophical Perspective

Perspective Changed

The perspective of several of the participants has changed. They have witnessed Adult Education through several changes in the political climate of this county which has

affected them both personally and professionally. Professionally the change in

perspective has been for the most part reactive.

> Scholarship as opposed to the field being practice oriented . . . has gotten away from community orientation. It seems to be a reaction to the Reagan Era. [During] the Johnson Administration, everybody was involved in Adult Education being people oriented. Reagan came through and cut all of those kinds of programs. We talk about literacy, we talk about passed bills to fund literacy, but there is no appropriation for literacy programs. We talk about how desperate we are for literacy programs; we just don't finance them. (Quote #150402)

> Yes, now I would say it is, I still find value in progressive adult education and the benefit of valuing the individual in the society and helping individuals make a difference in society, within the mainstream. My interest in the society at large and becoming more aware of inequities and have become more oriented towards progressive, toward libratory and radical philosophies. The necessity for change. . . in that I am recognizing a challenge in dealing with students. I don't want to be viewed as imposing those viewpoints, but wanting students to also look critically at society. That we have entertained the ideas that adult education can be for more than just for the betterment of an individual. That it can be for the betterment of society and that we may have to think of non-traditional ways of being involved to really change those parts of society that will better lend themselves to change. (Quote #120801)

Another change of perspective has been in the area of how the field of Adult

Education conducts research. The participants felt that there had been a shift from

quantitative positivistic research to qualitative interpretive research.

> Is there still room for theoretical perspectives. . . that don't emphasize that political dimension? We don't emphasize power relationships. . . what we maintain are theoretical breadth, that is one of the things that attracts me and attracted me to the field. The other thing is the methodological shift. . . . I hope that we keep a place for balance, that if we are going to have anything that approaches research agendas, research programs that address questions in lots of different ways. We have to keep a place for quantitative that is really more sophisticated and advanced now. We are seeing a lot of incorporation of some of those advanced quantitative methods, but we are tackling those complex questions that may be a part of decline was because we couldn't tackle those questions with more simple quantitative methods. (Quote #010501)

Accomplishments and Disappointments

The participants for the most part were almost hesitant to discuss their

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accomplishments. However they listed their personal accomplishments such as raising

successful children and being active in their communities and churches as something

which they were proudest. Professionally their accomplishments included being able to

survive in the academia, to obtain rank and tenure, to hold administrative positions, or to

publish.

> The writing. Without question. When I compare myself to others who have come through doctoral programs not only in adult education, but in other fields, being an administrator and being able to do all that. It was a major accomplishment. I had to spend a lot more time that others perhaps were not willing to invest in academia. I spent lots of hours when everyone was gone, late at night and early in the morning. I saw the real benefit to me personally and in my career, and then plus it was enjoyable doing it, in seeing the accomplishments in reality. It was very rewarding if you will. (Quote #080601)

> The thing, about which I am most proud, is the feeling like I had something to do with opening the dialogue or putting the conversation in the open about some of the issues in our field that previously the field had not talked openly about. . . . I say literature; mainstream literature had dealt with almost not at all. I can not take total credit. . . . I had collaborators and would like to give credit to the Kellogg foundation junior faculty development program for supporting the direction that we chose to go. (Quote #020701)

Other professional accomplishments were listed as the development of online

courses and international programs. New and innovative ways of infusing diversity into

introductory courses in Adult Education and content areas dealing with the history of the

field.

The participants for the most part were also hesitant to discuss their personal

and/or professional disappointments. However, the disappointment that was discussed

most fervently was that of not having the opportunity to write and/or publish more.

> I wish I had taken more time to write more articles that had implications for practice. I would like to write a text like book on experiential learning. I would also like to write another book called "The Confessions of an Educated Woman" which chronicles what it takes to get through academia as a Black woman. (Quote #090801)

The participants, who are in the professoriate now, cited various reasons for not publishing. As with professors from the dominant culture, the heavy course load, academic advising, and membership on committees leaves little time for research. There were other reasons that the African-American Adult Educators in the professoriate had not published, in addition to those mentioned for the dominant culture. The one most often mentioned was the responsibility of serving on committees that dealt with diversity at their institution. Often the only African-American professor at their department, they were responsible for minority representation on various committees at the department, college, and/or university level as a means of the institution's adherence to government guidelines. Additionally, the participants were responsible for mentoring new African-American faculty and African-American students at their institution, be it a formal mentoring program or not.

The participants often found themselves marginalized in the research arena. They were not sought out to conduct research by the dominant culture, or to collaborate with others from the dominant culture. The participants were often asked for their perception of an issue by those conducting research, but not given credit for their contribution by being cited in the literature.

Others who had published early in their careers, who have since retired or changed career paths agreed with those who remain in the professoriate. All wished they had published more in the past or had the opportunity to publish more now.

In spite of the previously mentioned obstacles and disappointments of the participants, they have effected a change in the face and voice of the Adult Education

literature. There is no longer a need to go to other disciplines to find material that relates

to diversity and Adult Education.

> We are no longer in a situation where there was almost no [Adult Education
> diversity] work; we are in the situation where there is a growing body of
> literature. That is attributable . . . to the [African-American] doctoral students at
> several institutions and faculty supporting their work at institutions who are
> engaged. I can go to the Adult Education literature and find what I am looking
> for. This is a big change. (Quote #070602)

According to the participants, effecting this change is an ongoing process. The

efficacy of the participants has been apparent in the last quarter of a century. However,

the future role of the participants, as major professors includes vigilantly facilitating the

continuation of this process of change.

African-American Adult Educators see themselves in the role of change agents.

They felt that they have played a role in the changes that have occurred in the field over

the last three decades. These changes are not seen as new, but seem to exist on a

continuum.

> The world is in fact in many ways a social construction, replete with power
> differences, power inequalities in ways that are injurious to Black folks as well as
> other groups of people. By changing the way we think and by understanding 1)
> there are multiple realities and 2) by changing the way we think about the reality
> we have of the world, we can do something about it. These same issues were
> written about back 60 or 70 years ago by Alain Locke, a philosopher working in
> the field of Adult Education. (Quote #070501)

Research Question 5: Career Shaping Experiences

The experience that shaped the careers of the African-American Adult Educators

was the establishment of the African-American Pre-Conference of the Adult Education

Research Conference. Several of the participants were founders of this conference in the

late 1980s. Several other participants were graduate students who presented for the first

time at this conference and continue to make presentations there regularly. The African-

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American Pre-Conference continues to provide the opportunity for African-American

Adult Education scholars to give and receive constructive criticism. It provides the

opportunity to network and to establish linkage with other African-American Adult

Educators from around the world. An African proverb states, "It takes an entire village to

raise a child." The African-American Pre-Conference metaphorically was the village that

raised the African-American Adult Educator.

<center>Research Question 6: The Future</center>

The future of the field depends on these participants to give to those who follow

all that had been, for whatever reason, previously denied. The participants must be

mentors as well as Adult Educators.   The participants must become more prolific

publishers while allowing students to share in that publishing. The participants by virtue

of longevity and determination have become the village elders who now raising those in

the African-American Diaspora. In this role, the participants must continue to clear the

paths of obstacles, as well as, open the gates previously held shut by the gatekeepers.

> Our scholars first have to go through a re-educative process and as far as people
> of African descent, they need to become culturally grounded. They need to have
> an understanding of their own intellectual tradition. That is not to knock critical
> theory or critical feminist pedagogy. You can do constructivist research, but there
> are other research paradigms. Do you know this, the Africentric research
> paradigm? You can choose; my concern is that our scholars do not know that
> there is a choice. (Quote #060301)

The participants also felt that in order to address the future of Adult Education,

the field should reexamine its history and how it dealt with social justice issues. Then

they must follow through with adjustments to deal with current social justice issues and

possible issues related to future concerns.

> I would like to see us getting back to addressing issues of social justice. I would
> like to see us get back to what Friere and Horton are talking about. We have not

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stopped the oppression; we haven't stopped people from creating structures that serve to undermine people based on race, class and gender. We have not done that and a lot of this new discourse in Adult Education is really just doing the things that they profess they are not doing. We are writing articles about oppression in a language that is so oppressive to most people, so what are we trying to do?

We need a major overhaul. We have all of the components, but I think that a lot of the old timers who were there, the veterans, I think it is time for them to loosen their grip and let some of the new thinking come through. It's a new day, in light of 9/11 I think I look at a whole lot of things differently. We are global, but we some how are still steeped in tradition when we look at any program, not just Adult Education. We aren't reaching the masses because we are still steeped in that tradition which is closed. We still need to open the spaces more. We have some movement but we need to move at warp speed in order to open the spaces the way it should be. We don't have enough diversity in the field either to do what we need to do. (Quote #130801)

The participants had high hopes for the future of the field, because of the present diversity of the field. These high hopes include others previously not recognized or given voice.

I am hopeful that the field is in good hands, I believe that it is in good hands given the emergence of many young and outspoken professors of color. . . I have to stress that critical mass, because I do believe that there are professors of color who bring a perspective that others can not bring. . . young mainstream professors who have similar concerns about similar issues who are lending their voices, wanting to write and collaborate along similar lines. I am hopeful for the future of the field because it seems to be a bit more accepting of divergent points of view. (Quote #020801)

Summary of Findings

Direct and indirect influences of the participants, without exception, were foremost other African Americans. Parents, grandparents, or other family members with no degrees at all were the most influential. Older African-American males from their community, the African-American culture itself, as well as classmates, colleagues, and peers were also identified as being directly influential for a large number of the participants. Direct influences from the field of Adult Education included many African

Americans. Scipio A. J. Colin, III, specifically was seen as altruistic and the influential African-American Adult Educator most often mentioned for her advice, constructive criticism, and encouragement throughout their careers and at the AAPC. She is seen as the African-American matriarch of the field of Adult Education by the participants.

Twelve individuals of influence, members, or chairs of their dissertation committee were identified. Phyllis Cunningham was named by seven of the participants as a committee member/chair. The influence of Phyllis Cunningham was obvious as the participants talked about her during discussions about all areas of the field of Adult Education.

Indirect influences for the participants were numerous and included their peers. These influences and experiences were often negative and caused critical examination of biases which was viewed as positive.

The major changes in the field of Adult Education seen by the participants were related to a) perception of Adult Education as a field and b) growth of the field of Adult Education. Adult Education changed from being perceived as only related to Adult Basic Education, Continuing Education, and Literacy. Adult Education was now seen as strategies employed to help adults learn no matter their age, economic status, gender, or race/ethnicity. The newly defined Adult Education also includes the retooling of professionals in the workforce or HRD. This expansion of the definition of Adult Education contributed to increased visibility of the field, and the widening of the professorate.

Contributing changes were: a) growth of the field, b) shifting voices, and c) changing faces of the professoriate. The largest growth in the field of Adult Education

has been in female representation. Women now dominate the professoriate, which was predominantly male prior to the late 1970s. The voices have shifted in terms of who gets included in the theoretical discourse in the literature. Marginalized populations became a part of the research instead of the object of the research. The third contributing change in the field of Adult Education was the changing face of the professoriate to include the increased number of women and minority representation. Women dominate the number of minorities represented in the field; minorities make up a larger percentage of the field, but continue to be underrepresented.

The Adult Education work being conducted at the Northern Illinois University (NIU) was perceived to be cutting edge, which lent acceptability and respectability to exploring some of the issues that had not been previously discussed, and gave entrée to diverse perspectives. Participants saw changes that were reactions to issues not being addressed by the field. Some areas of study remained stagnant and participants spoke of changes that should have occurred but did not, such as addressing racism in the field of Adult Education. The participants also spoke of questions that the field in general was not asking. Some of the questions were: Why do large numbers of our Adult Education population drop out? What is the field doing wrong?

The participants witnessed the field of Adult Education move away from social action and its involvement in social change. The participants did not see increased distance between Adult Education, and Adult Education social action as a positive change. They had witnessed the evolution of urban Adult Education into a bifurcated system of service delivery. Urban Adult Education included urban centers, inner city communities, and broader metropolitan area communities which offered all kinds of self-

improvement, programming initiatives including education and training, hobbies, the arts, and leisure studies. A second system of service delivery existed in low income, inner city neighborhoods and consisted primarily of remedial programs.

CHAPTER 5

SUMMARY, CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS

This chapter consists of four sections. An overview of the methods used in this study is included in the first section of this chapter. This section also summarizes the participants' perspectives of the field of Adult Education. The second section lists the conclusions which correspond with the research questions. The third section presents the implications for practice. Recommendations for further study are featured in the fourth section

The existence of African-American scholars in higher education was recognized by the Caplow-McGee study released in 1958, but no reference was made again for 30 years, when the *Adult and Continuing Education Handbook* included Stubblefield and Keane's "History of Adult and Continuing Education" and Briscoe and Ross's "Racial and Ethnic Minorities and Adult Education" (Neufeldt & McGee, 1990). Maher's (2002) study attempted to identify, locate, and include a diverse representative participant group of Adult Educators, but identified within the first three generations of Adult Educators only two living African-American Adult Educators.

The purpose of this study was to provide historical and philosophical information on the field of Adult Education from the perspective of African-American Adult Educators. This study utilized the findings from African-American Adult Educators to add to the depth and breadth of information by engaging participants in reflective dialogue regarding the field and included their concerns, experiences, goals, and passions.

Research Questions

The research questions, derived from the problem statement, related to the experiences of African Americans in Adult Education, and were designed to collect data as well as guide the inquiry (Merriam & Simpson, 1995). Focused on the purpose of the study, the research questions addressed in this study were:

1. How were the 15 African Americans initiated into the Adult Education Professorate?
2. What about the field of adult education appealed to these 15 African Americans?
3. What influences were perceived by these 15 African-American Adult Educators to have shaped or contributed to their philosophical perspective of adult education? Has this philosophy changed?
4. What changes in the field of adult education have these 15 African-American Adult Educators seen during their involvement in the field?
5. What experiences shaped the careers of these 15 African-American Adult Educators?
6. What are these 15 African-American Adult Educators' perceptions of the future of the field of Adult Education and what role do they see themselves playing in the field of Adult Education?

Summary of Methods

This study was conducted as an oral history of the field of Adult Education as seen by 15 African-American Adult Educators. Triangulation was achieved as the data were collected through audio-taped, face-to-face, or telephone interviews; biographical vitas; web pages; and completed interview guides. Reflexivity was documented by the connections made with each participant both as an African American and an Adult Educator. Member checks, in which participants were given the opportunity to review and correct their transcripts, were used to enhance the trustworthiness of the data. Microanalysis, a line-by-line review of the transcribed interviews by the researcher and four independent readers, generated lists of responses that, along with field notes, contributed to the identification of salient themes. Validation of themes was

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accomplished by four independent readers reviewing five transcripts each. The interview guide was completed using previously identified themes then compared to six randomly selected transcripts by three additional independent readers.

Conclusions

The African Americans who participated in this study were initiated into the Adult Education Professorate primarily via the fields of education, religion, and sociology. The appeal of Adult Education to the participants was not easily discerned, although the humanist and social activist elements of the field had a degree of saliency. What did emerge was the fact that Adult Education appealed to particular types of individuals. Adult Education appealed to the types of individuals with backgrounds in Agricultural Education, Elementary Education, Industrial Education, Music Education, Religion, Sociology, or Secondary Education, all of which readily lent themselves to adult learning.

Social activism within the field of Adult Education held an appeal for certain types of individuals. ABE, GED, Literacy, and various community-based programs addressed the societal ills partially caused by voids in the education system. The voids impacted individuals with lower socioeconomic status; addressing these voids appealed to the African-American Adult Educators with backgrounds in sociology.

Another salient point was that Adult Education appealed to the humanist side of individuals with a religious/spiritual background. This religious connection between Adult Education and the African diaspora has existed since slavery, and continues to permeate Adult Education for these modern day African-American Adult Educators.

The field of Adult Education was not the greatest influence on the philosophical

perspective of African-American Adult Educators. The philosophical perspective of

African-American Adult Educators was most influenced by who they were as members

of the African-American diaspora, and was impacted most by personal "factors." The

participants' philosophical perspective was largely influenced by their culture, family,

mentors, and members of their community. However, one influential supportive

professor from the dominant culture was identified from within the field of Adult

Education. This professor's influence permeated the careers of the participants and

contributed to the ways they interact with those who follow. Two African-American

Adult Educators were identified as being influential and supportive. Their influence also

permeated the careers of the participants and the ways they interact with those of color

who follow.

The literature from the field of Adult Education was influential to a certain

degree, but was found to be lacking. Because the African-American diaspora was not

recognized in the early Adult Education literature, the influential literature did not

necessarily emanate from the field of Adult Education.

The perspective shaping phenomenon common to the African-American Adult

Educators was that of marginalization. Although there have been changes within the

field of Adult Education, African-American Adult Educators find themselves just within

the margin, while being kept at a distance from the center. However, this provided a

distinct advantage that, according to Wynter (1992), marginalized groups do not speak to

negative economic, political, and social experiences. Because the marginalized rely on

the dominant group to sustain them, they are forced to learn dominant practices. Being

just within the margin has given African-American Adult Educators "wide angled vision" necessary for research from within the margin while having a "fish-eyed" view of the center.

The change in the face of Adult Education and in the voices being heard in the Adult Education dialogue was seen as the greatest change witnessed by the African-American Adult Educators. The Adult Education professoriate is no longer a white, male bastion. The professoriate is now largely comprised of women, with increasing numbers of those of color. Additionally those participating in the dialogue are also women and minorities. The secondary change has been in the growth and visibility of the field. The field of Adult Education is no longer defined solely by literacy and continuing education issues; human resource development largely contributed to that growth.

There was not a lot of discussion of personal experiences, but occasionally, the responses included what happened to them, how they were treated, and opportunities which they had not been afforded. It was intimated that there had been events or experiences that had bearing on their Adult Education career that kept them from the cutting edge of research and publishing. There had been discrimination within the field, but this was never the focus of this research, it was understood. Discrimination existed in terms of writing, publishing, and promotion. However, it seemed pointless, to both the participants and the researcher, to go into detail which would rip open the scars of the wounds that long ago healed.

Many of the things that have transpired in the field of Adult Education have been positive, but there remains a long way to go. The participants did not pretend to know what the future held for the field of Adult Education. The future needs for the field were

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discussed. The issue of professionalization of the field or, at minimum, the certification of those who teach ABE/GED is an issue that should be revisited. In the future, Adult Educators need to be more politically proactive rather than reactive. The field of Adult Education needs to reenter the realm of social activism with Adult Educators operating from the role of societal change agents and political activists. Adult Educators need to be about the business of globalization of the field of Adult Education, in practice, as well as research. The field of Adult Education must be watched closely as it continues to make space for "other" sub-groups, such as gender, race/ethnicity, and sexual orientation and hold the dominant culture accountable not so much for crimes of the past, but for implementation of change for the future.

<div align="center">Implications</div>

For the most part, the information provided by the participants was positive, rarely was anything negative said. While discussing the lack of people of color in the field, experienced discrimination, and racism, very little was verbally articulated, it was understood. Relaying the message of inadequacies in the response from the field of Adult Education on the issue of race and/or racism in the United States was paramount. The participants felt that as African Americans, they are honor bound not to be silent about racism. As a part of the professoriate, they must give entrée or the respectability to openly discuss racism or areas that were previously taboo. This should all be accomplished while dealing with concepts of power and conflict as a part of the Adult Education practice. The concept of power is undertaking a changing of the guard, from the predominantly white, male perceived *gatekeepers*. As a society, change is resisted until it is brought to someone's attention that the current system is defective.

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There has been reluctance on the part of those in power in Adult Education and the African Americans in the professorate to draw attention to the racial and discriminatory inadequacies in the field of Adult Education. Those in power have been reluctant to have attention drawn to any discriminatory practices or institutional racism that has existed or continues to exist. As a society, individuals have not been able to draw attention to these sorts of practices without laying blame or holding those in power responsible. In the past, African Americans had been reluctant to draw attention to discriminatory practices or institutional racism because as a society, the tendency is to *shoot the messenger.* This is no longer the case with African Americans in the Adult Education Professorate as exhibited by the work of Colin, Guy, Johnson-Bailey, Peterson, and Sheared to name a few. These issues are also being addressed by those from the dominant culture such as Brookfield and Cunningham.

These influences have shaped the participants' philosophy. Their philosophies now address the solutions to these negative practices. Their philosophies are pro-active rather than reactive to what has been the norm. They address the solutions by providing opportunities for people of color to participate in scholarly activities, such as facilitating doctoral students to present at conferences, be co-principal investigators on research projects, and to help them publish before the dissertation stage of the academic career.

These salient issues became more obvious when the participants discussed their recommendations and views of the future of the field of Adult Education. The overwhelming issue was the need for more opportunities for African Americans to participate in research. To this researcher, this clearly stated that the participants did not

have opportunities to participate in this venue, but if given the chance would change this for those who follow.

Additionally, not enough research has been conducted about African Americans, and the participants felt that African Americans should be the principal investigators in this area. However, African Americans should not be limited to this area. African Americans are capable of conducting research in all areas.

During the past decade, African Americans have come to the forefront by publishing and conducting research in adult education that focuses on African Americans. While strides have been made in this area, mainstream adult education seems to include African Americans as an after-thought or an addendum. Although the inclusion of African Americans in the research, as well as African Americans as the authors, has been a positive change in the field, they should not be limited to research solely about African Americans. African-American Adult Educators have proven that they should be the primary researchers in the area of African Americans.

The torch to uncover racial discrimination in the field of Adult Education has been passed from the African-American pioneers of Adult Education to those who follow. The mandate is to uncover injustices where they exist, but more importantly to change the field by eradication of injustices whenever possible. Those who follow must move the field of Adult Education back to an era of social action and be actively involved with social change including the political arena. This should be accomplished from the platform of the professoriate through scholarly research and political activism.

First, the field of Adult Education needs to be open-minded regarding research. The research conducted must be collaborative and cover all areas of the issues. The

dominant culture is not solely qualified to conduct research but must be all-inclusive. If research is to be conducted with a certain group as the foci, the primary investigator must come from within that group.

The field of Adult Education must move out of the classroom and into the community it serves. Moving away from community-based programs was not seen as positive.

<center>Recommendations for Research</center>

This study addressed the African-American Adult Educators in the field the longest, the first generation of African-American Adult Educators, or those who could be called African-American Pioneers of Adult Education. Maher (2002) was able to identify the first three generations of Adult Educators, only two of whom were of color. Another area for research is the identification of subsequent generations of African-American Adult Educators. Further research should be conducted that examines the philosophical perspective of the second wave of African-American Adult Educators, those who have entered the field since the late 1990s. Now that there have been contributions to the field of Adult Education by African-American Adult Educators, has the philosophy of the new-comers been impacted?

Another area for research is the involvement of the field of Adult Education during the Civil Rights Movement in American. What effect did the Civil Rights Movement have on the field of Adult Education? What role did Adult Educators play as social change agents during this period?

Research of this nature should not be limited to African Americans, but should include pioneers of other racial/ethnic groups. Asian-American, Latin-American, and

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Native-American pioneers of Adult Education are fertile ground for research. The perspective of these diverse groups of the field of Adult Education should be studied to add to the depth and breadth of information about Adult Education. This should be accomplished by engaging those from these cultures in reflective dialogue regarding the field. Additionally, gender is an area for study within all racial/ethnic groups that should be addressed.

Comparison studies of the backgrounds of those entering the field of Adult Education in the 21st Century should be conducted with those entering the field of Adult Education in the 20th Century. Large numbers of those in the professoriate matriculated out of the program at Northern Illinois University. Is there a difference of philosophical perspectives of the field of Adult Education between those who matriculated from institutions such as University of Georgia-Athens, for example? The research should not end there, but should be related to globalization. What are the similarities/differences between professors of Adult Education in North America and Europe?

The participants in this study discussed their relationships with major professors from the dominant culture. How do African-American major professors influence doctoral students from different ethnic groups or from the same ethnic group?

The field of Adult Education should recognize the effect Edwin Hamilton on the African-American Adult Educators in the professoriate. As a modern day African-American Pioneers of Adult Education, Dr. Hamilton should be posthumously recognized for his contributions to the field. Recognition should also be given to: Diane Buck Briscoe, Scipio A. J. Colin, III, Larry Martin, Leo McGee, and Jovita Ross-Gordon as 21st century, African-American trail blazers of the field of Adult Education.

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APPENDICES

Appendix A

Name of Presidents of the American Association of Adult Education

Name	Year of Presidency
James E. Russell	1926-1930
Newton D. Baker	1930-1931
Felix M. Warburg	1931-1932
Dorothy Canfield Fisher	1932-1934
Edward L. Thorndike	1934-1935
Charles A. Beard	1935-1936
Everett Dean Martin	1936-1937
William Allen Neilson	1937-1938
John H. Finley	1938-1939
Alvin Johnson	1939-1940
Harry A. Overstreet	1940-1941
Alexander Meiklejohn	1942-1943
Austin H. MacCormick	1943-1944
Lyman Bryson	1944-1946
Alain Leroy Locke *	1946-1947
Harvey N. Davis	1947-1948
Hans Kohn	1948-1949
Morse A. Cartwright	1949-1950

Source: *A History of the Adult Education Movement* by Knowles (p. 199).
* African American

Appendix B
Occupational Distribution of AEA Membership
in 1952, 1956, and 1958

Institutional Affiliation	1952	1956	1958
College or University	25%	15%	19%
Public school	21	8	15
Library	10	3	5
Government	11	10	9
Church or religious	3	16	11
Business or industry	5	6	4
Labor union	1	1	1
Social, health, youth serving, welfare, civic, fraternal, or other voluntary organization	16	30	24
Other, unknown, or none	8	11	12
	100%	100%	100%
Base of %	1828	6945	1840
Size of membership at time	3163	12,935	5656

Source: *A History of the Adult Education Movement* by Knowles (p. 224).

**Social Sciences/Behavioral
Adult Informed Consent
University of South Florida**

Information for People Who Take Part in Research Studies

The following information is being presented to help you decide whether or not you want to be a part of a minimal risk research study. Please read carefully. If you do not understand anything, ask the Person in Charge of the Study.

Title of Study:	**An Analysis Of African American Adult Education Professors Historical And Philosophical Perspectives Regarding Adult Education**

Principal Investigator:	Sharon G. Waldrum, Doctoral Candidate
Study Location(s):	University of South Florida, Tampa

You are being asked to participate because of you are an African-American Adult Educator working or have worked in a university setting or were one of the first African Americans to receive a doctorate in Adult Education.

General Information about the Research Study

The purpose of this study is to provide historical and philosophical information on the field of Adult Education from the perspective of African Americans. In addition to your background, we are interested in your personal perspectives about the changes you have seen throughout your career and how your thinking has evolved. This study intends to utilize the findings from African-American Adult Educators to add to the depth and breadth of information about the field and to provide guidance to newer practitioners from the African-American perspective.

Plan of Study

- You will be asked to respond in writing to questions on the interview guide and participate in a conversational interview either in-person or by telephone. The written responses will take approximately 30-60 minutes to complete, depending on the depth you choose to provide; interviews will be completed in 1 – 2 hours. Subjects will also be asked to submit a copy of their vita.

  Please return the completed documents and any other materials you wish to share electronically, by FAX or mail to:
  Sharon G. Waldrum.

- Payment for Participation
  You will not be paid for participating in this study.

Appendix C (continued)

Benefits of Being a Part of this Research Study

- By participating in this research study, respondents will have the opportunity to discuss their perspectives on certain topics related to the field in which they are considered long-term experts. The uniqueness lies in their ability to reflect back upon their experiences in the field over 20-30 years.

Risks of Being a Part of this Research Study

- *There are no known risks.*

Confidentiality of Your Records

- Your privacy and research records will be kept confidential to the extent of the law. Authorized research personnel, employees of the Department of Health and Human Services and the USF Institutional Review Board may inspect the records from this research project.

  The results of this study may be published. However, the data obtained from you will be combined with data from other people in the publication. The published results will not include your name in the body of the paper; however a list of the actual respondents will appear at the conclusion of the research paper. Therefore you will be identified as having participated.

  All interviews will be audio-taped and transcribed. The completed transcription will be sent to each participant for review, revisions and approval. Audio tapes, transcriptions, and researcher's notes will be maintained by the researcher both during and after the completion of the study. No direct quotations will be published without permission.

Volunteering to Be Part of this Research Study

- Your decision to participate in this research study is completely voluntary. You are free to participate in this research study or to withdraw at any time. If you choose not to participate, or if you withdraw, there will be no penalty or loss of benefits that you are entitled to receive.

Questions and Contacts

- If you have any questions about this research study, contact
  Sharon G. Waldrum.

- If you have questions about your rights as a person who is taking part in a research study, you may contact a member of the Division of Research Compliance of the University of South Florida.

Appendix C (continued)

Your Consent—By signing this form I agree that:
- I have fully read or have had read and explained to me this informed consent form describing a research project.
- I have had the opportunity to question one of the persons in charge of this research and have received satisfactory answers.
- I understand that I am being asked to participate in research. I understand the risks and benefits, and I freely give my consent to participate in the research project outlined in this form, under the conditions indicated in it.
- I have been given a signed copy of this informed consent form, which is mine to keep.

Signature of Participant	Printed Name of Participant	Date

Investigator Statement

I certify that participants have been provided with an informed consent form that has been approved by the University of South Florida's Institutional Review Board. That contains the nature, demands, risks and benefits involved in participating in this study. I further certify that a phone number has been provided in the event of additional questions.

	Sharon G. Waldrum	May 1, 2003
Signature of Investigator Or Authorized research investigators designated by the Principal Investigator	Printed Name of Investigator	Date

Institutional Approval of Study and Informed Consent

This research project/study and informed consent form were reviewed and approved by the University of South Florida Institutional Review Board for the protection of human subjects. This approval is valid until the date provided below.

Approval Consent Form Expiration Date:

Revision Date:_____

Conversations with Experts in Adult Education

Survey Questions

Name:_____ Date of Interview:_____

Address:_____ Phone:_____

_____ E-mail:_____

Interviewer:_____

The purpose of this survey is to interview senior experts in the field of adult education about their background in the field and their perceptions of change. We are interested in the changes you have seen throughout your career and how your thinking has evolved. There are both personal background and general field questions.

1. How many years have you been in the field of Adult Education?

2. How did you get into the field?

3. What was your undergraduate major?

4. Regarding your graduate study:

   A. What degree(s) in adult education did you earn? (if none, what were your graduate degrees in?)

   B. Where did you complete your degree(s)?

   C. When did you complete your degree(s)?

   D. Who was your major professor(s) and/or dissertation advisor(s)? (If different, who had more influence on you?)

Appendix D (continued)

5. In what setting did you spend the majority of your career in adult education (institutions, universities, specific type of job)?

6. How are you presently using your background in adult education?

7. What are the three most obvious changes in adult education that have occurred in the last 30-40 years or however long you were in the field?

8. What changes have you seen in the field of Adult Education in relation to:
    A. The program/institutional areas emphasized within the field (e.g., ABE, community colleges, HRD)?

    B. Job possibilities?

    C. Need for the field?

    D. Visibility/Acceptance?

    E. Graduate Training?

Appendix D (continued)

    F. Theoretical Perspectives?

    G. Research?

    H. Any other changes not covered above related to personnel, financing, administration, leadership, associations, or _____?

9. Who are the people who have influenced you:
    A. Directly?

    B. Indirectly?

    C. Outside adult education?

10. What are the top five books that have influenced your thinking/career in the field or outside of it?

11. Are there any other major influences (philosophical or social) that affected your career?

Appendix D (continued)

12. What values or beliefs in adult education have you sought to preserve or enhance?

13. How have your personal perspectives on Adult Education changed over time?

14. What do you consider to be your major successes, accomplishments, or contributions to the field of Adult Education and/or personally?

15. What were the greatest disappointments in your career or personally?

16. Is there anything else you would like to add?

17. Is there someone you suggest we contact for this study? If so, can you provide contact information such as address, phone, e-mail address?

18. What questions have I not asked that should have been asked? Who should be asked?

Please send or e-mail a copy of your vita with this survey.
Return to:

Appendix E
Conversations With African-American Adult Educators
Interview Guide

Name:	**Date of Interview:**
Address:	**Phone:**
	Email:

The purpose of this study is to provide historical and philosophical information on the field of Adult Education from the perspective of African Americans. In addition to your background, we are interested in your personal perspectives about the changes you have seen throughout your career and how your thinking has evolved. There are both biographical and general field questions.

Personal Background Information

1 How many years have you been in the field of Adult Education?

2 How did you get into the field?

3 What was your undergraduate major?

4 Regarding your graduate study:

Degree(s) earned?	When? (Year)	Where? (University)

5 In what setting did you spend the majority of your career in adult education? Specifically, what type of job did you hold?

6 How are you currently using your background in adult education?

7 Formative Influences:
   A. Who was your major professor(s) and/or dissertation advisor(s)? If different, who had more influence on you? Did you consider any of them your mentor?

   B.   What influences from your major professor/committee members have you attempted to maintain and pass on to your students or individuals you have mentored?

Appendix E (continued)

    C.   In what ways, if any, did you diverge from the influences of your early mentor(s)?

    D.   Are there any other individuals with whom you have ***directly interacted*** that have significantly influenced you throughout your career? If so, please name them and briefly describe the nature of their influence.

    E.   Are there any people you would describe as an ***indirect*** influence upon you (in other words, someone with whom you did not directly interact, but who was in fact influential)? Please briefly describe.

    F.   In your opinion, what were the most important books or publications in the field that had an impact on the development of your thoughts or beliefs?

General Field Questions

Please read the following questions and, provide written responses to as many items as possible. These questions, however, will be examined more thoroughly in the personal interview.

10   What do you feel are the most significant changes in adult education that have occurred in the last 30-40 years or however long you were in the field?

The following prompts will not appear on the written guide:
- The program/institutional areas emphasized within the field (e.g., ABE, community colleges, HRD)?
- Job possibilities?
- Need for the field?
- Visibility/Acceptance?
- Theoretical Perspectives?
- Research?

11   What are your impressions or thoughts regarding the role of each of the following aspects during your tenure?

- Commission of Professors of Adult Education (CPAE)
- National Associations (AAAE, AEA, AAACE, etc)
- Legislation
- Graduate programs

Appendix E (continued)

12   What values or beliefs in adult education have you sought to preserve or enhance or pass on to those whom you have mentored?

13   Have your personal perspectives on Adult Education changed over time? If so, how and/or why?

14   What do you consider to be your major successes, accomplishments, or contributions to the field of Adult Education and/or personally?

15   What were the greatest disappointments in your career?

16   What are your thoughts about the future of the field? Where do you think it the future focus is headed and where do you think it should go?

17   Is there anything else you want to add or anything you do not think we covered?

18   Is there someone you suggest that we contact for this study? Why are they important? Can you provide contact information such as address, phone, email address?

PLEASE SEND OR E-MAIL A COPY OF YOUR VITA WITH THIS SURVEY

ABOUT THE AUTHOR

Sharon Gatling Waldrum, a native of Waterbury, Connecticut, received a Bachelor's degree in Administrative Services and a Master's degree in Adult Education from North Carolina Agricultural & Technical State University (NCA&TSU), Greensboro, North Carolina. Her Doctor of Philosophy degree preparation at the University of South Florida (USF), Tampa, Florida, was in Curriculum and Instruction, specializing in Adult Education, with a cognate in Research and Measurement. Sharon has been employed for the last 20 years by the College of Engineering at NCA&TSU and the College of Education at USF. The mother of two adult daughters, grandmother of one granddaughter, resides in Riverview, Florida with her three dogs.