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Contents

DEPARTMENTS

Is Adult Education Unique?

*The unique character of adult education emerges
in emphasizing rather than denying the similarities
it has with the education of infants, children, and youth.*

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Despite Dwayne Huebner's voice of caution to church educators some thirty years ago, the intentional shift of educational resources in our churches toward adult formation continues to gather momentum.[1] His warning was twofold. First, he noted the failure of religious educators to rethink the foundations of their work and their forgetfulness of the educational wisdom in their own heritage; and second, he pointed out the uncritical incorporation of trends and theories from secular education into the Church's educational work. Is there not a uniqueness about education in religious communities, Huebner asked, that governs the asking, critiquing, and answering of questions?[2] Should secular educational systems and ideas be normative for education in religious communities? Huebner acknowledged that it is appropriate and necessary for church educators to draw upon the disciplines associated with secular education for informing and reflecting. Dependency, however, is not appropriate or necessary. These disciplines and devices, he wrote, can be used as disclosure models, but not as analogue models. These words of caution are the inspiration guiding my reflections here.

This essay will examine the philosophical underpinnings of the contemporary adult education movement. It will explore the theoretical basis and some of the major assumptions undergirding its literature. Its models of education, its presuppositions on teaching and learning, and its concept of adult and ideal of adulthood will be probed. Important philosophical choices are at stake.

The focusing questions of my research are as follows: Can this body of literature complement religious education in our churches, synagogues, and mosques? If so, how? Do some of the premises of the adult education movement conflict with some of the ideals of our heritage? If so, how? Can some of the wisdoms in our religious traditions offer a corrective supplement? If so, how?

The heuristic frame or method guiding my exploration is the word "unique," a word filled with ambiguity. Its ambiguity, however, carries a richness and a thickness that lends itself to critical distinctions. In the title of this essay, I ask whether adult education is unique. Only when we break open the meaning of the word unique will a satisfactory answer be forthcoming. The question, however, is the heart of the matter, and the claim to uniqueness is the central presupposition in the contemporary adult education movement.

"Unique" is one of the chief ways people wrestle with the paradoxical relationship of sameness and difference. From the beginning "unique" denotes difference. But how things (people, movements, etc.) differ is vital. The "how" of uniqueness runs in two opposite directions. It is these opposite directions that give rise to two strongly contrasting meanings of uniqueness.[3] In one case, what is unique differs from all others by a process of exclusion; in the other, by a process of inclusion. Both represent two different ways of engaging the world. The thesis of this essay is twofold: (1) the secular adult education movement and its accompanying literature has staked a claim to uniqueness on the basis of exclusion, and (2) adult education needs to move in the direction of becoming more unique on the basis of inclusion. This offers the possibility of transforming the enterprise and contributing to the educational work of our churches.

ADULT EDUCATION AS EXCLUSIVELY UNIQUE

When we speak about something being "unique," we are dealing with limits—that is, there are always degrees of differences. Nothing is ever absolutely unique. In the first meaning of uniqueness, one moves toward uniqueness by a process of exclusion: a thing is unique if it is separate, isolated, sharing no common elements with other things. Here one protects one's uniqueness by preventing others from intruding into one's space. For example, in the sequence 3, 3, 3, 9, 3 the number 9 is unique. If we change the sequence to 3, 3, 3, M, 3, then M is even more unique; it is different in kind. It has separated itself out from the number sequence.

The New York Times, I believe, accurately captured the life and works of Malcolm Knowles, a pioneer in the U.S. adult education movement, in his obituary a few years ago.[4] The *Times* noted that Knowles was widely acknowledged as a founder of adult education as a separate discipline. In essence, Knowles worked from the notion that adult students are a wholly different breed. This set the stage for the claim to uniqueness—adult education is unique because it is different. And it is different in an exclusive way. Its clientele are different. Its processes are different. Its purposes are different—exclusively different. These philosophical assumptions quickly acquired the status of a rigid orthodoxy, which has been reinforced over the last quarter century and guarded by a self-regulating guild of professional adult educators.

I wish to dissent from this orthodoxy. Adult learning theory will be my specific angle of vision. Three aspects or areas of adult learning theory will be the focus of my attention: (1) the principles of adult learning, (2) self-directed learning, and (3) transformative learning.

Principles of Adult Learning

One of the guiding assumptions of adult educators of the last quarter century is the premise that children and adults learn in sharply contrasting ways. This has given rise to copious lists of differentiation. Among the most prominent are those elaborated by Jane Vella and Stephen Brookfield.

Jane Vella, in *Learning to Listen, Learning to Teach*, set her principles of adult learning within the context of dialogue.[5] One basic assumption in all of this, she wrote, is that adults learn best in dialogue. Her twelve principles are ways to begin and nurture the dialogue:

1. Assess needs to discover what the adult wants to learn.
2. Structure a safe environment for learning.
3. Develop a sound relationship between teacher and learner.
4. Carefully attend to sequencing of content and reinforcement.
5. Integrate action and reflection: Praxis [reflective action].
6. Respect students as subjects of their own learning.
7. Learn with attention to ideas, feelings and actions.
8. Be pragmatic: teach what is immediately useful.
9. Clarify roles to foster mutuality in learning relations.
10. Work in small groups: teamwork.

11. Engage the learner in an active process of learning.
12. Evaluate: build in accountability by testing what has been learned. (Vella, 3-4)

According to Vella, these principles apply across cultures and are deeply interconnected. They are the way of all the earth for adult learners.

Stephen Brookfield, in *Understanding and Facilitating Adult Learning*, had a fundamental affinity with Vella's principles. He, however, compressed them into six:

1. Participation in learning is voluntary; adults engage in learning as a result of their own volition.
2. Effective practice is characterized by a respect among participants for each other's self-worth.
3. A participatory and collective spirit should prevail.
4. Praxis (reflective action) is placed at the heart of effective facilitation.
5. Facilitation aims to foster in adults a spirit of critical reflection.
6. The aim of facilitation is the nurturing of self-directed, empowered adults.[6]

These six principles set the adult learner apart. He or she may be a neglected species, but at least the adult is a species apart. He or she is exclusively unique.

The background theory undergirding Vella's and Brookfield's principles is Knowles's theory of andragogy. As part of the drive to create and differentiate hisr profession as a field separate from other forms of education, Knowles introduced (from Europe) the concept of andragogy to North America. For Knowles, andragogy is the art and science of helping adults learn. In contrast, pedagogy is the art and science of helping children learn. Knowles would later modify his position in the decade between the publication of the first and second editions of his book *The Modern Practice of Adult Education.*[7] In the first edition, he arrived at the position that pedagogy and andragogy represent a continuum. Pedagogy is teacher-directed. Andragogy is student-directed. Both approaches are appropriate with children and adults depending on the situation. Knowles retreated somewhat in the second edition of his book, however, the basic concept remained firmly lodged in the profession and literature of adult education. As a guide to practice, andragogy has had its biggest impact. Furthermore, andragogy has been adopted by legions of adult educators around the world. Very likely it will continue to be

the window through which adult educators take their first look into the world of adult education.[8]

Even a cursory look at the principles listed above reveal little that is exclusive in Knowles's claims of adult learning. They seem to be the standard claims, based on rationalism and pragmatism, of progressive education. The language is humanistic, and humanistic education is focused on individual growth and development. In practice, however, much of adult education is behaviorist. It seeks to design and manipulate the educational environment so as to maximize behavioral outcomes. For some, this focus on the inner context and dynamics of the educational setting is well placed. For others, it misses the big picture, namely, the relationship of the student in the educational setting to the larger cultural world. A middle-class individualism permeates the adult learning principles. The educational model seems aligned with the therapeutic and psychological focus of North American pedagogy.

In the end, andragogy does not define the uniqueness of adult learning.[9] Nor has andragogy been tested and found wanting as the basis for a theory of adult learning. This move, however, by adult education to establish a sense of difference by exclusion has led to severe constriction on the development of the field. (Adult education has intentionally defined itself vis á vis the child, the school, and the teacher.) Implicitly, this creates crude stereotypes of the adult learner and the child learner that are a disservice to both. Children and adults are not different learning species. There are differences of course, but there is not a difference in kind. We must resist locking them into different worlds, which leads to a conceptual and practical age segregation. When we arrive at that point, adult education becomes less inclusive. In a word, it has become more exclusively unique. When it operates in this fashion, it is more of a hindrance than a help to the educational work of the Church.

Self-Directed Learning

Sharan Merriam claims that andragogy and self-directed learning were the first two attempts by adult educators to define adult education as a unique field of practice, one that could be differentiated from learning in general and childhood education in particular.[10] Andragogy and self-directed learning are two pillars of adult learning theory, and the two mutually flow together. The first assumption underlying andragogy, according to Knowles, is that the learner becomes increasingly self-directed as she or he matures. Allen Tough provided the first comprehensive description of self-directed learning.[11] Today

self-directed learning has become virtually the guiding principle for the practice of adult education. It has emerged as a primary distinction between adult learning and childhood learning: adults are self-directed, children are directed. This is the new academic orthodoxy.

The field of adult education pays homage to the concept of self-directed learning as the ideal form of learning. The concept has acquired a cult-like status and quality in the literature and is viewed as the essence of adult learning. Adult education philosophy tends to view the development of self-directedness as its reason for being. It is the most persistent shibboleth in the field and the most frequently articulated aim of adult educators. This is what sets adult education exclusively apart from the rest of education.

Rosemary Caffarella lucidly described the three principles of self-directed learning: First, adult learning is self-initiated. The learner takes primary responsibility for the planning, managing and evaluating of his/her own learning. Secondly, personal autonomy is the hallmark of self-direction. Finally, the learner has greater control of organizing instruction in educational settings.[12] One consistent theme stands out. In self-directed learning, the learner takes center stage and the teacher fades into the background. The concept has connotations of autonomy, independence, and isolation.

The individual learner is in charge of the learning environment, which is often claimed to be self-directed learning's distinctive characteristic. Knowles defined self-directed learning as a process in which individuals take the initiative without the help of others in diagnosing their learning needs, formulating goals, identifying human and material resources, and evaluating learning outcomes.[13] He sees learning not as the acquisition of knowledge but as the development of the individual. It is a process of maturation. Knowles described this process as a movement from dependence to autonomy; passivity to enlightenment; impulsiveness to rationality. The ideal of the adult is grounded in the notion of the rational, objective, independent man or woman. Children, it is assumed, are irrational, subjective, passive, and dependent. Children are taught and learn in schools. The mature adult, on the other hand, has moved beyond learning in schools and instead learns in informal and incidental settings.

However, notwithstanding the popularity of the notion of self-directed learning, reservations have in recent years emerged and conceptual ambiguities have been disclosed. It is all too easy to assume that an adult is wholly in control of learning. But is control not a matter of degree? The self-directed

learner is not an intellectual Robinson Crusoe, cast away and shut off in self-sufficiency. There is some level of interdependence. Nor is autonomy simply to be equated with external control over goals and methods of learning; it is also to be equated with control over internal change in consciousness.[14]

Brookfield was also concerned with the disappearance of the teacher in self-directed learning. Does the teacher not cease to be a teacher in any meaningful sense? Is the educator not reduced to a technician operating in a moral vacuum? Michael Collins portrayed self-directed learning as overly accommodated, depoliticized, and captivated by the ideology of technique. A "psychologistic" pedagogy permeates the concept.[15] In fact, pedagogy is associated with dictatorial actions directed at children. The adult educator, on the other hand, facilitates, guides, mentors, coaches, or acts as a resource. Pedagogy has become a pejorative term. This is in striking contrast to the rich meaning of "teacher" and "teaching" in nearly all of the major religious traditions of the world.

The concept of self-directed learning is deeply ingrained in a culture of individualism. Society is viewed as a collection of individuals. The path to maturity is separating and becoming autonomous, rational, and independent. An ethic of individualism is what makes the world go round. It is also the basis for claiming adult education as being exclusively unique. But Merriam, on behalf of the guild, again conceded that there has been no research to date aimed at establishing whether self-directed learning is a uniquely adult undertaking.[16]

Transformative Learning

A third pillar of adult learning theory has emerged in the last fifteen to twenty years: transformative learning. There are three strands to this area of study in adult education: Jack Mezirow's theory of perspective transformation, the critical pedagogy of Paulo Freire, and the work of Laurent Daloz on the development of character through mentoring. Mezirow's work has come to center stage in the last decade and has received the most focused attention in the field. It is also the focus of my remarks here.

Transformative learning through perspective transformation is a logical extension of the first two pillars of adult learning theory. Mezirow and his associates, however, believed they have set the pillars on a more solid foundation. Transformative learning through perspective transformation will distinguish adult education from childhood education.

Mezirow developed a comprehensive theory of adult learning that has as its center the structuring of meaning derived from experience. He argued that all human beings function within "meaning systems." These meaning systems

hold a complex set of beliefs and psycho-cultural assumptions. Meaning systems function as our lens or filter of reality. They are our interpretative frame of the world. They give (meaningful) coherence to our daily life. However, they also distort our experience by what Mezirow called "habits of expectation." When this happens, we get caught in our own historical conditioning and human development stagnates. We keep re-living the same story.

How do we break out of these habits? How do we transcend the rut? For Mezirow, critical reflection is central to the change process. Critical reflection gets at the underlying assumptions, identifies them, assesses them, and reformulates them into a more inclusive and permeable perspective. Rational critical thought is the catalyst in the transformative learning process. In more recent writings, Mezirow has been willing to incorporate the affective and to attend to the social context.[18] But critical reflection continues to have the central role. The process usually begins with a "disorienting dilemma," which is usually a personal crisis. Next, people engage in critical reflection and reevaluate their assumptions. The third step is reflective discourse to obtain consensual validation on the new perspective. Finally, action on the new perspective is called for. The reformulated perspective must be lived out. This, according to Mezirow, is the hallmark of adult learning. This is what sets the adult apart—the ability to become critically aware of one's presuppositions and to have the capacity to re-shape them.

Mezirow's work has been criticized for its middle-class bias, its excessive rationalism, its liberal democratic sensibilities, and its lack of a critical theory of power. There is an over-reliance on the individual rather than social movements as the agent of social change. This offers a false sense of emancipation. For Mezirow, making meaning is central to what learning is all about. This reductionist language fails to honor organic, mutual, and communal relations in our world. However, Mezirow's fatal flaw is his ideal of adulthood. The pinnacle of human development is the critically reflective, objective individual. Is there no world beyond critique? Are there no post-critical ways of being in the world? Religious traditions testify to other realms of life and propose more integrative ideals. Furthermore, as Merriam conceded, it is not at all clear whether perspective transformations are limited to adulthood. It is not yet clear whether perspective transformation will emerge as a unifying concept distinguishing adult from child learning. However, the claim to exclusive uniqueness remains rooted in this third pillar of adult learning theory.

INCLUSIVE MEANING OF ADULT EDUCATION

As noted at the beginning of this essay, calling something "unique" is one of the main ways people wrestle with the paradoxical relationship of sameness and difference. In both definitions of what is "unique," there is a simple assertion of difference. But how things (people, events) are different is the key. How they are different reflects two ways of encountering the world and sends us in two opposite directions: one toward exclusion, and the other toward inclusion. The field of adult education has claimed uniqueness on the basis of exclusion. It has defined itself as being separate from the rest of education. In attempting to make itself a distinct professional entity, it has conceptually crippled its development and in practice marginalized itself in the overall scheme of education. In other words, it has become less unique.

The inclusive meaning of "unique" takes a different path. Here the paradox of sameness and difference is maintained by affirming the real as relational. Here a thing is unique because of its non-isolation. A thing becomes its unique self as it interacts with everything in its environment. To be is to be in communion. The greater the openness and receptivity to others, the more distinct, the more unique, is the self. Of course, there are varying degrees of openness. However, a person or a movement becomes more unique by letting more of the world flow in.

This inclusive way of being in the world can be captured in a letter sequencing. Moran wrote, "In the sequence a, ab, abc, abcd, the fourth member of the set is (inclusively) unique. It is different from all the others because it includes all the others. In fact, each member is unique. However, each successive member in the sequence becomes more (inclusively) unique."[19] This, I would propose, is the direction the adult education movement ought to take. Instead of pushing away the similarities it has with the education of infants, children, and youth, its distinctiveness ought to depend on opening and responding to all three. To move in this direction, adult education needs a new start point and end point, and some wise guideposts in between. The implications are significant for the religious formation of adults in our churches. This is what I will briefly sketch in the concluding section of this essay.

FRESH STARTING POINT AND NEW END POINT

The scaffolding for underpinning and re-creating the field of adult education needs to be guided, I would propose, by the following six concepts:

1. *The usefulness of the term "adult education" needs questioning.* In like manner, the term "adult religious education" needs problematizing. While I would not advocate abolition of the term "religious," its usefulness is severely limited because it is not a helpful way to describe educational aims and programs. A significant part of the problem is the lack of ambiguity and plurality of meaning of the words in the literature of the adult education movement. In the past, "adult" (as a noun) more often referred to an age group. If this is what we mean, then the work is more appropriately named the "education of adults."

When the word "adult" functions as an adjective in the phrase "adult education" and its literature, the lack of ambiguity is also striking. As an adjective, it describes a quality or ideal to move toward. This ideal in secular adult education, however, is highly problematic, as I note below. But it is not a matter of substituting a new name. This could merely hide the problem. If the word "adult" were clarified, the term "adult education" could describe some aspect of education. However, if the term is to be salvageable, the adult education movement needs to include children and the childlike (as a new ideal). I would prefer to call this work the "education of adults." Likewise, I opt for the term "religious education of adults" or "religious formation of adults."

2. *The education of the adult needs to be re-set and viewed within the perspective of lifelong teaching-learning.* Education is a continuum throughout life, which entails recovering a sense of the unity of education in human life. We must resist categorizing adult education as separate and the adult as an exclusively distinct species. Education is from birth to death. It is an enriching human activity that results in the change of human activity. This transformation initially occurs by being born into a human community and concludes with our ultimate transformation at death. In between, education is the transmission of what is more valuable from one generation to the next. Within this process, critical questions need to be asked at every step. However, the process involves the generations' linking hands in one unbroken line of traditioning.

3. *We need models of education that are (inclusively) intergenerational.* Educational models that are inclusive of children and, at the same time, adequate for adults need naming and nurturing. Such models could include three or more generations in relationship. The family is obviously one powerful educational form and one of our primary forms of adult education. Other formative educational settings are collaborative work and communal worship. Both demonstrate a resistance to age segregation. Both also demonstrate the

informing, forming, and re-forming that everyone can experience in learning patterns of our daily communal living. In a word, the more we encourage interplay across the generations, the richer will be the possibility of education for young and old. Forms of education that cross these divisions and bring out the unity of children and adults are vital in a fragmented age. Churches can play an indispensable role here. By offering communal experiences and intergenerational forums, churches can make accessible educational settings and experiences of wisdom that offers a rich alternative for people today.

4. *The act of teaching needs to be reclaimed in all its (inclusive) fullness and diversity.* We must resist equating teaching with what the teacher does in school. School teaching is a unique form of teaching—but not exclusively unique. Inclusive in the meaning of teaching are multiple forms and diverse languages. The key to teaching as a moral and non-coercive act is to match the appropriate language to the appropriate educational setting. Initially, however, teaching needs to be re-founded or re-grounded in ordinary, everyday life. This allows us to see that most teaching is communal, non-verbal, and physical. Intentionality will not be at its center. At its highest level and richest depths, however, teaching is usually a relationship between adults. At its fullest realization, it is an activity directed by an adult toward an adult.

Part of our task here is also to reunite teaching and learning. In contemporary (adult) education literature, teaching and learning are taken to be separable processes. Instead they ought to be imagined as a single process at both ends of a continuum. If teaching is showing someone how to do something, then learning is the response to having been shown how. Learning always implies teaching. Humans learn because they have been taught. This teaching-learning process is at the center of nearly all the world's religions.

5. *The meaning of "adult" as an evaluative term needs to become more inclusive.* What is at stake here is the purpose or telos of adult education. Toward what is the activity directed? What is the goal? Toward what adult ideal? The literature has been consistent and clear. The sought after adult character is the rational, objective and productive human being. This is seen as the pinnacle of human development. Some current development theories legitimate this ideal. However, the ideal is reductionist and exclusive.[20]

A more inclusive ideal of adulthood is called for in the education of adults. This ideal begins in infancy and can continue to grow throughout life. Religious traditions can make a seminal contribution to this enriched meaning of adulthood. The modern sciences, the experiences of the poor, and the testimony of the wellness movement can also offer vital wisdom here. This

inclusive meaning of adulthood is paradoxical. It is marked by the synthesis of seeming opposites: the rational and more-than-rational, dependence and independence, life and death. The ideal lures us toward integration and wholeness. It is a meaning of development that has the characteristics of psychological, social, and religious maturity. Ironically, this meaning of adulthood does not exclude children. Rather, their presence and qualities (childlike) are a key test of this inclusive meaning of adult. This ideal is compatible with the best impulses of the Christian tradition.[21]

6. *Finally, many of the pedagogical techniques proposed in adult education literature can be incorporated into our work in the Church.* Educational techniques can facilitate showing how. Attention to educational design can create an environment of hospitality that opens up emancipatory possibilities. Both have proven to be useful and empowering in improving some of the poor educational practices in our churches. However, techniques are only a means to an end.

This essay has been precisely this word of caution. Some of the techniques and designs of adult education will prove ultimately useful (as disclosure models) only within a more inclusive meaning of the term. Only when the meaning of the words and the work is transformed will the education of adults become more unique. When this metamorphasis occurs, the education of adults within our religious traditions will become a traditioning process that is genuinely transformative. ▸

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1. Cf. John Elias, "Adult Religious Education: An Analysis of Roman Catholic Documents Published in Australia, Canada, England and Wales, and the United States," *Religious Education* 84:1 (Winter 1989): 90-102. U.S. Catholic Bishops, *Our Hearts Were Burning Within Us: A Pastoral Plan for Adult Faith Formation in the United States* (Washington, D.C.: United States Conference of Catholic Bishops [USCCB], 1999). Congregation for the Clergy, *General Directory for Catechesis* (Washington, D.C.: USCCB, 1997). The United States Conference of Catholic Bishops (formerly the United States Catholic Conference) Commission on Certification and Accreditation requires that ministry formation programs seeking accreditation show attention to principles of adult learning (cf. United States Conference of Catholic Bishops (USCCB) Commission on Certification and

Accreditation, *Accreditation Handbook for Ministry Formation Programs* [Milwaukee, Wis.: USCCB, 1999]). We are cautioned that the formation of adults in our parishes is not the same as the formation of children. It is viewed as a separate sphere (cf. Mary Margaret Melanson, "Adult Faith Formation: Principles and Practices for the Parish Leader," *Church* 17:1 (2001): 40-42).

2. Dwayne Huebner, "Education in the Church," *Andover Newton Quarterly* 12 (January 1972): 124.

3. Cf. Gabriel Moran, *Uniqueness: Problem or Paradox in Jewish and Christian Traditions* (Maryknoll, N.Y.: Orbis, 1992), especially chapter one on the two meanings of unique.

4. *The New York Times* (December 6, 1997): D15.

5. Jane Vella, *Learning to Listen, Learning to Teach* (San Francisco: Jossey-Bass, 1994). Subsequent references are given in the text.

6. Stephen D. Brookfield, *Understanding and Facilitating Adult Learning* (San Francisco: Jossey-Bass, 1986), 9-20.

7. Malcolm Knowles, *The Modern Practice of Adult Education: From Pedagogy to Andragogy*, 2nd ed. (New York: Cambridge Books, 1980).

8. Daniel Pratt, "Andragogy After Twenty-Five Years," in Sharan B. Merriam, ed. *An Update on Adult Learning Theory* (San Francisco: Jossey-Bass, 1993), 21.

9. Sharan B. Merriam, "Adult Learning: Where Have We Come From? Where Are We Headed?" in Sharan B. Merriam, ed. *An Update on Adult Learning Theory*, 8-9.

10. Sharan B. Merriam, "Andragogy and Self-Directed Learning: Pillars of Adult Learning Theory," in Sharan B. Merriam, ed. *The New Update On Adult Learning Theory* (San Francisco: Jossey Bass, 2001), 8.

11. Allen Tough, *Learning Without a Teacher*, Educational Research Series, no. 3 (Toronto: Ontario Institute for Studies in Education, 1967).

12. Rosemary S. Caffarella, "Self-Directed Learning," in Sharan B. Merriam, ed., *An Update on Adult Learning Theory*, 25-26.

13. Malcolm Knowles, *Self-Directed Learning* (Chicago: Follett, 1975), 18.

14. Stephen D. Brookfield, "Self-Directed Learning: A Critical Review of Research," in Stephen D. Brookfield, ed., *Self-Directed Research: From Theory to Practice* (San Francisco: Jossey-Bass, 1985), 5-16.

15. Michael Collins, *Adult Education as Vocation: A Critical Role for the Adult Educator* (New York: Routledge, 1991), 21-39.

16. Merriam (1993), 9.

17. Jack Mezirow and Associates, *Fostering Critical Reflection in Adulthood* (San Francisco: Jossey-Bass, 1990).

18. Jack Mezirow, "Learning to Think Like an Adult: Transformational Theory: Core Concepts," in J. Mezirow and Associates, eds., *Learning as Transformation: Critical Perspectives on a Theory in Progress* (San Francisco: Jossey-Bass, 2000), 1-29.

19. Moran (1992), 20.

20. Gabriel Moran, *Showing How: The Act of Teaching* (Valley Forge, Pa.: Trinity Press International, 1997), 195-205.

21. Gabriel Moran, *Education Toward Adulthood: Religion and Lifelong Learning* (Ramsey, N.J.: Paulist, 1979), 17-36.