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NEW HORIZONS IN ADULT EDUCATION
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EDITOR'S PREFACE

With the increasing use of web-based instruction, as well as a range of traditional modes of course delivery in higher education and workplace training, educators continue to debate what delivery methods work best and what approaches are most effective for diverse learners with a range of learning styles. In their article **Teaching and Learning: Student Perceptions of Course Delivery Methods**, Elizabeth Hodge, Sheila Tucker, and Scott Williams report the results of a survey that assessed college students' perceptions of different course delivery methods. Their findings reinforce the importance of setting a climate that encourages active learning and using a number of strategies and approaches that increase the success of learners at a distance and in the classroom.

As Stephen White writes, "globalization is a reality occurring on an international, social, political, and humanitarian scale" (p.16). Although adult education has a long history of international programs and helping adults learn across the globe, many in the field have not demonstrated a serious commitment to adult global education. In this article **Adult Education and Teilhardian Thought: Contextualizing Socialization into Globalization**, White challenges adult educators to incorporate the issues related to globalization into their programs. He uses concepts developed by Pierre Teilhard de Chardin to provide a framework for adult global education. This article provides a valuable perspective for the future of the field and encourages reflective critical thinking for adult educators –as well as for the learners we serve.

Carrie Boden reviews the book **Making Space: Merging Theory and Practice in Adult Education**, which she describes as a response to the previous key books that defined the field in the past. According to Boden, "this collection includes the voices of those who traditionally have been marginalized." The authors include many scholars currently active in the field and they cover a wide range of topics, including historical and philosophical foundations, as well as contemporary issues and thinking. This book makes a significant contribution to the field and is useful as a textbook in adult education courses. As Boden notes, this book "is an essential addition to the bookshelf of virtually any student, practitioner, or professor of adult education" (p. 25).

Readers are invited to make these articles "interactive" by responding on AEDNET (the Adult Education NETwork) and sharing their comments. (Directions to guide this discussion are given in this issue on page 26). Readers also are encouraged to submit an article for consideration by the editorial board of New Horizons on a related topic or other topic relevant to adult education philosophy, research, and practice. (See Call for Manuscripts on page 26 for details.)

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**TEACHING AND LEARNING:
STUDENT PERCEPTIONS OF COURSE DELIVERY METHODS**

Elizabeth M. Hodge
Shelia Y. Tucker
Scott Williams
East Carolina University

Abstract

The purpose of the study is to investigate student perceptions of course content based on online, traditional and blended course delivery methods. Students enrolled in the courses were exposed to various delivery methods. Survey questions addressed contact between students and instructor, active learning, instructor feedback, time on task, communication of expectations, and ability to address diverse learning styles. Results from the survey indicate that delivery methods play a key role in student learning. To increase student productivity and performance instructors need to incorporate a variety of techniques. These techniques of good teaching and learning stem from student perceptions and the Seven Principles for Good Practice in Undergraduate Education.

Introduction

Instructional development provides a process and framework for systematically planning, developing, and adapting instruction based on identifiable learner needs and content requirements (Dick & Carey, 1990). Over 580 million people have Internet access and nearly 170 million are attributed to the United States. Students are lining up to try their hand at the vast array of courses and degrees available online. Morris, Finnegan, and Achtemeier (2003) suggest that the exploration of how to assure effective teaching and learning online is extremely important and timely as many institutions seek to maximize the educational benefits from this constantly developing technology. Given the trend towards distance education, assessing student perceptions of course delivery methods will provide teachers with information that can improve course development.

Many strategies have been suggested for how to foster and increase learning with distance education courses. Benchmarks have been developed to aid the instructor in creating course content. But how can faculty and administration improve student learning? The Seven Principles for Good Practice in Undergraduate Education was used in this study as a pedagogical model for the assessment of "better learning." The model provides "a common ground for faculty and students in their quest for meaningful learning. As a generally agreed-upon philosophy of 'good' teaching and learning, these principles establish fundamental guidelines for quality higher education and can be used as the building blocks for success by faculty, students, administrators and staff"(Krueger, 2003, ¶ 1). By surveying student perceptions and comparing the results to the

seven principles of good teaching and learning, it can be determined which delivery methods are providing higher education students with the optimal learning experience.

The "seven principles of good practice in undergraduate education" were written by Arthur Chickering and Zelda Gamson as a summary of teaching-learning activities that, according to educational research, usually improve educational outcomes (relative to typical presentational methods such as lectures and textbooks). In other words, they answer the question, "If I'm trying to teach a group of students skill X, and I'd like them to learn X better or faster than they have when I lecture and have them read textbooks, what does research tell me usually works – even if I say nothing more about who they are, what I like to do, etc. What works on the average?" (Ehrmann, 2003, ¶ 1)

Chickering and Gamson suggest implementing the seven principles of good teaching and learning :

1. encourage contact between students and faculty,
2. develop reciprocity and cooperation among students,
3. encourage active learning,
4. give prompt feedback,
5. emphasize time on task,
6. communicate high expectations, and
7. respect diverse talents and ways of learning (Chickering & Gamson 2003).

These principles are intended as guidelines for teachers. The ways in which the principles are implemented depend upon many different circumstances. Therefore the principles would be integrated differently into an online course than if used for development of a traditional on campus course. But used in conjunction with the data compiled by student surveys, these principles can provide a foundation for future course development.

Purpose

The purpose of this study was to investigate student perceptions of course content based on online, traditional, and blended course delivery methods. The instrument was compiled of 24 questions that addressed student perceptions of course delivery methods. The instrument was used to determine student perceptions of course delivery methods and if student perceptions differed based on delivery mode. From this information it can be determined if particular traditional delivery styles create a better learning experience for students over online instruction. The courses were offered both on campus and online. Student's perceptions were assessed by sending out a questionnaire through the mail to students taking traditional, online, and blended courses.

Method

Participants

Students from five informational technology classes were surveyed to determine the effects of instructional course delivery methods. The students were enrolled in the Introduction to Computer Literacy course. The majority of students were freshmen, however, 30% of respondents included sophomore, junior and senior level students. The course was delivered four different ways, yet included the same content and material. One delivery style included students who were enrolled in the course online. This delivery method is offered using Blackboard. Blackboard is a Web-based software system that provides an infrastructure for teachers to develop courses. The course was delivered using only communication through the Blackboard system. No actual class face-to-face interaction was included. The second type of delivery method (which was offered to two sections) included students who were enrolled in a course that was offered using Blackboard as the primary means of delivery, but which also included two traditional class meetings on the East Carolina University campus. The third method included traditional classroom setting, with use of Blackboard as a means of communication and delivery of course material. The fourth delivery style was a traditional classroom setting, in which Blackboard was not incorporated. Surveys were mailed out four weeks prior to the end of the fall semester to students enrolled in these classes. A total of 51 surveys were collected.

Setting

Participants were enrolled at East Carolina University located in Greenville, North Carolina. Students register for classes either online or with help from an advisor. Many of the students enrolled in the online courses were located across eastern North Carolina.

Data Collection

Course instruction began in the fall semester 2002 and was completed at the end of the term. The classes were developed to teach the same material. Students enrolled in the various classes were exposed to different delivery methods. Online students were given access to course material through Blackboard. The material included presentations, audio files, video files, email, virtual chat session, tutorials, and video examples of techniques that would help student's master the course competencies. Students who were enrolled in the online course with two traditional classroom meetings were provided with an introduction to the course and platform for delivery. The first meeting provided students with an introduction to the course material, as well as how to maneuver within Blackboard. A second meeting was scheduled to review material and answer student questions and concerns about the course. Students enrolled in the traditional classroom that incorporated access to Blackboard material were able to receive traditional class lectures, hands-on experience in the classroom and, in addition, all the above mentioned material available online. The students enrolled in the traditional classroom only were exposed to lecture and hands-on learning in the classroom environment.

Questions for the research centered on student perceptions of course delivery. The survey consisted of 24 questions. These questions were rated on a Likert scale of 1 (not applicable to 5 (definitely agree) regarding personal experience and participation in the course. This information

was used to determine if particular traditional delivery styles create a better learning experience for students as opposed to online instruction.

Results

The data collected by the questionnaire focuses on the contact between students and instructor, active learning, instructor feedback, time on task, communication of expectations, and ability to address diverse learning styles. The following tables depict student responses based on particular questions.

Table 1

Instructor is able to motivate student

	Online Course	Online with Meetings	Traditional with Blackboard	Traditional
Definitely Disagree	14.3 %	15.4%	4.5%	11.1%
Disagree with reservation	28.6%	23.1%	4.5%	22.2%
Agree with reservation	28.6%	30.8%	31.8%	33.3%
Definitely Agree	28.6%	23.1%	59.1%	33.3%
No. of Respondents	7	13	22	9

Participants were asked to identify if the instructor provided adequate motivation to complete the course material. Traditional students who were taught in the classroom but also had the additional course material available online indicated (59.1%) that they felt the instructor motivated them to succeed in the course. All other formats were lower than that.

Table 2

Instructor makes a real effort to understand student difficulties

	Online Course	Online with Meetings	Traditional with Blackboard	Traditional
Definitely Disagree		15.4%	9.1%	22.2%
Disagree with reservation	42.9%	23.1%	13.6%	11.1%
Agree with reservation	28.6%	46.2%	36.4%	22.2%
Definitely Agree	28.6%	15.4%	40.9%	44.4%
No. of Respondents	7	13	22	9

Both Online course (28.6%) students and Online with meetings (15.4%) students agreed that the instructor did make an effort to understand their difficulties with course material. Students in the traditional (44.4%) or traditional with Blackboard (40.9%) courses agreed more with this statement.

Table 3

Instructor provides a lot of comments on student work

	Online Course	Online with Meetings	Traditional with Blackboard	Traditional
Definitely Disagree	28.6%	15.4%	18.2%	22.2%
Disagree with reservation	28.6%	46.2%	40.9%	33.3%
Agree with reservation	28.6%	30.8%	36.4%	44.4%
Definitely Agree	14.3%	7.7%	4.5%	
No. of Respondents	7	13	22	9

Respondents were asked to provide their opinion on whether they felt the instructor provided a lot of feedback on student work. Among all types of delivery methods student opinion was split almost in half, but slightly more disagreed that the instructor provided a lot of comments on student work. There is no indication from the responses that the delivery method made a difference.

Table 4

Instructor in this course normally gives helpful feedback on how well you are doing in course.

	Online Course	Online with Meetings	Traditional with Blackboard	Traditional
Definitely Disagree	14.3%	38.5%	9.1%	11.1%
Disagree with reservation	28.6%	23.1%	22.7%	11.1%
Agree with reservation	42.9%	23.1%	40.9%	55.6%
Definitely Agree	14.3%	15.4%	27.3%	22.2%
No. of Respondents	7	13	22	9

Participants were asked to provide their perceptions on whether the instructor provided helpful feedback. Online course students (57.2%) and online course with meetings students (38.5%) showed a lower percentage in agreement that the instructor provided helpful feedback than for the traditional and traditional with Blackboard settings (77.8% and 68.1%, respectively). These figures correspond to the sum of definitely agree and agree with reservation rows.

Table 5

There is a lot of pressure on you as a student taking this course

	Online Course	Online with Meetings	Traditional with Blackboard	Traditional
Definitely Disagree	14.3%	46.2%	63.6%	77.8%
Disagree with reservation	57.1%	23.1%	27.3%	22.2%
Agree with reservation	28.6%	23.1%	4.5%	
Definitely Agree			4.5%	
No. of Respondents	7	13	22	9

Respondents were asked if they felt a lot of pressure taking the technology course. Students in both the online course (28.6%) and the online with meetings course (23.1%) agree that there is quite a bit of pressure. Interestingly both classes that met traditionally did not feel the amount of pressure that online students did.

Table 6

You have a clear idea of what is expected in this course

	Online Course	Online with Meetings	Traditional with Blackboard	Traditional
Definitely Disagree	28.6%	23.1%		11.1%
Disagree with reservation		15.4%	13.6%	11.1%
Agree with reservation	42.9%	15.4%	31.8%	22.2%
Definitely Agree	28.6%	46.2%	54.5%	55.6%
No. of Respondents	7	13	22	9

Respondents were asked if the expectations of the course were made clear. There was no important difference between online courses and traditional course delivery. All students overwhelmingly agreed that expectations were made clear (71.5%), (61.6%), (77.8%) and

(86.3%) respectively. These figures correspond to the sum of definitely agree and agree with reservation rows.

Table 7

Students have a choice of how to learn in this course.

	Online Course	Online with Meetings	Traditional with Blackboard	Traditional
Definitely Disagree	14.3%	23.1%	4.5%	11.1%
Disagree with reservation	28.6%	7.7%	45.5%	22.2%
Agree with reservation	14.3%	38.5%	45.5%	55.6%
Definitely Agree	42.9%	30.8%	4.5%	11.1%
No. or Respondents	7	13	22	9

Participants were asked to address if diverse learning styles were available. Students participating in the traditional course and traditional course with meetings course responded with slightly lower figures (4.5% and 11.1%, respectively) that they did not have a choice of how to learn in the course.

Discussion

Results from the survey indicate that delivery methods play a key role in student learning. Information on students' beliefs about the course content and delivery is helpful in creating course material and design. For example students who were provided with the most course material and instruction, meaning they had classroom instruction, as well as course materials available online, indicated that they were more motivated by the instructor than those students who received only one of the two platforms. Interesting was the fact that students who met in a traditional course and a traditional course with blackboard felt that diverse learning styles were not available. Whereas those enrolled in the online course and online with meetings felt that the course provided for diverse learning styles. The data supports the statement that the method of delivery has an effect on students learning and their view of the instructor's role. Several of the student's perceptions indicate that there are particular drawbacks when taking online courses. The most common observation was that although online courses provided in the Blackboard format provide adequate structure, it is more threatening a platform than the traditional face-to-face contact with an instructor.

The students who participated in this study said that when it comes to taking courses online, they prefer content oriented material as opposed to technology courses where hands-on learning is more useful. Students were also concerned by the increased amount of pressure that taking an online course causes. Respondents also indicated the need for more support and motivation. Ragan states that "Advances in instructional technologies and a renewed interest in changing the dynamics of an instructional event continue to influence the way we design and develop

educational systems. Changes are being called for in the way we think about the role of both instructor and student. Within both the distance education and general education framework, new standards are being defined based on a student-centered curriculum, increased interactive learning, integration of technology into the educational system, and collaborative study activities. Core to these changes is an examination of the fundamental principles of what constitutes quality instructional interaction. Without a firm understanding of these principles, decisions are made based on the merits of the technology or methodologies without consideration of the long-term and potential benefit to the student” (Ragan, 1999, ¶ 2).

With online courses there is the additional challenge of time and distance. Therefore it is increasingly important to address how to incorporate the components into the online learning environment. To improve student perceptions of faculty contact, feedback, communication and diverse learning methods, instructors will need to focus on improving these areas. By building upon our knowledge, expertise and the views that students provide us about the course’s curriculum, we as educators will be able to provide different learning styles that will meet the needs of our students. To increase student productivity and performance instructors will need to incorporate some of the following techniques into their courses :

Encourage contact between students and faculty

- Discussion Board
- Virtual chat sessions
- Email
- Office hours online (chat or email) or on campus
- Video conferencing

Develop reciprocity and cooperation among students

- Create Teams/Groups
- Team Projects
- Discussion Threads for completing work

Encourage active learning

- Incorporate presentations
- Incorporate reflective papers and assignments
- Encourage creativity
- Develop teams to debate topics
- Discussion threads to discuss topics

Provide prompt feedback

- Grade and return work promptly
- Provide comments on assignments
- Include office hours for chat sessions or email contact
- Post grades for student review
- Provide forum for student feedback and questions

Emphasizes time on task

- Provide a calendar of due dates for completing work and assignments
- Reiterate/Review on a weekly basis due dates for material
- Provide consequences for late work
- State at beginning of term course expectations

Communicate high expectations

- State explicitly in syllabi course expectations
- State thoroughly what is expected with each assignment
- Provide guidelines and rules for students to follow
- Communicate, Communicate, Communicate
- Open all lines of communication with students (chat, email, phone, office hours)

Respects diverse talents and ways of learning

- Be open to altering course materials to meet diverse needs
- Develop a plan to incorporate diverse learning methodologies (quizzes, assignments, discussion forums, chats, tests, presentations, projects, debates, team work, notes, audio files, video files, video demonstrations)
- Provide labs or the ability for students to meet on campus if needed.

These are the principles suggested by Chickering and Gamson, coupled with the suggestions established from the results of the student surveys. The concern raised by Jenkins and Downs (2002) is that teachers and students hold the main responsibility for improving undergraduate education, but they need a lot of help. College and university leaders, state and federal officials, and accrediting associations have the power to shape an environment that is favorable to good practice in higher education. We as educators must address these needs and focus our attention on meeting the learning needs of our students. We must cultivate learning experiences that promote self-directed learning (Brookfield, 1990; Paloff & Pratt, 1999).

Conclusion

By nature, students will perceive classes differently depending upon their level or ease in understanding computer technology. Student perceptions of course delivery methods provide insight into the way distance courses are created. Teaching without the teacher's personal presence in the classroom to provide direct instruction is a modern day miracle of the 21st century education. Computer-related course instruction has made a tremendous impact on the provision of instruction and student learning at colleges and universities (Piotrowski & Vodanovich, 2000).

Given the changing needs of society and the increased number of learners demanding educational opportunities, it is imperative that higher education institutions meet the educational needs of students at a distance. By incorporating some of the methods discussed in this paper and applying the seven principles of good teaching and learning faculty can develop a sound basis for course development. Chamberlin (2001) offers the suggestion that by taking advantage of the pedagogical strengths of on campus and online teaching, instructors can offer students the

greatest chance to discover their strengths and weaknesses as learners and the best opportunity to find their path to achieving success.

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NEW HORIZONS IN ADULT EDUCATION

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**ADULT EDUCATION AND TEILHARDIAN THOUGHT:
CONTEXTUALIZING SOCIALIZATION INTO GLOBALIZATION**

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Abstract

Globalization is defined as the compression of the world internationally and the intensification of consciousness globally. There is much to reorient adult learners toward the emerging reality of globalization who hold mental models formed from previous educational experiences. Nothing less than a transformation of their social literacy is required so that many adults do not become future dysfunctional global citizens. Global education is the socialization process into globalization. The challenge for adult educators is to develop innovative global education programs to meet the challenges of socialization of adult learners into globalization. The central thesis of this article is that avant-garde French intellectual Pierre Teilhard de Chardin's (1881-1955) philosophy of evolution is congruent with a globalization conceptualization. As such, Teilhardian thought can effectively serve as the theoretical foundation that contextualizes adult global education and learning experiences.

“I am afraid too, like all my fellow humans, of the future too heavy with mystery and to wholly new.... The consciousness of each of us is evolution looking at itself and reflecting upon itself... An ever increasing number of persons are beginning to distinguish a Noosphere which is like a halo around the Biosphere.” **Pierre Teilhard de Chardin (1881-1955)**

Adult Global Education

Globalization is defined as the social compression of the world globally and the escalation of planetary consciousness. Globalization is a reality occurring on an international social, political, and humanitarian scale. The depth of this social phenomenon demands a change in the way humankind thinks about and see themselves within this emerging life-world (Bruteau, 2001; Featherstone, Las, & Robertson, 1995).

Many adult educators have called for a vision of the profession that promotes globalization and advances planetary consciousness. The world is rapidly becoming a global community with common concerns and interest. The realization is that adult educators are strategically positioned to participate in the globalization process (Apps, 1994; Cassara, 1995; Cookson, 1994; Duke, 1994). Adult educationists Sharon Merriam and Ralph Brockett (1997) have noted this new challenge and advocate that our vision of adult education must extend beyond our immediate environment and become global in scope. Adult educational theorist Charles Duke (1994) states that we live in a new reality where instant worldwide communications, travel, and exchanging of cultural values places new demands on educational programs. He writes, “globalization...will increase the necessity for more and more people to be lifelong learners

working in learning organizations and learning communities” (p. 315). Similarly, Hal Beder (1987, 1989) argues that the purpose of adult education derives from the needs of adults to continue to be functional social actors within rapid social change and the current knowledge expansion. These social dynamics require a change in values, attitudes, and beliefs so that unseemly social behavior and cultural attitudes do not develop.

The focus of global education is much different from that of comparative international adult education studies. The overriding goal for all these theorists is to conceptualize adult education programs as a forum for knowledge acquisition and the exchanging ideas that promote collective cooperation globally. The role of the adult educator is to facilitate social change and transform the consciousness of learners. Thus adult global education is an educational agenda to raise the consciousness of learners who desire to participate in social action advancing collective global cooperation (Merriam & Brockett, 1997).

The world is indeed at a threshold where old sociological and cosmological realities are being shattered and new realities formed. This phenomenon requires a shift in attitudes and behaviors that are conducive to international interdependence and cooperation among all peoples and nations. Getting this fact logically communicated, to adults who were socialized into and have lived in a world contrary to the new emerging reality, is not easy task.

There is much to reorient society toward the rising reality of globalization. This is especially true of American society that is grounded in a culture structured around autonomous individualism, competitive economics, and national sovereignty. These American cultural values form a mental model that was cultivated through past schooling and learning experiences and toward which their notion of citizenship was developed. However, these separatist values are now being challenged by the demands for increased global interdependence that undermines this in-grained mental model. Nothing less than a transformation of social consciousness is required so that these persons do not become future dysfunctional global citizens (White, 1997). Thus the challenge for adult global educators is to contextualize innovative programs and instructional strategies designed to construct new mental models of social reality (Diaz, Massialas, & Kanthopoukos, 1999; Tye & Tye, 1992).

Global education, theoretically, is the socialization into globalization. It is the educative process of acquiring the social literacy necessary to function as rational citizens in the new global order. Social literacy is the intellectual competence to interact with others in addressing issues and problems, rationally. In our current historical epoch of intensified globalization, rational and reflective social literacy skills are essential tools to advance social evolution over global desolation.

Therefore, how adult educators contextualize global education programs is particularly significant. The task here is to explore the thought of a globalist as the contextual foundation for a global education program.

Teilhardian Philosophy of Planetary Evolution

Frenchman Pierre Teilhard de Chardin (1881-1955) was one of the unique intellectuals of the 20th century. Teilhardianism is intellectually absorbing. A zealous evolutionist and globalist

he was a prophetic visionary of humankind evolving toward a future unified global order. Professionally he was a paleontologist and philosophical anthropologist. The focus of his research was the creative process of evolution. Teilhard (1999) writes, “ Is evolution a theory, a system or a hypothesis? It is much more, it is a general condition to which all theories, all hypotheses, all systems must bow and which they must satisfy henceforward if they are to be thinkable and true. Evolution is a light illuminating all facts, a curve that all lines must follow” (p. 219). His primary objective in studying evolution was to acquire a meaningful understanding of the human phenomenon. His belief was that by looking deep into the past we could see in it the future of human evolution.

Teilhard discovered the Law of Complexity and consciousness (Complexity-consciousness). The Law of Complexity-consciousness states that an increase in material (physical) complexity results in a corresponding elevated increase of consciousness (psyche). This interactive process between physical and psyche reality has pressed evolution toward patterns of creative convergence.

Accordingly, evolution has occurred in several stages of creative convergence resulting in distinct planetary spheres of existence. The first stage was the physical organization of planet Earth, the *Geosphere*. The second stage is emergence of life and the formation of the *Biosphere*. Most significantly, this stage produced the human phenomenon with reflective consciousness as its essential characteristic.

The emergence of reflective consciousness marks the current stage of evolution, which is the formation of the *Noosphere*. Teilhard derived the term from Greek “*noos*” meaning mind. The Noosphere, metaphorically, is a semi-imposed layer of thought forming around the planet and clothing the globe with a brain. From this time forward, the future of evolution is the greater complexity of social organization as a planetary sphere converging humankind into a collective consciousness globally.

The creative convergence of the Noosphere is occurring through three interrelated Teilhardian notions: Socialization, personalization, and planetization.

Socialization is the notion that evolution has shifted through humankind from the biosphere to the social sphere (forming the physical social infrastructure of the Noosphere). Biological evolution peaked with the emergence of the human phenomenon and reflective consciousness. Socialization is the continuation and extension of human evolution (Teilhard, 1999). According to the Law of Complexity-consciousness, societies will increasingly becoming more complex in their interactions within themselves and interactions with other societies around the planet. As the physical organization of societies become more complex, there is an elevated level of psyche energy, collective consciousness (Birx, 1991; King, 1989, 1996).

However, rather than increased social convergence resulting in an impersonal organization of alienated individuals, the process essentially personalizes individuals. That is, socialization will create a shift in consciousness transforming the individual into a person. This is the notion of *Personalization* (Cowell, 2001; Teilhard, 1999).

Teilhardian personalization (personalism) is distinctively different from the notion of individualism. Individualism infers social autonomy. Conversely, Teilhardian personalism is the intensification of an individual's conscious transformation precipitated through convergent relationships with "others" in society. The transformation of consciousness occurs as individuals become reflectively aware of their own psyche development, while also becoming keenly aware of the consciousness of others. For Teilhard, a person will develop a genuine sense of self-hood through convergence into an intense union with others (King 1989, 1996; Teilhard, 1995). The future of humankind, if man is to continue to exist, is that of collective social cooperation between individuals of personalization and conscious transformation (Birx, 1991; King, 1996; Provencal, 1998; Roberts, 2000; Roth, 1998).

Over a century ago, Teilhard observed that with advancements in transportation, communications, and information technology, humankind has entered a period of accelerated socialization and personalization on a planetary magnitude. This is the notion of *Planetization*.

The first phase of planetization was that of evolutionary population expansion migrating humankind differentiated by racial, social, and cultural differences across the face of the Earth. This was the period of divergence. Beginning in the 20th century, humankind entered a new phase of humankind's planetary convergence. Through scientific and technological advancements humankind is sharing their ideas, experiences, and reflections conflicts and as a result are beginning to act and think collectively as a unified "planetary society" and act as a "planetized humanity" (King, 1986; Teilhard, 1995 & 1999). Planetization is the capstone stage of human and social evolution leading to the formation of the Noosphere (see Figure 1) (Birx, 1991; King, 1996; Provencal, 1998; Roberts, 2000; Teilhard, 1999).

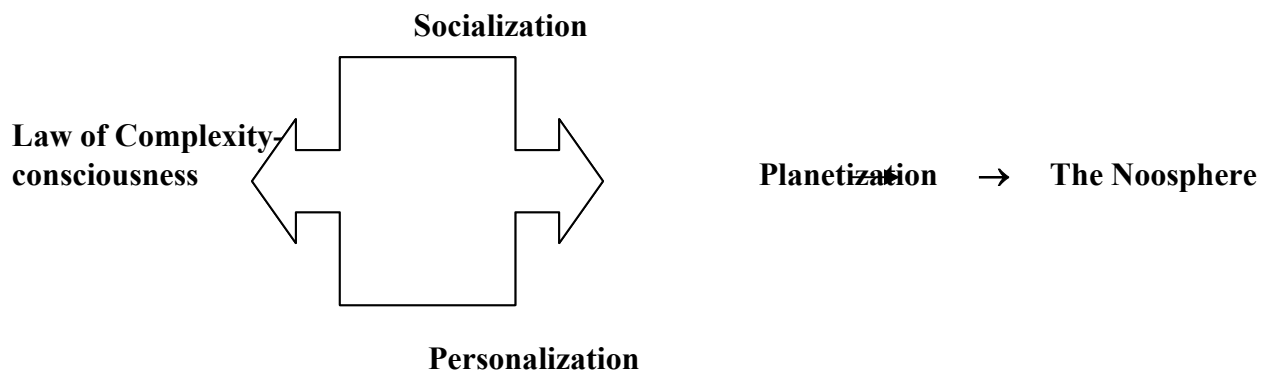


Figure 1: Teilhardian Philosophy of Planetary Evolution

Teilhard's vision is particularly timely with to the advent of cyberspace and the emergence of the World Wide Web, forming what has been termed a global cyberspace civilization. Some Teilhardian scholars view cyberspace as the convergent collectivizer of minds, actually sowing the seeds of the Noosphere. The complex interconnections of fiber optics and communications satellites surrounding the planet have created a "neural net" literally surrounding the planet and creating a global brain (Cobb, 2000; Lane, 1996).

A perpetual visionary optimist, Teilhard argued that global convergence is progressing despite unrelenting international social tribulations, economic strife and political conflict. He

viewed these problems as being the evolutionary “birth pangs” of a new age of global evolution inspired by humankind’s common aspiration: “A faith in the future” (Teilhard, 2000, 1999, 1995).

Teilhard wrote,

The Age of Nations is past. The task before us now, if we would not perish, is to shake off our ancient prejudices, and to ‘Build the Earth’ . . . Life can progress on our planet in the future (and nothing will prevent it from progressing, not even its own intellectual servitude) by throwing down the barriers which still wall off human activity, and by giving itself up without hesitation to faith in the future. We must put in the forefront concrete preoccupations, this systematic arrangement and exportation of our universe, understood as the true country of humankind. (Teilhard, 2000) p. 5, p. 54)

Teilhard’s musing is that just as humankind has a common evolutionary history, likewise we will have a communal future that is dependent upon social collaboration and on our collective consciousness of planetary citizenship. Obviously, his theory and prophetic vision of human and social creative convergence into the Noosphere is congruent with current social scientists assessment of globalization. Teilhard’s global philosophy nicely provides a meaningful narrative of the purpose and goal of globalization from which to construct a new mental model and social literacy.

Contextualizing Socialization into Globalization

Teilhard advocated education as an essential institution for driving social evolution toward planetary convergence and in reorienting citizens for future planetization (Teilhard, 1995). He held that humankind must be educated toward a cooperative global community that is beyond merely affirming the individual in society. Humanity now bears full responsibility for its own future. Thus humankind must to be socialized through education into a future affirming belief in the convergence of humankind into a global community. Teilhard’s orientation toward education validates the rationale for contextualizing adult education programs as the socialization into globalization.

A Teilhardian contextualized adult global education program is one where learning experiences are designed specifically to inform and cause reflection regarding globalization, and in the process construct learner’s social literacy. This is accomplished by developing learning experiences within the context of socialization, personalization, and planetization.

First the *objective* study of globalization can be contextualized as socialization. Contextually the postulation is that socialization is moving international social relations toward increasing complexity of global interactions amongst societies and peoples. Contextualizing global studies as socialization assists learners in visualizing current globalization as the evolution as a social expansion of human evolution and the convergence of societies into a new global reality.

The notion of *personalization* can facilitate the construction of *affective cognitive* study regarding globalization. Studies contextualized with personalization can be designed so that learners explore other’s life-world realities through an emphasis on international relations and

multicultural studies. The objective is to cultivate an empathetic understanding of other peoples on the planet.

Global education studies conducted within the context of personalization can also be designed to advance the adult learner's own conscious evolution. Teilhard hypothesized that the evolution of persons thinking collectively, on a planetary scale, would result in a transformation of the individual's consciousness. By contextualizing globalization as the process of transforming consciousness, learners become keenly aware of the evolution of collective planetary consciousness, while realizing their personal intrinsic sense of evolving self-hood within a globalist perspective.

The notion of *planetization* can facilitate *reflective* study regarding globalization. The educational objective is to create learning experiences so that learners can competently assess how current international relations can form a meaningful collective global order. The desire is to promote an understanding of our collective responsibilities as planetary stewards and global citizens in the creative process of forming the Noosphere.

The Teilhardian contextualizing of adult global education programs is a rational and logical means to promote the adult population's socialization into globalization. Adult learners construct their social literacy through an analytical, affective and reflective study of globalization. In doing so, the learners become empowered to function as intelligent and reflective planetary citizens, who are competent to facilitate the work toward ending the age of nations and to begin the task of building the Earth.

Concluding Thoughts

Critics of a global education agenda charge that a holistic analysis of international problems and proposed educational remedies suffers from romantic idealism. The accusation is that global educators are precipitous in their orientation at the expense of developing essential pragmatic cognitive skills and relevant knowledge base. The objective of global educational programs is simply to promote a globalist political ideology.

There is the risk of converting Teilhardianism into a cultic like uncompromising globalist political ideology. Some Teilhardian scholars, inspired by the by the seductive vision of global social evolution, have become ideologically zealous while deserting logical objectivity (Ferguson, 1983; Lane, 1996; Smith 1988).

Adult educators who work in struggling socioeconomic environments may not ascribe to an idealistic Teilhardian curricula as being practically relevant to their socioeconomic and cultural issues. The need is for reflective critical knowledge to over throw the social evil of oppression and the demon of false consciousness suppression (Freire, 1974, 2000; McLaren, 2000).

In spite of these issues, Teilhardian thought is a timely intellectual framework from which to conceptualize adult global education programs. A Teilhardian contextualized global educational agenda illuminates how humankind has evolved, where we are now, and where humankind is collectively headed in both the near and far distant future.

Adult educators must be forthright in identifying the challenges of globalization and become positive change agents in this new age of social and human evolution. How we chose to meet this great challenge may be this generation of professional adult educators defining heritage

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Book Review

MAKING SPACE: MERGING THEORY AND PRACTICE IN ADULT EDUCATION

by Vanessa Sheared and Peggy Sissel, Editors

(2001). Bergin & Garvey. Westport, CT. 359 pp. ISBN: 0-89789-601-7

Reviewed by
Carrie J. Boden
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Making Space: Merging Theory and Practice in Adult Education is perhaps best known as the response to the twenty-fifth anniversary follow-up of the “black book,” *Adult Education: Outlines of an Emerging Field of University Study*. Like the black book and its descendant, *Adult Education: Evolution and Achievement in a Developing Field of Study*, *Making Space* aspires to explore and define the field of adult education. However, in this work, Sheared and Sissel call into question the previous mainstream of adult education and initiate a dialogue about the social, political, historical, and economic forms of hegemony operating in the field. This collection includes the voices of those who traditionally have been marginalized and considered “others” because of gender, ethnicity, language, race, sexual orientation, social class, lifestyle, or cultural experience.

The articles are organized into five sections, and the authors often speak to one another about significant issues across the various sections of the text. The first section, Deconstructing Exclusion and Inclusion in Adult Education, critiques the current mainstream in adult education. David F. Hemphill, Daniele D. Flannery, Elisabeth Hayes, Sue Shore, Sherwood E. Smith, and Scipio A.J. Colin III examine the sociolinguistic, historical, and philosophical foundations of the field and discuss how these foundations have marginalized issues of race, ethnicity, class, gender, and sexual orientation. The second section builds on these themes as the essayists revisit and reclaim important social and historical movements and occurrences. Writers Cheryl A. Smith, Jane M. Hugo, Bernadine S. Chapman, Fred M Schied, Su-Fen Liu, and Frances Rees examine adult learning policy and practice from the antebellum South to the industrial North, including glimpses into “social parlors, union halls, and postmodern training rooms” (p. 11).

In Part 3, Classrooms and Communities: Contexts, Questions, and Critiques, Mary Beth Bingman, Connie White, Irene C. Baird, Donna Amstutz, and Ruth Bounous pose critical questions about adult basic education in a variety of contexts. Issues pertaining to funding, philosophical frameworks, and established structures are discussed in terms of how they enhance and/or debilitate communities of adult learners. Part 4, Cultural Infusion: Reflections on Identity and Practice, explores how culture influences the learning process. Angela Humphrey Brown, Rosita Lopez Marcano, Andre P. Grace, Elizabeth Tisdell, and Lynette Harper and “Mira” offer various perspectives on learning and practice, including those of African-American, Latina, Middle-Eastern, and White women and one gay man. Part V focuses on reconstructing the field of adult education and redefining how we think of ourselves as adult educators. Marilyn Childs,

John Garrick, Nancy Solomon, Jorge Jeria, Vanessa Sheared, and Peggy A. Sissel challenge adult educators to rethink our role as part of the corporate patriarchy, to look critically at organizational hierarchies and our role in perpetuating them, and to consider what role we in adult education have played in marginalizing others.

A strength of this book is its inclusive spirit. In *Making Space*, the editors fulfill their vision of challenging the status quo by working to redefine, widen, and reconfigure the mainstream to include voices of those traditionally othered. The drive and energy that was put into soliciting previously unheard voices is apparent, and this work has resulted in a collection that more accurately represents the field of adult education than its predecessors. Perhaps the most significant contribution this book makes to the field is the dialogue it initiates about critical issues in adult education such as the role of the adult educator as change agent, the validity of the human capital model, and the implications of the marriage of adult education to the corporate world, the government, or the academy.

A potential weakness in the book is typical to any work that critiques hegemony; it will most likely appeal to those who are already on the margins or to those who are attentive to marginal voices. Additionally, it is difficult to be all-inclusive in a multicultural context and in an area so broad as adult education. Certainly there are voices that in one way or another have been minimalized or overlooked. Another possible weakness for the student or scholar is the collection's structure. The essays are organized by theme, instead of by venue—Human Resource Development, African-American Studies, Queer Studies, Adult Basic Education, etcetera. Even though this helps the reader see commonalities between various aspects of adult education, ultimately it makes the collection less accessible to those seeking area-specific information. Also, because of the thematic organization, there is sometimes an uncomfortable combination of theory, history, and personal narrative incorporated into each section. Although this strategy enables the form of the book to reflect the content and reinforce the very concept of multiple voices in a postmodern society, this is not the most effective method for conveying the information. The experienced reader will find implicit connections among the genres, but not all readers will be able to do this, and some valuable points will be lost. However, this should not discourage the use of *Making Space* as a text; it will be an undemanding task for a skillful facilitator to assist students in making key connections.

Making Space: Merging Theory and Practice in Adult Education could be utilized in many contexts. It could be a textbook in a myriad of adult education courses which focus on defining the field, foundations of adult education, or reflective practice. It may not be able to stand alone as a text in any of the courses, but as a secondary reader, it is sure to enrich students' knowledge-base and evoke lively class discussions. *Making Space* is also an important resource for anyone who considers oneself an adult educator. The essays present important extensions of the debates about the legitimacy of adult education as a discipline, what adult education is, and who adult education serves. This collection not only contributes to thinking on these matters but also considers the more important and germane concerns of how the field of adult education is both marginalized and contributes to the marginalization of others. Because of the importance of understanding this perspective as it pertains to changes in the field, *Making Space: Merging Theory and Practice in Adult Education* is an essential addition to the bookshelf of virtually any student, practitioner, or professor of adult education.

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