Exploring Approaches to Evaluation in Literacy Programs: A Provincial On-line Evaluation Workshop Summary

Facilitated by Ningwakwe

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Saskatchewan Literacy Network, December 2006

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Exploring Approaches to Evaluation in Literacy Programs

Background

This document summarizes an on-line evaluation workshop hosted by the Saskatchewan Literacy Network from November 20 until December 12, 2006. Ningwakwe/Priscilla George facilitated the workshop.

Twelve literacy practitioners from across the Saskatchewan participated in the workshop. Upon registration, participants were given instructions to sign up on the evaluation workshop listserve. Every few days Ningwakwe posted documents to read and discuss.

The workshop discussion and readings involved:
✓ different evaluation processes that can be implemented in literacy programs
✓ how to capture and describe the successes of learners
✓ how to plan for future programming based on the evaluations you have designed

Workshop Facilitator Bio

Ningwakwe (Rainbow Woman), aka Priscilla George, is a Deer Clan Anishnawbe from the Chippewas of Saugeen First Nation.   She is the National Speaker for the National Indigenous Literacy Association (NILA). Ningwakwe has been involved in Aboriginal literacy for nineteen years, at the local, provincial (within the Ontario government), national and international levels.

Ningwakwe advocates for the holistic approach to literacy/life, which means recognizing and nurturing Spirit, Heart, Mind and Body.   Ningwakwe believes that literacy impacts on all areas of Life. Ningwakwe has two children – a daughter, Denise, who is studying at U.B.C., and a son, Dennis, who has his own dental practice in Southern Ontario.

Workshop Overview

Ningwakwe did a presentation on the Rainbow/Holistic Approach to Aboriginal Literacy. She suggested a type of literacy for each colour of the rainbow. She then outlined the experiences of a program for each colour, as well as its impact on the Learners' in terms of the components of the Medicine Wheel – Spirit, Heart, Mind and Body.

Ningwakwe provided arts-based materials so that participants could relate what kind of literacy they've encountered, and how it's affected them, spiritually, emotionally, mentally and physically. Participants had the option to speak about their experiences by writing about them, making a collage or picture, or in whatever manner felt comfortable for them.

Ningwakwe collected this information as part of a national project that wants to do something positive about the impacts on learning of people's experiences with violence.

Ningwakwe's theory is that, by using a variety of approaches to learning, people can learn in ways that they could not in a regular classroom.

The Rainbow/Holistic Approach to Aboriginal Literacy

adapted from "Reaching the Rainbow", A Literacy Kit by Parkland Regional College and incorporated into the National Indigenous Literacy Association (NILA) logo

Red – the first colour of the rainbow, and the colour understood by some Aboriginal cultures to mean confidence, which has within it the knowing, the ability to plan, to start a process. Red represents **the language of origin of First Nations individuals and/or communities.**

Orange – the second colour of the rainbow, and the colour understood by some Aboriginal cultures to mean balance, the place of choice where we are taught to exercise self-confidence, self-assuredness, self-control and self-esteem, in order to keep emotions, such as fear, in balance. Orange is often used to denote fire. The first source of fire is the Sun, which is the centre of the universe. People are like the universe in that they also have a centre, a fire within. For Aboriginal Peoples, that centre is the teachings. Aboriginal teachings have been passed from generation to generation orally. Orange symbolizes **the skills required for oral literacy (speaking, listening…)**

Yellow – the third colour of the rainbow, and the colour often used in reference to the moon, and the gathering of food. In Aboriginal tradition, crops are planted and harvested according to the phases of the moon. Some Aboriginal cultures understand yellow to mean creativity. Yellow refers to the **creative means by which Aboriginal Peoples had to learn to communicate with others who spoke another language or through other than the written word, by using symbols (pictographs, and in contemporary times, artwork, music) and/or sign language.**

Green – the fourth colour of the rainbow, is often interpreted to mean growth, going beyond what is familiar, yet remaining true to the teachings. This allows us to live with respect and humbleness. It is used to represent grass and growing things on Mother Earth. Treaties and understandings with the newcomers often included the phrase, "*as long as the grasses grow and the rivers flow*". Green refers to **literacy in the languages of the European newcomers to this land several hundred years ago, English and/or French, and which have also been given the status of official languages.**

Blue – the fifth colour of the rainbow, which some Aboriginal cultures understand to mean truth. Knowing the truth means staying true to your vision, where commitment is most important. Blue is also used to symbolize the colour of the sky. With the coming of the Europeans, the skyline

changed, and now contains the tools of technology, such as towers and satellite dishes, that send and receive signals. Blue refers to **the skills required to communicate using technology.**

Indigo – the sixth colour of the rainbow, is often referred to as the colour of the night-time sky, the dream time, when Aboriginal Peoples are more open to receiving messages from the Spirit World. This colour also refers to the "third eye chakra", which means "spiritual seeing". Indigo refers to **the skills required for spiritual or cultural literacy – the ability to interpret natural events, which are seen to be messages from the Spirit World – the sighting of an animal, the shape of a cloud, seeing a certain person at a particular point in time, etc**.

Violet – the seventh colour of the rainbow, is often thought to be a healing colour. Some Aboriginal cultures understand people to mean wisdom, the ability to understand things, to have true power (inner and spiritual), to respect, and to know in a holistic way. Violet refers **to the holistic base to Aboriginal literacy – facilitating spiritual, emotional, mental and physical learning outcomes – striving for balance.**

The Learner – the Whole Person

Understanding the Whole Person Approach

In my close to twenty years in adult literacy, practitioners – Aboriginal and non-Aboriginal - have consistently articulated one theme that is central to our work - *"The Learner is the most important person in the program."* [1] For example, the National Indigenous Literacy Association (NILA) has adopted this statement as its first guiding principle. Increasingly, more and more practitioners – Aboriginal and non-Aboriginal - are beginning to understand that in our work with the Learners, we need to honour the whole person.

What do we mean by the whole person? I love sharing the Medicine Wheel model in my workshops with Learners. Essentially, the Medicine Wheel recognizes that we have four component parts – Spirit, Heart, Mind and Body. I believe that we must recognize and nurture all four parts of ourselves in all aspects of our lives; that is, do our utmost to lead lives of balance. In my view, the imbalance that we see in society today is because institutional educational programming has not consistently done that.

I am aware that there are many teachers in the institutional educational system, as well as literacy practitioners, who follow their instinct, and do honour the whole person. Most likely if this electronic discussion attracted you, you are one such practitioner. It could be that you are so busy delivering the programming that you have not had the opportunity to articulate what you've been doing. This discussion, therefore, is an invitation for you to share your experiences. Together, we'll find the words. I know that some of you are familiar with this, because it is the framework used for the "Circle of Learning, Saskatchewan Adult Literacy Benchmarks, Levels 1 and 2, October 2006." (P.S. I quite like the breakdown into family, community and work for each of the four parts.)

In my desire to educate people as to the efficacy of the whole person approach, I sought many types of research – educational, scientific and medical. I am careful to tell people that the research is now discovering what Aboriginal teachings have said all along – and what innovative educators are doing. This research gives us the words that we need to explain to the funders why we do things the way we do, and why they work.

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[1] National Aboriginal Design Committee (2002). Position Paper on Aboriginal Literacy. Toronto, Ontario.

Historically, the educational system has recognized Mind by engaging the brain in learning facts and knowledge. In some cases, they recognized Body, through classes that teach us a skill in which we use the body, i.e., physical education, woodwork, domestic sciences, etc. Thus, the system recognized and nurtured at least 25% of who we are (Mind), and perhaps 50% (Mind and Body). My experience has been that the other 50% - Spirit and Heart – were not consistently recognized and nurtured.

This led me to make the case for the importance of including Spirit and Heart in educational/literacy programming. I found the work of the HeartMath Institute. They postulate, *"The heart's electromagnetic field is by far the most powerful produced by the body; it's approximately five thousand times greater in strength than the field produced by the brain for example. The heart's field not only permeates every cell in the body, but also radiates outside of us; it can be measured up to eight to ten feet away with sensitive detectors called magnetometers... when we focus attention on our hearts, the synchronization between our hearts and brains increases*[2] and, *"Because the heart is the strongest biological oscillator in the human system...the rest of the body's systems can be pulled into entrainment with the heart's rhythms."* That is, it's the heart that entrains the brain.

When I discovered this "gem", I asked myself, "What entrains the heart?" Sometime later, I found an answer that satisfied me*. "The full picture of human intelligence can be completed with a discussion of our spiritual intelligence – SQ for short...SQ is the necessary foundation for the effective functioning of both IQ and EQ. It is our ultimate intelligence...it integrates all our intelligences. SQ makes us the fully, intellectual, emotional and spiritual creatures that we are."*[3]

How then do we incorporate all four parts of who we are in literacy/educational programming? That is, how do we encourage and teach balance? I borrow from the work of the teaching team at First Nations Technical Institute who postulated a learning outcome for each: Spirit – an attitude or insight (What my intuition tells me); Heart – a feeling about self or others (What I feel); Mind – knowledge (What I Know); Body – skills (What I can Do, or What I have done)[4].   That is, we need to be mindful of what the Learners bring in all four areas, and how we can assist them in effecting change – again in all four areas.

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[2] Childre, Doc and Martin, Howard (1999). The HeartMath Solution. HarperSanFrancisco, New York.

[3] Zohar, Danad and Marshall, Ian (2000). Spiritual Intelligence, The Ultimate Intelligence. Bloomsbury Publishing, London, England.

[4] Hill, Diane. (1995) Aboriginal Access to Post-Secondary Education, Prior Learning Assessment and its use within Aboriginal Programs of Learning. First Nations Technical Institute, Deseronto, Ontario and Loyalist College, Belleville, Ontario

The Learner

What circumstances lead up to the (potential) Learner walking through our doors? The reasons are often as varied as the number of Learners. Whatever the reason, practitioners hold in their Hearts that it takes a lot of courage for the Learner to take that step. After all, even after all the valuable work that we've done to promote that literacy is only one skill of many – and that the Learner has a lot of those skills already - there still seems to be a stigma attached to literacy. One of the questions I often ponder when I speak with both Learners and practitioners:

a.   What recruitment methods do we use? I am intrigued to find that, in many instances, word-of-mouth continues to be one of our strongest attractors to literacy. A Learner well-served will often talk about it to others, who then follow their example. After all, if it worked for somebody they know and love, it just might work for them. What in our recruitment methods entices the Learners to take that first step? For example, I gave a workshop recently to Learners in a Native literacy program. A young woman was sitting having her lunch in the room that we were going to be using. She had seen my workshop ad (attached), and asked me to tell her a bit more. She asked if she could stay and listen. I said that she could. To the delight of me and the literacy practitioner, this young woman signed up for the literacy program. She had an interest in writing about her own experiences, but did not know where to begin.

☀ **Think about your most interesting recruitment method. How did they speak to the whole person?**

Once we've got them in the door, it is the Learner's strengths, experiences and aspirations that inform our next steps. For example, I recently spoke to the Executive Director of a downtown program for Aboriginal Peoples (this is a health service centre – we were discussing health and literacy, as well as health literacy). He informed me that they use a computer-based Medicine Wheel approach to intake and assessment. As each staff person interacts with the "client", they put their observations/learnings about him/her into a Medicine Wheel chart dedicated to that person. In my discussions with many practitioners, they say that it's crucial to establish a relationship with the Learner first.

☀ **Think about your intake and assessment methods. How do they speak to the whole person?**

What do we do with that information? If they have a clear and immediate goal, like wanting to prepare for the GED, or to be able to help their child

with homework, the decision for which materials to use is already made for us. In many cases, it's not that clear. Many practitioners like to discuss the Learners' experiences with them, always with a view to pointing out the strengths that they exhibited in each situation. In this way, the Learners are able to see what they've been successful at, thereby gaining an insight into themselves. The practitioners might then ask the Learners what they would like to do better. This informs their choice of methodologies and resources.

☼ **Think about how you and/or the Learner decide on a goal and a plan to meet that goal. How do they speak to the whole person?**

After you and the Learner have decided on goals, and materials and methodologies to support those goals, what environment do we provide in helping them to achieve those goals, or to amend them as you and the Learner see fit?

Literacy practitioners have had to become adept at identifying then addressing barriers to learning/success, one of which is the mismatch in teaching style of the educator and the learning style of the Learner. Literacy practitioners/educators are now sharing some of the work that they've done in addressing learning styles.

For example, in 1998, I was asked by Parkland Regional College to develop the Rainbow Approach to Aboriginal Literacy (attached). Subsequently, I have discovered Howard Gardner's Multiple Intelligences. Gardner believes that everybody is a reader – it's just a matter of what we read – text, people, situations.[5]   In 2000, I had the privilege of attending the Summer Institute on Multiple Intelligences at the University of Arizona. Garner suggests eight intelligences, which must meet stringent criteria to be admitted to the list. I am grateful to the Parkland Regional project for being the incentive for me to develop the Rainbow Approach, because it has some similarities to the Multiple Intelligences. Gardner's intelligences are:
1. linguistic – the ability to read, write, communicate with words;
2. logical-mathematical – the ability to reason and calculate, to think things through in a logical, systematic manner;
3. visual-spatial – the ability to think in pictures, visualize a final result – recognizes our creative people, such as artists, as well as our dreams and visions;
4. musical – the ability to make or compose music, to sing well, or understand and appreciate music;
5. bodily-kinesthetic – the ability to use your body skilfully to solve problems, create products, or present ideas and emotions;

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[5] My notes from the Metropolitan Toronto Movement for Literacy workshop on Multiple Intelligences, facilitated by Leslie Shelton. Spring 2002.

6. interpersonal – the ability to work effectively with others, to relate to other people and display empathy and understanding, to notice their motivations and goals;

7. intrapersonal – the ability for self-analysis and reflection – to be able to quietly contemplate and assess one's accomplishments, to review one's behaviour and innermost feelings, to make plans and set goals, to know oneself;

8. naturalist – the ability to recognize flora and fauna, to make other consequential distinctions in the natural world, and to use this ability productively.

I understand that Gardner has had ponderings about admitting something called Spiritual Intelligence.

As I do workshops on the Rainbow approach, I include an overview of the Multiple Intelligences. Learners then understand that there are many ways in which people are smart/literate, and that facility with the written word is only one way. Many practitioners are using the Multiple Intelligences and/or the Rainbow Approach intuitively. Learners ask me why nobody had ever told them about learning styles. As a result of my sharing this information with them, they begin to see themselves in a new light.

� **Think about an approach to learning that was successful with your Learner(s). How does it align with either the Rainbow Approach or the Multiple Intelligences? How did it address the whole person?**

Whatever the approach, practitioners find that it's best to start with the Learner first, to gear the activities to their strengths, interests and aspirations, then to see how their learning fits into the model that is being used to chart progress. In this way, we are living the premise that the Learner is the most important person in the program, and that he/she is a whole person, whose four component parts are being recognized and nurtured.

An overarching theme that I've observed in my interactions with practitioners over the last two decades is that we need to live the concept of balance ourselves. At a meeting of practitioners last year, I heard one say that the Learners had spoken up at their Annual General Meeting, admonishing the practitioners to take care of themselves. They saw the practitioners running themselves ragged juggling the responsibilities of administration and delivery of the program. This is not meant as a criticism. Often many competing demands on our time and energy contribute to this – funding requirements (and it is important to keep that funding coming in so

that we continue to have a program for the Learners), the expectations of our host agency, a development in our own personal lives or that of the Learner(s) to name but a few.

☀ **Think about what we are teaching the Learner(s) by our own example.**

Literacy: Inspiring Hope

In the previous document, I spoke about an approach that a downtown Toronto program was using to intake and assessment based on the Medicine Wheel. The Executive Director said that the activities that spring from this initiative are about giving **hope** to their clients. As he said the word "hope", I got a warm feeling around my Heart. I've come to understand that, when something touches my Heart, it is a message from Creator to pay attention. Several thoughts and feelings went through my Being all at the same time. First and foremost was a finding that I had read in Daniel Goleman's Emotional Intelligence, that Dr. C.R. Snyder, the University of Kansas psychologist who did a study on **hope**, had

*"…discovered that **hope** was a better predictor of their first-semester grades than were their scores on the SAT, a test supposedly able to predict how students will fare in college (and highly correlated with I.Q.)* [6]

The other thought was about a book that I had heard about by Paolo Freire, entitled "Pedagogy of **Hope**: Reliving Pedagogy of the Oppressed." He stated that **hope** must be rooted in practice, that our task is

*"…to unveil opportunities for **hope**, regardless of the obstacles."* [7]

As I was pondering the role of hope in our own lives – and by extension, the lives of Learners - I wrote it in block letters – H O P E across the top of the page. Almost immediately I saw the words "Helping Our People Excel". At that moment, I understood that this phrase encapsulates our journey in literacy with the Learners.

Hope

What then is **hope**? **Hope**, in my view, is much more than wishful thinking. It denotes a sense of optimism, a sense that we can make the world a better place. Dr. C.R. Snyder, who I mentioned previously, says that,

*"Having **hope** means believing you have both the will and the way to accomplish your goals whatever they may be."* [8]

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[6] Goleman, Daniel. (1994) *Emotional Intelligence: Why it can matter more than IQ.* New York, New York. Bantam Books.
[7] Freire, Paulo. *Pedagogy of Hope.* Retrieved February 22, 2006, from http://www.perfectfit.org/CT/freire5.html
[8] Goleman, Daniel. Hope Emerges as Key to Success in Life. Retrieved February 23, 2006 from http://www.nypsychotherapy.com/hope.html

Can We Teach Hope?

When I think of the Learners who come to literacy programs, I often see people who have been through a revolving door syndrome – they don't meet the criteria here, they found the program moved along at too quick a pace there, they realized that the mainstream programs did not take into consideration their individual or family circumstances that may impact on their ability to be "present" – physically and otherwise. Their hope has been somewhat eroded, yet a glimmer is still there. They continue to reach out. In HeartMath parlance, their electromagnetic field needs boosting.

Dr. Snyder has suggested tips for helping children and adults raise their hope levels. In fact, we are already doing many of these things in literacy/educational programming. He suggests "…*weekly programs where you would teach children to think hopefully. If you think about it, a typical children's story or fairy-tale involves a protagonist who's trying to go after a goal, who may run into some kind of impediment or blockage, and then may have to come up with a way to work around that blockage. Finally, the protagonist will have to raise the mental energy to go after the goal."*[9]   In my experience, this works with adults, including me. Think about how we are using story in our programs.

For your convenience, I am including a list of ";…*tips for helping adults raise their hope levels…in terms of setting goals, finding the requisite pathways to those goals and becoming motivated."*

Raising Hope in Adults

Goal Tips
*   Become more aware of the decisions you are making about important goals
*   Set a goal because it is something you really want, not what another wants for you.
*   Make goals that stretch you in that they are set at a somewhat higher level than your previous performances
*   Produce several goals in different areas (e.g., relationships, friendships, career, etc.)
*   Rank goals from most to least important
*   Select a few most important goals on which to work
*   Make recognizable markers for each goal (This is where the Benchmarks document may be useful)
*   Be sure to set aside sufficient time for the important goals

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[9] Community Profiles. Retrieved from the internet February 22, 2006.
http://www.eclg.com/coommunity_snyder.php

- Do not let yourself be interrupted as you work on these important goals

Pathways Tips
- Make several paths to each of your goals
- Choose the best path for each goal
- Take long-range goals and break them down into steps
- Start with the first step
- Mentally go over what you would do if you should run into a blockage
- When a route does not work, do not blame yourself. By knowing what strategy does not work, realize that this will help you find another route that will work.
- If you need a new skill to implement a route to a desired goal, take time to learn it.
- Ask for help from others in planning how to get to a desired goal.

Agency Tips
- Learn how to talk to yourself in positive voices (e.g. "I can do this!")
- Look ahead to think about any roadblocks that may happen.
- View problems as challenges.
- Recall your earlier successes, especially when you are in a jam.
- Learn to laugh at yourself, and enjoy a good laugh with your friends.
- Redefine or find a substitute goal.
- Enjoy getting to your goals as much as reaching them.
- Get enough sleep.
- Eat several small meals, and eat more of your food earlier in the day.
- Cut back on cigarettes and alcohol, along with caffeine-laden products.
- Get vigorous physical exercise.
- Get sufficient bright lighting (preferably sunlight) to your eyes.[10]

Dr. Snyder goes on to say, *"…it is not necessary to implement all of these tips, but adding a few to one's life can help enhance* **hopeful thinking…Although there is no one recipe for impacting hope, realizing that one can learn to think this way is crucial for becoming more hopeful. So too should it be remembered that the** *lessons in hopeful thinking begin at birth and continue throughout all the subsequent days of one's life."[11]*

If you are interested, Dr. Snyder has developed a Hope Scale for adults.[12]

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[10] Approaching Hope. Retrieved from the internet February 22, 2006.
http://www.sgi.org/english/Features/quarterly/0601/feature1.htm
[11] ibid
[12] ibid

Think about the ways in which the Learners are demonstrating hope when they first come to us. Think about the ways in which you are recognizing and nurturing that hope. What difference has that made in their Lives? What difference has it made in your work?

Locus of Control

In my experience teaching Learners in both adult basic education and literacy programs, as well as dialoguing with teachers/practitioners over the years, I've come to understand that the valuable work of literacy practitioners has a lot to do with helping the Learners to establish an inner locus of control. *"A locus of control orientation is a belief about whether the outcome of our actions are contingent on what we do (internal control orientation) or on events outside our personal control (external control orientation.)* (Zimbardo, 1985, p. 275)[13] I have always wanted to add another dimension to that. My hope is to have the Learners realize that their success can be measured by the qualitative changes they see in their lives, as well as the quantitative changes. In preparing this discussion/reflection paper, I was pleased to come across the following quote, *"All evaluation is aimed at shifting the locus of control from outside the student to the student (external to internal), enabling effective self-evaluation."* [14]

We are familiar with quantitative changes in Learners' lives. Much of this has been documented in "Learning and Living, First Results of the Adult Literacy and Life Skills Survey", the fundamental goal of which was to "...*shed new light on the twin processes of skill gain and loss...the study makes it possible, for the first time, to explore the interrelationships among skill domains as well as their links to major antecedents and outcomes, such as the quantity and quality of initial education and skill's impact on employability, wages, and health."* (foreword p. 3) Another external measurement that seems important in literacy programs is that of Human Resources and Social Development Canada's Essential Skills. *"They are enabling skills that help people participate fully in the workplace and in the community. They are: Reading Text ; Document Use; Numeracy ; Writing; Oral Communication; Working with Others; Thinking Skills; Computer Use; and, Continuous Learning."* [15] As well, funders in the various jurisdictions require that practitioners report on advances that the Learners have made as a result of participation in literacy programs according to some sort of matrix. The purpose of this discussion paper is not to downplay the importance of any of these measures. They are important in certain contexts. In other contexts, they may be the end result of a Learner's participation in a literacy program

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[13] What is Locus of Control? Retrieved from the internet November 16, 2006.
http://www.wilderdom.com/psychology/loc/LocusOfControlWhatIs.html

[14] Clark Jr., Edward T. Guidelines for Designing a Holistic School. (in Holistic Education: Principles, Perspectives and Practices. A Book of Readings Based on *Education 2000: A Holistic Perspective*, Carol L Flake, Ph. D. Editor p. 84)

[15] Essential Skills. Retrieved from the Internet November 20, 2006.
http://www.hrsdc.gc.ca/en/hip/hrp/essential_skillls/essential_skills_index.shtml

– sometimes way down the line - but not the initial motivation, nor the early changes. In fact, many practitioners intuitively know that certain other outcomes must be accomplished before, or coincident with, academic outcomes.

Case in point is an initiative by the Ontario Native Literacy Coalition (ONLC). In 1998, the Ontario government developed the precursor to "Working with Learning Outcomes: Validation Draft." A Learner's progress was to be measured in two domains – communications and numeracy. The success and transition markers in each domain were mainly cognitive.

An in-depth study by the ONLC with the practitioners revealed that a number of qualitative outcomes were instrumental in helping Learners to achieve the cognitive outcomes. In many cases, these qualitative changes needed to be achieved first, as they provided the foundation for the cognitive outcomes. The qualitative outcomes and cognitive outcomes fed into each other, and formed an ongoing cycle. As the qualitative outcomes were established, the cognitive outcomes could be reached. As the cognitive outcomes were reached, the qualitative outcomes were enhanced and solidified.

As I was the consultant working on this initiative with the ONLC at that time, I asked practitioners to tell me how they measured success in the Learners. I grouped their input into theme areas, and gave this to the Ontario government to include in their development of the "Working with Learning Outcomes" document. As the Ontario government needed to annex any such outcomes to the Ontario curriculum, the Canadian Language Benchmarks, and HRDC's Essential Skills, they re-worded the ONLC's input. In my view, the final wording "lost something in the translation." However, the Native literacy field viewed it as a move forward that a third domain was opened up – that of Self-Management and Self-Direction. The Outcome was to "Become a Self-Directed Learner Capable of Achieving the Best Results Possible in Work and Personal Life." I was pleased to see the inclusion of "self". In particular, I saw self-management and self-direction as being part of the continuum of developing an inner locus of control.

The Ontario Literacy Coalition has since then done research to enhance this domain. One of their major reports on this research is, "Supporting Learning, Supporting Change, A Research Project on Self-Management and Self-Direction."[16] *One strong message came out of the interviews and literature review:* **self-direction is critical to the learning process.** *Learners, practitioners, and teachers, academics, and employers all seem to agree on the importance of this link.*" (p. 5)   The report goes on to discuss the

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[16] Available at http://www.on.literacy.ca/pubs/smsdfld/smsd_fld.pdf

forces that impact on learning: external – "*Identifying the people, situations and conditions that support us in learning, and building on these supports can provide a new boost to learning.*"; and, internal – "*We can look at our attitudes towards ourselves and towards learning. We can talk about negative messages we often give ourselves, and how we sometimes sabotage our own efforts. We can explore how to give ourselves more positive messages. Similarly, we can look at how our actions either support learning or create further barriers to learning.*" (p. 32)

In a paper entitled "Locus of Control and Completion in an Adult Retraining Program" Maurice Taylor postulates that, "*…[those who completed the program] were more internally controlled as measured by a modification of the I-E Scale, than those who did not complete the program.*"[17] (note by author of this discussion paper – I-E is referring to internal-external.) Jeanne Dickinson also observes the impact of locus of control on course completion in Adult Basic Education (ABE) programs, "*Internal variables, also referred to as psychological factors, have been shown to impact perseverance in ABE. These include goal clarity, course relevancy to life, self-esteem, locus of control, presence of support, prior school experience, and determination.*"[18]

In my experience, many Learners come to our doors with a largely outer locus of control, but they want to shift to an inner, and can. I believe that's why they exhibit the some of the behaviours that they do – example, one Learner slammed out of the room while I was doing a workshop. It was in the reception area of a community centre, where people were accustomed to relaxing during breaks. The door kept opening as people tried to come in, but they quickly closed it again when they realized that there was a workshop in progress. The Learner's comment as she departed was something to do with her inability to concentrate without all these interruptions. She came back. Not only did she stay, she made a phenomenal oral presentation on her progress in controlling her anger, and teaching her nephews to do that. (P.S. Nobody commented on her departure and return, but we sure commented on her presentation – positive reinforcement.)

So how do Learners develop an inner or outer locus of control? Some suggest that "*Generally, the development of locus of control stems from family, culture, and past experiences leading to rewards. Most internals have been shown to come from families that focused on effort, education, and*

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[17] Taylor, Maurice. "Proceedings of the 4th Annual Conference of the Canadian Association for the Study of Adult Education", Montreal, Quebec (1985). Retrieved from the Internet November 16, 2006 http://www.nald.ca/fulltext/report4/rep31-35/REP33-01.HTM

[18] Dickenson, Jeanne. "Factors Affecting Goal Completion of Adult Basic Education Students in the Northeast Kingdom of Vermont." Retrieved from the internet November 16, 2006. http://tech.worlded.org/docs/factors/intro.htm

responsibility. On the other hand, most externals come from families of a low socioeconomic status where there is a lack of life control."[19] I do not like to see this as 'blaming the victim.' In fact, *"In prolonged circumstances without control, developing an external locus of control is an adaptive response."*[20] I like the words of Gackenbach, Coutre, and Singing Woman, *"Research has also shown that family environment characterized by warmth, protection, and nurturance are more likely to lead to an internal locus of control…"*[21]

It has been my experience that literacy programs become surrogate families/communities for many Learners. In fact, in a workshop that I did at the alternative school at the Odawa Friendship Centre, I encouraged people to share how nuclear/extended/surrogate families played a role in helping them to develop the various types of literacies as presented in the "Rainbow/Holistic Approach to (Aboriginal) Literacy." Much of the feedback from this discussion captured the supportive environment offered by the program, i.e., surrogate family or community.

☀ **Think about how the literacy environment characterizes warmth, protection, and nurturance.**

How can we help Learners move from an outer to an inner locus of control? In reviewing Taylor's work, Mandy Grantz had this to say about how locus of control applies to adult students: *"Taylor and Boss state that given the types of life experiences that many people in ABE programs have had, it is likely many have adopted an external locus of control…Those who completed the course were more able to overcome various problems such as transportation and conflicting work schedules. They were also more likely to have started the course as a result of their own decision rather than being referred to the program by a social service agency. Knowing of this relationship between course completion and locus of control, it may be possible to* **counsel** (highlights by the author of this discussion/reflection paper) *external students in increasing their feelings of self-efficacy, thereby raising the chances that they will complete the program."*[22]

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[19] Locus of Control. Retrieved from the internet November 16, 2006.
http://wik.ed.uiuc.edu/index.php.Locus_of_control
[20] What is Locus of Control? Retrieved from the Internet November 16, 2006.
http://www.wilderdom.com/psychology/loc/LocusOfControlWhatIs.html
[21] Gackenbach, Jayne; Coutre, Sylvia; and, Singing Woman. "Locus of Control: Two Central Alberta Cree Perspectives" Retrieved from the Internet November 6, 2006.
http://www.sawka.com/spiritwatch/locusof.htm
[22] Grantz, Mandy. "Do You Have the Power to Succeed? Locus of control and its impact on education." Retrieved from the internet November 16, 2006.
http://www.units.muohio.edu/psybersite/control/education.shtml

☀ **Think about how counselling plays a role in the development and/or enhancement of locus of control in your program.**

Diane Howard has found that, "…*research investigations have suggested that people classified as internal in locus of control display more information-seeking behaviour and make better use of this information that people classified as external in locus of control. (Weiner, 1979:272)*"[23] She goes on to say, "*Educational theorists, as well as being concerned about the issue of locus of control and its effect on achievement, especially in females, have been concerned about the issue of role modelling and its effect on achievement for females. Studies of students and teachers in the United States, Canada, England, and Nigeria present evidence of a positive relationship between same-sex role modelling and academic achievement.*"[24] That is, role modelling in educational/literacy programs could play a role.

☀ **Think about how we are modelling an inner or outer locus of control to the Learners. Who else is modelling that? How can we incorporate these into our activities with the Learners?**

☀ **How does recognizing and nurturing the Spirit, Heart, Mind and Body of Learners affect locus of control?**

☀ **What role does Hope play in locus of control?**

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[23] Howard, Diane Elizabeth. "The Relationship of Internal Locus of Control and Female Role Models in Female College Students." December 1997. Retrieved from the internet November 16, 2006. http://www.dianehoward.com/Dissertation.htm

[24] ibid

The Emotional Competence Framework

Personal Competence
These competencies determine how we manage ourselves

Self-Awareness
Knowing one's internal states, preference, resources and intuitions
❖ *Emotional awareness:* Recognizing one's emotions and their effects
❖ *Accurate self-assessment:* Knowing one's strengths and limits
❖ *Self-confidence:* A strong sense of one's self-worth and capabilities

Self-Regulation
Managing one's internal states, impulses, and resources
❖ *Self-control:* Keeping disruptive emotions and impulses in check
❖ *Trustworthiness:* Maintaining standards of honesty and integrity
❖ *Conscientiousness:* Taking responsibility for personal performance
❖ *Innovation:* Being comfortable with novel ideas, approaches, and new information

Motivation
Emotional tendencies that guide of facilitate reaching goals
❖ *Achievement drive:* Striving to improve or meet a standard of excellence
❖ *Commitment:* Aligning with the goals of the group or organization
❖ *Initiative:* Readiness to act on opportunities
❖ *Optimism:* Persistence in pursuing goals despite obstacles and setbacks

Social Competence
These competencies determine how we handle relationships

Empathy
Awareness of others' feelings, needs and concerns
❖ *Understanding others:* Sensing others' feelings and perspectives, and taking an active interest in their concerns
❖ *Developing others:* Sensing others' development needs and bolstering their abilities
❖ *Service orientation:* Anticipating, recognizing, and meeting customers' needs
❖ *Leveraging diversity:* Cultivating opportunities through different kinds of people
❖ *Political awareness:* Reading a group's emotional currents and power relationships

Social Skills

Adeptness at inducing desirable responses in others
- ❖ *Influence:* Wielding effective tactics for persuasion
- ❖ *Communication:* Listening openly and sending convincing messages
- ❖ *Conflict management:* Negotiating and resolving disagreements
- ❖ *Leadership:* Inspiring and guiding individuals and groups
- ❖ *Change catalyst:* Initiating or managing change
- ❖ *Building bonds:* Nurturing instrumental relationships
- ❖ *Collaboration and cooperation:* Working with others toward shared goals
- ❖ *Team capabilities:* Creating group synergy in pursuing collective goals[25]

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[25] Goleman, Daniel. Working with Emotional Intelligence (1998). Bantam Books, New York.

Assisting Literacy Learners in Finding Voice

I have always been intrigued with the qualitative changes in Learners as they work through their issues and challenges with the help of literacy practitioners/educators. I have found it invigorating to see them change from being a shy person who spoke only when spoken to, and volunteered only the information you asked them about – if that – to someone who felt confident enough to voice opinions, not only in the classroom, but in other areas of their lives. I like to think of that as "finding voice."

☀ **Think about a Learner you know who has made those changes in his/her life – who found his/her voice. What were the steps? What part did you play in that?**

Literacy practitioners/educators know intuitively to start with where the Learners are, and to point out their strengths to them in whatever they've experienced. This is why many practitioners invest a lot of time in the intake process. Yes, we may have forms that we ask the Learners to fill in, but practitioners find that the best data comes out of sitting with the Learners and having a getting-to-know-each-other session.

When I first started out in literacy, and I was training tutors, I encouraged them to listen to the Learners, not only with the ears, but with their eyes and their Hearts. When we listen with our eyes, we are watching their body language, to see what engages the Learners, or what causes them any anxiety. When we listen with our Hearts, we associate what the Learners are sharing with similar experiences in our lives. We may think about what helped us when a loved one moved onto the Spirit World, what sustained us when a child left home – for whatever reason. Listening with the Heart also means sharing when it's appropriate, to show the Learners that someone has experienced what they have. In this way, it gives them a sense of hope that there is a way forward. Most importantly, I encouraged the tutors to also listen to what the Learners are **not** saying. It's crucial to keep an open mind as to why this might be happening.

For example, in October, I was working with three young women who had been labelled in the institutional educational system. One was dressed in ripped jeans, had tattoos on her arms, shaved the sides of her head and wore the rest of her hair tucked under a hat made out of army camouflage material. I'll call her Stacey. At first, she was silent, but I could tell by her eyes that she was curious as to what was happening - open. I just kept smiling at her, and encouraging her to share. One of the most poignant

things Stacey said was that she had just gotten of heroin, and that it was easier than dealing with her literacy issue. We were deciding on key messages to convey about literacy. The group decided to do a multi-media presentation, each using their particular strength to do their part. One chose to do Power Point, another chose to do a skit on "self-esteem". Stacey was undecided as to how to participate. I made copious notes on everything everyone shared. I fed it back to them, and asked if we might use a drawing of a flower (I saw this in my mind's eye, and trusted in that to bring it forward.) The centre of the flower could be the Learner, with the petals showing all the areas in which a Learner participates – family, community, etc. – i.e., that impact on the Learner, and that the Learner impacts upon. A large sun shining on the flower could have wide rays, with each ray representing what nurtures that flower. I used Stacey's words to fill in as much as I could. Nobody wanted to draw the flower, so I gave it my best shot. (Art is not my strong suit.) We also brainstormed about how to show the impacts of the recent funding cuts to programming. One of the women was quite adept with figures, and said that we could show how a change in one line item affects all others. Amongst the four of us, we decided to do a house of cards, with the foundation and each floor being literacy – that is, the infrastructure. All of the other cards would have words on them like housing, health, etc. As I continued to use Stacey's input, she became more engaged. When we did the dry run for the rest of the group, they suggested that the flower drawing was an excellent metaphor, but that they could not see it very well, unless they were really close to it. They loved the house of cards, but wanted the cards and words to be larger.

In our next working session amongst just the four of us, Stacey almost jumped over to sit beside me and started to draw the flower using the broad side of a magic marker. She dictated certain words to me to put on a sheet of paper for her. I did so. (She confided that she was unsure of her speaking ability in front of a group, and that she needed assistance with spelling/writing.) Stacey got on the floor with a large sheet of paper, and drew a much better flower and sun that I had. She also practiced putting together a house of cards using larger cards, on which she had printed the words calligraphy fashion, again with the broad side of the markers She painstakingly practiced putting together the house of cards, pulling out the bottom card that said literacy funding, and watching the house fall down. (One of the outreach workers from the program she attends came by, and remarked, "You're really having fun aren't you? Then he winked at me.)

When we did our presentation on the third day to policy people, researchers and practitioners, Stacey was confident in putting together the house of cards right in front of the audience, showing each card one at a time so the audience could read the words. (The house or cards was three stories high!)

When she pulled out the bottom card, it was quite dramatic to watch the whole house fall. Stacey made a hasty exit after the presentation. I would only be second-guessing if I were to say why she did that.

Why do I tell you this story in the reflection/discussion paper on voice? I wanted to show that voice can be more than speaking – and that it involves listening from the Heart. Yes, Stacey spoke in the group – but only after a while. She did something that I could not have pulled off in putting together that house of cards in front of the audience. As she scooted out the door, I sang her praises to the audience. She heard.

When I saw her at dinner that night, Stacey was quite relaxed and happy. It was the same at the airport the next morning when we caught the same flight to come back to Toronto. Stacey had contributed in the way that she could. Her voice was included, and conveyed to the audience. She shared with me that, in addition to her work at the program, her boyfriend is helping her to read and write. They have a book that they put on the table each night. Stacey opens up a page without looking and points to a word. Her boyfriend does the same. Stacey's task is then to write a sentence using those words. They do as many rounds of this as she has the enthusiasm for until the next time.

An excerpt from Stephen R. Covey's "The Eighth Habit" comes to mind here, "The 8th Habit, then, is not about adding one more habit to the 7 – one that somehow got forgotten. It's about seeing and harnessing the power of a *third dimension to the 7 Habits that meets* the central challenge of the new Knowledge Worker Age. This 8th Habit is to *Find Your Voice and Inspire Others to Find Theirs…*Voice is *unique personal significance* - a significance that is revealed as we face our greatest challenges and which makes us equal to them." (p. 5)

Did Stacey know she was going to be part of a group making a presentation to high profile people? I'm literate and didn't surmise that from the write-up of this get-together. I knew we would be brainstorming a presentation, but I did not know that everyone was going to take part. Stacey rose to the challenge, and probably made the highest and best impact on the audience out of our group!

☀ **Think about your interactions with Learners, and how you may have facilitated their voice in activities that are meaningful to them. (You may want to refer to the next section to prompt your reflection.) What was your part? How did you feel? How did they feel?**

The preceding is an example of how one Learner found her voice in a particular situation. Every day, we are using the Learners' voices to help shape our approaches with them. One research project used the voice of the Learners for coming up with motivational strategies that built on their positive learning experiences. The project is from the unpublished thesis of Audrey Fenwick (2004), "From learning to teaching: An appreciative inquiry into the motivations of adult literacy learners." The extract is available at http://www.nald.ca/crd/annotation.asp?id=371. Ms. Fenwick came up with fourteen such strategies. However, it should be noted that caring, confidence, or safety were repeated all through the learners' stories. She called the 14 strategies "Themes of Motivation and the Voices of Literacy Learners". They are:

1. "Happy Energy" – from teachers to students; teachers with a happy-go-lucky aura that gives the student the feeling that he/she can do the work; has a creative element; teacher creates an atmosphere of enthusiasm, challenge and inspiration in the learning situation;
2. "Relevance to Engage Learners" – teachers or someone else (e.g., health care worker) taking the time to interest and engage adult learners in learning relevant to their individual needs
3. "Accountability" – teacher accountable to a student (e.g., identifying a learning problem and taking the extra time to help a student find an alternative method of retaining information such as memorization, instead of writing)
4. "Small Groups" – groups of two to five learners, sometimes learning in a teacher-conducted group, or working on their own or receiving help from one of the teachers (or a volunteer), in a relaxed and collegial atmosphere and as an accepted way to learn in that learning situation
5. "Sequence and Reinforcement" – the sequences used in writing a paragraph in breaking down words and in problem solving; sequence and reinforcement fires the imagination in its reciprocal and spin-off effect as a motivational strategy for teaching and learning
6. "Immediacy" – learning to fit certain requirements: specific need of the learner (e.g., keeping a job), importance to the learner's daily life, and a limited time span for learning
7. "Work-Related Reasons and Personal Satisfaction" – learning to get closer to more preferred jobs and the personal satisfaction of new skills (e.g., math) and the new jobs
8. "Life Experiences" – looking at life experiences as a kind of training ground for learning as well as a motivator to go on learning and accomplish more
9. "Caring" – by teachers for their students; teacher as a role model for teaching love, caring, understanding, and the ability to be a good listener

10. "Confidence" – confidence acquired by learners; nurtured by someone the learner can trust; "confidence the teacher showed 'in' him was transferred 'to' him"
11. "Teachable Moments" – life events that bring adult learners back to learning (e.g., a child's failure of a trade at school prompting a mother to return to learning to encourage the child"
12. "Safety" – a complex and inter-connected mix of feelings; a safe environment is important for learning to take place
13. "Family Values" – family values and family support motivated learning; are powerful motivators for learning and teaching between parents and children
14. "Ideas, Feelings and Actions" – are strong motivators for change in an individual's life style (e.g., learning a new language to make new friends and adjust to a new culture)

I was drawn to Covey's work because he says that "The fundamental reality is, human beings are not *things* needing to be motivated and controlled; they are four dimensional – body, mind, heart and spirit…If you study all philosophy and religion, both Western and Eastern, from the beginning of recorded history, you'll basically find the same four dimensions – the physical/economic, the mental, the social/emotional and the spiritual." (p. 21)
I include a poem from the 8th Habit (p. 39) that rung true with me:
There are so many gifts
Still unopened from your birthday,
There are so many hand-crafted presents
That have been sent to you by God.
The Beloved does not mind repeating,
"Everything I have is also yours."
There are so many gifts, my dear,
Still unopened from your birthday. Hafiz

This rung true for me, because Aboriginal spiritual teachings tell us that "…each child has been given gifts by the Creator. It is the role of the parent(s), extended family, and community to support the development of those gifts."[26] In my conversations with practitioners/educators over the years – Aboriginal and non-Aboriginal – they carry a similar belief in their Hearts.

☀ **Think about how your interactions with Learners reflect these beliefs.**

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[26] Foundational Training for Family Literacy – Practitioners' Guide. (2002) Centre for Family Literacy, Edmonton Alberta.

When Learners walk through our doors, they may be carrying the effects of experiences that may not have reflected the aforementioned teaching. If one of those experiences has been violence – spiritual, emotional, mental, physical, societal – those gifts may be buried under several layers of feelings that run contrary to this belief. The gifts are still there.

"I think heroes are people who do good or necessary things at great personal cost. Heroism must be judged by the courage and grit required to do what needs doing. That's why trauma – the great terrorizer – produces heroes. No one has had to override fear the way a trauma survivor does.
Sometimes the heroism looks like nothing at all. When a phobic rape survivor makes herself go to an evening PTA meeting, even though her heart is pounding with terror and her body is drenched in sweat – that's a form of heroism. When someone has been so traumatized by a recent auto collision that he cannot get behind the wheel of a car without freezing with fear, but he forces himself to breathe and take the wheel and drive to work anyway – that's heroism, too. When a Vietnam veteran with post-traumatic stress forces himself to interview for a job, even though he wants to bolt, and it takes every ounce of will, courage, and determination he's got to override the intense fear and shame he feels -emotions that, by the way, make no sense to him and cause him to question his own sanity – that's heroism as well. Post-traumatic stress creates such daunting fear and heart-stopping distress that it produces legions of heroes, whose every day is a test of their mettle, commitment and courage."[27]

Many practitioners believe that the Learners walking through our doors is an act of courage. They are reaching out; they have hope. If they've experienced trauma, then that's a two-fold act of courage. This kind of courage needs to be rewarded – and many literacy practitioners do just that with the holistic approach, which helps the Learners to develop an inner locus of control, to find their voice.

One of the ways we help Learners to find their voice is through reflective exercises, including writing. Linda Trichter Metcalf and Tobin Simon call this proprioceptive writing – finding your authentic voice. "The word *proprioception*, which comes from the Latin *proprius,* meaning "one's own," normally refers to our body's proprioceptive system. Just as the five senses take in information about the *outer* world – what we see, touch, smell, taste, and hear – and transmit it to our brains, the little-known "sixth sense" of proprioception also gathers and processes information, but from the inner world of our bodies, the world we alone inhabit."[28]   Basically, they encourage

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[27] Naparstek, Belleruth. (2006) "Invisible Heroes: Survivors of Trauma and How They Heal". (p. xv)
[28] Trichter Metcalk, Linda and Simon, Tobin. (2002) "Writing the Mind Alive, *The Proprioceptive Method for Finding Your Authentic Voice."* Random House, New York.

people to write for approximately 25 minutes while listening to Baroque music (the tempo is that of a resting heart rate). I believe literacy practitioners/educators do a form of this when they encourage Learners to keep journals, or to do arts-based sessions.

☼ **Think about the many ways in which you encourage Learners to develop proprioception. What are they able to accomplish in their Lives as a result?**

Successes/Impacts of Literacy Programming

I have never heard a Learner say that they enrolled in a literacy program so that their country can compete in a global economy. Rather, I've heard them say that they enrolled because they wanted to make changes in their lives. Those changes may have been for themselves or their families.

I continue to be blown away by some of roles that Learners take on as they move towards an inner locus of control, find their voice, and put that into action. Each year, as I participate in Literacy Action Day, I meet Learners from across the country who have don't just that. A few weeks ago, I had breakfast with a Learner who invited his daughter to make a presentation with him at a community function. The person who was scheduled to present with him could not come, so he thought of his daughter. They arranged with her school for her to miss classes for the morning, so that she could do the presentation with her father. I was very touched by the picture of a father and daughter planning a presentation together, and then doing it. What an impact that would have on those present! What a memory for father, daughter, and the rest of the family! We can only imagine how that would affect each of them for the rest of their lives!

☼ **Think of a time when a Learner did a task that they would not have even considered before they entered the program. What skills/gains did he/she exhibit? How did that impact him/her? What impact did that have on the family or community? Who else was impacted by it? How?**

Each year, Canada Post and the Council of Federation present literacy awards to people in literacy, including Learners. These winners become important role models for others.
Having said that, I am mindful that Learners do not have to win formal recognition or awards to have an impact on others. The first Learner that comes to mind for me is the one I mentioned in the discussion/reflection paper on "Hope", who is now in college to become a Palliative Care Worker after having spent years taking care of her sick husband, who is now in the Spirit World. In that experience, she learned and demonstrated important skills/attitudes, which she now wants to formalize, and put to use in a larger context. She is the first in her family to be able to go to college! Another Learner coordinates the very program that she came through as a Learner, and is teaching others about a positive cultural identity, which was the foundation for her to become literate, go on to college where she made the Dean's List, and become Vice-President of the Board of a national literacy organization.

☀ **Think of a Learner in your program who is well on his/her way to accomplishing his/her goals? Who is affected by that? How?**

It's not just individual Learners who are making a difference. I've experienced programs participating in, or organizing community functions. One program that comes to mind participated in the annual snow-sculpting context in the community, often either winning or placing in the competition. Another put together a play which they then performed for the community. Still another has put together a collection of stories into a book, which was published, and distributed to the community. I often read a story from this collection when I am doing presentations on literacy. As a result, one woman wants to look into getting her story(ies) published.

☀ **Think of a program that has participated in or organized a community function. What skills/attitudes did they exhibit? Who was impacted by that? How?**

It's not just the visible work that Learners and/or programs do. Some go on just quietly making progress and/or changes whose impact is not at first noticeable. Here, I am going to borrow from the work of the "Equipped For the Future" (EFF), an initiative of the National Institute for Literacy (NIFL) in Washington, D.C. They used the input of 1500 adult students participating in 149 adult programs on "what knowledge and skills they would need to perform effectively according to their definition...[29]" Two of the groups were on Native American reservations.

Strong patterns emerged from their responses. "These patterns shape a common set of customer-driven goals for adult literacy and lifelong learning that are grounded in a set of contexts that reflect how adults see their roles as parents, citizens and workers..." Those roles and responsibilities are:
* Citizen/Community Member Role Map – *Effective citizens and community members take informed action to make a positive difference in their lives, communities and world*
1. Become and Stay Informed - *Citizens and community members find and use information to identify and solve problems and contribute to the community.*
2. Form and Express Opinions and Ideas – *Citizens and community members develop a personal voice and use it individually and as a group*
3. Work Together – *Citizens and community members interact with other people to get things done toward a common purpose*

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[29] "Equipped for the Future: A Customer-Driven Vision for Adult Literacy and Lifelong Learning"
National Institute for Literacy, Washington, D.C. July 1995.

4. Take Action to Strengthen Communities – *Citizens and community members exercise their rights and responsibilities as individuals and as members of groups to improve the world around them.*
- Parent/Family Role Map – *Effective family members contribute to building and maintaining a strong family system that promotes growth and development*
1. Promote Family Members' Growth and Development – *Family members support the growth and development of all family members, including themselves*
2. Meet Family Needs and Responsibilities – *Family members meet the needs and responsibilities of the family unit*
3. Strengthen the Family System – *Family members create and maintain a strong sense of family*
- Worker Role Map – *Effective workers adapt to change and actively participate in meeting the demands of a changing workplace in a changing world*
1. Do the Work – *Workers use personal and organizational resources to perform their work and adapt to changing work demands*
2. Work With Others – *Workers interact one-to-one and participate as members of a team to meet job requirements*
3. Work Within the Big Picture – *Workers recognize that formal and informal expectations shape options in their work lives and often influence their level of success*
4. Plan and Direct Personal and Professional Growth – *Workers prepare themselves for the changing demands of the economy through personal renewal and growth.*

☀ **Think of a Learner (or Learners) who is/are making progress in any of the aforementioned areas. What helped him/her do that? Who is impacted by it?**

I am grateful to Tracy Westell for having done "**Measuring Non-Academic Outcomes in Adult Literacy Programs: A Literature Review**" April 2005, available at http://www.nald.ca/fulltext/measuring/cover.htm On. p. 26, she states *"Perhaps all of the non-academic outcomes boil down to this term: personal growth…it does describe learners' process of learning about their relationships to their inner and outer worlds and their changing awareness, behaviour and lives as a result of that learning…positive identity formation is crucial to our ability to see ourselves as learners…these studies point out that personal growth ix inextricably woven into the learning that occurs in literacy programs."* Westell cites a few types of measuring non-academic outcomes. One that could be useful to our work is "Documenting Outcomes for Learners and Their Communities: Inputs to Impacts Grid", available at http://www.ncsall.net/?id=356 Another is Guy Ewing's grid from

an unpublished paper "that has two sets of three columns: the first is impacts on learners and lists indicators and examples; and the second is impact on communities with indicators and examples. Under 'impacts on learners' he lists learning outcomes, impacts on independence in daily life, impacts on self-confidence and impacts at work, home and in the community."

☀ **Do you know of other models? Based on your experience, would you add something else?**

A couple of gems of comments in Westell's literature review that I will find helpful in grant applications and reports are:
- p. 13 – "Silja Kallenbach…multiple intelligences theory…"improvement in students' sense of self-efficacy or metacognitive skills could be considered legitimate secondary outcomes, joining such criteria as registering to vote, reading to one's children, and getting off welfare."
- P. 18 – We start out by making the important measurable, and end up making only the measurable important." (William)
- P. 26 – The literature review is clear that self-confidence, independence and agency are essential parts of being successful at learning.

What is the role of the instructor in helping all this to happen. I have lifted and encapsulated pertinent sections from "Hardwired for Hope: Effective ABE/Literacy Instructors", available at http://www.nald.ca/fulltext/hwired/cover.htm that will stimulate reflection on just that question.
p. 132 - …themes that were identified by the research group as common threads that ran throughout the interviews.
- Teaching the Whole Person
  - ✓ Developing Self-esteem and a sense of self-worth
  - ✓ Communicating effectively with students
  - ✓ Reaching out to students
  - ✓ Guiding classroom discussion
  - ✓ Involving students in their learning
  - ✓ Providing supportive evaluation
  - ✓ Providing learning options
  - ✓ Providing personal student support
- Effective Instructors Reflect on Their Teaching
  - ✓ Instructors reflect on their delivery styles
  - ✓ Instructors reflect on their teaching philosophy
  - ✓ Instructors reflect on classroom interaction
  - ✓ Instructors reflect on student feedback
  - ✓ Instructors reflect on their role as facilitator
- Creative an Effective Physical and Emotional Classroom Environment

- ✓ Physical environment – dedicated classroom, safety, space
- ✓ Emotional environment – risk, fun
- Balancing the Job
  - ✓ Community networking
  - ✓ Institutional responsibilities
  - ✓ Recruiting Students
  - ✓ Course Development
  - ✓ Supporting Students in crisis

I wanted to go back to something I introduced in the first section – that of working with the whole person. I quote from that reflection/discussion paper. "What do we mean by the whole person? I love sharing the Medicine Wheel model in my workshops with Learners. Essentially, the Medicine Wheel recognizes that we have four component parts – Spirit, Heart, Mind and Body. I believe that we must recognize and nurture all four parts of ourselves in all aspects of our lives; that is, do our utmost to lead lives of balance."

When we are a part of helping Learners to recognize and nurture all four parts of themselves, we assist them to start out on the path of becoming all that they can be. After the reflection of the past two weeks, what do you now see as the learning outcomes for Learners in each of the four categories?
Spirit – an attitude or insight (What my intuition tells me);
Heart – a feeling about self or others (What I feel);
Mind – knowledge (What I Know);
Body – skills (What I can Do, or What I have done)[30].

Reflect on what your role has been or that of the institution in helping these outcomes to take shape and to blossom? What has been the impact?

P.S. If you are interested in reflecting further on this is a book written by Janice Brant entitled "The Aboriginal Literacy Curriculum Toolbox, Cultural Philosophy, Curriculum Design, & Strategies for Self-Directed Learning." While Ms. Brant wrote this book for people working Aboriginal Learners, her focus is to encourage practitioners to "explore techniques and approaches to inclusive and collaborative [Aboriginal] literacy learning and curriculum delivery that engages learners in self-directed practices. Self-direct practices include empowering skills such as critical thinking and self-reflection, self-esteem, communication, problem-solving, decision-making, creative thinking, collaboration, and information gathering." The booklet also has "ideas for increasing the participation of individuals, techniques to help build group

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[30] Hill, Diane. (1995) Aboriginal Access to Post-Secondary Education, Prior Learning Assessment and its use within Aboriginal Programs of Learning. First Nations Technical Institute, Deseronto, Ontario and Loyalist College, Belleville, Ontario

cohesion, guide-lines for designing culture based curriculum, and evaluation techniques to assess skill development and personal growth." I believe that many of the principles and activities are transferable to a non-Aboriginal context. This resource is available at Ningwakwe Learning Press, 1-888-551-9757, or www.ningwakwe.on.ca