St. Francis Xavier University

Fostering Community Leadership in Place:
Exploring Informal Learning Through Auto-ethnography

By

Kevin Van Lierop
201703750

AE520
Research Project

Dr. Carole Roy / Dr. Nancy Peters
Advisor

London, Ontario
December 20, 2018

Table of Contents

Introduction

The purpose of this auto-ethonography is to investigate what role *place* has in shaping the learning experiences most influential for developing community *leadership* skills. When complete, this research project will contribute to filling one small gap within existing literature regarding the relationship between place and learning, specifically the connecting of spatial elements to adult education for community-based action.

Context: Background to the Research Project

Since 2007, my development as a community leader has been shaped significantly by experiences rooted in community-based work. The learning I experience while participating in these efforts resonate more deeply with me than formal education. When considering such situated learning experiences, one aspect of particular interest is how feeling connected to specific places impacts my growth as a community leader.

My interest in leadership within a community context is based on the belief that anyone can be a leader. In looking beyond individuals who assume roles that characterize management more than leadership (Hanold, 2015), I am interested in how individuals without specific hierarchical titles (Wheatley, 2009) and those who create the power necessary to lead with (Freire, 1970) assume leadership roles in their communities. In considering the leadership roles held throughout my career, I am reminded that the most rewarding and respected experiences have been those without any formal permission, title, or recognition granted.

Building upon the work Lindeman (1982) which values lived experience above all else, McKee (2014) and Shor (1992) provide the foundation for a theory where every site—space or place—can be transformed into one of learning. This connection between space and learning

provides an initial point from which to investigate to what extent place impacts an individual's growth as a community leader. However, even with a clearly identified link between learning and where it happens, the topic itself has not received the focus it may deserve in adult education literature (Gruenewald, 2003; Nesbit & Wilson, 2010). Likewise, when considering community-based action, Foroughi and Durant (2013) note that research has neglected to connect spatial elements to adult education. This gap presents an opening for this research project to add additional value to the existing scholarly landscape.

Relevant Literature

What constitutes leadership can vary depending on how an individual situates themselves within a leader/follower relationship, and what they believe to be the central purpose of their role. Although consensus amongst scholars notes that leadership differs from management, a single, clearly defined understanding of the term may not exist (Brookfield & Preskill, 2009; Hanold, 2015; Schweigert, 2007). However, when leadership is considered within a community context, scholars appear to have a common appreciation of the term and its practical applications.

Coady (1939), Kretzman and McKnight (1993), Mathie and Cunningham (2008), Wheatley and Frieze (2006), and Schweigert (2007) all suggest focusing less on individual efforts and more on what contributes to the best interests of a collective when considering leadership. Further promoting the value in a collective approach, Brookfield and Preskill (2009) offer that leadership is a relational concept between individuals and groups. Schweigert adds to this thought that, "[i]n communities, the essential dynamics and characteristics of leadership appear more clearly in relational patterns of thinking, acting, and responding" (p. 326).

In considering what constitutes leadership within community, scholars have drawn attention to an essential component of successful community development work. Given that the

efforts of leadership in community development can be under-appreciated, it is critical for practitioners to know how to identify and foster effective leadership for citizen-led change. As community development and adult education share a common history (Coady, 1939; English & Mayo, 2012; Freire, 1970; Mathie & Cunningham, 2008; Shaw & Crowther, 2014), it is prudent to consider how adult education principles shape the development of community leaders.

To form an appreciation of how leadership skills are cultivated, educators should recognize the informal learning that is a central component of an individual's lived experience. Lindeman (1982) asserts that, "the resource of highest value in adult education is the *learner's experience"* (p. 121, emphasis in original). This claim is supported by the work of Delaney (2010) and Freire (1970) who understand that experiences can promote consciousness raising, and both individual and community empowerment. However, as deriving meaning from the informal learning which exists in experiences can be challenging, it may not always be possible in the absence of reflection (Mündel & Schugurensky, 2008; Peeters et al., 2014).

Commented [NP1]: I like how you have situated the problem by referring to foundational adult education literature.

Consistent with Kolb's (1984) experiential learning cycle, which values reflection as an integral part of the learning process, and the work of both Schön (1983) and Bolton (2014), which insists on the importance of reflection amongst practitioners, Mündel and Schugurensky (2008) identify reflection as a tool for developing self-awareness. Given that leaning happens primarily through doing and then reflecting after the fact, developing a praxis is essential for building upon an individual's experience, helping to explain both actions and beliefs (Freire, 1970; Mündel & Schugurensky, 2008; Peeters et al., 2014). For the purposes of informal learning, reflection becomes increasingly important. As informal learning cannot be planned, intentional and deliberate reflection—following an experience—is necessary to assist individuals in recognizing their learning (Mündel & Schugurensky, 2008; Peeters et al., 2014).

As informal learning cannot be planned, it is possible for any space or place to be transformed into a site of learning (McKee, 2014; Shor, 1992). However, as an area exhaustively reviewed on its own, place has not received the attention it deserves within adult education research. Gruenewald (2003) identifies this gap in noting that, "the relationship between education and local space remains undertheorized and underdeveloped" (p. 642). Typically considered only as a container in which educational activities unfold, the value place offers, "as an enabler or producer of difference and power relations," has yet to be a focus of regular study (Nesbit & Wilson, 2010, p. 395). Furthermore, for the significant role it plays in the development of community, research has neglected to connect spatial elements to adult education for community-based action (Foroughi & Durant, 2013). These gaps point to an opportunity for new research to consider the value of place for both education and community development purposes.

Theoretical Framework

To help understand and explain the findings of this research project I will refer to Kolb's (1984) theory of experiential learning as a primary means to situate my work amongst broader scholarly discourse. In recognizing the informal learning that happens as part of experiential learning, and the importance of reflection after the fact, I will draw from key adult education concepts including work from Lindeman (1982), Bolton (2014) and Schön (1983) to codify the creation and analysis of research data. The central theories from these scholars are relevant as they directly align with the selected methodology of auto-ethnography, and the paradigm of social-constructivism under which this project will unfold.

Commented [NP2]: Excellent choice of reference.

Statement of Research Problem

The purpose of this research project is to investigate what role place plays in shaping the learning experiences most influential for developing community leadership. ~~Using an auto-ethnographic approach,~~ I will examine select community leadership roles I have assumed between 2007 and 2017 ~~through the act of critical reflection~~. ~~From the data created, findings~~ Findings will be situated in the context of scholarly literature to build a greater appreciation regarding the learning experiences most influential in developing the skills essential to lead communities, and to what extent place has helped to foster such skills.

Research Questions

The primary research question~~s that~~ will ~~help to~~ guide this research project is:

~~To what extent do~~How have learning experiences embedded within community development efforts impacted my leadership skill development?

I will also ask some related sub-questions:

- What have I been learning? How?

  How does my understanding of place shape the learning I have experienced in specific spaces?

- How have I developed as a leader?

  How does ~~one's~~my relationship to spaces in community ~~where they learn~~ impact the likelihood that ~~they~~I, or others, will view ~~them~~myself as a leader?

~~Does an individual's understanding of place significantly shape the learning they experience in specific spaces?~~

Commented [NP3]: As this is your autoethonography, questions should likely be framed from the first person perspective. Later in the proposal, you can explain the extent to which you think an examination of your experiences can be generalized by or for the benefit of others.

Commented [NP4]: Open this question by framing it as "how". I'd see this as your overarching research question.

Commented [NP5]: Later in the proposal, you say you want to understand "the essence of my learning during these periods". I see this question as a bit broader and it provides a strong frame for discussing your data. The other question is more specific.

Take a look and see what you think. I've suggested something similar for the question below.

Definitions of Terms

To help focus research efforts, and clarify the meaning of complex terms, the following definitions will be referred to throughout this research project. Drawing upon the work from Johnson (2012), when investigating the concept of **place** I will be referring to, "locations endowed with meaning" (p. 830). What constitutes meaning has yet to be defined or determined. Given that an individual's perception of and connection to a given location is highly personal, what comprises meaning is likely to be subjective.

When considering **leadership**, this research project will look to the work from Margaret Wheatley. In her 2009 book, *Turning to One Another: Simple Conversations to Restore Hope to the Future*, Wheatley describes the role of a leader as, "anyone willing to help, anyone who sees something that needs to change and takes the first steps to influence that situation" (p. 132). This definition closely aligns with my personal experience of what community leadership entails and allows for a selection of roles from my professional practice to be interpreted and analysed.

Research Paradigm

As a common paradigm found amongst qualitative research, constructivism provides a lens through which the world is viewed as a series of interconnected interpretations of a single event (Creswell, 2003; Merriam & Bierema, 2014; Merriam & Tisdell, 2016). When considering social constructivism grounded in Lev Vygotsky's (1978) work, the role that social contexts have in building and constructing knowledge becomes apparent. Notable areas of study that make use of a social constructivist lens include: phenomenology (Merriam & Tisdell, 2016, p. 9), situated cognition (Kalpana, 2014), experiential learning (Kolb, 1984), reflective practice (Bolton, 2014; Schön, 1983), and self-directed learning (Merriam & Bierema, 2014). These theories are of

interest given that this research project aims to understand how important place, a highly contextual concept, is for developing community leadership skills.

Selecting a social constructivist framework through which to view and interpret this research project is appropriate given the chosen methodology of auto-ethnography. A social constructivist framework can help me, as a researcher, to recognize that my interpretation of research is based on the cultural, personal, and historical contexts my experiences are rooted within (Creswell, 2003). In doing so, I can better relate and interpret my own experiences next to academic research for the purposes of furthering the study of adult education.

Methodology and Rationale

As a form of qualitative research that leverages a researcher's awareness of self within cultural, social, and political contexts (Anderson, 2006; Ellis, Bochner, & Tillman-Healy, 1997; Purcell, 2013), auto-ethnography has been selected as the methodology of choice for this research project. In addressing self, I can contribute to the development of a broader knowledge base; making concepts understandable, relatable, and accessible to non-academic audience by sharing highly intimate experiences. Throughout the process, I will gain a number of personal insights. The biases I hold, and the limits of myself as an individual will be a focus of investigation. In situating myself among the contextual elements of: culture, time, place, society, and politics, it will become apparent how these elements shape my development as a researcher. practitioner, and leader (Adams, Ellis, & Jones, 2017; Hamilton, Smith, & Worthington, 2008).

As a research methodology that uses personal experience to describe and interpret cultural texts, experiences, beliefs, and practices, auto-ethnography aims to show, "people in the process of figuring out what to do, how to live, and the meaning of their struggles" (Ellis & Bochner, 2006, p. 111). Situated as a leader within the communities I serve, it is highly

appropriate to study my own experiences and learning as one way to build an appreciation of the conditions that foster community leadership skills. Also, given that the purpose of this research project blends together both academic research interests, and personal intrigue regarding professional growth, selecting research methods that combine these two curiosities seems fitting.

Why autoethnography and not self-study

Research Methods

Building upon my positionality as a community leader, I will focus my auto-ethnographic research efforts on three distinct periods of my professional life between 2007 and 2017. These periods were identified from reviewing the work I collected and synthesized for my professional portfolio (Van Lierop, 2017). The periods to be considered are as follows:

- **2007-2011: Civic Activist** – a period where I completed ad-hoc work which mostly resonated with myself as an individual, and member of place-based communities
- **2011-2014: Formal Leader** – a period characterized by formal leadership roles, both paid and un-paid, with a selection of not-for-profit organizations
- **2014-2017: Non-Leader** – a period where I removed myself from community-based roles, focusing inward to develop a leadership practice rooted in intentionality

For each period, I will complete a series of critical reflections to uncover: the essence of my learning during these periods, how I developed as a leader, and to what extent these experiences were shaped by place.

To focus my reflection efforts I will follow the work of Muncey (2005) who made use of "snapshots, artifacts, metaphor, and journey" (p. 70). I will consider three elements from each

Commented [NP8]: Could add a sentence or two here to explain why you are choosing autoethnography and not self-study? You can draw this text from your Moodle methodology presentation.

Commented [NP9]: Nicely framed.

Commented [NP10]: Can you tell us approx. how many for each period? For the final report, three reflection for each period (total nine) would be lots. You can, though, if you wish construct more elements during the data collection process and then choose the ones you feel are most relevant.

Commented [NP11]: Are you referring to Muncey? Or to the framework below which is similar (only journey is missing.) Is there one framework here or two? Put the explanation of your framework immediately after the sentence in which it's mentioned.

period of professional practice in order to help with memory recall as a means to develop a narrative based on critical reflection.

For each noted period of professional practice I will reflect upon a single element from each of the following categories:

- **Documents** – journal entries and other selected documents; collected over the past 10 years and amassed into a personal archive
- **Photographs** – selected images from a personal collection of over a million images created; serving as a form photo elicitation (Merriam & Tisdell, 2016, p. 170)
- **Metaphor** – consider the phrase, "places called home" (Massey, 1994)–a term that I have returned to over the course of my career, in both writing and work formulation

While imposing too much structure onto the act of reflection can lead to shallow descriptions (Bolton, 2006) compared to the "thick descriptions" typical of an auto-ethnography (Geertz, 1973), I am cognizant of the need to provide some initial direction for reflectiondeepen the description in each reflection. I will construct a framework that draws, from Mitchell and Coltrinari's (2001) well established questions for reflective writing in order, to make reflections more detailed and nuanced. guide the process of data creation. Questions from Mitchell and Coltrinari will be selected based on their suitability for reflecting upon specific elements, and what they offer in terms of flexibility for interpretation and adaptation.

Data Analysis

Data will be coded, categorized, and grouped into concepts following Litcheman's (2013) 6-step process (2013, pp. 251–255). This process of coding and categorization will be completed manually. Basic computerized analysis will help to identify: term frequency, positive and

> **Commented [NP12]:** I find this confusing. Why first three and then only one?? Are you referring to the same elements?

> **Commented [NP13]:** The framework(s) above provide a basis for drafting your reflection. Mitchell and Coltinair's questions can be useful in adding details to the reflection.

~~negative use, and to provide data visualization.~~ Information derived through data analysis will move from "organization to meaning" (Glesne, 2006, p. 164) using Wolcott's (1994) three means of data transformation: description, analysis, and interpretation.

Data analysis will commence once all reflections have been created. While Glesne (2006), Litchman (2013) and Merriam and Tisdell (2016) suggest that the collection—or creation—and analysis of data should happen concurrently, I have chosen to separate these two parts of the process. Given the structure of my methods, I want to treat all data creation equally as to remove any avoidable bias that may develop from analyzing earlier data, before all data creation is complete. To isolate the processes of data creation and analysis I will not begin the coding, categorizing, grouping, or computer analysis until all reflections have been drafted.

Research Trustworthiness

As undertaking an auto-ethnography requires myself—as researcher *and* as subject—to be vulnerable, honest, and intense in self-reflective practice, it is essential that steps are taken to ensure the trustworthiness of this research. To help with reliability, generalizability, and validity (Ellis, Adams, & Bochner, 2011)—to ensure that my recollections are not out of touch with the social, political, and cultural contexts of the day—I plan to put to use the following strategies.

First, I will follow a framework for critical reflection and~~to~~ define an audit trail for data creation and analysis. Second, I will engage an external reviewer, someone who is aware of my professional practice, to examine my reflections and help identify any misunderstandings, exclusions of essential elements, highlight bias, and to confirm my recollections and awareness. Third, I will consult a critical friend, a current colleague and Master of Adult Education student, to provide direction in terms of writing critically and meeting the objectives of the academic program this research project is a component of. Lastly, to help distinguish between "my story"

Commented [NP14]: You already have a lot going on already and as this is a qualitative study, I'm not sure this step is necessary. Data analysis is often a process of trying things out and see what's necessary and what works. For the proposal, I'd suggest removing some of the complexity.

Commented [NP15]: This is what you are doing when you construct your reflections. Then, you take a step back and analyze and interpret.

Commented [NP16]: Is this Mitchell and Coltrinari? Pick something you're already working with

Commented [NP17]: This is usually just being clear about the steps you taken, and keeping track of different versions of the data / reflection.

and an auto-ethnographic account, I will consult the relevant literature as "required by social science publishing conventions to analyze these experiences" (Ellis et al., 2011, p. 278).

Ethical Issues and Provisions

Although undertaking an auto-ethnography positions myself at the centre of the research as the primary subject, I am not absolved from considering the ethical implications of my work. Given that auto-ethnographic accounts are based on experiences rooted in relationships (Anderson & Glass-Coffin, 2016), other individuals are always implicated in self-narrative accounts either as active participants or background characters (Chang, 2008; Ellis et al., 2011; Tullis, 2016). Because of the nature of the "relational ethics" (Ellis, 2007) found throughout auto-ethnography, it may be impossible to avoid implicating others in such research endeavours.

I will take every necessary step to "do no harm" (Tullis, 2016, p. 253) to any individual who may appear in my reflections. Strategies I will employ, where appropriate, to respect the privacy, safety, identity, and wellbeing of others include: masking identities through the use of pseudonyms (Chang, 2008; Ellis et al., 2011; Tullis, 2016); the creation of composite figures (Chang, 2008); and the changing of demographic information or fictionalizing part of narrative accounts to disguise time and location (Tullis, 2016). I will employ member checks to have my reflections reviewed by those who appear in them, checking for accuracy and interpretations prior to use for research purposes (Ellis et al., 2011; Tullis, 2016). As I cannot know before I begin what individuals may appear in my reflections, and which identities may not be able to be appropriately masked, it is challenging to receive consent prior to beginning my research.

In considering the ethics involved in completing an auto-ethnography I must not ignore the positionality I hold, as researcher *and* as subject. As my personal accounts become permanent public records, to be shared with and scrutinized by others, I am exposing myself and

increasing my vulnerability. Once my thoughts and feelings are revealed through my research they cannot be revised (Adams, 2008). Revealing such personal accounts has the potential to negatively impact my privacy, security, and wellbeing. I must be mindful of my needs as subject, and the responsibility I have to myself as a researcher. In consultation with my academic advisors and critical friends, I am confident in my capabilities as a researcher and have the necessary supports available when ready to share the results of my work.

Significance: Contribution of Research

This research will build upon existing academic literature related to the importance of experience (Lindeman, 1982), space and learning (Gruenewald, 2003; McKee, 2014; Shor, 1992), and community leadership (Brookfield & Preskill, 2009; Schweigert, 2007; Wheatley, 2009; Wheatley & Frieze, 2006). Noting the gap within the literature related to connecting spatial elements to adult education (Gruenewald, 2003; Nesbit & Wilson, 2010), specifically for community-based action (Foroughi & Durant, 2013), the aim of this research is to add to the existing knowledge base while identifying opportunities for future research efforts. This research also has significance for both professional practice and personal growth. In understanding why the learning I experience while participating in community-based efforts resonates more deeply with me than formal education, and how specific places contribute to my evolution as a community leader, my aim is to develop as a more skilled and impactful leader while helping others to do the same.

Considers culture, context, time, and place(s) and the awareness of a research in relation to these
○ Personal stories are assumed to be representative of a larger group and used as a basis for understanding a particular phenomenon

Commented [NP18]: You had this in your research presentation. You could use this to explain why your story might be important when it comes to helping others.

Dissemination Plan

When complete, I will present the research project to my academic advisor, and it will form the basis for either the AE601 Synthesizing Exam or AE600 Thesis component of this Master of Adult Education program. To disseminate my research to the professional communities I serve, I may: draft a blog post to share via the social media platform, LinkedIn, or; design a graphic-based executive summary of my findings to distribute through the Tamarack Institute for Community Engagement, or the Asset-Based Community Development Institute. To further my academic curiosity, this research may provide a foundation for future academic research efforts, or community-based professional practice endeavours.

References

Adams, T. (2008). A review of narrative ethics. *Qualitative Inquiry*, *14*, 175–194.

Adams, T., Ellis, C., & Jones, S. (2017). Autoethnography. In *The international encyclopedia of communication research methods* (pp. 1–11). Hoboken, NJ: John Wiley & Sons Inc. https://doi.org/10.1002/9781118901731.iecrm0011

Anderson, L. (2006). Analytic autoethnography. *Journal of Contemporary Ethnography*, *35*(4), 373–395. https://doi.org/10.1177/0891241605280449

Anderson, L., & Glass-Coffin, B. (2016). I learn by going: Autoethnographic modes of inquiry. In S. Jones, T. Adams, & C. Ellis (Eds.), *Handbook of autoethnography* (pp. 57–83). New York, NY: Routledge.

Bolton, G. (2006). Narrative writing: reflective enquiry into professional practice. *Educational Action Research*, *14*(2), 203–218. https://doi.org/10.1080/09650790600718076

Bolton, G. (2014). *Reflective practice: Writing and professional development* (4th ed.). Thousand Oaks, CA: SAGE Publications Inc.

Brookfield, S., & Preskill, S. (2009). *Learning as a way of leading: Lessons from the struggle for social justice*. San Francisco, CA: Jossey-Bass.

Chang, H. (2008). *Autoethnography as method*. New York, NY: Left Coast Press. https://doi.org/10.2174/1570159X13666160512150918

Coady, M. (1939). *Masters of their own destiny: The story of the Antigonish movement of adult education through economic cooperation*. New York, NY: Harper & Row. Retrieved from https://tinyurl.com/yd9at8s2

Creswell, J. (2003). A framework for design. In *Research design: Qualitative, quantitative. and mixed methods approaches* (2nd ed.). Thousand Oaks, CA: Sage Publications Inc.

Delaney, M. (2010). *Understanding empowerment, informal education, and access to decision-making in a community organization*. DePaul University, IL. Retrieved from http://tinyurl.com/yam884wr

Ellis, C. (2007). Telling secrets, revealing lives: Relational ethics in research with intimate others. *Qualitative Inquiry*, *13*(1). https://doi.org/10.1177/1077800406294947

Ellis, C., Adams, T., & Bochner, A. (2011). Autoethnography: An overview. *Historical Social Research*, *36*(4), 273–290. https://doi.org/10.2307/23032294

Ellis, C., & Bochner, A. (2006). Communication as autoethnography. In G. Shepherd, J. St.John, & T. Striphas (Eds.), *Communication as ...: Perspectives on theory* (pp. 110–122). Thousand Oaks, CA: SAGE Publications Inc.

Ellis, C., Bochner, A., & Tillman-Healy, L. (1997). Relationships as stories: Accounts, storied lives, evocative narratives. In S. Duck (Ed.), *Handbook of personal relationships: Theory, research and interventions* (2nd ed., pp. 307–324). Chichester, England: John Wiley & Sons Ltd.

English, L., & Mayo, P. (2012). Adult education and community development. In *Learning with adults: A critical pedagogical introduction* (pp. 131–141). Boston, MA: Sense Publishers.

Foroughi, B., & Durant, C. (2013). Spaces of community development and adult learning within diverse urban settings. In T. Nesbit, S. Brigham, N. Taber, & T. Gibb (Eds.), *Building on critical traditions: Adult education and learning in Canada* (pp. 215–224). Toronto, Canada: Thompson Educational Publishing.

Freire, P. (1970). *Pedagogy of the oppressed*. New York, NY: Herder and Herder.

Geertz, C. (1973). *The interpretation of cultures: Selected essays*. New York, NY: Basic Books.

Glesne, C. (2006). Finding your story: Data analysis. In *Becoming qualitative researchers: An introduction* (3rd ed.). Boston, MA: Pearson Education Inc.

Gruenewald, D. (2003). Foundations of place: A multidisciplinary framework for place-conscious education. *American Educational Research Journal*, *40*(3), 619–654. https://doi.org/10.3102/00028312040003619

Hamilton, M., Smith, L., & Worthington, K. (2008). Fitting the methodology with the research: An exploration of narrative, self-study and auto-ethnography. *Studying Teacher Education*, *4*(1), 17–28. https://doi.org/10.1080/17425960801976321

Hanold, M. (2015). Understanding the difference between leadership and management. In J. Borland, G. M. Gregory, & L. J. Burton (Eds.), *Sport leadership in the 21st century* (pp. 21–41). Burlington, MA: Jones & Barlett Learning.

Johnson, J. (2012). Place-based learning and knowing: Critical pedagogies grounded in Indigeneity. *GeoJournal*, *77*(6), 829–836. https://doi.org/10.1007/s10708-010-9379-1

Kalpana, T. (2014). A constructivist perspective on teaching and learning: A conceptual framework. *International Research Journal of Social Sciences*, *3*(1), 27–29. Retrieved from https://tinyurl.com/zbmdmbk

Kolb, D. (1984). *Experiential learning: Experience as the source of learning and development*. Upper Saddle River, NJ: Prentice Hall.

Kretzman, J., & McKnight, J. (1993). *Building communities from the inside out: A path toward finding and mobilizing a community's assets*. Chicago, IL: ACTA Publications.

Lindeman, E. (1982). To put meaning into the whole of life. In R. Gross (Ed.), *Invitation to lifelong learning* (pp. 118–122). Chicago, IL: Follett.

Litchman, M. (2013). Making meaning from your data. *Qualitative Research in Education*, 241–268. https://doi.org/10.4135/9781849208574

Massey, D. (1994). *Space, place, and gender*. Minneapolis, MN: University of Minnesota Press.

Mathie, A., & Cunningham, G. (2008). Introduction. In A. Mathie & G. Cunningham (Eds.), *From clients to citizens: Communities changing the course of their own development* (pp. 1–10). Warkickshire, United Kingdom: Practical Action Publishing.

McKee, J. (2014). *Community development and adult education: A symbiotic relationship*. University of Manitoba, Manitoba, Canada. Retrieved from http://tinyurl.com/y9fuslzm

Merriam, S., & Bierema, L. (2014). *Adult learning: Linking theory and practice*. San Francisco, CA: Jossey-Bass.

Merriam, S., & Tisdell, E. (2016). *Qualitative research: A guide to design and implementation* (4th ed.). San Francisco, CA: Jossey-Bass.

Mitchell, C., & Coltrinari, H. (2001). Journal writing for teachers and students. In T. Barer-Stein & M. Kompf (Eds.), *The craft of teaching adults* (pp. 21–37). Toronto, Canada: Irwin.

Muncey, T. (2005). Doing autoethnography. *International Journal of Qualitative Methods*, *4*(1), 69–86. https://doi.org/10.1177/160940690500400105

Mündel, K., & Schugurensky, D. (2008). Community based learning and civic engagement: Informal learning among adult volunteers in community organizations. *New Directions for Adult and Continuing Education*, *2008*(118), 49–60. https://doi.org/10.1002/ace.295

Nesbit, T., & Wilson, A. (2010). Class and place in adult and continuing education. In C. Kasworm, A. Rose, & J. Ross-Gordon (Eds.), *Handbook of adult and continuing education* (pp. 389–397). Thousand Oaks, CA: SAGE Publications Inc.

Peeters, J., De Backer, F., Buffel, T., Kindekens, A., Struyven, K., Zhu, C., & Lombaerts, K. (2014). Adult learners' informal learning experiences in formal education setting. *Journal of Adult Development*, *21*(3), 181–192. https://doi.org/10.1007/s10804-014-9190-1

Purcell, D. (2013). Sociology, teaching, and reflective practice: Using writing to improve. *Teaching Sociology*, *41*(1), 5–19. https://doi.org/10.1177/0092055X12460028

Schön, D. A. (1983). *The reflective practitioner: How professionals think in action*. New York, NY: Basic Books.

Schweigert, F. J. (2007). Learning to lead: Strengthening the practice of community leadership. *Leadership*, *3*(3), 325–342. https://doi.org/10.1177/1742715007079315

Shaw, M., & Crowther, J. (2014). Adult education, community development and democracy: Renegotiating the terms of engagement. *Community Development Journal*, *49*(3), 390–406. https://doi.org/10.1093/cdj/bst057

Shor, I. (1992). *Empowering education: Critical teaching for social change*. Chicago, IL: University of Chicago Press.

Tullis, J. (2016). Self and others: Ethics in autoethnographic research. In S. Jones, T. Adams, & C. Ellis (Eds.), *Handbook of autoethnography* (pp. 244–261). New York, NY: Routledge.

Van Lierop, K. (2017). AE510 Professional Portfolio. Retrieved 18 November 2018, from https://tinyurl.com/yb5wuagj

Vygotsky, L. (1978). *Mind in society: The development of higher psychological processes*. Cambridge, MA: Harvard University Press.

Wheatley, M. (2009). *Turning to one another: Simple conversations to restore hope to the future* (2nd ed.). San Francisco, CA: Berrett-Koehler Publishers Inc.

Wheatley, M., & Frieze, D. (2006). *Using emergence to take social innovation to scale*. The Berkana Institute. Retrieved from https://tinyurl.com/y93pqyyq

Wolcott, H. (1994). *Transforming qualitative data: Description, analysis, and interpretation*. Thousand Oaks, CA: Sage Publications Inc.