A Formative Evaluation of

"Humanities 101 A Lakehead University Community Initiative:"

The Perspective of the Students

by

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Abstract

In the Fall of 2005, the Faculty of Education at Lakehead University implemented a twelve-week program aimed at providing non-traditional students an experience in higher education. The purpose of this study was to describe the perspective of the students on a) how well the program achieved its objectives, and b) how the program could be improved. Fourteen graduates were interviewed after completing the program. Results revealed that the objectives of the pilot program were accomplished. Recommendations for improvement included developing a pedagogy that is more appropriate for non-traditional learners and offering a genuine university-level experience by adjusting the expectations to better reflect the expectations of a true university course. Implications of results are discussed.

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CHAPTER ONE: INTRODUCTION

Statement of the Problem

There are university-based programs that offer experiences in higher education to non-traditional students. One of these programs, "Humanities 101," was developed by Earl Shorris (2000) and has been adopted by over 50 universities in North America, as a means of providing opportunity for non-traditional students to engage in studies of the Humanities in higher education.

Humanities 101 programs exist in large numbers (personal communication from Shorris, January 26, 2006, via Dr. Christina van Barneveld), however, there is little published empirical research on the development and outcomes of these programs. Perhaps due to the limited resources available for these programs, key elements of program development, such as formative evaluations, have been overlooked or not disseminated to other universities.

In the Fall of 2005, the pilot implementation of "Humanities 101: A Lakehead University Community Initiative" took place in the Faculty of Education. A formative evaluation of this pilot program, of which this study is part, will assess the effectiveness of both its process and outcomes, essential for the future development of the program. Further, dissemination of results of this research will enable other universities or organizations to use the findings as a reference for the development of their Humanities 101 or a similar program.

Purpose of Study

This study is part of a comprehensive formative evaluation of the pilot implementation of Humanities 101: A Lakehead University Community Initiative. My

study focused on the perspective of students who completed the course. In the future, the results of this study will be combined with other evaluative data and culminate in a program evaluation that reflects multiple stakeholder perspectives. Results of my study will be disseminated to other universities who are interested in the development and implementation of programs similar to Humanities 101: A Lakehead University Community Initiative.

Research Questions

There are two research questions.

1) From the perspective of the students who attended Humanities 101: A Lakehead University Community Initiative, did the pilot program meet its objectives? More specifically, did the pilot program:

a) introduce students to the excitement and interest that accompanies the discovery and creation of knowledge;

b) provide students with an understanding of the contributions that the humanities have made to social and cultural practices;

c) acquaint students with the potential benefits of higher education experience;

d) provide assistance to overcoming barriers to higher-level educational experiences;

e) provide an opportunity for students to explore university-level education?

2) From the perspective of the students who attended Humanities 101: A Lakehead University Community Initiative, how can this program be improved?

Definition of Terms

Lifelong Learning

The term lifelong learning implies "an inclusive education and learning model that includes all – children, youth and adults, both as learners and as educators" (Torres, 2004, p. 5). The Department of Lifelong Learning in Lakehead University's Faculty of Education states, "Teaching and learning involve ubiquitous processes that can be found in multiple contexts beyond the publicly funded classroom" (http://education.lakeheadu.ca/wp/?pg=88). Schuetze and Slowey (2002) note that "adult" or "non-traditional" students are terms often used to describe lifelong learners.

Access Programming

Access programs provide special consideration for students entering an educational institution who do not meet the general requirements for admission. The programs often (although not always) offer non-credit courses. Access programs provide students with the necessary skills and academic preparation required to successfully complete a specific program (Lakehead University 2005-2006 Calendar).

Humanities

The term "humanities" has many different definitions. One definition found in the *Canadian Oxford Dictionary* (Bisset, 2000) is: "learning concerned with culture, esp. the study of literature, art, philosophy, etc." (p. 480).

The Massachusetts Foundation for the Humanities, affiliated with the University of Massachusetts, describes humanities as:

> The Humanities include, but are not limited to, history; literature; philosophy and ethics; foreign languages and cultures; linguistics; jurisprudence or philosophy of law; archeology; comparative religion; the history, theory, and criticism of the arts; and those aspects of social sciences (anthropology, sociology, psychology,

> political science, government, and economics) that use historical and interpretive rather than quantitative methods. (http://www.mfh.org/foundation/human.htm)

Operational Definition of Humanities 101

For the purpose of this study, the operational definition of "Humanities 101" will refer to a set of programs that share the following similarities: they all use the study of the humanities as a way of promoting reflection in marginalized students participating in the program; and they are based on the Clemente Course in the Humanities, originally designed by Earl Shorris. (See literature review.)

CHAPTER TWO: REVIEW OF LITERATURE

There are three topic areas that situate Humanities 101: A Lakehead University Community Initiative within the context of educational literature. The first topic is *Educational Considerations*, which includes three subsections: lifelong learning; the role of the university; and access programming. The second topic is the *History of the Clemente and Related Courses*. This topic includes a review of literature related to: the Clemente Course, the Bard Course, other related courses, and research on Humanities 101 programs. The final topic is *Humanities 101: A Lakehead University Community Initiative*, which contains a description of the conception, development and implementation of this program.

Educational Considerations

Lifelong Learning

Since the last decade of the twentieth century lifelong learning has become a popular concept, not only in Canada but also internationally (Schuetze & Slowey, 2002; Welton, 1999), and has contributed to moving the system of higher education from serving only the elite to one which serves a broader population. As Schuetze and Slowey (2002) note that the expansion of the adult population in the higher education system, "is in the process of transforming fundamentally the very nature of higher education in terms of structure, purpose, social and economic role" (p. 309).

Lifelong learning is a concept that involves the non-traditional learner. This is a new trend in the education system that changes the make-up of the population that is attaining higher education. As a result of lifelong learning for the non-traditional student (and others) higher education institutes, such as universities, must adjust their policies in

order to accommodate these students. In doing this, the term non-traditional student needs to be defined.

The Organization for Economic Cooperation and Development (OECD) report (cited in Schuetze & Slowey, 2002, p. 314) defined four sub-categories of adults (at the time, the terms adult or mature student were often used to describe under-represented populations, non-traditional students, in higher education). These sub-categories were later used in other studies such as Kasworm (1993) and Davies (1995). These sub-categories were:

1) Adult students who enter or re-enter higher education with a prior major break in their formal involvement in learning;
2) Students enrolled in academic studies who represent specific chronological age categories (for example, those over 25);
3) Adult students who enter higher education on the basis of mature life experience (gained through work, family and/or community involvement);
4) Adult students who have completed a higher education program or degree of studies at an earlier stage and now re-enter for professional updating or to pursue a second academic area of expertise.

Although age is a convenient way to identify a non-traditional student, it is only one feature of non-traditional students. Schuetze and Slowey (2002) argue that it is "more adequate to base the distinction between traditional and non-traditional students on the typical educational biographical sequences a student passes through on his or her route to higher education" (p. 314). Hence, three criteria central to the definition of non-traditional students are:

1) Educational biography – the path taken to higher education and the varying motivations and significance of studying in a person's life;
2) Entry routes – access to higher education and timing of enrollment;
3) Mode of study – the patterns and intensity of studying and the interaction between study and other major commitments. (Schuetze & Slowey, 2002, p. 315)

Lifelong learning needs to be accessible to all types of learners, including non-traditional students (Rollings-Magnusson, 2001; Schuetze & Slowey, 2002). There are numerous life circumstances that may contribute to missed opportunities for accessing higher education in the traditional fashion, that is, moving from secondary schooling directly to post-secondary schooling. When uncontrollable circumstances inhibit a person from continuing education in this way, the person often becomes characterized as a non-traditional learner.

Many of yesterday's non-traditional students are today and tomorrow's lifelong learners (Schuetze and Slowey, 2002). The concept of lifelong learning offers one perspective of non-traditional learners. According to Schuetze and Slowey (2002), the traditional and lifelong learning modes of access and studying may be viewed as two opposing ends of a scale. Schuetze and Slowey illustrate the organization of higher education – from traditional to lifelong learning modes.

Table 1: The organization of higher education – a comparison of traditional and lifelong learning modes.

Traditional mode	Lifelong learning mode
Restricted access	Open access
Admission only with academic credentials	Assessment of prior learning
For the young only	For young and adults
Selection for excellence	Learning opportunities for all
Undergraduate-centered	Wide range of programs
Full-time studies	Full-time and part-time learning
Campus/classroom based, on-site studies	Also off-campus/distant studies, self-learning
Linear studies with final examination	Module-based curriculum, credit system

Discipline orientated, curriculum-centered Organization of studies Degree studies Focus on initial higher education Non-diversified system of higher education Question: What university did you attend?	Problem (solving) and competence-oriented, Student-centered organization Degree and non-degree studies Including continuing higher education Diversified system of education Question: What did you learn at university?

Source: Schuetze & Slowey, 2002, p. 323

Rollings-Magnusson (2001) conducted a study for The Canadian Society for the Study of Higher Education to "determine the actions taken by the federal and provincial governments in promoting a formal lifelong learning agenda, all statutes that have an apparent direct or indirect relationship to, or effect on, the provision of education or training in Canada" (p. 3). Only government spending and statutes between 1980 and 1998 were considered in this study. Rollings-Magnusson found that, in general, most Canadian statutory policies "have been in place for many years and are not directed at helping those who face major barriers to learning" (p. 9). She also found that it appears Ontario has taken a more unrestrained and aggressive approach to the agenda of lifelong learning than most other jurisdictions. Revamping legislation that pertains to both training and the education system helped forward a lifelong learning agenda. Further, Rollings-Magnusson (2001) wrote, "Canadian reports suggest that 'the collective skill of the people in our work force' . . . or our national 'intellectual capital' . . . is becoming the most important factor for the future" (p. 1). Rollings-Magnusson (2001) continues that if this statement is correct, "lifelong learning must be seen as a national priority" (p. 1). With the many economic and political advantages Canadians have, including opportunities for education, it makes great sense that lifelong learning be heavily promoted as a remedy for economic and workplace concerns. One would expect revised

governmental policies to be in place that would support and afford lifelong learning in Canada.

In 1993, an act to establish the Ontario Training and Adjustment Board stated that goals include “coordinating federal actions, linking all programs that promote training, employment and lifelong learning, eliminating systemic and other barriers to participation of disadvantaged and under-represented groups” (Rollings-Mugnusson, 2001, p. 8). In particular, the 1996 law that established the Education Quality and Accountability Office (EQAO) to measure the effectiveness of elementary and secondary education, via mandatory achievement testing, is perceived as a way to improve education. Rollings-Magnusson (2001) makes the connection to lifelong learning: “From a lifelong learning perspective, increasing the number of individuals with a solid early education is a positive goal. A quality education may reduce the number of adults who avoid future learning because of poor early experiences with the system” (p. 8).

Barriers to lifelong learning would be addressed if the Ontario policy were fully funded and implemented (Rollings-Magnusson, 2001). This is not the case for most other jurisdictions. Still, Rollings-Magnusson (2001) writes, “True progress cannot be expected until inconsistencies between actions and words are resolved” (p. 9). She concludes that, “A review of federal and provincial statutes provides little evidence of widespread or successful legislative efforts to incorporate lifelong learning, or even a limited aspect of lifelong learning, into practice for all Canadians” (p. 2).

Role of the University

The University serves many purposes. It provides mass higher education, opportunity for social mobilization, research, liberal education for citizenship, and can

help build both culture and the economy (Fallis, 2005). Fallis claims that universities "have evolved and taken on new tasks as society required, particularly in the last 50 years when they accommodated mass university education" (2005, p. 3). In having a vital role in democratic society, universities have "special obligations regarding accessibility and inclusion, for providing a liberal undergraduate education for citizenship" (Fallis, 2005, p. 4). Fallis argues that citizenship requires equity of opportunity, including for education, and thus, education becomes a core public commitment. Indeed, he states, "education is a necessary prerequisite to civil and political freedom" (p. 19).

University policy impacts on the evolving role of the university. In 2000, Schuetze and Slowey conducted a comparative analysis of change in higher education in ten countries (Austria, Australia, Canada, Germany, Ireland, Japan, New Zealand, Sweden, United Kingdom, and the United States). This study was a follow-up to one undertaken in 1987, which compared the levels and conditions of adult participation in higher education in the same ten countries. In 2000, "the primary emphasis in the study was on the institutional and policy issues which appeared to either inhibit or support participation by non-traditional learners" (Schuetze & Slowey, 2002, p. 309). They identified six factors as influencing the successful participation of non-traditional learners in higher education: system differentiation and coordination, institutional governance, access, mode of study, financial support, and continuing education opportunities.

Policies that aid in the admission process to universities are fundamental to the educational opportunities of the non-traditional student (Schuetze & Slowey, 2002). Universities are autonomous in determining their role, mission and standard for entry, as

well as many other aspects. For example, Lakehead University's mission states that Lakehead University has the:

> responsibility of bringing to North-western Ontario an understanding of a broad range of the basic academic disciplines as well as knowledge of the province, nation, and world. It is also a university for the north with the responsibility of gathering knowledge about region for use in social, economic, and cultural development and for transmittal to the rest of the province, nation, and world. (Lakehead University 2005-2006 Calendar, p. 22)

Lakehead University strives to serve all citizens of the community. The university offers distinct programs that are designed to accommodate the various members of our society including the marginalized student, the non-traditional student, students from different cultures, as well as the traditional student.

Access Programming at Lakehead

Access programs are one way to increase participation of non-traditional students by offering special consideration for students who do not meet the general requirements for admission (Lakehead University 2005-2006 Calendar). Access programs at Lakehead University strive to serve two distinct groups of students who do not meet general admission requirements: mature students and students of Aboriginal ancestry. A mature student at Lakehead:

1) is a Canadian citizen or permanent resident
2) has not been engaged in full-time studies for at least 2 years
3) has attempted less than 1 full year of academic studies at an accredited community college
4) has no prior university enrolment
5) does not meet the General Admission Requirements and successfully meets the minimum program specific preparatory course prerequisites at the grade 12U or M level equivalent
6) is considered by the Admissions Committee to hold promise of academic success (At request of the Admissions Committee, Mature Student applicants may be required to submit a Mature Student Admissions Profile). (Lakehead University 2005-2006 Calendar, p. 32)

As part of its mission statement, Lakehead University states that it is "dedicated to working with Aboriginal peoples in furthering their educational aspirations" (Lakehead University 2005-2006 Calendar, p. 2). Lakehead University defines Aboriginal Ancestry as, "anyone who has status Indian, non-status Indian, Inuit or Metis ancestry in their blood-line" (T. Neganegijig, personal communication, April 12, 2006). In the recent past, Lakehead University had three distinct and separate access programs for people of Aboriginal ancestry: the Native Access Program, the Native Nurses Entry Program and the Native Access Program for Engineering (NAPE). Today only two of the programs are operational, with the NAPE program currently unavailable.

The Native Nurses Entry Program is a preparatory program that lasts nine months. It offers the necessary skills and academic preparation to assist students to successfully complete either the four year Nursing degree program, or the three year compressed Nursing degree program. It runs for two semesters of twelve weeks, each with two weeks of field experience either in the students' home community or in another Aboriginal health-care setting.

The Native Access Program offers entry to Aboriginal students who "do not meet the regular or mature student admission criteria and who require additional academic preparation and skills to become eligible for admission" (Lakehead University 2005-2006 Calendar, p. 253). Upon successful completion of the Native Access program, students are eligible to apply for admission to full degree programs.

History of the Clemente Course and Other Related Programs

Clemente Course

The Clemente Course in Humanities was originated by a single idea: "Force and power are not synonymous in a democratic society" (Shorris, 2000**,** p. 5). Earl Shorris

travelled North America on a quest to answer the question: "Did the distinction between force and power work in practice as it did in theory, and if it worked in practice, what else might be learned about poverty from the poor themselves?" (Shorris, 2000**,** p. 5). He wondered if studies in humanities could enable adults living in poverty to move from isolation to participation in the political world. Shorris's assumptions, that the poor need to be taught to reflect, have been criticized as simplistic and perpetuating stereotypes (Urban, 2005), and this will be discussed later.

While on his quest to understand force, power and poverty, Earl Shorris met Viecie Walker and asked her, "Why are poor people poor?" Shorris believed that Walker's answer made a solid connection between poverty and humanities. She argued that:

> You have to begin with the children. And that, you've got to teach the moral life of downtown to the children. And the way to do that, Earl, is by taking them downtown to plays, museums, concerts, lectures, where they can learn the moral life of downtown. (Shorris, 2000**,** p. 97)

Viencie had become educated while in prison and "she knew that, because of her education, a radical transformation had occurred: She had discovered the extent of her own humanness" (Shorris, 2000**,** p. 99). Shorris (2000) wrote:

> Viecie Walker had followed the same path to the invention of politics in ancient Greece. She had learned to reflect. In further conversation it became clear that when she spoke of "the moral life of downtown," she meant the humanities, which had been the source of reflection for the secular world since the Greeks first stepped back from nature to experience wonder at what they beheld. (p. 100)

Shorris (2000) argues that some of the poor remain poor because they are surrounded by many individual and systemic forces that are created and sustained by poverty. Forces such as hunger, illness, prison, abuse, government, police, drugs, neighbours, landlords, racism, media, and isolation.

In the spring of 1995, Shorris (2000) asked himself these questions:

1) Can a method be found and institutionalized to help poor people become political?
2) Will the humanities lead poor people to reflection, which is a necessary stage on the way to political life?
3) If the first two questions can be answered with a yes, does it strongly suggest that the long-term poor are human, equal, and capable, and imply that there is neither an underclass nor a culture of poverty?
4) Since there are other ways for poor people to become political, is teaching the humanities a relatively effective and efficient way to bring the poor to the public world? Or would teaching the humanities merely repeat something learned long ago in a psychological experiment: If we pay attention to people, they will behave differently? (Shorris, 2000, p. 119)

Shorris pursued his idea of teaching Socrates and Shakespeare to the underprivileged by arranging for volunteer professors to teach Humanities to young adults living in poverty. A one-year college level pilot course was developed as a means of answering his questions. Beginning with the ethical standpoint, "First do no harm," (Shorris, 2000**,** p. 120), he aimed to keep as many students afloat as opposed to adopting a "sink or swim" (Shorris, 2000, p. 120) approach.

A room was offered at the Roberto Clemente Family Guidance Center to house The Clemente Course in Humanities. Shorris argued that, "the best education for the best is the best education for all" (Shorris, 2000**,** p. 121). He thus recruited faculty who had expert knowledge and prestige, just as one would want to do for any university students.

The students in the pilot course were recruited through agencies that worked with the poor. Four out of twelve invited agencies showed interest by attending a meeting. At this meeting it was determined that the course had to provide supports such as subway tokens and a meal or a snack. It was also advised that a certificate of accomplishment be given to students upon completion of the course. This was eventually arranged with Bard College. What was not certain was whether or not there would be a college credit earned

upon completion. Bard College needed to review the course content before they would guarantee a credit value.

Finding students proved to be more difficult than first anticipated. The first recruiting session involved twenty clients and their supervisors from The Bronx Neighbourhood Youth and Family Services. The first attempt to recruit students failed because an agency social worker insisted that one of the topics be African history, as she was not satisfied with the focus on American history. As a result none of the clients applied for admission to the course. The next place that Shorris went to recruit was the Young Mother Program. Of four prospective students, two applied and were accepted to the program. Another agency, Educational Services at The Door, arranged a meeting with twenty prospective students. All but one applied for the course. After more presentations to other organizations in the city, there were approximately fifty candidates for thirty positions. Interviews with these candidates started in late September of 1995; and revealed that a few were too rich (income above poverty level), a few could not read, a few were too young and two could not fit the course hours into their work schedules. Interviews also revealed that some were too poor. Shorris (2000) elaborates, “There is a point at which the forces that surround the poor become insurmountable, when there is no time or energy left to be anything but poor” (p. 131).

Thirty-one students attended the first orientation meeting on October 12, 1995. At the beginning of this orientation meeting, a questionnaire was administered to the students. This questionnaire served as a pre-course test.

The subjects of the course were delivered in sequence; starting with Philosophy, Art, Logic, Poetry and History, and then the cycle was repeated. This rotation of sessions

allowed subjects to be taken by a student who might miss a couple of classes. The first assignment was given at the end of the first meeting. The assignment was to read a brief selection from Plato's (1974) *Republic: The Allegory of the Cave*. Although many arrived late, twenty-two students showed for the next class.

Following the completion of the program, two questionnaires were administered: one immediately after completion and the other six months later. The results of the pre- and post-course questionnaires indicate that there were significant changes: improved self-esteem; a decrease in verbal aggression; improved problem definition and formulation; and, increased values of benevolence, spirituality, universalism and collectivism.

Six months after graduation, only one student was not registered in a college or working full-time. This one student was writing occasionally for a New York radio station and preparing to apply to Bard College. A year after graduation, two more had been accepted to Bard College. One year after the course, only one of the students who completed the course was neither employed nor attending college. This former student had been fired from a fast-food restaurant for trying to start a union.

Bard Course

The Bard Course was created as the result of the pilot Clemente Course in Humanities. A decision was made to allow involved professors the freedom to develop their courses as opposed to using a basic syllabus for each course. Topics included Philosophy, Literature, Art, History, and Logic. The director, with the professors, was responsible for developing a distinct syllabus for each of the five courses.

The process used by Bard to select students was similar to the process used in the pilot course. First contacted were various organizations that worked with prospective

students. A meeting was then arranged with groups of these students. A personal interview with students who applied for the course took place to determine their sincerity and capability. The Bard project had grown to eleven courses by the beginning of the 1999-2000 academic year.

Other Related Programs

The Clemente Course was also tried elsewhere, including Washington State, New Brunswick, New Jersey, Alaska, Florida, Vancouver, Poughkeepsie, New York, Seattle, Anchorage, Philadelphia and Holyoke, and also, in the remote villages of the Yucatan and the Yukon/Kuskokwim Delta (Shorris, 2000, p. 3). In 1999, over 400 students had attended the Clemente Course. While the course was in its fifth year in the United States, Canada was in its third, and Yucatan was in its second. New prospects were underway in Central Mexico. The course expanded from the English language to Spanish, Yucatecan Maya, Cup'ik Eskimo, Kiowa and Cherokee. In all, five years after the original pilot course, the Clemente Course branched out to seventeen different cities. By early 2004, variations of the course were now running "in 37 different cities across the United States, Mexico, Canada and Australia and in Canada, just one: Vancouver's Humanities 101" (Anthony, 2005, p. 3). By January of 2006, "The course, in which we all have a hand, is now functioning in six countries on four continents" (Shorris, personal communication, January 26, 2006, via Dr. van Barneveld).

In 2005, Humanities 101 programs expanded to five sites in Canada: Vancouver, Edmonton, Victoria, Halifax, and Thunder Bay. At this time, similar programs have also been established in Calgary, Prince George, and Ottawa.

The first Humanities 101 program to be offered in Canada was in Vancouver at the University of British Columbia (UBC). It was initiated by UBC students, Am Johal and Allison Dunnet, as a full academic year, non-credit course. The program has expanded extensively, now offering similar courses such as Writing 101, Science 101, Entrepreneurship 101, and Musqueam 101 (First Nations). These are all modelled on the original Humanities 101 course. These are all non-credit courses with similar supports (P. Bakiak, personal communication, January 22, 2006).

Humanities 101, in Edmonton, were initiated by two students of the University of Alberta and began offering courses in September of 2004 at The Learning Center Literacy Association in the Boyle Street Co-op Center. One of the co-founders said, "Having the support of the community, I think, is really important in continuing Humanities 101 long-term" (Mapstone, 2005, p. 2).

At the beginning of 2000, the University of Victoria (UVic) launched a Humanities 101 program. After the first graduation, "several of the students expressed an interest in returning to campus as full-fledged UVic students" (The Ring, 2000). A similar project called University 101 is due to start in January of 2006, also at the University of Victoria. It is to be a ten-week course in the Humanities for 20-25 students (K. Semmens, personal communication, December 13, 2005).

A Humanities 101 program is also operating in Halifax. A Non-profit organization called St. George's Friends of Clemente put together a program which involves six universities: Mount St. Vincent University, Dalhousie University, University of King's College, Nova Scotia College of Art and Design, St. Mary's University, and The Atlantic School of Theology. The course is a non-credit, university level program

running from October 2005 to April of 2006. Thirty-four students have enrolled and the drop out rate is minimal, so far, compared to what they were led to expect (Rev. Thorne, personal communication, January, 10, 2006).

Research on Humanities 101 Programs

The search for published literature on research related to Humanities 101 programs involved the following steps. First, I began with a search of electronic database. Keywords used were: humanities, Humanities 101, Clemente Course, Earl Shorris, alternative education, adult education, and non-traditional education. I also did a Google search using many of the same key words. Next, I attempted several personal communications with contacts provided for the existing Humanities 101 programs. Most contacts were successful, while some people were no longer involved with the programs. Telephone interviews were conducted with a few of the program directors, and personal interviews were conducted.

My search for published literature revealed that there are few publications regarding the Humanities 101 programs. It is suspected that the reason for this is because the Humanities 101 programs are usually organized with a very limited budget, using volunteers and donated resources. Usually, there are limited resources or staff to perform an in-house research or evaluation. The following, however, are examples of some of the material I did find.

Massachusetts Foundation for the Humanities

In the fall of 2005, The Massachusetts Foundation for the Humanities (MFH) was able to contract assistance from the Center for Public Policy and Administration (CPPA), at the University of Massachusetts, to formally evaluate their Clemente courses. The

CPPA provided graduate students who were responsible for designing an evaluation plan for the Clemente Courses in the Humanities. This task was part of the requirements of a Non-profit Management course at the University of Massachusetts, Amherst. The students suggest a design that is longitudinal in nature, and includes both a quantitative survey instrument and a qualitative case study instrument: “Our design of the survey questionnaire and the case study can be applied both as a one-shot study and as a longitudinal study” (Delvin, Ge, Mendoza & Smith, 2005, p. 10).

The CPPA consultants suggest that the quantitative survey instrument be administered to the entire population of all graduates of the course (n=142) in the summer of 2006. The entire population of students in the next three years will be part of the longitudinal survey. The CPPA consultants argued that using the entire population of graduates in the longitudinal survey will minimize threats to validity by avoiding an under-representation of any particular subgroup within the sample.

The survey instrument is designed to gather both pre and post-course data. The survey has three sections. The first section will be given to students on the first day of the program. The second section will be given to the participating students on the last day of the program and the third section (which contains the same questions as the second section) will be used longitudinally, administered one year and three years after course completion.

Both the one-shot and the longitudinal applications of the survey can be analyzed using the same methods. Most questions were designed so that the responses are numerical values. Statistical analysis of the data would be done.

A qualitative case study tool has also been added to the quantitative survey instrument. In the case study, the target population will be the students who graduated from the Clemente Course at Holyoke, Boston, and Worcester sites in 1999-2004. CPPA consultants suggested that a stratified sample be selected. A suggested alternative for the selecting graduates is "through a random assignment process" (Devlin et al., 2005, p. 22). It was recommended that the case studies be conducted through face-to-face interviews (with telephone interviews a second option) of eight program alumni from each program class at the one and three year points.

CPPA consultants "recommended that MFH adopt 'analytic comparison' as its analytic technique, which consists of 'method of agreement' and 'method of difference'" (Devlin et al., 2005, p. 26). Method of agreement occurs when the researcher's attention is focused on commonalities across cases, by establishing that cases have a common outcome, then establishing a common cause. However, other characteristics of the case may differ. Method of difference is used to reinforce the analysis conducted. A researcher uses the method of difference by investigating why cases with similarities have different outcomes. The intention, in this case, is to find similarities and differences in outcomes of students and link these similarities and differences to the Clemente Course (Devlin et al., 2005).

CPPA consultants recommended that the longitudinal evaluative process begin in the fall of 2005 and end in 2009. CPPA consultants also recommended that:

> the 2005-2006 class is given the most comprehensive set of surveys: pre-course, immediately post-course, one year after completion, and three years after completion. The 2006-2007 class should be given pre-course survey, the post-course survey, and the survey after one year post-completion. The 2007-2008 class should complete the pre-course and the post-course survey. A sampling of

> eight to ten case studies should be conducted from each of the three class years at each of these four timeframes. (Devlin et al., 2005, p. 27)

Steel Lowney (2006), of the CPPA, shared the results of the first component of the multi-year study. She writes:

> There is particularly strong evidence of positive results for abstract indicators, such as self-confidence and motivation. Respondents felt more connected to cultural events and the humanities as a result of the course, and frequently noted that the course improved motivation to complete life goals and to help their families. In general terms, this illustrates that participants felt the course made their lives better. (p. 2)

University of British Columbia

Tracy Urban (2000) conducted a heuristic study, which examined the lived experience of non-traditional students from a disadvantaged background who completed the Humanities 101 Community Program at University of British Columbia. She was particularly interested in students' identities, social relationships and levels of civic engagement.

Fourteen graduates were invited to attend one of two focus groups; only eleven participated. Participants were asked several open-ended questions. They were invited to discuss and write about their experiences with the program. Informal, in-depth interviews also were conducted with three graduates, and lasted between one and a half and two hours.

The participants' stories describe positive changes in their lives: an increased sense of individual and group agency, increased feelings of trust and connection to others, increased ability to empathize with others, increased ability to form groups with horizontal power structures, increased ability to use conflict to promote group growth, increased confidence, increased critical thinking skills and practical academic skills, and

increased awareness of how society and power structures operate. It was also reported that:

> This kind of education, which includes a strong focus on both humanities and cultural studies, would recognize that each student has innate talent and potential and that each has the ability to critically examine the cultural, moral and political contexts of their lives. (Urban, 2005, p. 146)

Although many of the students were previously civically engaged, an increase of engagement was reported. The students' involvement in the program helped develop networks, which in turn increases intellectual, economical and social capital.

Although participation in the program enriched the students' lives in many ways, there are "large discrepancies between some of the ways the participants view themselves as learners and citizens and the way they are seen by Shorris" (Urban, 2005, p. 144). As previously mentioned, many participants experienced an increase in civic engagement. Only one participant, however, reported that participation made him become civically engaged. Since most of the participants were already civically engaged prior to participating in the program, it is difficult to conclude that there is a definite connection. As the participants had intellectual lives before taking the program, many of the participants reacted negatively to Shorris's claim that poor people needed to be taught to reflect.

Urban states, "It is incorrect for Shorris (2000) to suggest that reflective thinking plays little or no role in the lives of the poor. This attitude merely serves to perpetuate the myth that poor people are culturally and intellectually deficient" (2005, p. 145). Urban also writes, "I feel Shorris harms those he wishes to help by perpetuating stereotypes about the unthinking, inactive poor" (2005, p. 138).

Conception

Humanities 101: A Lakehead University Community Initiative is the result of Dr. Christina van Barneveld, a professor in the Faculty of Education, reading a *Reader's Digest* article about Humanities 101 program (Pfeiff, 2003). Dr. van Barneveld brought forward the idea of a Lakehead University Humanities 101 program to the Dean of Education, Dr. Julia O'Sullivan. Dr. van Barneveld was encouraged to develop an operational plan for the program.

Development

The operational planning committee (comprised of university faculty members, staff, students and community stakeholders) used evidence collected from a community needs assessment to design the format and content of this multi-disciplinary course (Anthony, 2005). The operational planning committee realized that the program had to serve the unique needs of the community of Thunder Bay.

The mission of Humanities 101: A Lakehead University Community Initiative was, "to remove barriers – like poverty – that would allow community members to participate in a university-level educational experience" (Humanities 101: A Community University Initiative at Lakehead University, 2004). Also included in the operational plan was a Vision statement:

> In accordance with Lakehead University's vision, Humanities 101's activities are intended to serve and enrich our community through education. This includes both the University community and the community at large. To this end, the ultimate goal of Humanities 101 is to ensure that no community member with a love of learning and knowledge is denied a university-level educational experience due to barriers, such as poverty. (Humanities 101: A Community University Initiative at Lakehead University, 2004)

The course had five main goals:

1) To introduce students to the excitement and interest that accompanies the discovery and creation of knowledge;
2) To provide students with an understanding of the contributions that the humanities have made to social and cultural practices;
3) To acquaint students with the potential benefits of higher educational experiences;
4) To provide assistance to overcoming barriers to higher-level educational experiences;
5) To provide an opportunity for students to explore a university-level education.

Implementation

The admission requirements for the pilot program were that the student was able to read a newspaper and be over seventeen years of age. Local service agency workers recommended twenty students for the program. On the first day of class seventeen students were present. During the course three students discontinued participation, however, a family member of a student joined the program at the mid-point.

Also at the mid-point was an optional information session for the students and the social agency workers who referred the students. The information session was set up to be casual in nature, allowing participants to browse from table to table where representatives of community educational institutions offered information on admission and specific program requirements. Representatives of educational institutions participated: the Dean of Negahneewin College of Indigenous Studies, the Co-ordinator of Balmoral Adult Learning Centre, the Co-ordinator of Native Teacher Education

Program at Lakehead University, and representatives of Admissions at Lakehead University and Confederation College.

At every week of the program, students received a light meal before class. Transportation to and from the university was provided by Thunder Bay City Transit. Necessary childcare and eldercare was provided along with all school supplies, library cards and tuition. Support through mentorship and agency personnel was also available.

The program ran from August 29, 2005 to November 28, 2005 on Monday evenings from 5:30 pm to 8:45 pm in the Bora Laskin building. The Director was present at every class.

The faculty who volunteered were “top professors” (Harkins, 2005, p. 1) in the disciplines of English, Anthropology, Women’s Studies, Philosophy, Aboriginal Education and Social Work. Five Masters of Education students also volunteered as mentors. The Director’s time to coordinate and implement the pilot program was also volunteered.

On December 5, 2005, at a graduation celebration, fifteen students received certificates of completion by the Dean of Education, Dr. O’Sullivan. At this event, she announced continued support for Humanities 101 at Lakehead University.

CHAPTER THREE: METHOD AND METHODOLOGY

This qualitative research is based on a Utilization-Focused Evaluation approach with the goal to "improve a specific program, policy, group of staff, or product" (Patton, 2002, p. 220). In a formative evaluation, there is no attempt to generalize findings beyond the setting being evaluated (Patton, 2002). Therefore, the findings of this study are specific to Humanities 101: A Lakehead University Community Initiative.

Evaluative Research Strategy

Utilization-Focused Evaluation

According to Patton, "Program evaluation is the systematic collection of information about the activities, characteristics, and outcomes of programs for use by specific people to reduce uncertainties, improve effectiveness, and make decisions with regard to what programs are doing and affecting" (1986, p. 14). In short, program evaluation is a process through which researchers gather and analyze data that may be used to improve programs and make decisions.

Program evaluation is inherently political because it is about accountability in regards to resource allocation and policy priorities (Flinders & Mills, 1993). Program evaluation may have many audiences: stakeholders ranging from policy makers to citizens at large. Evaluators must negotiate whose questions will be addressed and whose interests will be served.

The methods used in program evaluation "differ fundamentally from basic research in the purpose of data collection" (Patton, 1986, p. 14). Program evaluation is conducted to "inform decisions, clarify options, reduce uncertainties, and provide information about programs and policies within contextual boundaries of time, place,

values, and politics" (Patton, 1986, p. 14), opposed to basic scientific research which is conducted to "discover new knowledge, test theories, establish truth, and generalized across time and space" (Patton, 1986, p. 14). Cronbach and Suppes describe the difference between research and evaluation as "the difference between conclusion-oriented and decision-oriented inquiry" (cited in Patton, 1986, p. 14). Research is expected to focus on truth while evaluation is expected to focus on action (Patton, 1986).

Evaluation research designs are modified to meet constraints of the situation, however, a design should be selected which best allows the researcher to "draw causal inferences with the greatest degree of confidence" (Gragiano & Raulin, 2000, p. 310). Choices of design are often limited due to the naturalistic settings. Successful program evaluation depends on the researcher gaining cooperation of individuals or groups who are not always concerned with the maximizing of internal and external validity (Graziano & Raulin, 2000). Program evaluation uses empirical data – "based or acting on observation or experiment, not on theory" (Bisset, 2000, p. 312).

Patton (2002) describes the past and emerging types and models of evaluation: the Tyler Model (1950), Stake's (1967) Countenance Model, the Provus Discrepancy Model (1971), Sciven's (1972) Goal-Free Evaluation Model, the Hammond Cube (1973), Popham's (1975) Instructional Objectives Model, Stake's (1975) Responsive Approach, Guba and Lincoln's (1989) Responsive Constructivist Evaluation, Eisner's (1985) Connoisseurship Evaluation, and Patton's (1986) Utilization-Focused Evaluation. This study will use Patton's model of Utilization-Focused Evaluation. Patton states:

> Utilization-Focused Evaluation . . . is a process for creatively and flexibly interacting with intended evaluation users about their information needs and alternative methodological options, taking into account the decision context in which an evaluation is undertaken. (2002, p. 175)

This type of evaluation model begins its focus on the evaluation process itself, offering “an evaluative process, strategy, and framework for making decisions about the content, focus, and methods of an evaluation” (Patton, 2002, p. 173).

Patton (2002) describes several steps in Utilization-Focussed Evaluation methods. First, the decision makers and information users of the evaluation are identified. Every design decision in the evaluation is made on the principle of, “intended use by intended users” (Patton, 2002, p. 173). The evaluator works closely with the intended users to focus on relevant evaluation questions. Appropriate research methods and data analysis techniques are derived from these questions. Utilization-Focus Evaluation is driven by utility rather than by methods. Patton (1986) states:

> Evaluation methods are to be judged on the basis of appropriateness, utility, practicality, credibility, and relevance. These criteria are necessarily situational and context-bound. One cannot judge the adequacy of methods used in a specific evaluation without knowing the purpose of the evaluation, the intended uses of the findings, the resources available, and the trade-offs negotiated. (p. 220)

The stakeholders have the most at stake in the evaluation process, therefore, their standard for what constitutes a worthy evaluation becomes the main focus in the decisions of methods.

Utilization-Focused Evaluation has an intended use before data are collected. Utilization-Focused Evaluation offers the intended users methodological options. The use of many methodological options are not precluded; appropriate qualitative inquiry strategies emerge as the information needs of the specific intended users are realized. Collaborating to make critical design and data collecting decisions will increase the intended users understanding and promote increased commitment to use the findings. Patton (2002) states, “Researchers and decision makers operate within quite narrow

methodological paradigms about what constitutes valid and reliable data, rigorous scientific design, and personal or impersonal research methods" (p. 174).

Although there is no specific methodological paradigm to Utilization-Focused Evaluation, there is a logical series of steps to this process:

Step 1. Intended users of the evaluation are identified and organized,

Step 2. Evaluator and intended users focus the evaluation by deciding what major questions are useful to answer this particular evaluation situation. The evaluator encourages intended users to define the intended uses of the evaluation and what extent the intended users are committed to the extended use,

Step 3. This step involves methods, measurement, and design decisions. Attention will be given to the appropriateness of methodological procedures, credibility of data, accuracy, practicality, understand ability, propriety, and cost. The overriding concern, however, will be utility and ensuring the use of results obtained from these methods,

Step 4. The fourth step uses data that are collected and organized for analysis. The intended users directly and actively partake in the process of interpreting findings, making judgements based on data, and generating recommendations. Actual findings are then considered in formalizing specific strategies for use,

Step 5. Dissemination of the evaluation report can occur, beyond any initial commitments previously made in the planning for intended use. (Patton, 1986)

Figure 1. summarizes the basic logic of the process of Utilization-Focused Evaluation. The reality of Utilization-Focused Evaluation is considerably more complex, requiring flexibility and creativity. The flow-chart is cited directly from Patton's (1986) book, *Utilization-Focused Evaluation*, (1986, p. 331).

Figure 1: Utilization-Focused Evaluation Flow-Chart

(Patton, 1986)

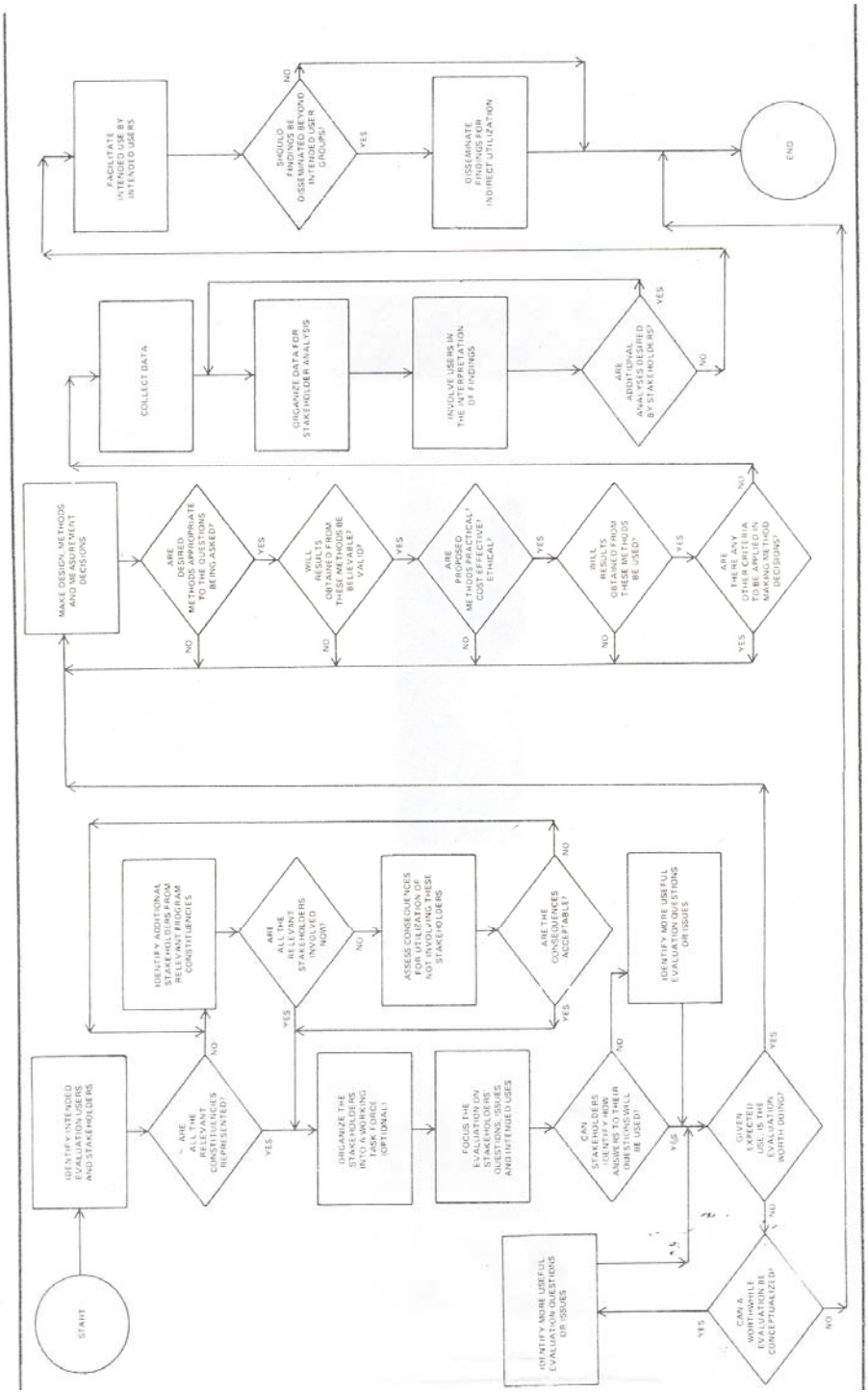

Figure 12.1 Utilization-Focused Evaluation Flowchart

Role of the Researcher

I participated in the Humanities 101 program at Lakehead University as a mentor. My role included assisting the professors during class activities, participating in class discussions, offering encouragement and support to the students, and assisting the Director when necessary. I became well acquainted with the participants of the Humanities 101 program. Being a mentor also allowed me to gain extensive information about the participants and the setting. I used my experience as a participant of the program to be better informed during the analysis and interpretation of data.

I am also a research assistant to the Director, Dr. van Barneveld. I assisted in the collection of data for the larger project aimed at evaluating this program from multiple perspectives.

Participants

Fifteen graduates of Humanities 101: A Lakehead Community Initiative pilot program were invited to participate in the study. Of these, fourteen graduates participated. One did not participate due to family circumstances.

Setting

The pilot program was held in room 1021 in the Bora Laskin building at Lakehead University. Students of the program gathered and ate a light meal in the same room as class. The tables in the room were organized in group formations, rather than in rows.

Data Collection Methods

The method of data collection used in this study was interviews. Why interview? Seidman (1991) conducted interviews to hear others' stories and views stories as a way of

knowing. Story telling is a meaning-making experience. Interviewing is a basic mode of inquiry. Throughout history, humans have made sense of their experience by recounting narratives (Seidman, 1991).

An avenue into understanding meaning is to put behaviour in context. Interviewing allows access to the context of people's behaviour, hence, providing opportunities for researchers to understand the meaning of a particular behaviour. Seidman states, "The primary way a researcher can investigate an educational organization, institution, or process is through the experience of the individual people, the 'others' who make up the organization or carry out the process" (1991, p. 4). Seidman also says, "If a researcher's goal . . . is to understand the meaning people involved in education make of their experience, then interviewing provides a necessary, if not always completely sufficient avenue of inquiry" (1991, p. 4). The knowledge, opinions, and beliefs of that person are a system. The purpose of the interview is to explore that system and all of its elements (Suler, 1995).

There are several types of interview structures a researcher can use - the structured interview, guided interview, semi-structured interview, informal conversational interview, and open-ended interview - each having their own characteristics (Berry, 1999). Many interviews use a prepared set of questions that are carefully worded and arranged. Although there are certain specific questions being asked in a semi-structured interview, the researcher may ask other prompting questions to promote elaborate and complete responses from the interviewee.

Interviewing allows the researcher to obtain a full range and depth of information. This is a powerful way to gain insight into educational issues by understanding the

others' experiences (Seidman, 1991). This technique also provides deep satisfaction to researchers who are interested in the stories of others, while developing relationships with the interviewees (Seidman, 1991).

There are also some challenges when using interviews as a research tool. The process of interviewing requires time, energy and dollars (McNamara, 1999). It is labour intensive to conceptualize the project, make contact, establish access, interview, transcribe and analyze the data, and finally share the gained knowledge.

Procedure

As previously mentioned, the first step in Utilization-Focused Evaluation requires stakeholders to identify the intended uses of the program evaluation. Therefore, I interviewed two stakeholders - the Director of "Humanities 101: A Lakehead Community Initiative," and a representative of Thunder Bay Transit who donated bus passes to the program participants. The questions asked of the stakeholders were:

1) What are your questions in regards to the Humanities 101 program at L.U.?

2) Do you have any issues with the Humanities 101 program?

3) How would you use the information generated by an evaluation?

4) What are your personal goals for the Humanities 101 program?

Next, this study focused on the perspectives of the students. After signing an informed consent form (following Lakehead University's ethical guidelines), the specific questions that were asked of the students were:

1) On the course outline, there is a list of objectives for the course. Will you comment on how we are doing with each of these?

a) To introduce students to the excitement and interest that accompanies the

discovery and creation of knowledge.

Prompts

- What was the best part of the course?
- What did the professors do that you liked? (Did you have a favourite professor?)
- Do you have any feedback for them?

b) To provide students with an understanding of the contributions that the humanities have made to social and cultural practices.

Prompts

- Is there some particular part of the course that promoted reflection for you?
- Anything special that made you think or talk about it?
- Did you do all or any of the assignments?

c) To acquaint students with the potential benefits of higher education experiences.

Prompts

- What's the best part of coming to the university?
- Did the information session help you identify future opportunities?
- Was it helpful to you to have mentors? How?

d) To provide assistance to overcoming barriers to higher-level educational experiences.

Prompts

- Did you use childcare, transportation, or the school supplies provided to help you attend class?
- Are there any barriers for you that we have missed?

e) To provide an opportunity for students to explore university-level education.

Prompts

- What parts of the university did you explore? Please tell me the story.
- What do you think of university?
- Is it what you expected?

2) What do you want to do after the course? Continue education?

3) Do you have ideas for the future development of the program?

- Is there anything that should be changed?

All the interviews were recorded, with the permission of the participants, then transcribed.

Data Analysis Procedures

Findings of utilization-focused evaluation are specific to a group of people and the context. For this reason, the data analysis and interpretation of Utilization-Focused Evaluation involves the intended information users because “in the end they are the ones who must translate data into decisions and actions” (Patton, 1986, p. 247).

I got myself familiar with the data by reading and rereading it. This allowed me to identify “salient themes, recurring ideas or language, and patterns of beliefs that link people and settings together” (Marshall & Rossman, 1999, p. 154). The data were coded into themes and patterns deductively rather than inductively (Seidman, 1991, p. 89). I used coloured highlighting markers and abbreviations on the pages of printed data to code the categories and themes, which emerged from the analytic process. As themes developed, I tested emerging understandings. This was done by “searching through data during which the researcher challenges the understanding, searches for negative instances

of the patterns, and incorporates these onto larger constructs, as necessary" ...[also] "to evaluate the data for their usefulness and centrality. The researcher should determine how useful the data are in illuminating the questions being explored" (Marshall & Rossman, 1999, p. 157).

I then repeated the analytical process with the assistance of the Director. We discussed similarities and differences in our interpretations and came to a mutual understanding of prevailing themes in the data.

Validity of Findings

Seidman (1991) says that, "all responses to a text are interactions between the reader and the text" (p. 89). For this reason, I identified my own interests in this project to state any of my bias and prejudice. "The researcher must come to the transcripts with an open attitude, seeking what emerges as important and of interest from the text" (Seidman, 1991, p. 89). To ensure correct interpretation of the data, I also shared my interpretations with four of the participants.

CHAPTER FOUR: FINDINGS

Results for this study were generated first by me analyzing the data, secondly by stakeholder, Dr. van Barneveld (Director of the program), analyzing the data and finally both sets of findings were integrated. The results are summarized in Table 2.

Achievement of Objectives Accomplished for the Humanities 101 Program

Objective One: Excitement and Discovery of Knowledge

In answering research question, "1. a: Did the program introduce students to the excitement and interest that accompanies the discovery and creation of knowledge," I first looked for evidence that indicate excitement did occur. I sought words or phrases which described excitement. Nine of the fourteen (64%) participants did use words or phrases that indicated excitement. Examples of some indicators were: "I like," "love," "pretty cool," and "fun."

While searching for evidence of discovery of knowledge, two sub-categories emerged: sparked interest and actual learning. Half of the participants used words or phrases that indicated interest, for example, "pretty interesting," and "stimulate." Eight participants (57%) used words or phrases that described actual learning, such as "it hit me, made me realize."

Intentions of pursuing knowledge further through continued education was also seen to indicate interest. When asked, "What do you want to do after the course," there were three sub-categories of responses: general education, higher education and other than education. The first sub-category, general education, includes data that indicates future plans to continue any type of general education or training (e.g., computer course). Seven participants (50%) responded with indications of plans to continue with some

general education, such as “I’d like to take some computer skills classes and look into maybe getting into that level 5 English.”

The second sub-category, higher education, includes either college or university-level education. Eleven participants (79%) responded with indications of plans to pursue higher education. An example is, “I’m going to go to the college and talk to somebody about applying for full-time school there.” It should be noted that some of the participants indicated plans to first pursue general education and then higher education in the future.

There were two participants (14%) who indicated future plans other than furthering their education. One participant (7%) had family commitments and the other participant (7%) is taking time to think about the future.

Objective Two: Understanding of Contributions of Humanities

In answering research question, “1. b: Did the program provide students with an understanding of the contributions that the humanities have made to social and cultural practices,” I searched the data for words or phrases, that indicated that any type of reflection did occur. A phrase that indicates reflection is, “I learned this and that and wow.” Three categories emerged: understanding, dissemination, and race.

It appeared that understanding transpired mainly as a result of specific classes. Within the category of understanding, three sub-categories emerged: Native Studies, Social Work and other classes. Six participants (43%) provided evidence that reflection occurred as a result of the Native Studies class. An example of such evidence is, “I got a lot out of Aboriginal Studies.” Further, twelve participants (86%) did the optional Native Studies assignment. The sub-category of Social Work was formed by evidence of phrases

which described reflection as a result of the Social Work class. An example of this is, [I] "understood a little more about society." Five participants (36%) spoke of the Social Work class promoting reflection. Also found was evidence of reflection occurring in classes other than Native Studies or Social Work, producing the third sub-category. Three participants (21%) reported that they did the optional assignment for the English class, while one participant (7%) spoke of the Philosophy professor and another student (7%) spoke of the Women's Studies class.

The second main category that emerged included phrases that indicated any type of dissemination of information or understanding gained during the program. An example is, "Ya, I told a lot of my friends about it, like just the new stuff that I learned." Eight participants (57%) talked to others about information gained in the program.

The final main category that emerged was race. This refers to any phrase that indicates reflection about either the participant's own race or another race. Seven participants (50%) indicated reflection about race. An example of a participant reflecting on the topic of race is, "I never realized how many different races we had in Thunder Bay. Like I've lived here all my life but just coming here, I mean I've seen so many different kinds of people walking by and it just shocked me."

Objective Three: Benefits of Higher Education Experiences

The strategy used to answer Research Question, "1. c: Did the program acquaint students with the potential benefits of higher education experiences," was to examine phrases within the data that describes any type of benefit. Further examination revealed that the benefits can be categorized within four sub-categories: emotional benefits, physical benefits, mental benefits, and spiritual benefits. Many of the participants made

inferences to multiple benefits and some participants made multiple inferences to the same benefit.

The first sub-category of emotional benefits was generated after searching the data for any indication of a positive emotional experience when inferences of emotional benefits were made. The data reveals that eighteen inferences of an emotional benefit were made. These were by ten (71%) of the participants. One participant said, [I was] "excited to come and I was proud."

The second sub-category was mental benefits. After identifying any indication of a positive mental experience, that data shows that fourteen inferences of a mental benefit were made, by ten participants (71%). For example, one participant said, "It opened my mind."

The next sub-category formed was physical benefits. Identifying any indication of a positive physical experience made two inferences to a positive physical experience. Two participants (14%) revealed an inference to a physical benefit. An example is, "It got me out of the house."

The last sub-category of benefits is the spiritual. Any indication of a positive spiritual experience infers to a spiritual benefit. There were eight inferences to a spiritual benefit made by seven participants (50%). Although there are many ways in which a person can have a spiritual experience, it is often difficult to put into words. Spirituality is often felt as an inner experience. A spiritual experience may involve (although not limited to) feelings of connectedness, revelation, goodness, or an overall sense of ease and serenity. The task of describing spirituality is tenuous and personal in nature; however, here are examples of my interpretation of a spiritual benefit experienced by

some of the participants. The statement, “It felt kind of good around everybody. We’re all in the same position. And there’s no difficult moments because you can always count on other students to help you out, as well as the educators,” indicates an experience of connectedness. “Wow!” indicates an experience of revelation. One participant explained the experience of goodness: “I actually started feeling more like home kind of thing. I felt comfortable and stuff and some of the people were nice. That’s another thing.” The overall sense of ease and serenity was communicated: “It just made me feel good.”

Objective Four: Overcoming Barriers

The research question, “1. d: Did the program provide assistance to overcoming barriers of higher educational experiences,” was answered, first, by finding data that indicated any type of barrier. The data revealed five sub-categories: child/elder care, transportation, school supplies, other barriers, and over-abundance. Each sub-category was then further analyzed.

Three participants (21%) utilized the child or elder care assistance provided by the program. When asked if the assistance was helpful to overcome a barrier, one participant replied, “ya, absolutely.”

Eleven participants (79%) utilized the transportation assistance. An indication that the provided transportation assistance was utilized is, “I used the bus, ya.”

All fourteen students (100%) indicated that they used the provided school supplies: “Ya, paper and stuff.”

The sub-category, other barriers, refers to barriers mentioned by some participants that did not fit into the preceding framework. Barriers in this sub-category include whole-wellness (the need to be well in all aspects of life, not limited to the physical), bifocals,

and the lack of computer skills, which were separately mentioned by three participants. An example of a participant indicating that the lack of computer skills was a barrier is, “if I had more computer skills maybe would have been better for the fact of doing assignments.”

The final sub-category found relates to indications that some participants felt there was an over-abundance of assistance in the areas of school supplies and childcare assistance. Four participants (29%) expressed that there was more school supplies provided than was necessary. One participant (7%) suggested, “cut back a bit, it was too much . . . you can save yourself some money.” One participant expressed that the amount of childcare assistance was more than necessary. This participant explained that the regular rate for childcare (daycare) was $35.00 for eight hours. The program provided $35.00 for five hours of childcare. The data also revealed that one childcare provider felt that the amount provided by the program was in excess: “Every time I’d go and pay her, she’s like, that’s too much. I’m like, that’s what they give.”

Objective Five: Opportunity to Explore

The last section of the first research question was, “1. e: Did the program provide students with opportunity to explore university-level education?” To answer this question I searched the data for statements that described the explored areas of the university. The results fell into three sub-categories: location, experiences, and expectations.

The sub-category of location emerged with several references describing exploration of a physical location of the university. Ten (71%) of the participants explored other areas of the university. Eight (57%) went to the main library, one (7%) to

the computers at the Education library, and one (7%) explored the main part of the campus.

The data also revealed a sub-category of participants' experiences. This sub-category materialized from statements that described positive, negative and mixed experiences of their time at the university. Ten participants (71%) spoke of a positive university experience. An example of a described positive experience is, "It's very comfortable" (participant 10). Four participants (29%) described negative experiences (three felt anxious and one felt frustration). An example of a statement describing a negative type experience is, "I had bad anxiety and I was terrified." Four participants (29%) expressed that they had experiences that began as negative but became positive. An example is, "It was really scary. The first night we had stomach aches. Let's not go, lets not go, but we came. We just walked in and sat down. Everybody was welcoming. It was all nice people."

The third sub-category, expectations, emerged while searching the data for statements concerning the topic of exploration of university-level education. Within this sub-category, five participants (36%) expressed that their experiences matched their expectations. An example of this is, "kind of, expected some good people there." Seven participants (50%) expressed that their experience did not match with their expectations. An example of such an expression is, "I've seen so many different kind of people walking by and it shocked me." There were two participants (14%) who expressed that they did not have any specific expectations. This was concluded by statements such as, "I didn't know what to expect."

How Can Humanities 101 Improve?

In answering the second research question, how can the program be improved, I searched the data for phrases or words describing any suggestion for program improvement. Suggestions for improvement fell into three categories: development, mentorship, and the information session.

Development

Within the category of development, seven sub-categories materialized: length of course, assignments, subjects, clarity, genuine experiences, pedagogy, and other feedback.

Eight participants (57%) made suggestions regarding the length of the course. All suggested making the program longer in length. An example of this is “maybe having it twice a year . . . I feel like I’m just getting into it.”

Four participants (29%) suggested having more assignments. One of the participants suggested that the assignments be a requirement.

Five participants (36%) made suggestions about the subjects offered; two (14%) suggested more computer classes and one (7%) suggested offering Math. Examples of suggestions are: “different classes, more classes.” and “a computer course.”

Five participants (36%) made suggestions regarding clarity of instruction. Examples of these suggestions are: “they were using really big words” and “if you are going to give out homework, make sure everyone understands.”

Four participants (29%) suggested that the program be more like a genuine university experience: more assignments; a credited, pass/fail type course; and a visit to a lecture of a genuine university class. An example of these suggestions is, “more regular

assignment[s] to get you into the more realistic feel of what university is going to expect of you."

Six participants (43%) suggested that the course offer a larger variety of pedagogy. Three (21%) of these participants suggested more group activities. Another example of a suggested alternative pedagogy is "tours in the community."

The final sub-category, within the category of development is - other suggestions. This sub-category included suggestions that did not fit into the framework of the previous sub-categories. Other feedback from the participants included two participants (14%) giving positive feedback, "continue volunteering in the program." And, one participant suggested having a class devoted to icebreakers or introductions.

Mentorship

The second category that emerged was mentorship, which includes two sub-categories. The first sub-category came forward from phrases that indicated the usefulness of having the mentors, which was communicated by eleven participants (79%). An example of this is, "ya, ya, ya, they were helpful . . . just because there was always someone there that you knew, you recognized." The second sub-category that emerged included four (29%) responses which indicated a belief that mentors were unnecessary or an uncertainty of the mentors' role. An example of this is, "why are they there for?"

Information Session

The third category that emerged, while exploring the second research question, was in regards to the information session offered by the program. Five participants (36%) indicated that they went to the information session and that it was helpful. One

participant shared, “just connecting, I got a lot of information from people from the college. I got phone numbers . . . Wow, these people are here for us.”

Please see Table 2 for an overview of the data and coding.

Table 2: Themes, Categories and Codes of the Results

Goal/Question	Code	Sub-code	Definition	Example
Goal 1. a) Introduce students to the excitement and interest that accompanies the discovery and creation of knowledge	Excitement		Words or phrase to describe excitement	“I like, love, pretty cool, fun” (participant 3)
	Discovery		Phrase which describes learning or interest of any nature	“I learned a lot” (participant 10) “Very interesting” (participant 12)
		Sparked interest	Phrase or word which indicates interest	“Pretty interesting, stimulates” (participant 4)
		Actual learning	Phrase or word which describes learning	“Hit me, made me realize” (participant 3)
	Future		Indication of future plans	“I would like to… (participant 7)
		General education	Indication of plans to continue any type of education	“getting that level 5 English” (participant 9) “get into a computer course” (participant 8)
		Higher education	Indication of plans to attend a college or university	“ I would like come to university” (participant 7)
		Other than education	Indication that family commitment is priority	“Family…go back there” (participant 12)

Goal 1. b) Provide students with an understanding of the contributions that the humanities have made to social and cultural practices	Understanding		Phrase which indicates any type of reflection	"I learned this and that and wow" (participant 2)
		Native Studies	Phrase which describes reflection as a result of Native studies class	"I got a lot out of Aboriginal studies" (participant 9)
		Social Work	Phrase which describes reflection as a result of Social Work class	"Understood a little more about society" (participant 13)
		Other classes	Phrase that indicates reflection as a result other than Native Studies or Social Work	"I did the English one. I enjoyed doing the English one" (participant 3)
	Dissemination		Phrase that indicates sharing of information gained	"I told a lot of my friends about . . . the new stuff I learned" (participant 5)
	Race		Phrase that indicates reflection of one's own or another race	"I didn't realize all of the different races we have in Thunder Bay" (participant 3)
Goal 1. c) acquaint students with the potential benefits of higher education experiences	Benefits		Phrase which describes any type of benefit	"Just learning things" (participant 5) "motivated" (participant 3)
		Emotional	Indication of positive emotional experience	"excited to come and I was proud" (participant 7)
		Mental	Indication of cognitive experience	"It opened my mind" (participant 3)

		Spiritual	Indication of spiritual experience	"Wow" (participant 2)
		Physical	Indication of physical experience	"get me out of the house" (participant 14)
Goal 1. d) Provide assistance to overcoming barriers to higher-level educational experiences	Barriers		Word or phrase to describe any type of barrier	"they were all really good things to have" (participant 1)
		Childcare	Indication of provided childcare utilized	"ya, absolutely" (participant 2)
		Transportation	Indication of provided transportation utilized	"I used the bus, ya" (participant 4)
		School supplies	Indication of provided school supplies used	"Ya, paper and stuff" (participant 8)
		Over-abundance	Phrase that describes over-abundance of provided school supplies	"cut back a bit, it was too much" (participant 7)
	Other barriers		Barriers that do not fit into framework	"I'd have to get in better shape" (participant 13)
		Miscellaneous	Whole-wellness, bifocals, skills	"if I had more computer skills" (participant 9)
Goal 1. e) provide an opportunity for students to explore university-level education	Exploration		Phrase which indicate exploration of university	"The library, student lounge, there's computers" (participant 4)
		Location	Word or phrase which describes a physical location of the university	"I went to the library" (participant 9)

		Positive experience	Word or phrase which describes a positive experience	"enjoyed it" (participant 3) "it's good" (participant 5)
		Negative experience	Word or phrase which describes a negative experience	"I had bad anxiety and I was terrified" (participant 11)
		Changed experiences	Phrase that indicates a change of experience from negative to positive	"It was really scary . . . It was all nice people" (participant 7)
		Expectations	Word or phrase which describes one's expectations	"it shocked me" (participant 3)
Question 2. How can this program be improved?	Development		Phrase or word which describes any suggestion for program improvement	"icebreaker or something" (participant 8)
		Length	Suggestion regarding length of class/course	"To make it longer" (participant 1)
		Assignments	Suggestion regarding assignments	"Give more assignments out" (participant 6)
		Subjects	Suggestion regarding Subjects offered	"Probably more computer classes" (participant 2)
		Clarity	Suggestion regarding clarity of instruction	"they were using really big words" (participant 5)
		Genuine experience	Suggestion regarding genuine university experience	"went into her class and see how it was more" (participant 6)
		Pedagogy	Suggestion regarding learning style	"more group activities" (participant 8)

		Positive feedback	Any phrase of positive feedback	"Continue volunteering" (participant 9)
	Mentors		Phrase which describes the role of mentors	"they'd help me out" (participant 10)
		Useful	Phrase which indicates Usefulness of mentors	Ya, ya ,ya, that was really helpful" (participant 5)
		Unneeded/Unsure	Phrase which indicates unnecessary or unsure use of mentors	"I don't know if it made a difference or not." (participant 14)
Other	Info Session		Indication of attendance and usefulness of information session	"Wow, these people are here for us." (participant 1)

CHAPTER FIVE: DISCUSSION AND INTERPRETATION

This chapter is divided into two sections. The First section contains a discussion of results for the first research question: from the perspective of the students who attended Humanities 101: A Lakehead University Community Initiative, did the pilot program meet its objectives? Each objective will be discussed, following the previous format found in the results. The second section contains a discussion of the results of the second research question: from the perspective of the students who attended Humanities 101: A Lakehead University Community Initiative, how can this program be improved? The results include discussion of pedagogy, structure of the program, clarity of lectures and expectations, providing a genuine university experience, and defining the purpose of mentorship.

Did the Program Meet Its Objectives?

Objective One: Excitement and Discovery of Knowledge

Humanities 101: A Lakehead Community Initiative pilot program did introduce interest and excitement that accompanies the discovery and creation of knowledge. The fact that some participants plan to further their education, either through upgrading or higher education indicates that these participants are indeed interested in discovery and creation of knowledge. It appears that an excitement was stirred for the participants who attended the information session offered the program. The majority of these participants indicated that the information session was valuable for them to identify the opportunities available to them. This is consistent with the results of other programs (the original Clemente Course and the UBC Humanities 101 program). Many of the graduates of these other programs also chose to pursue further education opportunities.

Objective Two: Understanding of Contributions of Humanities

The program did provide the students with an understanding of the contributions that the humanities can make to social and cultural practices. The participants reported that they had reflected on and talked to others about the topics of social and cultural practices, which they have been made aware of as a result of participation in the Humanities 101 program, in particular, Native Studies and Social Work classes. Some participants commented on how they are now more aware of either their own race or other races. Awarenesses gained by some participants ranged from simply noticing the physical presence of various races to realizing and understanding one's own cultural history and childhood experiences. One participant shared that she was surprised to recognize her own prejudices and racism.

This gained awareness is consistent with results of other studies of Humanities 101 programs (MFH and Urban). The Clemente Course has similar goals: fostering appreciation of heritage of humanities, and teaching students knowledge about humanities (Devlin et al., 2005, p. 13). The first phase of an evaluation of the Clemente Course determined that "90% [of the] respondents believed that as a result of taking the course, they had a greater awareness of culture in their world . . . 20 out of 21 people said that they appreciated culture either much more or a little bit more than before taking the course" (Steel Slowey, 2006, p. 14).

Similarly, the Humanities 101 program evaluated by Urban (2005) indicated that "many of the participants spoke of their appreciation of the use of the Socratic method in the classroom. . . Many of the participants felt they were more aware of how society

functioned, and of how structure of power and oppression operate within society" (p. 135).

Objective Three: Benefits of Higher Education Experiences

The program did acquaint students with potential benefits of higher educational experiences. The benefits, discussed by the participants, fit within the framework of the Medicine Wheel (of the Aboriginal culture). The use of this framework, to categorize the benefits, is appropriate as several of the participants are of Aboriginal ancestry. The Medicine Wheel is comprised of four components: emotional, physical, mental, and spiritual. There is no literature available that indicates other studies have used the Medicine Wheel as an interpretive framework to categorize benefits felt by the students of Humanities 101 programs.

Although there were few incidences of physical benefits reported, it was still considered an important theme. This theme is important because the physical act of "getting out of the house" appears to be the first step for these students to receive other benefits.

Many of the participants spoke of enjoying meeting new people, feeling good about being at school, being around others, and being treated well. These comments confirm one of my suspicions: that this educational experience may promote positive social connections for the students. This positive connection with peers, faculty, and the university community, can enhance a person's sense of equality and worth. Urban (2005) relates a similar experience for the participants of the UBC Humanities 101 course, "The participants described the humanizing effect of being treated as intelligent,

articulate people who had something to contribute. To most this was the most single factor causing them to feel the program was a transformative experience" (p. 139). Some students realized, after facing their fears of attending the program, that participating within the university setting was not as difficult as anticipated and that a university-level education is attainable.

It also appeared that a level of trust was formed towards the institutions offering higher education. One student was surprised that the spokesperson for the university was genuinely interested in supporting the student rather than simply promoting the university. The statement, "Wow, these people are here for us," indicates to me a trust gained by this student towards the institution, which can contribute to "the humanizing effect" (Urban, 2005). This increase of trust within participants is consistent with the experiences of the UBC Humanities 101 students. Urban (2005) reports, "there seems to have been some increase in the amount of trust and communication and a widening of social networks" (p. 143).

Objective Four: Overcoming Barriers

The program was successful in providing assistance to students to overcome barriers to higher-level educational experiences. The barriers that were addressed include: child/eldercare, transportation to and from the program, a meal before class, free tuition, school supplies, and support through mentorship. These supports are consistent with other Humanities 101 programs (Clemente Course and UBC Humanities).

What is not consistent with other programs is that it appears that the Humanities 101 program at Lakehead University has been over-abundant with a couple of the supports (school supplies and childcare allowances). There were several indications that

there were simply too many school supplies. These supplies were donated by the bookstore at Lakehead. As well, another participant explained that in comparison to daycare fees, the amount of childcare allowance provided was more than necessary. Some of the participants felt that money could be saved in these areas. It is not surprising to me that the students would notice and mention the aspect of over-abundance. These students are below or at the poverty level and conscious of monetary issues.

Objective Five: Opportunity to Explore University-level Education

The program did provide students the opportunity to explore some aspects of university-level education, however, the opportunity for genuine university-level experience was not necessarily provided. As findings have indicated, there was a desire by some participants to have this program reflect, more accurately, a true university course. This was communicated by a desire for things such as more assignments, required assignments, and a pass/fail type of course for credit. This tells me that these participants are ready and welcoming of the challenge and the rewards of a true university course workload.

The desired experience of these participants is consistent with the experiences of students in other Humanities 101 programs (the Clemente Course, Humanities 101 at UBC, and Friends of Clemente in Halifax). These other programs are two semesters in duration. Also, the expectations for student participation (at the Clemente Course and UBC) reflect the expectations of a true university-level course; assignments are required and graded.

Urban (2005) reports that expectations of the under-privileged are often lowered, at least in secondary school settings, “Teachers in working-class schools . . . had very low

expectations of their students" (p. 37). Urban continues, "high school teachers working with 'low track' students did not tend to expect or create success for their students" (p. 37-38). Perhaps lowered expectations were reflected in the pilot implementation of Lakehead University's Humanities 101 program? Another problem is that for those participants who believed that the expectations of Humanities 101 were equal to a genuine university course. This may lead to a false sense of ability and accomplishment, which could set them up for frustration and even lowered esteem during an actual university course.

How Can the Program Be Improved?

The program can be improved in the areas of pedagogy, structure, university experience, clarity, and mentorship.

Pedagogy

The pedagogy techniques of this program are not consistent with the pedagogy of other programs (The Clemente Course and Humanities 101 at UBC). These other programs include field trips, where as for the most part, this program utilized a more traditional fashion of pedagogy (lecture style). When asked, "How can this program be improved?" many participants voiced that they would have preferred alternative styles of pedagogy (e.g. more group work, field trips, electronic media). This concept supports work by Schuetze and Slowey (2002) who described the importance of a greater degree of flexibility for learning opportunities: "the traditional organization of studies will have to become more flexible by introducing, or expanding, methods of instruction and learning independent of place, time and other restrictions" (p. 323).

Structure

The structure of this program is not similar to the structure of the Clemente Course or Humanities 101 at UBC. These other programs offer classes for the duration of an academic year opposed to a single term.

Similar to the Clemente Course, this program offers support to the students in connecting with further educational opportunities. The information session offered by this course was optional. As many students (who attended the information session) revealed, the available support and educational opportunities were unexpected. This suggests that the benefits to attending the information session are not fully realized until the student actually experiences it. The benefits of this information session thus could be maximized if all students were in attendance.

A Genuine University Experience

Also not consistent with these other programs is the opportunity to experience realistic expectations of a university-level course. The expectations of students in the Clemente Course and UBC is to complete each assignment by a given due date. The assignments are then graded according to university-level standards. The program at Lakehead University offered fewer assignments and they were optional. Again, not consistent with the Clemente Course and the Humanities 101 at UBC is the expectation of attendance in the program. These other two programs expected a minimal amount of absences in order to receive a certificate of accomplishment. The program at Lakehead did not stipulate an expectation in regards to attendance.

Clarity

Some participants mentioned an inability to follow or understand certain professors or the expectations for the optional assignments. It is my personal experience, as a returning adult student, that my interest levels increased as my levels of understanding increased. Anthony (2005) recommended that faculty and mentors involved with Humanities 101 should receive sensitivity training in the areas of poverty and discrimination. Persons living in poverty often do not have secondary-level educational experiences, which in turn, often results in a limited learned vocabulary. It was specifically mentioned that one professor in the program used language that many of the students did not comprehend, and that class was least favoured (although not by all). I believe that the level of interest could have been increased if the language used was more accessible so that the students were better able to understand the content of the lecture.

This concept of providing content that is relevant to persons living in poverty is supported by Shorris's decision to follow Walker's suggestion of teaching Philosophy by reading Plato's *Republic: Allegory of the Cave* (1974). Walker explains the relevance of Plato's writings to the lives of the poor, "The ghetto is the cave. Education is the light . . . Poor people can understand that" (Shorris, 2000, p. 136).

Mentorship

As the results revealed, some of the students of this program were unsure of the role of the mentors. It was explained to the students, at the beginning of the program, that the mentors were available to assist them. It was not explained, however, the role or the areas in which the mentors were available to assist the students. The program at UBC uses their first class as an avenue to speak with previous graduates, mentors and staff.

The use of class time to specifically define the roles of the mentors may maximize the benefit of mentorship.

Limitations of the Study

Listed below are the limitations of the study.

1) The evaluation methodology of this study relates specifically to the program being studied. Unless they are similar in nature and content, the program being evaluated at Lakehead University cannot be generalized to other Humanities 101 programs.

2) Another limitation is my personal bias. I was a volunteer mentor, of students, of Humanities 101: A Lakehead University Community Initiative and have a personal background similar to some of the participants of the program. My mentoring experience, however, was used to enhance the interpretation of results.

3) This study did not have a control group. Without a control group, the design lacked a comparison group against which to compare effects of the program.

4) Data was collected only after the completion of the program. Without a pre-test, the ex post facto design cannot guarantee that the results are attributed solely to the effect of the program.

5) This study did not include an assessment of the long-term impact of the program on the lives of the students. Without future data, it is not possible to confirm the long-term impact of the program on the lives of the students.

RECOMMENDATIONS

Recommendations for Humanities 101: A Lakehead University Community Initiative

1. Have a mandatory sensitivity training session in the areas of poverty and discrimination for all future volunteers involved in the program.
2. Continue offering studies in the disciplines of Native studies and Social Work, as these specific classes promoted cultural and societal awareness.
3. Continue providing existing supports that enable the students to overcome barriers to higher educational experiences, while not overdoing it with school supplies and childcare expenses.
4. Make use of a variety of pedagogical approaches (e.g., field trips and more group activities). Using a diversity of approaches is good for both traditional and non-traditional learners.
5. Offer the program as a full academic year course.
6. Continue to offer an educational information session that provides valuable institutional and academic information for students who are potentially interested in furthering their education.
7. Offer the information session about admission and program requirements of community educational institutions during regular class time, allowing all students to participate.
8. Promote opportunities for the participants of the program to experience equality and the "humanizing effect" (Urban, 2005).
9. Offer a genuine university-level experience by adjusting the expectations to better reflect the expectations of a true university course (e.g., increase the

amount of assignments, make the assignments mandatory, and state an expectation of minimal absences).

10. Clearly define the role of the mentors.

Recommendations for Future Research

1. A longitudinal study of the participants to reveal the long term benefits of the program.
2. A comparative study of this Humanities 101 program and another Canadian Humanities 101 program.
3. A study of the benefits of Humanities 101: A Lakehead Community Initiative on the community of Thunder Bay.

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Appendices

Appendix A: About the Study

Dr. Christina van Barneveld of Lakehead University is conducting a research study entitled “Pilot implementation of Humanities 101: A Lakehead University Community Initiative”. The purpose of this evaluation research is to contribute to the provision of quality post-secondary education experiences to students of Humanities 101: A Lakehead University Community Initiative, by assessing program activities and outcomes and reporting to individuals who can make decisions regarding the program. The evaluation, therefore, is formative in nature and aims to provide information about the strengths and challenges associated with the Humanities 101 Program for the purposes of future program development.

Please note that, a graduate student may use a portion (or all) of this data to fulfill the thesis requirements of an M.Ed. Specifically, data collected through interviews may be analyzed and reported in aggregate form with no identification of participants by a graduate student as part of their thesis work.

You are invited to participate in this research because you are a critical source of information for this program. You are important and we want to incorporate your experiences into our study. We invite you to participate in the research and provide comments on the Humanities 101 program through an interview (30 minutes) after the completion of the course. These interviews will be audio recorded. You may decline to answer any interview questions at any time.

There are no foreseeable risks, harms or inconveniences from participating. Other than a transportation allowance to cover expenses related to meeting for the interview, there is no other direct benefit from participating.

Only the principal investigator and a research assistant will have access to the data. All data will be stored in a locked filing cabinet in the office of the principle investigator at Lakehead University. When data is transmitted to an electronic format, no personal identifications will be included in the electronic files. Electronic files will be stored only on the hard drive of the principle investigators computer. Data from this study will be securely stored for seven years.

All comments are confidential and will only be disseminated to the Faculty of Education Council or through scholarly presentations and publications in aggregate form. No individual will be identified in any report of the results. A summary of research results will be available to you upon request.

Should you have any questions or comments, please do not hesitate to contact Dr. Christina van Barneveld, via mail at the Faculty of Education, 955 Oliver Road, Thunder Bay, ON, P7B 5E1, via email at cvanbarn@lakeheadu.ca or by telephone (807) 343-8330.

Appendix B: Consent Form for Participants

- I have read the cover letter, I understand the conditions of my involvement, and I agree to participate in the research project entitled “Pilot implementation of Humanities 101: A Lakehead University Community Initiative”.
- I understand the potential risks and/or benefits of the study.
- I understand that I am a volunteer and can withdraw from the study at any time.
- I understand that the data I provide will be securely stored at Lakehead University for a period of seven years.
- I understand that the research findings will be made available to me, upon request.
- I understand that I will remain anonymous in any publication/public presentation of research findings.
- Please note that, a graduate student may use a portion (or all) of this data to fulfill the thesis requirements of an M.Ed.

Participant

_____

Signature Date

_____ _____

Thank you for participating in this study.