

# **Applying theory, experiential learning and cultural knowledge to improve outcomes for Indigenous tertiary students.**

## ***Reflections from half a century in Aboriginal education***

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*This paper is a reflection of fifty-three years in Aboriginal Education. It suggests a range of skills and knowledge that will result in improved learning outcomes for tertiary level Indigenous students. The use of interactive learning and working in small cooperative groups are shown to achieve enhanced performance, increased confidence and improved retention and rates of completion. Practices used in small group learning are based on guiding philosophy, education theories and experiential learning. Outcomes of facilitated interactive learning are demonstrated and implications considered.*

I commenced work in Academic support for Indigenous students at the University of Technology Sydney in early 1988.

My role was to support four Indigenous students in their first year of study. Three students were enrolled in the B.A. (Communication) program and the fourth in Engineering. The specific role that I took on was to assist in the development of communication competencies. I soon realised that the job description belied the complexity of my role, as it developed: mentor, teacher, coach, listener, friend, challenger and advocate. From the beginning the experience was brilliant – challenging and rewarding beyond description.

### **Background**

I came to this role with solid background and experience. As a boy and young man, my mentor was my dad, a smart man with no formal education beyond primary school. He was a labourer and, later a truck driver. Prior to having four children, my mum was a seamstress in a low paid sweat- shop. My family on both sides were impeccably working class but they had a priceless quality – they were non-racist – rare in a conservative regional town – Lismore in northern New South Wales. My dad had a number of Aboriginal friends, one of whom I remember fondly. Charlie Crummy who worked as a gardener at the local council, would come to our house and teach my father to prune roses. Unsurprisingly I love to grow and nurture roses.

I did well at school and won a scholarship to study to become a high school teacher. I studied at UNE Armidale, majoring in English and History and commenced teaching at the age of twenty. My first appointment was at Taree High School, where I found, to my surprise, a large number of Aboriginal students all in the early years of high school; no one seemed to progress beyond year eight. My next position was at a Central School at Woodenbong on the Queensland border in North Eastern NSW. The school had a large number of Aboriginal students. I was no bleeding heart pro – Aboriginal activist; nor was I racist in any way. I simply thought that if I learned more about our first people, their history, culture and local community, my life as a teacher would be easier. The community at Mulli Mulli outside Woodenbong welcomed me and I have had lifelong friends there

for over fifty years.

My next schools Moree and Narrabri High in north western NSW, both with many Aboriginal students, were followed by three years at the RAAF School Penang, Malaysia, which serviced children of RAAF personnel at Butterworth Air Base. There were 1200 students in the K – 12 School. I was head Teacher in English and had the opportunity to teach Primary classes. This experience awakened in me an interest in learning in the early years to which I would later return. On our return to Australia I took up the position of Head Teacher in English at Jannali Boys High in South Eastern Sydney where 30 – 40 Indigenous students, many of whom lived in a hostel for rural students, were enrolled. In the years at Jannali 1973 – 1974, my interest in indigenous culture and history had grown to a passion.

During the years in Malaysia I had become interested in Confucius who lived some 2500 years ago. In Qufu Shandong province China, Confucius taught and developed a system of thought that permeated Chinese Culture until the Communist Revolution. During the mid- nineties, I was able to visit Qufu and undertake a brief but powerful experience in Confucianism.

During the years at Jannali I commenced work on a Master of Education (Honours) Program at UNSW. I was fortunate to study under two influential teachers, the late Professor Les Brown who challenged my philosophical shortcomings and later, Professor David Boud who introduced me to Adult Learning Theory, models of facilitation in small groups and peer teaching and learning processes. (Boud,2012) During this time I developed another source of inspiration for my teaching and facilitation processes – the Socratic method developed in Athens, not long after Confucius had died in Qufu. In fact, Socrates was born only ten years after Confucius died. Both men lived to their early seventies; both were to shape our concepts of teaching, learning and wisdom. Socrates' method of deepening student's learning and critical thinking was based on key strategies. I shall concentrate on three: Socratic questioning, Socratic dialogue and the role of the facilitator in such processes. In brief, Socratic questioning probed learners' responses to questions to uncover illogical or specious arguments.(Socrates cited in Johnson,2011).

The Socratic dialogue is a method in which members of a small learning group attempt to arrive at answers by processes of consensus. Such an approach assumes a thoughtful, skilful facilitator. I shall return to this point later.

The third major teacher who influenced my philosophy of learning was Christ. I do not propose to examine spirituality or claims of divinity; rather the emphasis on two major themes – teaching through metaphor and an early statement of what has come to be known as critical theory. I use this term in the specific and general sense as defined in the Stanford Encyclopedia of Philosophy.

In the specific sense critical theory refers to philosophy developed by Western European Marxist – inspired authors in the tradition known as the Frankfurt School. This school of philosophers developed theories that departed from “traditional” orientations in that critical theory has a practical intent that that seeks “emancipation from slavery,” that acts as a “liberating influence” (Horkheimer 1972, p.246, cited in Stanford Encyclopedia of Philosophy 2005, p.1). The Frankfurt School has been a powerful influence on social enquiry from the nineteen thirties to the present. Some of its most powerful contributors include Horkheimer and Adorno and more recently, Marcuse and Habermas. Habermas refines the more ambitious aims of Horkheimer and Marcuse, settling for an orientation based on practical knowledge and reason “embodied in cognition speech and reason (Habermas 1984 p.10). Habermas explores the nature and limitations of genuine democratic principles and practice in societies that have become more complex, stratified and globally connected (Habermas cited in the Stanford Encyclopedia of Philosophy 2005).

In the general sense, critical theory often refers to a range of philosophical positions that share similar aims to the practical emphases of the Frankfurt School. Such approaches may be seen to include aspects of “feminism, critical race theory and some forms of post-colonial criticism” (Stanford Dictionary of Philosophy 2005 p.1). I am particularly drawn to the liberation philosophy of Brazilian philosopher Paulo Freire (1970)

Christ is referred to as teacher more than by any other descriptor in the four gospel accounts (Herzog 2005). It is the social teaching of Jesus that influenced me as a teacher. His emphasis on liberation, feeding the poor, the plight of prisoners, the blind and sick, the lepers, social outcasts and women of any social rank establishes him as an early proponent of critical theory. His social teachings are clearly based on redress of inequality and advocacy of the oppressed. He opposed what he regarded as unjust authority and was prepared to give his life in such a struggle.

A second feature of Christ's social teaching was his use of metaphor in his explanation. The brilliant use of parables to teach a message of social liberation can be seen in his famous account of the Good Samaritan, in which the despised “other” is shown to be the true and loyal neighbour. Likewise the parable of the prodigal son that teaches us about greed, poverty, forgiveness and redemption. Related to Jesus' use of the parable, is his use of experiential learning in which he used everyday events to draw out through reflection, important messages. In the story of the woman at the well, we see Jesus' willingness to engage with women of any standing or ethnicity, even despised Samaritans. Similarly, his compassion for the despised, and his willingness to act, can be seen in the episode where teachers of religious law and the Pharisees dragged an adulteress to Jesus, invoking the law of Moses to stone her. His invitation to invite any man present who was sinless to throw the first stone, the exposure of men's hypocrisy, their withdrawal and Jesus' non-judgemental discussion with the woman provide a dramatic example in the use of critical theory in day to day living.

These three educators from antiquity provided ideas that framed my ideology and intellectual framework to shape my teaching practice. Perhaps an even stronger influence was the belief in the integrity of individual cultures. I maintained an interest in Indigenous cultures and kept contact with communities in Woodenbong, Tabulum, Taree and Lismore. I was now ready after twelve years teaching in High Schools, to try my ideas on learning and teaching at university level.

In 1975 I was invited to teach English in the School of Education at UNSW. The mid-seventies were times of fierce debate over whole language versus phonic-based approaches to teaching reading. This absurd debate continues unabated today. The obvious use of both strategies together - an Occam's razor solution, seemed beyond the reach of experts on both sides of the debate.

During the three years, I had the opportunity to observe scores of teachers and student-teachers during the bi-yearly practicum for trainee teachers. I learned from these experiences the range of teaching-learning styles that were possible. The common denominator for success seemed to be the extent to which students were actively involved in their learning; the “jug and mug” teachers seemed to be met with passive indifference or unruliness. During the times at UNSW, I tutored Indigenous secondary students from Kirinari Aboriginal Hostel at Sylvania.

My first experience as a university lecturer was stimulating. I worked with brilliant innovative teachers who were keen to discuss successes and failures. It was like a learning laboratory and there were great social times – talkative lunches, after work social events and the occasional foray to nearby Randwick Racecourse that mostly ended in disappointment.

## **From tertiary to primary education**

After the years of university teaching, I had a recurring thought that I wished to learn more about the thinking, learning and experience of younger children. Our own children were ten, nine, six and three and I was fascinated by their social, emotional, physical and intellectual development. I saw a position advertised for a Principal at a non-government primary school at Miranda in the Sutherland Shire of Sydney. I successfully applied and took up the position in January 1978 at Star of Sea Primary School.

My professional life had been turned on its head. At the end of one year I was working with graduate and post-graduate trainee teachers; at the beginning of the next, I can remember trying, somewhat unsuccessfully to coax reluctant five-year olds into their classrooms.

By the end of the first term, I knew every child and parent at the school, and over ten years it became a lighthouse school for innovative learning approaches, parent/teacher collaboration, drama, daily PE classes and social engagement. We introduced whole school social-conscience raising projects with frequent visitors to discuss issues of disadvantage and discrimination in its various forms. School musicals and play nights including staff performances, parent sing-along and music-hall evenings helped in promoting a school community that we all remember 30-40 years later.

The school had an outstanding academic record; more importantly it had happy students, parents and teachers. The school produced a wide range of professionals, Olympic gold medal winner, a world champion long distance swimmer, international chef and writer, two Australian Rugby League players, a well-known TV actress and presenter, journalists, including music and sports writers and ABC news presenter. This from a school of five hundred students.

More important than these successes was the ethos that we developed in the school. Among our many visitors were Aboriginal story tellers and artists and a group of TSI dancers who, over a three-month period, taught a series of dances to the whole school, grade by grade. The five hundred primary school children and the six TSI dancers created an unforgettable performance at the school fete day. We also provided scholarships for several Aboriginal and Pacific Island children and their families were fully active members of the school community. Coleen and I recently attended the birthday of a Samoan mother, thirty years after I left the school. Her seven children were present.

Despite the excitement and successes, the work load was gruelling. I had planned to do this job for five years but remained for ten..

At the end of ten years, I felt exhausted. It was always my dream to return to teaching. Principal colleagues doubted I would make this move – which appeared to be taking voluntary demotion but I did just that. At the beginning of 1988 I sought to find some part time teaching work while I worked out where my career would go

## **Return to tertiary and indigenous education**

At the end of January 1988, I found a new job, or as it turned out, jobs – several and part time. I responded to an advertisement for a part time academic support role for Indigenous students at UTS. This role had arisen because of the advocacy of a mature aged Aboriginal student, Ken Canning and fellow students Francis Peters and Norm Newlin who were in their later years of study in the B.A (Communication) course. Ken had been a long term prisoner and had taught himself while in gaol. He was an outstanding published poet, a life- long activist, and to me a teacher and a

guide in Aboriginal Culture. He was to become one of my dearest friends. I was successful in my application and commenced work at UTS in March 1988. At the same time, I began to work at the University of Western Sydney (UWS) where I would work as a lecturer (part time) in Teaching and Learning methods, for many years. I also began to work on a block program (AREP) which trained Aboriginal primary school teachers at UWS. The students were from rural areas and over the years, I worked with hundreds of students from almost every major community in New South Wales. As previously stated my first year at UTS was working with four first year students-two to three hours per week.

### **Applying theories**

I came to this role with a few guiding beliefs that have remained throughout my career. My first belief was an expectation of success. This was based on a view that Aboriginal students had great potential, despite the fact that few had completed high school at that time. Later I heard this belief expressed more eloquently and succinctly by Kofi Annan, the Ghanian Secretary General of the UN, who stated that the only thing that is distributed fairly in the world is intelligence. I also believed in the power of small group learning and peer teaching. Another belief was that by rehearsing the main communicative genres in particular, disciplines, students would soon develop competencies and a rapid increase in confidence. My views on educational success were accompanied by a strong commitment to cultural recognition and acknowledgement in my work and life.

The small group learning proved very successful. Students were committed and engaged and it was clear from early in first semester that their prospects looked good. The small group also received very effective mentoring by the three mature aged students – Ken, Francis and Norm who were to be the first Indigenous graduates at UTS. In 1988 Bob Morgan became the first director of the Aboriginal Education Program which moved to a larger space where it gained a new name – Jumbunna, an Indigenous word meaning meeting place.

The four students showed remarkable commitment and resilience. All passed in their first year, and were on their chosen pathway. One of the students who came from Bourke decided that Sydney and university life was not what she wanted and returned to a job in the Post Office at Bourke – a gain for Bourke but a loss to UTS. It is interesting to see what happened to the others. One completed the B.A (Com) degree in Media Arts Production and went on to become a well-known film-maker. Another completed a B.A (Com) degree in Media Arts and after some years completed a B Fine Arts degree at UNSW and some years later a PhD in Biology. The third completed an Engineering degree and moved almost immediately to the Faculty of Engineering at UTS, as a tutor and later a lecturer. The initial success of these students at UTS confirmed many of my beliefs and instincts about effective mentoring and academic support for Indigenous students. My growing understanding of Indigenous history and cultures allowed an easy communication with students. I also realised the need to further develop facilitation skills, if small group activities were to be the main method of delivering academic support. My guiding principles evolved from teachers from antiquity, I always try to study new theories and some of these helped to clarify and refine my guiding principles. There is nothing as practical as good theory.

### **Refining practice**

In refining facilitation skills, I turned to the British theorist John Heron who proposed a model based on three modes of group facilitation-hierarchical, co-operative and autonomous that accorded

with the level of group formation and the nature of the group task (Heron , 2012, 1999). The six dimensions of facilitation – planning, meaning, confronting, feeling, structuring and valuing and their connectedness (Heron 1989) provided group theory and a history of practical usage in tertiary contexts. At the same time I began to explore themes of co-operative learning that had developed since Kurt Lewin (1947) and developed by theorists Roger and David Johnson over a forty year period from the mid-seventies to the present (Johnson and Johnson 1975, 2014). At the same time I developed an interest in small group formation based on the work of Tuckman (1965) and refined by theorists such as Katzenback and Smith (1993) and Bonebright (2010). While researching aspects of group work from perspectives of facilitation, group dynamics and development, I also looked more closely at the learning potential of the facilitator and peers in bridging the gap that Vygotsky defined as the zone of proximal development between what the learner can achieve without assistance and with assistance from a facilitator or peer, Vygotsky (1939, 1978, reprint).

The ideas of Vygotsky used and refined by theorists such as Bruner (1960), Diaz and Berk (1992) emphasise the cultural context of learning. Theories of scaffolding in learning also developed from this tradition ( Hogan and Pressley 1997). These were theoretical perspectives that began to refine my original philosophies; more importantly they shaped my practice in working with Indigenous students at Jumbunna UTS and other universities where I worked. My intention to work at several institutions rather than one, was in part circumstantial, in part design. I dreaded institutional politics and thought, that by working in two or three institutions at the one time, the threat was reduced. My work for the most part has been on a session by session contract, although I was employed on a permanent part time basis for some years at UNSW. This arrangement gave me flexibility to do other things including voluntary work in Tanzania over ten years, and frequent work/holiday experiences in China.

### **Jumbunna – a time of growth**

The first years at UTS were times of rapid student and staff growth. Ken Canning, the senior student who lobbied for the establishment of an Indigenous Centre joined Jumbunna in a student support role. Bob Morgan the Director of the Centre recruited other staff including a Mathematics tutor to work with students who wished to study Engineering or other Science-based courses.

I wish to move forward some ten years from my first three years, in which the student numbers rapidly increased. In 2010 I was awarded the Medal of the Order of Australia (AOM) for service to education, and as a mentor to Indigenous students; I was honoured to receive the award, I was more honoured and humbled by the sponsors who nominated me. The coordinator of the group was the late Ken Palmer, a great educator, administrator and activist for Aboriginal justice. Ken and I worked together at UNSW in the mid nineteen eighties. Two of the other proposers were Aboriginal members of the university staff in Indigenous Centres, Jilda Simpson from Nura Gili at UNSW and our own Ken Canning from Jumbunna UTS.

It was only when preparing for this address that I read for the first time the testimonials of Ken, Jilda and Ken. It is through Ken Canning's descriptions in his testimonial statement that I recall the early nineties at Jumbunna. Ken wrote:

“During the formative years of our centre Bill was the driving force in developing our assessment program (for new students seeking direct entry to UTS).” Ken further wrote.

“After initially assisting in the setting up of this centre, Bill then developed an enabling program for Jumbunna Indigenous House of Learning. This has proved to be one of the most successful Tertiary Programs for Indigenous students to date” (Canning 2008, p. 1)

I am appreciative of Ken's kind words, but the success of Jumbunna in those years was a collegial effort under the leadership of Bob Morgan and later Professor Larissa Behrendt, Professor Martin Nakata and Professor Michael Mc Daniel and a range of staff too numerous to be named here.

The student numbers developed rapidly through effective recruitment strategies, high retention rates and the development of two block programs, a B Ed (Adult Education) and the B A (Community Development). I worked in these programs for years and met Aboriginal students from all over the nation and scores of TSI students. Programs such as these are difficult to sustain and eventually were wound down but a significant number of outstanding students earned degrees.

As the number of students grew Jumbunna did not have the resources to provide academic support for all students. I and a colleague Jane Ewing in Mathematics were employed on a part-time basis. The Director, decided, quite logically, that the Centre would provide Academic assistance through weekly small group or individual sessions, to those students deemed most in need or to use a term that spooks me - "at risk."

### **SCATS and other initiatives**

The support program that I developed and worked in was named, rather inelegantly, SCATS (Supplementary Course for Aboriginal and Torres Strait Students). The subject had a formal name and number and was deemed an equivalence of three units. Although my subject was called Communication, my approach was ideational rather than linguistic. I readily acknowledge that there are many ways to approach the development of communication and disciplinary engagement.

The SCATS program was funded in part by the Commonwealth; Jumbunna also supported the program. I could see that things were working because students were returning after the first year. An evaluation of the SCATS program was conducted within Jumbunna in the late nineties by Ken Canning and other staff who found that the students rated the program highly and regarded it as one of the major reasons for their success. Those who participated had a retention rate of over 80 % . In the mid to late nineties, new enrolments grew rapidly to 40 – 60 per year.

During the next decade, more extensive studies were done on the SCATS program and a comparison made on the faculty results for students who completed the SCATS compared to those who did not. This study was conducted by Heidi Norman a Jumbunna staff member and now an Associate Professor in the Faculty of Arts and Social Science. The results of the study were surprising. The students who had undertaken the SCATS, despite having been selected on the basis of perceived academic need, had better retention and graduation rates than the supposedly more talented cohort who did not receive support.

After these findings, the Director at that time concluded that SCATS be made available and compulsory for all students. This had implications for staffing as there were only two part time staff servicing the SCATS program.

Fortunately this dilemma was soon resolved as additional staff members were recruited in both Communication and Mathematics. Recent decisions by our current Director of Student Support, Professor Larissa Behrendt has further extended the support to the extent that we have two full time staff and three part-time, including me. In addition Dr Tracy Barber has developed an outstanding program, Unistart that allows students to undertake a part time faculty load in the course of their choice together with academic skills development in their first year. We work collegially and in close cooperation with staff from various faculties. For me it is a great pleasure to work with Tracey, Christine, Brenton, Rachele, Betty and Judith who are present at this STARS Conference.

We also have a small number of senior students who co-facilitate with our support staff. How are our approaches working? I shall now present some statistics on 2016 for students who worked with me. My Colleagues would have similar patterns to report. Students' participation in weekly tutorial sessions are voluntary although there are attendance requirements for Unistart.

Last year I worked with eighteen students during Spring Session. 11 were enrolled in BA (Com) Program, 4 in Law and 3 in Midwifery. Another eight students sat in on group work but were not enrolled in the SCATS Program. There were no failed subjects. In the BA Com program students achieved 73.5% credit or above across all subjects; in Law 50% of all subjects received grades of credit or above and in Midwifery 71% of subjects were achieved at credit level or above. My colleague in the Communication program in SCATS, Christine Vella would have a similar distribution and comparable patterns occurred in the SCATS Mathematical program and Unistart.

I am not suggesting that we have reached perfection. There are many headwinds that students encounter: cost of living; the need to balance work and study; isolation from family and community; clash of cultures at university; past educational experiences that were unsatisfactory and uncertainty about career possibilities. Student support officers and UTS administration are aware of these issues and provide outstanding support.

I have never regarded my work at Jumbunna as remedial; on the contrary, many of our students have achieved at the highest level. One of the students, a member of one of our learning small groups in 2016, sent an email reflecting on her first year at university. She had not completed year eleven at a state high school in a small Victorian town. She had worked in modelling and later in a small NGO that she set up to connect people to political action. In 2016 she was nominated for a CUSP award – 20 young Australians on the cusp of greatness. She also nominated for the board elections for the Sydney Mardi Gras. In the email the student stated that she was initially reluctant to take part in the weekly SCATS meetings.

“My arrogance was pleasantly proven wrong. What I thought was a remedial class revealed itself to be a beacon leading me through ideas and profound discovery in my first year of studies. I currently hold an HD average and I can greatly attribute this to time spent with Bill at Jumbunna...I guess that is what our (faculty) tutorials are meant to do, provide a space for deeper understanding, but this is far from reality. Most of the time is spent forming a basic understanding of the complex concepts that are new to us all as students. My tutorials are of course beneficial but the in-depth knowledge that I have gained this year has come from discussions with Bill.”

There were similar responses from other students. While I am of course happy with such feedback, it is the process that achieves such results – planning, use of Socratic questioning and illustrative metaphors, timely feedback and interactive learning.

Interactive learning has recently become a much-discussed approach in educational discourse. I wish to address two of these approaches - Flipped or Flip Learning and Eric Mazur's interactive teaching. I find a lot of Mazur's writing to be persuasive and his workshops practical and challenging. His “death of the lecture” approach (ironic in my discussion of it within the lecture format), using peer teaching and learning approaches applied to solving real-life physics problems are refreshing (Mazur, cited in Lambert 2012).

There is some confusion about the use of the term Flipped Learning. According to the website of the governing board and the key leaders of the Flipped Learning Network, practitioners need to distinguish between two usages of flipped learning. The first and simplest usage refers to the reversal of the schoolwork followed by homework methodology. Students come to class to present and debate ideas – “schoolwork at home and homework at school.” (Flipped Learning Network,



2014, p.1). The second meaning establishes the FLIP foundation: the four pillars of the trademarked approach are Flexible Environment, Learning Culture, Intentional Content and Professional Educator with a set of “I shall” approaches. (Flipped Learning Network, 2014 p.1)

The ideas contained in these theories are useful but hardly new. If I may draw a comparison, I frequently visit the UAE especially Abu Dhabi. I found there some years ago, a beautiful shop Bateel which packages what they describe as gourmet dates. The packaging and marketing is brilliant; Bateel has spread from Saudi Arabia to locations around the world and an online store. The dates that are packaged are not unlike those consumed thousands of years ago, and recommended by Muhammad in the Quran as part of the believer's diet.

The parallel with many modern educational theories is obvious. I should not be so cynical. Any theories even of re-packaged ideas from the past that promote interactive, challenging learning and responsive teaching and facilitation are to be applauded.

The approach that I take into the future, together with my colleagues at Jumbunna, UTS may be found in the words of Confucius “Acquire new knowledge while thinking over the old and you may become a teacher of others” (Confucius, cited in Luo et.al 1988, p.116).

### **The importance of cultural learning**

I believe that a lot of the success was due to my learning about Aboriginal history and culture. To achieve this, I needed aboriginal mentors from whom I could learn. As mentioned, Ken Canning has been a culture-teacher for thirty years. I was also, influenced by the late Oodgeroo Noonuccal (Kath Walker), Aboriginal poet and activist, who worked with me for the last 18 months of her life in a writing project with inmates at Parklea Correctional Centre. I observed Kath’s unique communication style that bypassed any notions of rank or status. Each individual was important. The late Chicka Dixon, one of Australia’s major advocates for his people was another inspirational mentor, who emphasised the individuality of each Aboriginal community.

Highlights of my cultural learning occurred in two cultural exchange tours that I organised in Tanzania, Kenya and Uganda in 2006 and 2008. The four women singers, included three of the famous Simpson sisters, the fourth being Kaleena Briggs, wrote songs in Aboriginal languages for the tour. The joy of these experiences was captured on a documentary ‘*One earth, many voices*’, which was sold to the ABC. The singers and four male dances and a visual artist, described these tours as life-changing. For me, it was a culmination of cultural learning that is central to my educational practice.

To conclude, I thank those who have assisted me on my journey. Some I have mentioned by name. Other colleagues, too numerous to name, have helped make my life so interesting.

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