Employees' Perceptions of Anti-Harassment Training Program Design: Whole Person Pedagogical Approach

by

Candy Huma Khan

A thesis submitted in partial fulfillment of the requirements for the degree of

Doctor of Education

in

Adult Education

Department of Educational Policy Studies

University of Alberta

Abstract

The purpose of this study was to explore reasons why workplace harassment continues to increase despite the widespread implementation of compulsory anti-harassment training programs in the workplace. The primary objective of the research was to explore trainees' perceptions of attending the mandatory, anti-harassment training in one specific mid-western Canadian locale through the lens of a transformative learning approach to workplace education. The secondary objective was to determine whether a transformative learning approach, specifically a whole person learning approach to anti-harassment training design might provide a more effective pedagogical approach for anti-harassment training. A qualitative, hermeneutic/interpretative study was developed using purposive sampling to interview six participants with direct experience in attending a one-time, in person, 3-hour mandatory, company sponsored anti-harassment training. Two research questions guided the study: *What were the perceptions of employees who attended an anti-harassment training workshop regarding the training program design?* and, *What can the notion of embodiment offer to anti-harassment training design?*

A thematic analysis of the patterns and themes within the data evidenced the closed and mechanical process of the anti-harassment training experienced by the employees. The data analysis also supported the idea that training is not simply a mechanical process but one that, to be effective, engages the whole person including body, mind and spirit. Based on findings from the study, anti-harassment training curriculum that engages the whole person learning approach involving experiential, emotive, spiritual, and embodied learning; potentially moving the information from the head to the heart may offer a more effective pedagogical approach to work-based anti-harassment training and education for transformation.

Key words: trainees' perceptions, compulsory anti-harassment training, embodied knowing in anti-harassment training, whole person learning

Preface

This thesis is an original work by Candy (Huma) Khan. The research project, of which this thesis is a part, received research ethics approval from the University of Alberta Research Ethics Board, "Reflexive Embodiment in Anti-Harassment Training in Paid Employment," No. Pro00074771, 23 August 2017.

Acknowledgements

This dissertation is dedicated to my deceased father who taught me the importance of voice. He lived and died with strong convictions and he taught me to speak the truth, pursue education from cradle to grave, avoid evil and do good for humanity. My deep gratitude for my life's partner Chanda, my precious children Omar and Lyila, daughter in law Dalida, son in law Faisal for their patience and listening to my rages while completing this study. My brother Shaz who has been my pillar of strength and support for as long as I have lived. I would also like to thank the following people who have provided endless support and guidance: Charan Khehra, Nasreen Omar and Dr. Cheryl Lentz. A special thanks to Joanna Gill. She has been my support and a great friend for over a decade. My gratitude to Thakisha Pillay for supporting me during the dark days while completing this study. My gratitude to the six participants for their candid opinions, sage advice, and commitment to creating workplaces free of harassment. I am forever indebted to the late Jerry Kachur for teaching me everything I know about social theory and critical thinking. No words can describe my gratitude to the supervisory committee for their guidance and helping me graduate: Dr. Evelyn Steinhauer (my rock), Dr. Larry Prochner, Trudy Cardinal, Noella Steinhauer, and Patricia Steinhauer-Hill. Thank you, Dr. Wanda Cassidy, for your support and serving on the examining committee. Thank you, Dr. Darryl Hunter, for chairing the examining committee. A special thank you to Joan White for all the behind-the-scenes work, including keeping track of my progress, tons of paperwork, and support.

I look at my precious granddaughter Zahra Camila Khan and hope that she finds a workplace that is welcoming, respectful and there is a sense of belonging, identity, and purpose.

Table of Contents

Chapter One

Introduction to the Research

> The freedom of standing at a distance from the examined object simply does not exist. We all stand in the livestream of tradition and do not have the sovereign distance that the natural sciences maintain in order to conduct experiments and to construct theories. (Gadamer, 1998, p. 28)

This is the case with my research.

Locating Myself in My Research

Unquestionably. my interests in studying the design and educational approaches of anti-harassment training are strongly influenced by my own social location. I know what exclusion and inclusion feels like. As Walter and Anderson (2013) assert, "we do live, and embody social position, and as researchers, covertly, overtly, actively, and continuously shapes how we do live, and embody research practice" (p. 47). From my earliest years, my life experiences as a South Asian female of colour alerted me to the nuances of segregation, ostracism, bullying, and harassment. As an adult, I experienced harassment in and outside of the workplace that has had a negative impact on me psychologically, physiologically, economically, and professionally.

My biological father and mother were born in India in the 1930s to middle class Muslim parents. They met in Lucknow, a large city in Northern India. In keeping with customs, both sides of the family met and gave their blessings; my parents married in the early 1940s. India was split into two independent nations seven years later, and Pakistan became a Muslim region while India retained a Hindu majority. The horrors of the India-Pakistan partition are wide-ranging, each side having a different perspective of the causes, nature, and consequences of the separation; survivors still have vivid memories of the terror more than 70 years after the partition

(Doshi & Mehndi, 2017; Khan, 2017; Singh, 2010).

My parents fled the war-stricken country under dreadful conditions and settled in a large suburban area in Pakistan. Shortly after arriving, they learned that the local people were not welcoming toward the Muslim immigrants from India, increasing the difficulty for them to connect to the local community. As a project manager, my father travelled extensively outside of the country, and my mother was a homemaker. I was raised predominantly by my maternal uncle during infancy until my pre-school years. My maternal uncle was not formally educated and relied mostly on oral storytelling traditions. Through him, I acquired foundational knowledge about the purpose of life, culture, values, religions, relationships, and love. These early experiences provided skills such as respectful communication, listening to understand, as well as creativity, and imagination. I am naturally inclined to learn and teach through storytelling versus writing.

The close physical proximity we shared brought a sense of connection, invoking positive feelings that created good emotions. My uncle adjusted his speaking style to explain complex ideas such as the purpose of existence, the cosmos, God, religions, and our relationship to the earth, in simple terms. In reflecting on my early and late childhood experiences, I understand why I struggle sitting in a structured classroom, as I often cannot connect with the instructor, and writing feels foreign. I am more comfortable using storytelling as a method of relaying my experiences and body knowledge to guide the conversation.

It was a chilly snowy morning in September of 1979, and approximately one month after I arrived in Canada, my sponsoring sister took my sister and me to a local junior high school for registration. After the initial assessment, the principal placed me in grade seven and my sister in grade nine. The principal did not say very much as she walked me to my class except to correct

my accent. When the teacher introduced me to the class using my legal name (Huma), it prompted a stream of laughter, giggles, and smirks as I heard some children mocking my name. I felt humiliated and unwelcome.

As time went on, I had many negative interactions with other students, and the sense of isolation and loneliness became progressively worse. The early childhood experiences of growing up in a war-torn country, parents' troubling immigration experiences, gender discrimination at home, and social exclusion at school has had a considerable impact on my psychological, emotional, physical, and spiritual wellbeing. Accordingly, I understand the intrinsic social need to belong and to feel valued and respected.

I began working outside the home when I was sixteen years old. My most recent work experience was as a senior human resources consultant in a publicly funded institution. Here I facilitated anti-harassment workshops, which prompted my interest in the topic of this research. The purpose of the training was first, to increase awareness of workplace diversity, highlighting behaviours considered to be harassment and discrimination, and to outline procedures for resolving complaints informally and formally; second, it was to develop and enhance skills among employees to recognize their biases and assumptions, identify the legal outcomes of discriminatory conduct, and to equip workers with skills that they could transfer into their actual worksite.

My experience of training over 5,000 employees over the course of six years led me to the conclusion that the anti-harassment training I provided was ineffective in changing the negative behaviours; most participants did not develop new skills nor increase empathy toward those being bullied, harassed, or discriminated against. In my role as human resources consultant I processed dozens of human rights complaints related to harassment and discrimination, and I

continued to witness the detrimental impacts of harassment on individuals' mental and physical health. It became apparent that there are many questions to be explored regarding the effectiveness of anti-harassment policies and training and human rights protection in reducing harassment and discrimination against employees. These questions have driven my interest in this research topic.

My own teaching approach at that time is best described as traditional. I served as the subject matter expert (SME) in the classroom, lectured, provided a PowerPoint presentation, instructional videos, hosted discussions, and answered questions. In my experience, most participants arrived to class on time, appeared curious, asked questions, shared their personal narratives, participated in group activities, and were open-minded and respectful. Some participants were late arrivals without an excuse, appeared disinterested from the look on their faces, were disrespectful and, at times, openly hostile. Frequently, there was tension in the room as participants did not talk with each other, averted eye contact with me, and did not participate in classroom discussions.

Some employees complained about the mandatory requirement and claimed that anti-harassment training would not reduce harassment. They cited a variety of reasons, including bullying bosses, supervisors lacking mediation skills, a toxic work culture, supervisors protecting the harassers, and retaliation against the complainant through either demotion, discipline, firing, salary reduction, or job or shift reassignment. It is difficult to assign a number of incidents that employees mentioned during training. Although the company's policy and procedure provided clear statements about behaviours that constitute workplace harassment, the term held different meanings for employees.

Consequently, when beginning this study, my primary interest was to learn how to

increase training effectiveness. From reading the research on effective workplace training (e.g., Feldblum & Lipnic, 2016), I wanted to learn about participants' experiences in attending the anti-harassment workshop to gain a deeper understanding of what and how participants learned and if the training was effective. Later, I became motivated by the desire to explore what embodied[1] knowing might offer to anti-harassment training design. In undertaking this research, I had two goals: firstly, to explore the effectiveness of anti-harassment training through investigating participants' experiences and secondly, to consider the potential of embodied learning (body knowledge/sensations in the body[2]) as a pedagogical technique for more effective anti-harassment training outcomes. Thus, the research questions became: *What were the perceptions of employees who attended an anti-harassment training workshop regarding the training program design? And what can the notion of embodiment (body knowledge) offer to anti-harassment training design?* While I made every attempt to be an objective researcher, to critically review the literature, and to collect and analyze data with an open mind (Denzin, 2017; Ratner, 2002) I acknowledge that my experiences strongly influenced the design and approach to this research.

Definitions and Rationale for the Research

Workplace harassment is a broad term and is studied under different names, including sexual harassment, racial harassment, and bullying (Einarsen, Hoel, Zapf, & Cooper 2010; Hango & Moyser, 2018; Namie & Namie, 2009). Workplace harassment alludes to belittling or threatening behaviour directed at an individual worker or a group of workers (Alberta Human

[1] Embodiment has multiple interpretations, and it depends on the context in which the term is used. Embodiment could mean ontology (being), interconnection with mind and body and environment.
[2] Body knowledge and sensations in the body is used interchangeably. Feelings, emotions and mind are interconnected and cannot be treated separately.

Rights Commission [AHRC], 2019). Sexual harassment is any unwelcome sexual behaviour that adversely affects, or threatens to affect, directly or indirectly, a person's job security, working conditions or prospects for promotion or earnings; or prevents a person from getting a job (AHRC, 2019). Bullying is usually seen as acts or verbal comments that could mentally hurt or isolate a person in the workplace (Namie & Namie, 2009; Alberta Occupational Health and Safety [AOHS], 2019). Harassment as an umbrella term for…also spills over into racial harassment and discrimination (AHRC, 2019). Racial harassment is defined as occurring when a person expresses hostility against or brings into contempt or ridicules another person on the grounds of their colour, race, ethnic, or national origins. Racial harassment is hurtful, offensive, and has a detrimental effect on that person's employment, job performance, and satisfaction (AHRC, 2019). While I am aware of the nuances, I have selected to focus exclusively on workplace harassment and conceptualize harassment as defined by the Alberta Human Rights Commission (2019).

Workplace harassment has a negative impact at an individual and organizational level. At the individual level, an employee who is the target of workplace harassment may experience a variety of psychological and physical effects, which may include the onset of stress-related disorders such as: loss of sleep, loss of appetite, inability to concentrate, and a reduction in productivity both at home and at work (Brown & Kuzz, 2016). The implications of workplace harassment on the organizational level can be equally devastating. From an employer's perspective, the presence of such influences in the workplace can result in decreased employee morale, which in turn may breed increased levels of absenteeism, higher turnover rates, losses in overall productivity, and ultimately damage the organization's reputation (Barlett & Barlett, 2011; Goldberg, 2011). Hence today, employers are legally responsible for creating a workplace

free from harassment and discrimination (AHRC, 2019; Canadian Human Rights Commission [CHRC], 2019; AOHS, 2019).

Various organizations in Canada collect data on workplace harassment for different purposes. For example, data on workplace harassment is collected to gauge workplace culture and mitigate risks (Feldblum & Lipnic, 2016). Data was collected for this purpose in 2017, when the Canadian Federal Government surveyed labour organizations, employer organizations, federal government departments and agencies, academics, and advocacy groups, and found that 60% of Canadian workers in the federal government experienced workplace harassment (Employment and Social Development Canada [ESDC], 2017). Occupational Health and Safety (AOHS) (2019) mandates that all non-government employers provide a safe and healthful workplace for their employees; consequently, AOHS tracks harassment complaints for non-government employees. The Alberta Human Rights Commission (AHRC) (2019) tracks human rights complaints for human rights code for government and non-government employees. The Canadian Human Rights Commission (CHRC) (2019) tracks human rights complaints for federally regulated employees. While provincial and federal departments collect data on workplace harassment, there is no single entity that aggregates the data at a national level in Canada.

Anti-harassment training is not a new phenomenon. In fact, during the late 1960s and 1970s there was a period of economic upheaval and immense social and political change. Out of this came the Civil Rights' movement, affirmative action legislation, and increases in workforce participation by minority groups, which resulted in significant increases in human relations training in the workplace, including human rights, equity, and diversity training (Clement, 2013; Clement & Trottier, 2012). The Mental Health Commission of Canada (2009) highlights several

factors leading to employers' responsibilities in creating a harassment-free workplace. These include labour laws, employment standards, employment contracts (common law); occupational health and safety; workers compensation legislation; law of torts (negligence) and human rights legislation. On December 9, 2009, an amendment to Ontario's Occupational Health and Safety Act (Bill 168) was declared, bringing violence and harassment within the framework of the employer's duty to provide a safe system of work (Mental Health Commission of Canada, 2009). Alberta and the rest of the provinces followed thereafter. Despite compulsory anti-harassment training, the number of workplace harassment complaints continues to increase (AOHS, 2019).

In a survey by the Angus Reid Institute (2018), 533 out of 1025 Canadian women indicated they experienced harassment in the workplace. The extent of the problem is reflected in formal reporting processes. For example, the Alberta Labour and Immigration Ministry reported receiving 811 allegations of harassment between 2018-2019, almost triple the number of 315 the previous year (Government of Alberta, 2019). The Alberta Human Rights Commission (2019) reported 76 new cases of sexual harassment (a sub-set of harassment) in 2018-2019 in comparison to the 2017- 2018 fiscal period. While anti-harassment training has proliferated over the past 10 years as a means to address the problem, there is limited research regarding training effectiveness (Antecol & Cobb-Clark, 2003; Roehling & Huang, 2018; Walsh, Bauerle, & Magley, 2013). A plausible explanation that has been offered by a number of researchers over the past two decades (Bisom-Rapp, 2018; Antecol-Cobb-Clark, 2003; Perry, Kulik & Schmidtke, 1998; Roehling & Huang, 2018; Tippett, 2018), namely, that there is a problem with the design of anti-harassment training programs.

There are many ways to address workplace harassment including, but not limited to, an employer's anti-harassment policy, a complaint resolution process, formal investigation, and

alternative dispute resolution strategies, such as mediation and referral to external bodies such as labour lawyers and human rights commissions. In addition, an increasingly common approach that organizations use to address harassment is a formal, structured, in-class, trainer-led training, generally referred to as anti-harassment training (Antecol & Cobb & Clark, 2003; AOHS, 2019; Roehling & Huang, 2018). The purpose of anti-harassment training is to help workers identify inappropriate behaviours and, in organizations, to promote a work environment free from harassment (Perry, Kulik, Golom, & Cruz, 2019) as well as to increase knowledge, shift attitudes, and change behaviour on a long-term basis (Antecol & Cobb-Clark, 2003; Bainbridge, Perry, & Kulik, 2018; Roehling & Huang, 2018; Salin, 2008; York, Barckay, & Zajack, 1997). Although anti-harassment training appears to be an ideal tool to address workplace harassment and has proliferated since the 1970s (see Chapter Two), to date there is no empirical evidence or evaluation to prove its effectiveness (Bisom-Rapp, 2018; Antecol-Cobb-Clark, 2003; Perry et al., 1998; Roehling & Huang, 2018; Tippett, 2018). Additionally, no universally recognized effectiveness measures exist to gauge transfer of knowledge (Botke, Jansen, Khapova, & Tims, 2018; Burke & Hutchins, 2007; Combs & Luthans, 2007; Gedro & Want, 2013; Jennex, 2020).

In some instances, training may even prompt objectionable behaviours. For example, sexual harassment training may trigger some men and women to blame the victim (Dobbin & Kalev, 2019; Magley & Grossman, 2017; Salin, 2008).

The Study in Context—The Socio-Cultural and Political Climate

The contemporary social, cultural, and political climate that existed while I conducted this study is worthy of exploration because of a heightened awareness of workplace harassment (Angus Reid Institute, 2018). Two major developments pertinent to this study are: (a) the #MeToo Movement, and (b) the response by the Starbucks' Chief Executive Officer

(CEO) to provide anti-racism training for nearly 175,000 workers.

#Me Too

Tarana Burke, an African American civil rights activist, started using the phrase "MeToo" to raise awareness of the pervasiveness of sexual abuse and assault against women of colour in the United States (Gash & Harding, 2018). The hashtag me too movement (#MeToo) is a visible empowerment act rooted in empathy that lets survivors know they are not alone in their journeys (Gash & Harding, 2018). Though Burke's campaign initially supported women of colour, the #MeToo movement ultimately developed into a global action that heightened awareness of bullying, harassment, and sexual abuse (Giribit, 2018; Sasko, 2017; Wellington, 2017). The #MeToo movement took place alongside or in tandem with the controversy starting in 2017 surrounding Hollywood film producer Harvey Weinstein, who faced six allegations of workplace sexual harassment and unwanted physical contact (Carlsen et al., 2018). The allegations led to a burgeoning number of complaints by dozens of women who came forward accusing Weinstein and other famous Hollywood men of sexual assault and misconduct, which popularized the phrase the Weinstein Ripple Effect (Campo, 2017).

Since 2018, the guilty finding in the sexual assault case against Bill Cosby has been celebrated as a major win for the #MeToo movement. Along with the Weinstein Ripple Effect, the verdict against Cosby demonstrated a shift in North American and Western societies from doubting the victims to believing their accounts of sexual abuse, a shift that has had significant ramifications for the justice system (Tawfiq, 2018). Nonetheless, although the #MeToo movement has removed the burden of shame that often prevents women and men from coming forward with allegations of sexual harassment (Gerson, 2017), workers may continue to be inhibited from bringing forward concerns about deviant workplace behaviours, such as general

workplace harassment and sexual harassment. Some may be afraid of negative employment consequences; others have experienced previous unsatisfactory experiences when they voiced their concerns in the past, and there are those who did not report any incidents because of a lack of action by the organization (Applebaum et al., 2007). Austin and Porter (2018) pointed out the importance of the #MeToo movement and its impact on Canadian workplaces.

The Starbucks' Initiative

In May 2018, two African American men were wrongfully accused of trespassing and then arrested at a Starbucks coffee retail outlet in Philadelphia (Chappell, 2018). The incident began when the two men were accused of wanting to use the public restroom, but the baristas informed the men that the washroom was strictly for paying customers. The two men refused to leave. The barista then called the police (Chappell, 2018). The African American men stated that they were waiting for a third party to arrive, hence, the reason for not ordering items. In the meantime, police handcuffed and arrested the two men for trespassing (Chappell, 2018). The CEO of Starbucks, Kevin Johnson, reacted to the news immediately and promised to revamp the organization's management training program to include anti-harassment training/unconscious bias training to address the discriminatory act of racial profiling. Johnson said its American company-owned stores and corporate offices would be closed on the afternoon of May 29, 2018 for the training (Chappell, 2018). The Starbucks' training initiative compelled the closure of more than 8,000 stores in the United States for several hours (Olson & Pisani, 2018).

The closures cost the company approximately $21.5 million Canadian dollars in lost sales, according to Bloomberg calculations (Bissell-Linsk, Dye, & Nicolaou, 2018). It is notable that this training involved 175,000 employees. While the blog post does not refer to the idea that training of this type has a weak impact in general, and it is not an actual study of the Starbucks

training.; the article was written before training took place; as well, the author was not aware of the pedagogical approach to training. Suffice it to say that training has not resulted in a significant shift in attitudes (Belch, 2018). Perhaps, the training was simply a checkmark with a PowerPoint presentation, lecture, and group discussion. Employees who attended the four-hour training experienced mixed results. While one person suggests the training was well done, another states that training was blanketed to every store, instead of being tailored to different demographics; training focused exclusively on black Americans (Arnold, 2018).

Most of these social media campaigns and cases originated in the United States yet they arguably had an impact on the discussion of sexual and racial harassment in Canada (Statistics Canada, 2019). These two case studies demonstrate that highly publicized movements often lead to more people coming forward to report incidents (Gupta, Gupta, & Nehra, 2019) and employers drawing on anti-harassment training to mitigate workplace harassment (Hastie, 2019). The two examples noted above highlights that bullying, harassment, and sexual harassment are not new phenomena, but the high-profile cases are part of public discourse, thereby necessitating an effective company-sponsored anti-harassment program.

Identified Gaps in Anti-Harassment Training

There have been a number of calls for educational approaches used in anti-harassment training to be scrutinized for their effectiveness. Some argue the ineffectiveness of anti-harassment training is because of poor human management (Von Bergen, Soper, & Foster, 2002); however, others have argued that ineffectiveness is because of faulty program design (Peterson & McCleery, 2014).

In general terms, it can be argued that anti-harassment training is similar to other corporate training aligned with a cognitive and rational framework (Girod, Twyman, &

Wojcikiewicz, 2010) and approaches favoring the mind-intellect (Ng, 2005) that overlooks embodied participants who use emotions, sensations in the body, and spirit to make sense of their experiences. A facilitator working within the cognitive and rational framework will work toward developing participants' intellect and reasoning and perceive learning as constructed, rational, linear, and cyclical (Cullen, Harris & Hill, 2012; Kolb, 1984; Puk, 1996). Cognitive and rational methods and practices for anti-harassment training include challenging core beliefs and guiding learners to construct new concepts or mental maps using rational thinking and reasoning. Scholars such as Feldman and Lipnic (2016) and Bisom-Rapp (2018) advocate for exploring innovative anti-harassment program design that exists beyond traditional compliance efforts. As such, this research was designed to firstly, explore employees' perceptions of a mandatory anti-harassment training session and secondly, to consider the potential of embodiment as a transformative pedagogical approach for anti-harassment training.

The remainder of this chapter introduces the theoretical framework that has shaped this study, provides an overview of the methodology, and notes the significance and contributions, as well as the limitations and delimitation of the research. The chapter concludes with an overview of the structure or constitution of the dissertation.

Theoretical Framework

This study is rooted in the broader framework of critical adult education theory commonly known as andragogy (Knowles, 1980; Merriam, Cafferella, & Baumgartner, 2007; Peterson, 2017). In addition, this study draws together a number of theoretical positions, including Freire's critical consciousness; Mezirow's transformative learning theory (TL); Dirkx's emotional and spiritual components in adult learning; and York and Kasl's whole person learning. Both TL and whole-person learning explore mechanisms underlying intelligent

behavior and the role of the body in learning. Subsequently, the goal for this study is to view anti-harassment training through the lens of TL and embodied learning. It is important to note that this theoretical framework, although rooted in the broader context of critical adult education theory, privileges the whole being of mind, body and spirit - the inner being, as opposed to the external theoretical frameworks of the above-mentioned theorists. The ideas are further explored in Chapter Three (pp. 52-53). It is also worth noting, in some instances, I will use, head, heart and body, when I am speaking about whole person learning.

Methodology and Method

Methodologically, I am drawn to Gadamer's (1988) approach to interpretation because he de-emphasizes a structured, scientific approach to research but rather promotes a fluid approach to interpretation that includes dialogue and conversation with the participants. For Gadamer, research is not about finding *the answer* but understanding the lived experiences of participants and asking new questions. Interpretation focuses on understanding and then interpreting the meanings, purposes, and intentions that people give to their own actions (Denzin, 2001); hence, I take the hermeneutical approach to understanding data. Hermeneutics is the art of interpretation and understanding (Lawrence, 2016). Hermeneutics guides the qualitative research method of interpretation.

This qualitative, interpretive research study investigated the perceptions of six participants who attended mandatory anti-harassment trainings led by a facilitator in one location in a Western Canadian city. As stated above, the research study was in part motivated by the desire to explore what the concept and application of embodied knowing might offer to a more effective anti-harassment training design. Inquiry focused on the participants' perceptions of attending the compulsory anti-harassment training, their awareness of their bodily experiences

during training, their conceptualization of their body, and to what extent, if at all, they relied on both head and body knowledge in this learning environment. The employer was a public institution with over 13,000 employees. The initial interview led to referrals of five other study participants. The interview process afforded an opportunity for participants to share their personal narratives that helped to create a deeper understanding of anti-harassment training design. I used semi-structured interviews with the six participants, transcribed, coded, and synthesized the information into themes.

Significance and Contribution of the Study

There is a lack of research in general regarding effectiveness of anti-harassment training (Antecol & Cobb-Clark, 2003; Perry, Kulik, & Schimdke, Roehling & Huang, 2018; Salin, 2008), in particular perceptions of employees. This research is timely because of several high-profile cases of workplace harassment (Angus Reid Institute, 2018) that have propelled a strong desire for training to address the problem (Smith, 2019). There is a statute of limitation on workplace harassment because complaints must be made within one year in Canada after the alleged incident (AHRC, 2019; CHRC, 2019), which adds to the importance of anti-harassment training design.

Limitations and Delimitations

Workplace learning, anti-harassment training, transformative learning theory, and embodiment are vast topic areas; however, this research focuses only on the experiences of six participants and one anti-harassment training program within one Western Canadian city.

Transformative learning is only one of several theories that can support research into developing an effective anti-harassment program. For example, anti-harassment training can also be viewed through structuralism, post-structuralism, feminism, and theories of racism. However,

from my standpoint, TL is appropriate because the theory emphasizes a shift in perspective and habits of mind and incorporates the whole person. Transformative Learning, in particular whole person theory, is important because trainees use a variety of modalities to make sense of their experiences (mind, body, emotions, and spirit). It is noteworthy that I am moving away from structured theories identified earlier, dominant system and privileging the inner being.

This study was confined to one locale and a small group of participants who attended anti-harassment training workshops offered at different times within the same establishment. As such, the interviews cannot be extrapolated to reflect the perceptions of all workers. Nonetheless the interviews provide rich data that lends itself to designing effective anti-harassment training. Hermeneutic/interpretation is conceptualized as a microstructure theory (Crotty, 1998). A limitation with interpretation is the subjective meaning-making process, one that overlooks the role of macro-societal structures and systems. Societal systems and structures have not been accounted for in this study; nevertheless, they should also be explored when considering why the literature describes anti-harassment training as ineffective. I respectfully note that I am influenced by my employment experiences, and the questions were pre-designed based on my previous experiences. Hence, it can be argued that I asked pointed questions to confirm my assumptions. However, my questions were open ended enough to give participants the freedom to say more, so the process created a possibility of uncovering rich insights. Participants also had an opportunity to review the transcripts and to make any necessary adjustments (member checking).

Summary

I began this chapter by locating myself within my research. This was followed by an explanation of the purpose of the research, the rationale and the socio-cultural political context.

In introducing the theoretical framework and methodological approach, I grounded the research within the hermeneutics/interpretation tradition. In documenting the contribution as well as the limitations and delimitations of the research, I have acknowledged both the influence of my life experiences as well as my desire to introduce the possibilities of whole person learning as a response to calls to explore alternative approaches in teaching an anti-harassment program.

The following chapter provides a review of the conceptualization of workplace learning and training within the literature, beginning with the historical context, and examines the literature regarding anti-harassment training, policy, and practice. Chapter Three discusses the theoretical framework, methodology, and research design. Chapter Four includes a discussion of the research findings, which is followed in Chapter Five with a detailed discussion/analysis.

Chapter Six reflects on the aims, goals, and findings of the research, and considers the limitations of the methodology and the scholarly contributions of this research. The study concludes with recommendations for future research to advance the design and methodology of anti-harassment training.

Chapter Two

Reviewing the Literature

Introduction

This chapter explores theoretical and conceptual understandings of workplace learning and the ideological underpinnings. Workplace learning is an interdisciplinary field, hence the articles selected for the literature review represent a broad disciplinary range, including adult education, transformative learning, workplace learning, and training. I focused on key authors and literature in North America and Europe. The focus of this review is workplace learning, how it is defined and conceptualized, and its relationship to anti-harassment training. As explained later in the chapter, in the field of workplace learning, the terms *learning* and *training* are often used interchangeably. While my own preference is for *learning*, for reasons that I explain later, the term *training* is most frequently used to describe specific kinds of programs in the workplace.

Workplace learning is not a new phenomenon, but one with a long history. Contemporary discourses, which formalize the study and practice of workplace learning, cannot be removed from their historical roots. Rather, as Watkins (1995) identifies, workplace learning emerged under social, political and economic contexts that reveal both continuity and change over the last 50 years. Exploring the genealogy of workplace learning opens up consideration for exploring ideologies embedded in current anti-harassment training design. The first part of the chapter historicizes workplace learning and philosophies, drawing heavily on seminal work by Watkins (1995). The section that follows addresses the definition of workplace learning, harassment training, sexual harassment training, (a subset of harassment), and anti-harassment effectiveness.

Historicizing Workplace Learning

The history of work can be traced back over 3000 years, starting with hunters and

gatherers, followed by an agrarian economy, which eventually gave way to the industrial economy, to mass-production, the assembly line, and later to the knowledge economy and a mobile workforce (Grebow & Gill, 2019). Watkins (1995) provided a succinct synopsis of workplace learning, illustrating how these practices changed over time. Three salient points are worth noting about Watkins's historical account: a) workplace learning must be conceptualized within the broader socio-political and economic context; b) the economic, political, and social change in society impacts the nature of work and inevitably calls for a new and higher skill level, thereby influencing how, what, where, and why workers learn; and c) workplace learning moves beyond learning job-specific skills (as in the first Industrial Revolution) to solving work-related problems (development of the field of human resources [HR] and related compliance training). It is reasonable to conclude that workplace learning is both an individual activity and a social phenomenon that goes beyond individual learning to changing groups and organizations.

To frame the ideological trajectory of workplace learning, the discussion that follows traces the genealogy of four distinct revolutions. The second section highlights key factors that shaped current anti-harassment training design, supporting the research of this study.

Industrial and Mechanical Revolutions

The Industrial Revolution of the late 1700s marked the introduction of mechanization of manufacturing using steam power. The mechanical production led to a rise in opportunity for apprenticeships of crafts, hence the increase of guilds and advanced skills needed to operate machinery. The Industrial Revolution also served as a catalyst for formal schooling and gradually led to pre-service occupational courses designed to prepare people for generic aspects of occupations (Mallock et al., 2011). By the 1800s, the second phase of the Industrial Revolution introduced the hallmark for mechanized manufacturing equipment and division of

labour and electrification, resulting in training workers to operate new machinery. Companies opened factory schools that were possibly the first formal programs of instruction in the workplace (Watkins, 1995).

Following this period, Fredrick Taylor (1947) and Frank Gilbert (1921) introduced a scientific management system that became known as Scientific Taylorism, Scientific Management, and often simply as Taylorism (Watkins, 1995). The premise behind Taylorism was to break down every action, job, or task into small and simple segments to determine the best way to improve efficiency and reduce workers' strain. Workplace training under Taylorism focused on standardization and efficiency (Bratton, Helms Mills, Perch, & Sawchuk, 2003).

Workplace training in the above context meant learning technical skills and meeting the business objectives (Hager, 2011).

The Western Electric Company in the 1920s and 1930s commissioned research to explore the relationship between the working conditions and their impact on workers' behaviour and attitude, called *the Hawthorne Effect* (Gale, 2004). The Hawthorne Effect included the conclusions that a variety of physical, economic, and social variables can improve worker productivity (Gale, 2004). Although these experiments garnered significant criticism (Hassard, 2012), the research was arguably the first to identify human variables (psychological and social such as attitude and motivation) and their impact on team development and productivity.

Consequently, the era of the 1920s marked the introduction of principles of Total Quality Management (TQM) that essentially focused on producing quality work and, for the first time, shifted the focus from operational needs to improving service to customers.

Starting in the 1920s, workplace learning shifted to include hard and soft skills. Soft skills are interpersonal qualities, also known as people skills and personal attributes (Robles,

2012). The development of soft skills is akin to anti-harassment training in that it teaches learners about communication and conflict resolution skills (Chai, 2019).

By the 1950s, the principles of TQM transformed human resource development (HRD), which led to prioritizing the alignment of training and development with strategic business objectives and goals. During the 1960s, the third Industrial Revolution took place, referred to as the information technology (IT) industry, which relied heavily on IT in manufacturing (Watkins, 1995). The rapid advancement in technologies resulted in a proliferation of the field of HRD and organizational development in approaches to work (Watkins, 1995). It was during this period that Theodore Schultz's (1961) development of the human capital theory of economic growth, which declared that human capital is most likely to accelerate economic growth, became highly influential with regard to workforce training. During this period, early anti-harassment training efforts centred on legislation and compliance (Anand & Winters, 2008).

The late 1960s and the 1970s was a period of economic upheaval and immense social and political change. Out of this came the Civil Rights' movement, affirmative action legislation, and increases in workforce participation by minority groups, which resulted in significant increases in human relations training in the workplace including human rights, equity, and diversity training (Clement, 2013; Clement & Trottier, 2012). The United States legislated mandatory

anti-harassment training (Anand & Winters, 2008), as did Canada (Clement & Trottier, 2012). Preventing harassment became a national interest and employers and employees shared responsibility for creating a respectful workplace (Bisom-Rapp, 2018; CHRC, 2019).

By the late 1970s, workplace training took yet another turn; this time there was push-back against human relations training (soft skills) toward skills-based and life-skills training. As taken up in the following chapter, the growing influence of human capital theory in adult

education and workplace learning drove a managerial approach to workplace learning grounded in the principles of economic return on investment (ROI), rather than being transformative (Rubenson, Desjardins, & Yoon, 2001).

During the 1990s, rapid globalization, political changes, and competition led to mergers and the acquisition of new markets and global competition that demanded a skilled labour force, further changing the face of workplace learning (Haan & Cupato, 2012). Globalization meant the increasing reliance on a temporary workforce, as well as partnering with colleges and businesses to provide this training. Once again workplace learning linked to organization and global competitiveness. Technological and organizational developments within a competitive environment resulted in increased attention for training as a determinant for human capital (Van Loo & Rocco, 2014). Workplace training under the human capital rubric supported skills workers require for industry (Acemoglu & Autor, 2012). The social, political, and economic drivers served as catalysts for developing a knowledge-based economy, and HRD moved toward an increased reliance on the market model as a way of framing its practice (Dirkx, 1996). The knowledge-based economy led to the classification as the fourth revolution, leading to the creation of a mobile worker (Schwab, 2016).

While the second Industrial Revolution was characterized as mass production, the third Industrial Revolution was about automation, computers and electronics. The fourth Industrial Revolution in the 90s included the characterization by a range of new technologies fusing the physical, digital, and biological worlds, and impacting all disciplines, economies, and industries,

and with significant impact on the nature of workplace learning (Schwab, 2016). According to Ojala and Pyoria (2018), the advent of a mobile worker, someone who works in more than one place, travels as part of their job, and uses mobile devices as part of their job, is

the new norm. More than two-thirds of Canadian employees already do some of their work each week outside the office, and the expectation is for this trend to grow over the coming years as mobile devices proliferate and employers encourage their use (Immen, 2013). These trends need to be considered in the future design of anti-harassment training. For example, the Equal Employment Opportunity Commission ([EEOC], (2019) suggested that the most effective anti-harassment training is conducted live, is expert led, and lasts a minimum of 4 hours. The EEOC also suggested that video and online training strategies do not work to change behaviour.

Future of Workplace Learning. Undoubtedly, the nature of work shifted significantly since the first Industrial Revolution, and the world of work has changed drastically. With new technologies and modes of workplace organization, certain tendencies are expected to continue: workplaces will serve as potential sites of learning, employers will be motivated to train employees for particular skills in the workplace, and the government's interest in increasing workplace skills and capacity for innovation to compete in the global market place will not change (Malloch et al., 2011).

Davenport (2006) considered the future of workplace learning, including what might be potentially new roles for the instructor. In terms of workplace learning, the significant considerations addressed by Davenport with regards to the future of workplace learning include that workplace learning will (a) become more learner centered; (b) be tailored to both individual and company needs; (c) shift technology (for example, nanotechnology and artificial intelligence) that will ultimately call for training and retraining of workers; (d) be self-directed learning; (e) become a naturally observed practice in everyday work processes; and (f) be on-going rather than discrete learning activities and events. In terms of the role of the instructor in the future, instructors will still be required to train in the workplace; however, their role will be

predominantly that of a facilitator/guided support instructor; expectations will include managing changing technology and offering training and other learning opportunities to individuals using mobile devices (including smart phones and laptops) and social media platforms (Davenport, 2006). While providing a succinct analysis, Davenport does not provide guidelines regarding program design in general nor any specific andragogical approach in teaching anti-harassment training. Fuller and Unwin (2011), on the other hand, claimed that "the primary function of most workplaces is not learning but production of goods and services" (p. 45). Fuller and Unwin (2011) further argued that national and international trends of globalization and market economies demand a highly skilled labour force, which serves as a driver, shaping workplace learning and training agendas.

The discussion above indicates that workplace learning has evolved into a robust field of both practice and research since the 1950s. Unquestionably, training in the paid workplace is essential, contributing to an organization's and nation's competitiveness (Conference Board of Canada, 2005; Matthews, 1999). At this juncture, it is useful to further explore the meanings and definitions attached to workplace learning.

Operational Definitions of Workplace Learning

Providing clear, concise definitions and explanations of concepts used in the study poses challenges. The burgeoning interest in workplace learning since 1970s engaged researchers across diverse fields, including education, psychology, sociology, labour process studies, economics, organizational studies, HRD, business, and management (Livingstone, 2012). There are multiple ways to conceptualize a working location/place from the most obvious physical location to a more esoteric spiritual location (Nonaka & Takeuchi, 1995), to the more recent virtual location (Hilary, 2018; Travis, 2003). The term *workplace* commonly refers to the

physical location where one works (Marsick, 2008). A workplace is understood to include the physical location, shared meaning, ideas, behaviours, and attitudes that determine the working environment and relationship (Addicott, 2016; Matthew, 1999).

Workplace learning is a contested field of inquiry (Allix, 2011; Fenwick, 2006; Malloch et al., 2011). Fenwick (2006) argued that academics use terms such as workplace learning to mean different things without a critical examination. For example, when a scholar invokes the term *work*, do they mean a small organization, a large corporation, or a unionized workplace?

Does it include activities that are paid or unpaid? Is learning, in these instances, considered a product (knowledge, acquisition of new information) or learning a process (individual change and cultural change)? Hence, is learning in the workplace a change in a person's concept or skills or does it "a management strategy is to create flexible workers and organizational change that serves managerial purposes?" (Fenwick, 2006, p. 266). Moreover, many use terms such as *workplace education*, *training*, *learning*, and *vocational skills training* interchangeably.

Considering that the term *workplace learning* includes definitions in multiple ways by different groups with varied interests, it is difficult to arrive at a single definition or paradigm that researchers and practitioners support and agree upon universally. Worker/learner and *workplace* are inextricably interdependent. The term *learning* in most people's vernacular is used ubiquitously and often interchangeably with terms such as *education* and *training*. Learning can take the form of acquisition, upgrading, and updating of job-specific skills, as well as the strengthening of soft skills, such as communication, critical thinking, and problem-solving abilities. Learning is "a process that leads to change, which occurs as a result of experience and increases the potential for improved performance and future learning" (Ambrose et al., 2010, p.

3).

These definitions are not absolute but rather fluid, as they evolve continually. For example, Wenger viewed education as a broader category than learning and training, suggesting that education assists learners in opening their identities and exploring new ways of being.

According to Wenger (1998),

> Education, in its deepest sense and at whatever age it takes place, concerns the opening of identities—exploring new ways of being that lie beyond our current state. Whereas training aims to create an inbound trajectory targeted at competence in a specific practice. (p. 263)

Learning is also defined as an ongoing process defined as "relatively permanent change in behaviour, cognition, or affect" (Desimone et al., 2002, p. 75). While workplace learning remains commonly used, other terms also used include work-based learning (Nadler, 1992; Raelin, 1997), learning in the workplace (Marsick, 1987), training, HRD, learning, and development (Watkins, 1995), workplace-based learning (Garrick, 1998), work-related learning (Doornbos et al., 2004), and learning at work (Boud & Garrick, 1999). Some scholars integrated learning with working and working with learning (Eraut, 2000). Workplace learning includes the conception of individuals learning in a structured workplace (Marsick, 1987; Raelin, 2000), involving deliberate and conscious learning activities to reflect on actual workplace experiences. In addition, workplace learning can also be characterized as developmental activities and education efforts within the organization to help establish a culture of organizational learning (Elkjaer, 2004; Raelin, 2000). Nadler (1992) invoked the term *work-based learning* to mean the learning of individuals and the organization. Supporting this idea, Matthew (1999) proposes that workplace learning involves the process of reasoned learning towards desirable outcomes for the

individual and the organization. In contrast, Lewis (2005) contends that the primary unit of workplace learning is the individual and not necessarily the organization. Nonetheless, workplace learning cannot be separated from the working context in which it occurs. In addition, workers/learners learn from each other and are interdependent.

Workplace Context and Processes. Marsick (1998) also provided a comprehensive definition of workplace learning including context and processes. Marsick suggested that workplace learning is the way in which individuals or groups acquire, interpret, reorganize, change, or assimilate related information, skills, and feelings. Hence, workplace learning is the primary way in which people construct meaning in their personal and shared organizations. In brief, workplace learning includes the definition either as learning for self, learning for organization, or both. Appendix A includes various interpretations of workplace learning.

It is reasonable to suggest that work and learning are not distinct entities. Workplaces afford opportunities for employee learning through interactions with other workers and their day-to-day work activities. Learning through work "is held to be [a] co-participative [and] reciprocal process" (Billet, 2002, p. 28). In addition, workplace learning can be defined as a highly social activity that requires interaction and dialogue that make learning necessary and involves reflection on past experiences and planning for future activities (Linehan, 2008). Ellstrom (2011) suggested that "work is dependent on interactions between characteristics of the workplace as a learning environment, individual factors, [to which] people bring their histories, social location, intersectionality, motivation, self-efficacy, previous experiences, knowledge and skills" (p. 105). Hence, trainees' characteristics should be factored into an anti-harassment training workshop.

The divisions drawn so far in terms of the learning process, forms and training are arbitrary and hardly clear. Mallock et al. (2011) acknowledged that the field of workplace

learning is rife with binary thinking; however, they caution educators to avoid "binaries that bind" (p. 11). Billet (2002) contended that "using terms such as *informal learning* is negative, imprecise and denies key premises about participation in and learning through work" (p. 2).

Forms of Workplace Learning and their Providers

Wenger (1998) suggested that learning cannot be designed; it happens naturally through experience and practice. Hence, learning happens with or without design. An opposing view is that learning is an intentional, cognitive activity that involves various types of processes, such as: formal, structured, non-formal (non-credentialized), and informal (Ellstrom, 2001), incidental (Marsick & Watkins, 1998); tacit, experiential, and reflexive (Schon, 1987), and peripheral (Sawchuk, 2011). Formal workplace learning is generally structured (in terms of learning objectives and time) and leads to certification (Rubenson, Desjardins, & Yoon, 2007).

Non-formal workplace learning occurs in a context not provided by an education or training institution and typically does not lead to certification (Marsick & Watkins, 1990). However, this type of learning does include structure in terms of learning objectives, learning time, and support. Informal learning is intentional but often at the discretion of the learner. In other words, learning is self-directed through normal day-to-day activities, including interaction with other employees, observation, and mentorship (Marsick & Watkins, 1990). Incidental learning is a subset of informal learning, as training lacks formal structure, and the learner may not have the intention to learn (Marsick & Watkins, 1990).

Billet (2002) conceptualized workplace learning as follows: (a) learning initially occurs inter-psychologically through participation in social practices (or locations) such as workplaces; (b) workers learn by engaging in everyday routine activities, thereby gaining new skills and refining existing knowledge; hence, they create new knowledge; (c) workers receive guidance

from more experienced co-workers leading to deeper understanding than learning in a structured classroom; (d) participation and guidance afforded to workers are shaped by workplace values, hierarchies, group affiliations, personal relations; and (e) simply offering learning opportunities is insufficient. Therefore, workplaces should consider providing guidance and support on an on-going basis (Billet, 2002).

In addition, there are many forms of workplace learning that include: self-directed learning (Billet, 2011), individual learning (Ellstrom, 2011), learning within a team or group (Eraut, 2011), community of practice (Lave & Wenger, 1991), in-house workplace-sponsored training (Malloch, 2011), tuition reimbursement programs commonly offered through third-party educational institutions, and a professional licensing body, to name a few (Malloch, 2011).

Furthermore, in-house HR practitioners, external Subject Matter Expert (SMEs), or consultants may offer *off the shelf* or customized training.

Marsick (1987) suggested that "workplace learning is the way in which individuals or groups acquire, interpret, reorganize, change or assimilate a related cluster of information, skills and feelings. It is also primary to the way in which people construct meaning in their personal and shared organisational lives" (p. 4). This definition supports the purpose of this study because anti-harassment training is about constructing new knowledge, re-interpreting information, reorganizing meaning, responding to change, and changing behaviours (Eatough, Waters, & Kellerman, 2019).

Workplace Harassment

Harassment is commonly defined as a:

> behavior by a perpetrator that may involve repeated verbal abuse, offensive conduct that may threaten, humiliate, or intimidate a target, or efforts to sabotage a target's

> performance. [The] subject's behavior is intentional, results in physical or psychological harm to the target, and makes the target's job performance more difficult. (Tepper & White, 2011 p. 81)

While I am aware of academic interpretations of harassment, I have selected the functional definition of harassment as defined by the Alberta Human Rights Commission (2019). Harassment occurs when someone is subjected to unwelcome verbal or physical conduct. Harassment is a form of discrimination that is prohibited in Alberta under the Alberta Human Rights Act (2000). Harassment is based on one or more of the following grounds: race, religious beliefs, colour, gender, gender expression, physical and/or mental disability, age, place of origin, ancestry, marital status, source of income, family status, and sexual orientation. Harassment may have a strong physical component, such as physical contact and touch in all its forms, intrusion into personal space and possessions, or persons hurting another through cruel, offensive, and insulting behaviours.

What follows is a discussion on the prevalence and challenges of tracking workplace harassment claims in Canadian workplaces, definitions of workplace harassment and related terms framing workplace harassment, and an overview of anti-harassment training.

Prevalence and Challenges of Tracking Workplace Harassment

In 2017, the federal government surveyed Canadians including labour organizations, employer organizations, federal government departments and agencies, academics, and advocacy groups (Employment and Social Development Canada [ESDC], 2017). Published under the title *Harassment and Sexual Violence in the Workplace,* the study found that 60% of Canadian workers have experienced workplace harassment within the last 2 years at work; with almost one-third of those surveyed indicating that they had been sexually harassed (ESDC, 2017).

Reports also indicated that a heightened awareness of harassment exists at the local (Stolte, 2018), national (Government of Canada, 2017), and global level (International Labour Organization, 2018). This includes numerous organizations such as labour unions, governments, non-government organizations, and businesses with a keen interest in tracking harassment complaints. However, despite this awareness regarding both the prevalence and harmful impact of workplace harassment, there is no centralized database located federally that stores and maintains statistics on workplace harassment across Canada.

The absence of such a database has made it extremely difficult to develop a clear sense of the exact number of claims in Canadian workplaces. Moreover, as discussed in Chapter One, despite progress in Canadian human rights legislation and employment practices—which include labour, health and safety standards and organizational human resource policies, programs, and procedures—workplace harassment has not diminished (Hastie, 2019). Rather, workplace harassment has become ubiquitous, which is why exploring both current pedagogical approaches to anti-harassment training and experiences of participants is so important (Feldblum & Lipnic, 2016).

Defining Workplace Harassment

The term *concept* refers to an idea or a mental representation (Ravitch & Riggan, 2012). A working definition of the term alludes to an image that human beings conjure up when they think about an idea. In addition, while terms such as *harassment* and *sexual violence* are invoked (interchangeably, without much thought, or routinely invoked), they are not standardized terms and may elicit a different image for academics and non-academics alike. The literature on workplace harassment also uses a wide range of terms when describing or measuring anti-harassment. These terms may include workplace bullying, generalized

workplace harassment, discrimination, sexual harassment, mobbing, incivility, micro-inequities, and workplace violence (Barlett & Barlett, 2011; Cortina, et al., 2001, Namie & Namie, 2009; Tepper & White, 2011). While I am aware of the various iterations of harassment, I do not explore these terms in this study.

Changing Definitions. There are a variety of definitions for anti-harassment. In the United States context, terms like *incivility* and *micro-inequities* are explained as low-intensity deviant behaviour with ambiguous intent to harm the target, in violation of workplace norms for mutual respect, such as using a sharp tone, making faces behind someone's back, and eye rolling (Pearson, Anderson, & Wegner, 2001). Rowe (1990) described micro-inequities as "actions which, reasonable people would agree, are unjust toward individuals" (pp. 4-5). "Uncivil behaviours are characteristically rude and discourteous, displaying a lack of regard for others" (Andersson & Pearson, 1999, p. 457). In Europe and the United States, *mobbing* includes descriptors such as "vindictive, cruel, malicious or humiliating attempts to undermine an individual or groups of employees" [with mobbing additionally defined as a] "concerted effort by a group of employees to isolate a co-worker through ostracism and denigration" (Denenberg & Braverman, 2001, p. 7). Reflecting the Canadian experience, *workplace violence* is explained as "physical assault or aggression, unsolicited and unwelcome conduct, comment, gesture or contact which causes offense or humiliation, and physical harm to any individual which creates fear or mistrust, or which compromises and devalues the individual" (Government of Alberta, 2010, p. 4).

Workplace harassment may be viewed through the lens of an employee, organization, or policy writer, or with human rights or legal perspectives. Independent of the diverse angles, deviant behaviours can also range from covert to verbal hostility, as well as manipulation and

physical hostility. A common theme among the definitions is the negative impact such behaviours have on individuals and organizations. Rosepanda and Richman (2004) rightfully observed that while there is a diverse body of research that documents the persuasive nature and harmful consequences of harassment in the workplace, most research focused on sexual harassment, which is form of discrimination (Alberta Human Rights Act, 1977, 2019; Canadian Human Rights Act, 1977). However, very little attention has been paid to generalized workplace harassment (Rosepanda & Richman, 2004). On the other hand, there is a broad range of behaviours that constitute workplace harassment; hence, it is a challenge to demarcate the nuances.

Workplace harassment may also be perceived as a continuum from less harmful actions such as incivility to more serious violations such as workplace violence. In other words, discourtesy, disrespect, and intimidation, if unchecked, may escalate into workplace-related harassment and violence. Thus, it could be concluded that while workplace harassment and related terms have variable meanings, negative actions have a harmful impact on individuals, groups, and organizations.

Anti-Harassment Training

The purpose of *anti-harassment training* is to help workers identify inappropriate behaviours in organizations to promote a work environment free from harassment (Perry, Kulik, & Schimdke, 1998). The goal of training is to increase knowledge, shift attitudes, and change behaviour on a long-term basis (Antecol & Cobb-Clark, 2003; Perry et al., 1998; Roehling & Huang, 2018; Salin, 2008; York, Barckay, & Zajack, 1997). While anti-harassment training appears to be an ideal tool to address workplace harassment and has proliferated since the 1970s, there has been no strong, empirical evidence or evaluation to prove its effectiveness (Cobb-

Clark, 2003; Perry et al., 1998; Roehling & Huan, 2018). Rather than diminishing harassment, sometimes training results in a backlash and victim-blaming (Magley & Grossman, 2017; Salin, 2008).

Moreover, approaches to anti-harassment training vary widely across North America (Bainbride, Perry, & Kulik, 2018). Therefore, current andragogical approaches to anti-harassment training need to be explored and scrutinized, supporting the need for this study. There are debates regarding program effectiveness, with some arguing that faulty program design is the problem (Peterson & McCleery, 2014) and others maintain that ineffectiveness is due to poor human management (Von Bergen, Soper, & Foster, 2002). Antecol and Cobb-Clark (2003) suggested the evidence of ineffectiveness is partially because studies had no control groups. In other words, it would be difficult (if not unethical) to provide anti-harassment training for one group in an organization and allow deviant behaviours to continue in another. Roeling and Huang (2018) postulated that anti-harassment training is a mere symbolic gesture by employers to insulate themselves from legal liability. While these studies provide valuable insights, they do not provide guidelines on ideal content, process, and/or design to improve the effectiveness of anti-harassment training.

Policy for Anti-harassment Training. While both governmental and non-governmental organizations in Canada have anti-harassment policies, a standard policy does not exist on anti-harassment training (AHRC, 2019; CHRC, 2019). In the absence of a standardized anti-harassment training design, training can take a variety of forms such as formal structured facilitation, lecture-based training, in-person facilitated workshops by an SME or HR practitioner, a group discussion, off the shelf-videos, case studies, and role play (Roehling & Huang, 2018).

In addition, in the absence of a standardized training assessment tool, the resulting effectiveness of anti-harassment training includes mixed results and can be difficult to replicate (Perry, Kulik, & Schimdke, 1998). Furthermore, research into the effectiveness of anti-harassment training depends upon the researcher's conceptual framework, which not only indicates what counts as workplace harassment, but also what society deems as important to study (e.g., incivility, bullying, general workplace harassment, sexual harassment, or discrimination). Perry et al. (1998, 2010) assessed the effects of a sexual harassment awareness training video on college students in a Mid-western city in the United States. The study showed that while video-based training increased knowledge and reduced the inappropriate behaviours of men, the most significant impact was only for those who had a high propensity to offend (tendency to sexually harass women) (Perry et al., 1998, 2010). Moreover, the video-based training did not influence participants' long-term attitudes associated with the propensity to harass others (Perry et al., 1998, 2010).

Replicating a similar study in the workplace poses multiple challenges. First, how does one test for high propensity in the general workforce? Second, should a person have a high score with the propensity to offend, who will have access to the information? Third, do scores get placed in the employee's personal file? Hence, this study opens consideration for exploring alternative andragogical approaches in teaching anti-harassment training beyond off the shelf video training. Considering the limitations mentioned above, along with the fact that very little is known from direct empirical evidence about how to design effective anti-harassment training (Quick & McFayden, 2017). This study contributes towards addressing this gap by drawing on the concept of transformative whole person learning to improve the efficacy of anti-harassment program.

Anti-sexual Harassment Training: Lessons Learned. Sexual harassment is a subset of general workplace harassment. Far more expansive literature exists on sexual harassment in the workplace than other forms of harassment such as general workplace harassment (Eatough et al., 2019). Consequently, sexual harassment training is ubiquitous, with over 90% of all businesses conducting some form of sexual harassment training (Perry, Kulik, Bustamante, & Golom, 2010). In addition, training is a primary mechanism used by organizations to prevent harassment (Gutek, 1997). Hence, andragogical approaches and lessons learned from teaching the prevention of sexual harassment applies and is in alignment with the focus of this study.

Roehling and Huang (2018) provided the most comprehensive interdisciplinary review on the effectiveness of sexual-harassment training in the North American context. Roehling and Huang explored and synthesized contemporary sexual harassment policies and training, to identify gaps and call for researchers to adopt an integrated approach in researching the effectiveness of sexual harassment training. The results of the literature confirm several observations, notably the ubiquitous nature of anti-harassment training and a lack of evidence that current program design leads to a reduction in harassment cases. For example, if an employer offers sexual harassment training merely to insulate themselves from legal liability, training will have very little impact. Although Roehling and Huang focused primarily on sexual harassment, their review, analysis, and recommendations remain relevant to other forms of workplace harassment including bullying and generalized workplace harassment (GWH).

Consequently, the discussion which follows focuses on three key areas as related to this research topic: (a) definitional challenges, (b) gaps in measuring the effectiveness of anti-harassment training, and (c) suggestions for improving anti-harassment training outcomes.

Sexual Harassment Definitional Challenges. Roehling and Huang (2018) classified

definitions of sexual harassment into four categories: (a) legal, (b) social science, (c) organizational, and (d) individual. The legal category refers to legislation and being grounded in the law that has a specific connotation. For example, the AHRC (2019) defined sexual harassment as speech or behaviours that include unwelcome sexual advances, requests, physical contact, or gestures. These words or behaviours may be implied or expressed as threat of punishment for refusing to comply or inducement of reward for agreeing to comply. The AHRC (2019) identified sexual harassment as a form of gender discrimination. This anti-harassment training selected for this study draws on the legal definition of sexual harassment.

O'Leary-Kelly, Bowes-Sperry, Bates, and Leans (2009) further divided the legal category of sexual harassment into two sub-categories: quid pro quo (Latin term meaning *this for that*) and a hostile work environment. Quid pro quo sexual harassment involves positive or negative consequences in exchange for sexual favors (O'Leary-Kelly et al., 2009). For example, a supervisor offers to give an employee a promotion if they fulfil sexual demands or demotes them if the person declines their offer. Quid pro quo threats generally impact employment-related decisions such as hiring, promotion, and termination. A hostile work environment, on the other hand, involves sex-related conduct that "unreasonably interferes with an individual's work performance or creates an intimidating, hostile, or offensive working environment" (O'Leary-Kelly et al., 2009, p. 504).

Social scientists offer a more expansive definition of sexual harassment (Roehling & Huang, 2018). Aside from a sociological understanding of the phenomenon, also factored in are psychological aspects that include a person's perception of what constitutes inappropriate, demeaning, deregulatory, and humiliating actions. For example, if an employee shares a dirty joke in the workplace where all employees can hear, it may be defined and labelled differently.

The comments may be interpreted as gender-based sexual harassment and/or lead to a hostile work environment.

Additionally, other variations of sexual harassment exist such as unwanted sexual attention and sexual coercion (O'Leary-Kelly et al., 2009). Much overlap exists in the definitions, as the boundaries are often blurred and difficult to demarcate into a specific category and are interpreted differently by law, social scientists, organizations, and individuals. Roehling and Huang (2018) argued that researchers and practitioners need to pay attention to varying definitions to determine program objectives, program design, and evaluation of results from workplace anti-harassment training.

Important Conclusions

Consistent evidence exists that sexual harassment (a subset of harassment) training increases awareness (Antecol & Cobb-Clark, 2003) and that men are more likely to benefit from sexual harassment training (Magley & Grossman, 2017). There is evidence suggesting experiential methods are better than a passive reception of information, as participant involvement is crucial for successful training outcomes (EEOC, 2019). Consequently, positive behavioural modeling is important if organizations want to create a respectful workplace free from harassment of any kind (Perry et al., 1998). While sexual harassment training is essential, there needs to be an alternative teaching design that increases the learner's knowledge, as well as shifts attitudes and behaviours around anti-harassment.

Gaps in Measuring the Effectiveness of Sexual Harassment Training. Anti-harassment training in the workplace remains under scrutiny because of a heightened awareness of the issues and an increasing drive to provide basic information about the detrimental impact of deviant behaviours on individuals and organizations (Chan, Lam, Chow, & Cheung, 2008;

Hershcovis & Barling, 2010). However, there are immense challenges in measuring the frequency of incidents in a workplace and proving claims that sexual-harassment training reduces harassment in the workplace. Fragmented approaches in data collection at the organizational level and the absence of a national databank in the Canadian context, make measuring the prevalence of harassment difficult (AHRC, 2019; CHRC, 2019). While the United States has a national databank and generous resources dedicated to the cause, nevertheless, making concrete claims that anti-harassment training reduces harassment remains elusive.

According to Roehling and Huang (2018), if the main goal of anti-harassment training is to increase skills and knowledge, and impact behaviour along with preventing harassment from happening in the first place, no comprehensive study to date addresses these challenges. The difficulty of measuring the effectiveness of sexual harassment training is two-fold. First, legal cases and those studying the phenomenon often fail to declare their specific definition (Roehling & Huang, 2018), and second, there are methodological challenges such as relying on the opinion of college students' reactions to training while overlooking trainees' characteristics and the organizational context. *Trainees' characteristics* refers to aspects that trainees bring to the situation, such as previous knowledge, experiences, skills, abilities, attitudes, personality traits, motivations, demographics, and expectations (Balm, 2005). *Organizational context* refers to work environment and situational environment that include workplace morale, productivity, turnover, and layoffs (Johns, 2017).

As part of organizational context, anti-harassment program design also needs to be considered. For example, if a corporate anti-harassment program includes a PowerPoint lecture and having the employees read a handbook on anti-harassment policy and procedures, this may simply be *checking the box training*, but may have little impact (Antecol & Cobb-Clark, 2003;

Chappell, 2018). In the case of sexual harassment, anti-harassment training may reinforce gender stereotypes and even backfire (Kearney, Rochlen, & King, 2004; Robb & Doverspike, 2001; Tinkler, 2013).

Roehling and Huang (2018) highlighted several landmark decisions in the United States that solidified the need for employers to have mandatory sexual harassment training. One aspect of these decisions was in response to the *good faith* defense. A good faith defense is a legal defense where the employer suggests that they provided the necessary anti-harassment training which absolves them of responsibility should incidents of harassment continue in the workplace (Bisom-Rapp, 2018). To counter the good faith defense, the EEOC (2019) mandated a minimum of 2 hours mandatory training for all supervisors or employers who employ 50 people or more. In addition, training must be interactive and cover legal definitions of harassment (EEOC, 2019). Although the AHRC (2019) suggested mandatory training for companies with over 50 employees, they do not provide guidelines for anti-harassment program design.

The AHRC (2019) also conducts regular follow-up on the effectiveness of training via online surveys to all employers who participated in the Commission's training. However, no mandated guidelines exist for organizations to initiate their own training (from an in-house or an external consultant) without the involvement of the Commission (S. Sami, personal communication, May 28, 2018). In any case, employers cannot simply provide a policy on paper; the policy must be effective in practice (tracking number of complaints and measuring the number of complaints after anti-harassment training).

Improving Anti-harassment Training Outcomes. According to Roehling and Huang (2018), the first task for a program administrator is to declare the working definition of harassment at the start of an anti-harassment training program. For example, the question to ask

is, will the training focus strictly on a legal definition or invoke an expansive behaviour-based definition of workplace harassment? The second task is to align the working definition with training objectives, content, design, process, and evaluation (Roehling & Huang 2018). Third, the employer must explore attitudes, myth endorsement, and motivation (Walsh, Bauerle, & Magley, 2013), as well as cynicism toward sexual harassment training.

Training objectives are the intended goals or outcomes of training and programming (Andriotis, 2017). Content design should include legal definitions, case studies, interaction with participants, and subsequent course evaluation (Department of Labour, 2018). Participants' feedback post-workshop is valuable in gauging whether training increased knowledge; however, the immediate feedback speaks to the "temporal aspect of training" (Roehling & Huang, 2018, p. 139). What remains needed is both intermediate and long-term program evaluation and measurement to determine if a decrease in sexual harassment and litigation cases exist (Roehling & Huang, 2018). Finally, anti-harassment training evaluation should establish organizational impact; for example, linking anti-harassment training to an increase in productivity, a lower turnover, and a high ROI.

Drawing from research conducted in Canada, the United States, and Australia, there are a number of important factors and wise practices to be considered in developing an effective anti-harassment program. The following suggestions are provided by the following authors: Antecol & Cobb-Clark, 2003; Magley & Grossman, 2017; Parath & Pearson, 2013; Perry et al., 1998; Perry et al., 2010).

- Workplace culture plays a crucial role in training effectiveness.
- Workers' attitudes will shift if they feel the organization is ethical and will take complaints seriously.

- Leaders model civil behaviours.
- Individuals are asked to keep own behaviours in check.
- People with the right attitude are hired.
- People are taught how their behaviours impact others.
- Most workers do not report incidents because they feel nothing will be done; hence, investigate complaints thoroughly
- Offering training for strategic reasons is a better option than mere compliance.
- An organization's climate, policies, and practices impact training effectiveness.
- Training must meet the needs of both the individual and organization.
- Development of an anti-harassment policy and a corporate-wide anti-harassment training program be combined with a robust internal grievance procedure.
- Conduct a pre- and post-workshop evaluation of participants to gauge the level of knowledge about the topic and perceptions post-training to gauge transfer of skills.
- Training is effective when there is an anti-harassment policy and grievance process.
- Specify the objectives of training.
- Select appropriate training techniques in the context where training takes place.
- Active participation is crucial as it produces greater attitudinal change than passive reception of information.
- If the goal of training is attitudinal and behaviour changes, then combine anti-harassment videos with experiential methods, role-play, and group discussion.
- Create a work environment that discourages inappropriate behaviours

Anti-harassment training is seen as a panacea for all the problems; however, such programs are also not always evaluated for their effectiveness and long-term impact (Antecol &

Cobb-Clark, 2003). There are several proposed training strategies to enhance anti- harassment training; however, there are many challenges in developing a standardized anti- harassment training program for a diverse set of people and contexts. First, people respond differently to training; hence, while knowing the characteristics of participants is valuable (Perry et al., 1998), it is not always feasible. Second, Bingham and Scherer (2001) (as cited in Perry et al. 2010) suggested there is a lack of systemically evaluated sexual harassment training programs (in fact, they claim there are only nine studies to date); hence, it is difficult to predict if applying wise practices will lead to better results (Perry et al., 2010). Third, considering individual beliefs and attitudes are difficult to change (Fiske & Taylor, 1991), a challenge for organizations is in designing anti-harassment training programs that ultimately lead to a reduction in the incidence of workplace harassment to result in a long-term impact (Antecol & Cobb-Clark, 2003) without external control (Perry et al., 1998).

Conclusion

This chapter reviewed relevant theoretical and conceptual understandings of workplace learning and workplace harassment as they relate to the central purpose of my research. Several key issues emerged. For example, although most workplaces across Canada are required to address workplace harassment by having a clear policy that includes a training program and complaint resolution process, there is an absence of qualitative and quantitative measures to gauge effectiveness, and anti-harassment training continues to achieve poor results.

While organizations have anti-harassment policies, there is an important gap regarding policies for anti-harassment training. Specifically, the AHRC (2019) and CHRC (2019) provide a template for anti-harassment policy development; but they do not provide a template for anti-harassment training. Additionally, the Human Rights Commission has general guidelines for

anti-harassment training offered by diversity specialists (S. Samy, personal communication, January 9, 2020). For example, the diversity specialists are to provide interactive training that is three hours in length and includes legal definitions and case studies. By contrast, no training guidelines exist for organizations that choose to offer in-house training or hire an external consultant without the involvement of the Commission (S. Samy, personal communication, January 9, 2020).

The discussion above has demonstrated that in general, the primary purpose of training is to inform workers about anti-harassment policy and resolution processes. Buchanan et al. (2014) argued that while anti-harassment policies are necessary, policy alone is not sufficient to stop harassment. Therefore, anti-harassment training policy remains essential in order to achieve positive outcomes. While there is evidence that organizations that provide anti-harassment training increase the knowledge of definitions and policies (Antecol & Cobb-Clark, 2003), definitions alone do not change behaviours. Moreover, there is no *one size fits all* approach for anti-harassment training (Dobbin & Kalev, 2018). Therefore, the design of the training program must be based on learning theory and research (Perry, Kulik, Golum, & Cruz, 2019).

Summary

This chapter examined conceptual understandings of adult education, workplace learning, and definitions of workplace learning in the literature. To support the central purpose of this study, literature regarding workplace harassment and anti-harassment program design was also reviewed. The first part of the chapter provided an overview of the development of workplace learning, followed by working definitions of workplace learning. The second part of the chapter focused on anti-harassment training and sexual harassment training, concluding with suggestions for improving anti-harassment training. The following chapter provides a discussion of and

rationale for the theoretical framework that informed this study, locating transformative learning and whole person learning within the broader context of adult education and learning.

Chapter Three

Theoretical Framework & Methodology and Methods

This chapter is divided into two sections. Section I discusses the theoretical framework and section II highlights the methodology and methods used for this study. Two vignettes are mentioned below highlighting my personal experiences of transformative learning and embodiment. It is important for me to provide insights into my past learning experiences, so the reader has more detail and a complete picture of the rationale for leaning toward whole person learning. The following vignette bears testimony to my experience that passive leaning, where the instructor lectures and shares a PowerPoint presentation, is often ineffective. In my experience it is more valuable when instructors create space for a critical dialogue, incorporate physical movements, debrief and invite participants to pay attention to the energy in the body. This is to say that learning has to move from the head to the heart to be effective (Fritz & Whitmer, 2017).

Vignette One

I grew up in a nuclear family with influences from two religions. My mother practiced Islam and I attended a Catholic school during my primary years. The Islamic and Catholic influences, along with the socialization from by parents, media, and peers, left an impression on me and I internalized the nuclear family as a normative reality. I thought there were only two genders in the world, male and female, and sex and gender meant the same thing. My early socialization and experiences shaped my worldview. I did not challenge the taken-for-granted views until I took a course in anthropology where I took part in a role play, listened to the narratives of sexual minorities, and gained a larger understanding of the norms of sexual orientation in relation to family dimensions. The role play was simple; however, it had a huge

impact on me. At first, the instructor did not provide the purpose of the activity, he simply asked all students to make two rows and referred to the group as group A and group B. He sat at his desk pretending to conduct some sort of a need's assessment, then he asked each student to step forward. He asked each student a few questions. I have no idea what he asked the student ahead of me but when it was my turn, he asked me for my name, address and how I would like to be identified. At first, I did not understand what he meant so I inquired, and he clarified "Would you like be referred to as he/she/other?" I chuckled and stated, "She, obviously."

Once he went through group A and B, he instructed the students to form a group of four or five and share their observations with each other. Two students in my group were visibly upset that the instructor had asked students to share their pronouns, while others in my group wanted to openly discuss sexual identity and expression. A couple of students in my group talked about being bullied in high school because they either looked different (they did not dress according to their assigned gender) and/or had trouble fitting in with their peers because they did not participate in sports.

After the debrief, the instructor continued the lecture and shared more information about the social construction of gender. The instructor posed a question to the group. He asked, "How would you feel had I assigned a gender to group A and B without your consent?" The question led me to critically examine my essentialist views and biases. The question also shifted the energy in my body. I felt my heart sink, my heart rate slowed down, and my breathing became shallow. My heart was aching for students who expressed feeling isolated and bullied because they did not identify with the gender they were assigned at birth.

At that time, I could not make sense of what was happening for me but in retrospect, I can say that the experience of standing in the line, listening to the students' lived experiences and the

professor explaining the social construction of sex, gender and gender identity, shifted my thinking and being. Sometimes putting feelings into words is challenging, but the best way to describe my experience that day is to say that I re-connected with my body and started to pay attention to bodily sensations. While I was raised to pay attention to the messages from the body (anxiety, heaviness in the chest, heart rate, blood pressure, headache, tightness in the jaw, butterflies in the stomach, back pain) by my maternal uncle, later on in life as I grew older, I became disconnected from the body; however, the anthropology class I just described was a good reminder to return to the wisdom of the body[3] *(Levine, 2008; Mate, 2004; Walsh 2020).*

Looking back, the experience was personally transformative and changed my practice. For example, I am drawn to transformative learning (Boyd & Myers, 1988; Cranton, 2016; Mezirow, 1991; Dirkx, 1998; Yorks and Kasl 2006; Taylor, 2007), critical theory (Freire, 1971; Habermas,

1971) *and I advocate for embodied learning* (Jaworksi, 1996; Lawrence, 2012; Mate, 2004; Rubenfeld & Griggers, 2009) *because the location of my experiences is within my body, not out there in the classroom.*

I share this experience to highlight how transformation or transformative learning can occur. According to Mezirow (1991), a single incident can result in transformative learning. Similarly, attending a course in anthropology helped me shift my perspective and I realized that my thinking was limited. Role play and student's narratives moved the information from my head to my body.

---

[3] To me body wisdom means being familiar with what your body needs so it is able to work at the best level it can physically, mentally, emotionally and spiritually. This is where connecting to your own body wisdom comes in.

Vignette Two

I attended a one-week workshop on anti-racism. The makeup of the group was mixed, Black, Indigenous, Person of Colour (BIPOC) and white Canadians who have European heritage (from hereon as European-Canadian). The two instructors spent three days explaining theories of race, racism, white supremacy and white power. The PowerPoint presentation, academic journals and handouts made sense to me in my head, but something was missing for me. I felt an unease in my body. The PowerPoint presentation and lecture felt mechanical, transactional and I had an intuitive sense that I was not with my tribe. In other words, I did not feel a sense of connection to other participants, no matter how hard I tried. I asked for permission before taking pictures and offered to post the pictures on our shared website hoping to make connections with the participants. I offered tea, coffee and cookies; however, there was an invisible barrier between us. I felt like leaving the conference on the fourth day; however, I decided to stay. On the fourth day, the instructor facilitated the Privilege Walk.[4] The Privilege Walk took place in the morning and participants expressed having strong feelings and emotions about the exercise. The instructors welcomed everyone back from lunch and placed the word "DISCRIMINATION" in bold letters on a poster board in the middle of the room. The instructors asked participants to stand close or away from the poster board based on their relatability. The instructor also asked how much time we spent thinking about discrimination in our daily lives and how much effort we exerted mediating discrimination.

[4] In this exercise, you are asked to respond to questions based on your life experiences. At the end of the exercise, we notice people with different levels of privilege in the room. Regardless of how privileged or underprivileged a person might be, they are likely to be feel uncomfortable, and it may trigger challenging feelings, such as shame, guilt, fear, and anger (Magana, 2017).

I did not have to think much, as I was the first person to hover over the posterboard and I stayed there for the duration of the activity. I believe that my body has much deeper wisdom than the mind. I noticed several BIPOC (Black Indigenous, People of Colour) participants slowly drift two to three feet away from the poster board; while several white, European-Canadians left the room. The instructors debriefed with the larger group and several participants talked about the discomfort of doing the Privilege Walk and the poster board activity. The remaining participants wondered why the white Euro-Canadian participants left the workshop. Attending the workshop was a transformative moment for me. I realised the academic literature and PowerPoint was intellectually stimulating; however, the material did not resonate with my body and I felt disconnected from other participants. The Privilege Walk and poster activity required physical movement and the debrief after the workshop provided the space for me to share my feelings and emotions. Pausing, slowing the pace down and noticing my bodily changes, feelings and emotional changes, allowed me to listen to my body.

Section I - Theoretical Framework

Transformative Learning (TL) means learning that leads to a significant change and a substantial shift in how people think, feel and learn in a long-lasting way (Mezirow, 1996). Hence, my reason for sharing the vignette number one above is three-fold: first, in my context, the anthropology instructor had students share their personal experiences and used critical inquiry and dialogue that led to critical reflection, and the role play invoked feelings, deep emotions, moving the information from the head to the body; thereby shifting my world view. Second, TL, as illustrated in the vignette that a critical, transformative, and whole person (mind, body and spirit) theory, as the theoretical framework to act as a lens through which I examine the research questions. TL is a developmental theory that focuses on growth where learners take in

new information, apply it, and reflect on outcomes. The whole-person learning is an essential element of TL and is infused with TL (cf. Dirkx, 1998; Yorks & Kasl, 2006). Both TL and whole-person learning explore mechanisms underlying intelligent behavior and the role of the body in learning. Subsequently, the goal of this chapter is to view anti-harassment training through the lens of TL and whole-person learning. The third reason for incorporating TL is that it aligns with the methodological framework (hermeneutics) selected for this study. Hermeneutics is the art of interpretation and understanding (Lawrence, 2016). Hermeneutics guides the qualitative research method of interpretation. It is worth noting that TL, hermeneutics and qualitive research are rooted in constructivism. Constructivism is a theory that suggests people construct their own understanding and knowledge of the world, through experiencing things and reflecting on those experiences (Creswell, 1994).

Chapter Rationale and Structure

There are many theories that relate to adult learning and education. One that is relevant to this study is transformative or transformational learning theory. Although there have been various iterations of the theory, it is deeply rooted in a view that education is for social action (Fleming, Marsick, Kasl & Rose, 2016). Transformative learning refers to those learning experiences that cause a shift in an individual's perspective (Mezirow, 1990, p. 1) and this appears fitting, as this study explores the experiences of learners attending an anti-harassment class. The goal of anti-harassment training is to shift the mindset and move learning from the head to the heart; hence, transformative learning provides the language and tools such as critical dialogue and self-reflection. The chapter begins by discussing the origins, foundations, frameworks of TL, whole person learning, and critiques of TL. Several theories are intertwined throughout the chapter in terms of their relevance and adequacy for whole-person learning and

the research questions, namely the theories developed by of Jack Mezirow, Edmond Sullivan, Michael Boyd, Paulo Freire, John Dirkx, Elizabeth Kasl and John Yorks. While these authors do not directly address the research question posed in this study, they provide a foundation for building a critical, transformative, and whole person anti-harassment training.

Origins of Transformative Learning

Transformative learning has its starting point in two significant developments: critical social theory and critical pedagogy within the critical education tradition. These theoretical foundations are worth noting as this study aimed to challenge the normative principles of education (Freire, 1996) and aspired to develop whole-person pedagogical approach in teaching anti-harassment workplace education. Components of critical pedagogy include: critical thinking, consciousness raising, critical dialogue, the discovery of new knowledge, collective action, praxis (reflection and action) and concern for social justice (Freire,1970).

Critical Social Theory

Critical Social Theory (CST) stresses a re-examination of societal structures and culture with a critical lens. The term has two distinct meanings with different origins and histories, one originating in sociology and the other in literary criticism (Agger, 1998). Unlike traditional social theories that attempt to understand or explain a phenomenon, the role of CST is to dig beyond a surface level understanding and uncover the assumptions that keep people from fully understanding how the world works, in order to ultimately critique and change society (Crossman, 2018). Critical theory emerged out of the Marxist tradition and was developed by the Frankfurt School: a group of sociologists at the University of Frankfurt in Germany. Karl Marx's writing about the stratification of society and economic classification of people and resources influenced subsequent Marxist scholars including: Max Horkheimer, Erich Fromm, Theodor

Adorno, Herbert Marcuse and Walter Benjamin, among others (Rowty, 2013). Broadly speaking, educators drew from a Marxist way of thinking and expanded upon these ideas in the tradition of critical education and critical pedagogy. While the authors offer a robust framework for critical thinking, the philosophy is rooted in "intellect and capacity [and] reasoning" (Ng, 2011, p. 344) negating body and spirit (Ng, 1998). The assumption being that people are rational and reasonable; therefore, information (head learning) will lead to a behaviour change (Fritz & Whitmer, 2017). In the case of workplace harassment, critical thinking and dialogue is essential. This is to say that learners/workers should be invited to interrogate sensations in the body and asked to share if they are activated, feel hurt, sad, or elated.

Critical Education Tradition: Critical Pedagogy

Critical education is a philosophy of education most often associated with Brazilian educator and philosopher Paulo Freire. Freire described critical education "as a praxis oriented educational movement, guided by passion and principle, to help students develop consciousness of freedom, recognize authoritative tendencies and connect knowledge of how power operates in an educational setting and take constructive action" (Giroux, 2010, p. 67). In the critical pedagogical tradition, praxis refers to theory-guiding action, reflection, further refining the theory, and taking action. It includes personal transformation and social change. Hence, individual and collective level conscientization denotes critical consciousness (Armitage, 2013; Freire, 1971). Other leading figures under the banner of the critical education tradition include: John Dewey, Michael Apple, bell hooks, Joe Kincheloe, Peter McLaren, Henry Giroux and Patti Lather.

Critical pedagogy is defined as habits of thoughts that go beyond the surface meaning to critically examine dominant myths, traditional clichés, received wisdom and public discourse to

understand deeper meaning, social context and hidden agendas (Lyle, 2013). Critical pedagogy is about learning, unlearning, re-learning, reflection, evaluation and action, and ultimately examining the effect educators have on learners. More importantly, critical pedagogy examines the ways in which people have been historically disadvantaged. While this theory is born in educational contexts, many of its theoretical forms are applicable in the workplace, including critical human resource development (Fenwick 2008). For Fenwick, while learning is an individual activity, it cannot be isolated from context (i.e. workplace politics and among collectives). Workplace learning includes workers' transformation and empowerment (both individual and collective). As Fenwick argues, workplace learning is ubiquitous and capable of solving complex workplace problems including "stopping inequities and prejudices in the workplace, [and] making people aware of their own power to change the conditions of their work" (Fenwick, 2008, p. 17). Critical for Fenwick is understanding that learning is not merely embedded in the mind but is embodied and lived through everyday practices, actions, and conversations. According to Fenwick (2008), we need both critical and embodiment pedagogy to teach anti-harassment training.

Fenwick's (2008) seminal article provides a succinct summary on learning processes that is worth mentioning. Fenwick validates that learning is more than merely skill acquisition, in fact, "learning is often embodied, not simply mentalist or even involving conscious cognitive activity embedded in everyday practices, action, and conversation" (p. 18). Learning is about a personal transformation and collective empowerment. Lastly, "learning is embedded in a larger workplace system with its own contradictions, power, and politics. Transformative learning is about challenging oppressive systems, policies, and practices, both individually and collectively" (p. 19).

The traditional educational environment, a learner listens to a lecturing teacher and consumes decontextualized knowledge produced by the teacher (Rowty, 2013). Freire considered this educational environment limited because it negates learners' lived experiences and personal and social transformation. As such, he coined the term banking model of education as a metaphor, whereby students were seen as containers into which educators place knowledge (Freire, 1971). Critical pedagogy has distinct characteristics: it challenges both educator and learner to channel their experiences into education; empowers marginalized people; and education is perceived as a process of social, cultural, political and individual transformation.

Shor (1987) insists that dialogue is paramount in critical pedagogy, which he refers to as dialogical inquiry. Dialogical inquiry is an invitation for de-socialization and re-socialization of both teachers and learners. To put it in other terms, both teachers and learners come to the classroom socialized by the culture and dominant ideology; hence, dialogical inquiry, such as problem-posing dialogue, is an invitation whereby a learner's experience is brought into the classroom, and issues are explored collectively.

Freire's Pedagogical Approach

Freire's (1970) three broad concepts form the bedrock to a critical pedagogical framework. The first is his critique of the concept of the *bank deposit approach to teaching*. This suggests that learners are not empty vessels in which "education…becomes an act of depositing…the students are the depositories and the teacher is the depositor instead of communicating; the teacher issues communiques and makes deposits that the students patiently receive, memorize and repeat" (p. 58). A critical pedagogical approach aims to avoid merely transferring facts and figures, but rather offers problem-posing and dialogue between the teacher and learners. The second key concept is *praxis.* The concept is defined, in simplest terms, as

oscillation between reflecting and acting and interpreting the situation. The third key concept is *horizontal student teacher relationships.* A vertical dyad relationship between teacher and student is where the teacher teaches, and students learn. Whereas, under the horizontal dyad model the teacher builds trust and creates a safe space for critical inquiry, the personal and social are not separated, and "[t]ransformational learning occurs when [both teacher and student] grasps with growing insights the way biography intersects with the social structure and the privilege and oppressions of persons based on power" (Dirkx, Cunningham, Hart, Mezirow, & Scott, 1993, p. 358)

Edmond O' Sullivan (1999) also provided a comprehensive critique of the traditional educational model in North America. He claims that the contemporary education system is unreflective, ethnocentric, and Eurocentric, leading to immense social injustices in society. Without providing an exhaustive review of O'Sullivan's work, his observations under two categories relevant to my study are summarized below: (a) problems inherent in contemporary education systems and (b) ideal adult learning grounded in the principles of Transformative Learning. O'Sullivan (1999) postulates a new vision for education that he refers to as emergent education that is rooted in transformative learning. The emergent transformative education:

> contests and repudiates the viability of the global marketplace as it is currently being formulated within transnational economic order. It is my view that this global marketplace vision cannot be a viable cultural planetary vision for the future. In essence, we are attempting to purse a transformative Ecozoic vision as an alternative to the global market. (p. 62)

O'Sullivan maintains that science and the Industrial Revolution have stressed compartmentalization and standardization, and the result has been a fragmentation of life.

Extending this, he maintains that although human life is embedded in nature and the cosmos; the modern education system has severed the connections to nature, arguably because today's educational systems are designed to fulfill the needs of the global market. Consequently, educators focus predominantly on science and technology and pay little attention to critical thinking and reflection. O'Sullivan suggests that creativity and spirituality have been replaced with shallow rationalism—the value-neutral nature of modern education. Subsequently, learners are perceived as independent or separate from the natural world and cosmos. O'Sullivan is skeptical that all knowledge claims must be supported through empirical observations and experimental testing. The outcome, he argues, is that the contemporary education system accentuates disembodied thinking through being embedded in mind-body dualisms. O'Sullivan (1999) highlights the importance of challenging individualism, creating space to discuss the meaning of social justice, equity in pedagogical spaces. Most importantly, interrogate the paradigm and work at intellectual emotional, moral and spiritual levels.

O'Sullivan maintains that because not all knowledge can be argued using scientific methods and education, educators must integrate whole-person learning. Humans are not cognition in a casing, and knowledge cannot exist apart from the body. In fact, emotions, body, and spirit are part of the development of the intellect. Therefore, we require holistic education that brings education in alignment with the fundamental realities of nature. From this perspective, O'Sullivan argues that the educational framework appropriate for workplace learning/training must be visionary, critical, and transformative, holistic and go beyond the conventional educational methods that educators have taken for granted for centuries. Workplace training should emphasize relationship and reciprocity.

Foundations of Adult Learning in Transformative Learning

Considering I have selected Transformative Learning as a lens by which I view adult education, in particular the anti-harassment training, a discussion of the founding father is warranted. Jack Mezirow, an American sociologist, first described the concept of transformation and transformative learning during the 1970s, while he was studying women's experiences in the United States returning to post-secondary study or the workplace after an extended period of time. The theory has been expanded (Dirkx, 2006; Taylor, 2006), scrutinized (Clark & Wilson, 1991; Newman, 2012; Collard & Law, 1989; Tolliver & Tisdel, 2001) and revised (Kasl & Yorks, 2006; Mezirow, 2003; Taylor, 2007) over the last four decades. The 20th century American educator John Dewey, perceived learning as a psychological process, which has purpose, is directional and ultimately connected to the learner's life; hence, experience is central to adult learning and education. Habermas's theory emphasizes the importance of critical thinking and dialogue that can stimulate new interpretations (Calljea, 2014).

TL theory is grounded in this rich tradition and is placed on a continuum of the humanistic, psychological, experiential learning traditions (Seaman, Brown & Quay, 2017) and critical thought (Kitchenham, 2008). Accordingly, Mezirow (2003) conceptualizes learning as developmental, and experience plays a central role. Thereby "transformative learning is understood as the process of using a prior interpretation to construe a new or revised interpretation of the meaning of one's experience in order to guide future action" (Mezirow, 1996, p. 162). Building further on these ideas, Mezirow identifies three types of learning: instrumental, communicative/dialogical and self-reflective. Instrumental learning is learning through task-oriented problem solving and determining cause and effect. A communicative or dialogical approach seeks guidance from experts, talks with co-workers and other learners and arrives at the best way to reach a goal. Self-reflective learning involves thinking independently

and questioning and re-defining the problem. Likewise, a critical pedagogical approach in teaching anti-harassment must include tapping into learner/worker's experience, helping them to revise prior meanings while using instrumental, communicative/dialogical and self-reflection.

Drawing on Freire's (1970) work, the first strand of TL is *consciousness raising* that aims to raise critical consciousness, develop critical perspectives and challenge the status quo. The purpose is to analyze situations, pose problems, pose questions, learn about social systems, structures and power differentials that contribute to inequality and oppression and ultimately promote political liberation from oppression (Collins 1990; Welton, as cited in Dirkx, 1998). The role of the educator is to facilitate a dialogue with learners and examine how structures and systems shape their cognition and influence how they perceive themselves and others in society.

The second strand of TL is the strategy of using *critical reflection to lead to a change in perspective*. This is to say that people sometimes make meaning of their lived experience without much thought or reflection. However, critical self-reflection, critical thinking about one's situation and context leads to a shift in perspective. Perspectives are made up of a set of beliefs, values and assumptions that people acquire through their life experiences. Perspectives, also known as viewpoints and outlooks, are akin to a pair of glasses or a set of lenses through which people see the world. Transformation alludes to a person shifting their lens from being closed-minded to open-minded to new ideas.

The third strand of TL is *developmental*; however, the focus is mainly personal development and a personal change. Transformation under this strand alludes to growth, moving from old mental constructs to a new one(s) and a new way of making meaning of day-to-day experiences. According to Dirkx (1998), the fourth strand, referred to as *individuation*, has received the least attention under TL. Drawing from the writings of Robert Boyd (1991) and

Boyd and Myers (1988) individuation alludes to depth psychology (unconscious mental processes and motives, especially in psychoanalytic theory and practice). Moving beyond a general discussion, the next section reviews four TL frameworks.

Transformative Learning Frameworks: A Closer Examination

The work of Mezirow is foundational to transformative learning theory and is expanded below. There are additional contributors to the development of TL who should receive attention. Michael Boyd's developmental/ analytical- psychological and Paulo Freire's cognitive-social-emancipatory approach.

First: Mezirow's Views of Transformative Learning

Mezirow's Cognitive-Rational Transformative Theory (CRTT) is characterized as an intellectual activity and grounded in human communications (Taylor, 1998). Adult learning is understood "as the process of using prior interpretation to construe a new or revised interpretation of the meaning of one's experience in order to guide future action" (Mezirow 1996, p. 162). Learning is demarcated into two categories: Instrumental and Communicative. Instrumental learning is essentially goal and task-oriented, focuses on problem solving, explores cause and effect and is based in empirical and analytical discovery. Communicative learning, on the other hand, involves understanding the meaning behind the topic under discussion and what others "communicate concerning values, ideals, feelings, moral decisions and such concepts as freedom, justice, love, labour, autonomy, commitment and democracy" (Mezirow, 1991, p. 8). One of the main objectives for Mezirow is for learners to change their meaning structures (this topic is further explored later in this chapter). Here is a snapshot of the process: first, learners reflect on their presuppositions; second, they reflect on ways in which their upbringing, socialization, culture and past experiences have shaped their thoughts; third, they re-evaluate

meanings; fourth, they revise their meaning structures. Under the CRTT framework, reflection leads to transformative learning; however, reducing the TL theory to this one simple stem is deceptive. There are other components of the Mezirow's theory worthy of exploration and in particular, the elements of perspective transformation, frames of reference and structure transformation, the topics I turn to next.

Perspective Transformation. Perspective transformation is the process of becoming critically aware of how and why our assumptions have come to constrain the way we perceive, understand, and feel about our world; changing the structures of habitual expectation to make possible a more inclusive, discriminating, and integrating perspective; and finally, making choices or otherwise acting upon these new understanding (Mezirow 1991). Perspective in the simplest terms alludes to a viewpoint and Mezirow (1978) proposes that critical reflection on the content, processes, and premises underlying un-tested assumptions of reality revises one's worldview. Mezirow emphasizes 10 phases of a perspective transformation. For example, Bena (Interview 2. November 16, 2017) talked about attending the anti-harassment training and one of the participants referred to an LGBTQ[5] member as a "fruit". Applying Mezirow's lens requires the facilitator inviting the person making the negative comment to interrogate (intellectually) and then using Dirxk's (2001) and Kasl and Yorks's (2002) prepositions will invite the participant to interrogate their emotions, feelings and sensations in the body.

A disorienting dilemma occurs in a situation where current understanding is insufficient, and the learner struggles with the conflicting view. *Disorienting dilemma is a catalyst for TL.* For example, the vignette shared at the beginning of this chapter showcased my own essentialist

[5] LGTBQIA2S stands for Lesbian, Gay, Bisexual, Transgender, Queer and/or Questioning, Intersex, Asexual, Two-Spirit, and the countless affirmative ways in which people choose to self-identify.

views on gender binaries. The training was a turning point where I was compelled to critically assess my own assumptions. The body movement (physically moving from seating to standing in the line) and reliance on the sensations in my body (head, throat, chest, stomach, abdomen, gut) provided different source of information; thereby shifting my mindset and I realized that old learning was no longer compatible with new learning. Categorically, the mind shift is not automatic, but rather requires effort and introspection. Similarly, transformative learning can occur during an anti-harassment training, granted the facilitator creates a safe space for learners to examine their worldview and explore if their bodies are activated (if they notice certain emotions, feelings, sensations).

Frames of Reference. Frames of reference alludes to personal background and historical contexts that shape meaning and interpretation. Nested within the frames of reference component are two categories: *meaning schemas and meaning perspectives.* Meaning schemas are "made up of specific knowledge, belief, values, judgements and feelings that constitute interpretations of experience" (Mezirow, 1991, pp. 5-6). Mezirow (1991) summarizes meaning schemas as beyond habits and expectations that influence and shape people's behaviours or points-of-view. As a matter of fact, meaning schemas are altered when one critically reflects on the content of the problem and engages in problem-solving.

The second sub-category is meaning perspectives that allude to "a collection of meaning schemas made up of higher order schemata, theories and propositions, beliefs, prototypes, goal orientations and evaluations" (Mezirow, 1992, p. 2). In other words, a general frame of reference, world view or personal paradigm. This means that perspectives provide learners criteria for judging or evaluating right and wrong, bad and good, beautiful and ugly, true and false, inappropriate and appropriate (Mezirow, 1991). Meaning perspectives are further divided

into subcategories*: habits of mind and point of view*. "Habits of mind are broad, abstract, oriented habitual ways of thinking, feeling, and acting influenced by assumptions that constitute a set of cultural, political, social, educational, and economic codes" (Mezirow, 1997, pp. 5-6).

Point-of-view is the "constellation of belief, value judgment, attitude, and feelings that shapes a particular interpretation" (Mezirow 1996, p. 7). A key point worth noting is that habits of mind operate below human consciousness (commonly referred to as unconscious bias) while points-of- view are conscious biases.

Structure Transformation. Although transformation can occur through reflection, gradually or through acute social and/or personal crises (Mezirow, 1995), three essential components are required for structure transformation: *centrality of experience, critical reflection and objective, and rational discourse.* The starting point of transformation is the learner's experience and the topic under discussion. The first step is to recognize that experience is socially constructed; hence, it can be deconstructed, unlearned and critically examined. The role of the teacher is to disrupt the learner's worldview and arouse curiosity, perhaps arousing uncertainty about previously taken-for-granted interpretations of experiences. The second essential component toward structure transformation is critical reflection on assumptions and subjective reframing. This is to say that a learner should reflect on ways in which the culture has distorted meaning and put constraints on perceptions of perceived reality. The third essential component is discourse. Here the teacher and student engage in questioning the topic under discussion, weighing pros and cons, dialogue, negotiation of meaning, reflection, and ultimately transformation of the learner.

Mezirow (1990, 1991, 1996, 1997, 2000, 2006) frames the problem as follows: humans are born in a socio-cultural-political-economic-linguistic environment; they uncritically adopt the

environmental nuances and intentionally and/or unintentionally learn perspectives about themselves and the world. However, adult learners have the capability via critical thinking and critical discussion to see distortions in their beliefs, feelings and attitudes. These experiences lead to a fundamental shift in how people see themselves, others and ways in which they engage with the world. Hence, the role of TL is to help learners to construe a new or revised interpretation in order to guide future action (Calleja, 2014).

A Brief Summation of Mezirow's Framework. Mezirow (2003) uses a wide range of terms for theoretical development such as: disorienting dilemma, meaning, schemes, meaning perspectives, perspective transformation, frame of reference, levels of learning processes, habits of mind, and paradigm. At times the vocabulary becomes daunting and differentiating terms, challenging. What is clear is that Kuhn's (1962), Freire's (1970) and Habermas's (1971) theories have had tremendous impact on Mezirow's thinking and conceptual framework (Kitchenham, 2008). A detailed discussion of early influences on Mezirow's theoretical development is beyond the focus of this study. Suffice it to say that TL caters to a constructivist perspective of reality. In other words, adults construct their own understanding about themselves and the world in which they live. Hence, learning is making meaning of experiences. Moreover, "meaning exists within ourselves rather than in external forms such as books and…personal meanings that we attribute

> to our experience are acquired and validated through human interaction and communication" (Mezirow, 1991, p. xiv).

Second: Boyd's Views of Transformative Learning

Boyd's (1989) conceptualization of transformative learning understands "a fundamental change in one's personality involving conjointly the resolution of a personal dilemma and the expansion of consciousness resulting in greater personality integration" (p. 45). The definition is

grounded in the psycho-analytical tradition and informed by depth psychology, in particular the works of Carl Jung (cf., Dirkx, 1998; Dirkx, Cunningham, Hart, Mezirow & Scott, 1993).

Accordingly, transformation becomes inner work or individuation through lifetime reflection on the psychic structures (ego, shadow, persona, collective unconscious) (Boyd, 1988). This is to say that humans need to study themselves first and to learn to integrate their emotional and spiritual parts; thereby, TL will occur naturally. Whereas Mezirow's TL focuses on rational, problem solving practices dependent on critical reflection, Boyd's TL is about discernment (judgment), insights, understanding, and relations with the world. Three key components to achieve this level of TL is: listening/receptivity, recognition, and grieving (self-talk and emotional crisis). In fact, "grieving [is a] critical condition for the possibility of a personal transformation" (Boyd & Myers, 1988, p. 280). Boyd concurs that the cognitive sphere is crucial for TL; however, he highlights the fact that the emotional/kinesthetic component, rather than the rational component, of the transformational experience is the major catalyst for change.

Moreover, the desired outcome of TL is not autonomy, but greater interdependent and compassionate relationships with other people. (Khabanyae, Maimane & Ramabenyane, 2014, p. 455). Likewise, the pedagogical approach in teaching an anti-harassment training must include rationale and emotional/kinesthetic component.

Third: Freire's Views of Transformative Learning

Freire was an educational thinker and political activist, heavily influenced by Marxist philosophy, who led a mass literacy campaign for adults in Latin America (Dirkx, 1998). For Freire, TL equates to emancipatory education where the instructor uses critical education to transform both the individual and society. Critical consciousness, refers to a process in which

learners reflect on the world and develop the ability to analyze, pose questions and take action on the social, political cultural and economic contexts that influence reality, thereby changing it.

Freire (1970) is interested in the ontological vocation. In other words, it is a theory of existence, which views people as subjects rather than objects, so, subjects are always reflecting and acting. Prompting emancipatory education involves problem posing and dialogue. Two pedagogical approaches are crucial: conscientização, commonly referred to as conscientization or conscious raising, and praxis (critical reflection and action). Once the learners are transformed, they take action; thereby society is transformed.

It is worth noting that initially the work of Mezirow (1991), Freire (1970), O'Sullivan (1999), and Boyd (1989) informed my theoretical framework, which led me to research the area further and I discovered the role of spirit, emotions (Dirkx, 2001) and whole person (Kasl and York, 2002) in learning. These authors helped me understand that learning is not a cognitive and rational activity but rather involves the whole person (mind, body and spirit). This is to say that body, mind and sprit are not mutually inclusive. The whole person learning approach informed my thinking about anti-harassment training.

Whole-Person Learning Approach to Anti-harassment Training

The whole-person learning approach that I propose is rooted in the theories mentioned in the section above: Freire, Mezirow, Boyd, Dirkx, Cranton, Yorks, Kasl, etc., and proposes a tailored pedagogical approach in teaching anti-harassment workshops. The whole- person approach is steadfast to the foundational tenants of TL, including but not limited to: the significance of the learner's experience, conscientization or raising critical consciousness, critical reflection and critical dialogue. Critical dialogue combines the following elements: affective, and whole person learning. The whole person approach is ideal to address the second research

question: *What can the notion of embodiment (sensations in the body) offer to anti-harassment training design?*

Workplace harassment is an emotionally charged topic, and traditional teaching methods (dialogue, fact giving and the cognitive-rational approach). It is worth noting that the following discussion is not meant to be a comprehensive discussion, but rather a broad overview of Dirkx's (2001) affective model and Kasl and York's (2002) phenomenological and whole person learning model. Dirkx (2001) acknowledges that the learner's experience is a reasonable starting point to build new knowledge, and that critical reflection and rational discourse is essential; however, he offers six considerations for practitioners of TL. First, instrumental, factual information and rational discourse is needed; however, emotions, feelings and imagination are integral to the process of adult learning. As a matter of fact, emotions and feelings are another way of knowing. Second, emotions and feelings are interlinked and work as a *sieve*. How one receives, processes, stores, and retrieves information is filtered through the sieve. Third, emotions and feelings arise within a particular social, cultural, and psychic context *or they simply show up* or come from the soul (Lipton, 1988). It is worth noting the learner may not always consciously be aware as to the reasons for their reaction; hence, they may choose to have an inner and outer dialogue, both of which may help with meaning making. Fourth, certain topics/subjects invoke strong emotions and feeling, and reactions can either motivate or impede learning, thereby impacting the adult learning experience. Therefore, practitioners need to consider creating a supportive environment, act in a caring manner, respect learners, and involve the whole person in the learning experience. Fifth, practitioners of TL need to consider engaging in alternative pedagogical approaches that *bypass the ego* (Peters, 1995; Todd, 2010). Sixth, print, speech, and visual cues are important; however pedagogical approaches such as journal

writing, literature, poetry, art, film, storytelling, and dance are more effective because they allow for deeper dimensions of learners' ego (Dirkx, 2000). Moreover, there are certain topics that can only be expressed imaginatively rather than conceptually.

Kasl and Yorks (2002) compare two philosophical traditions in relations to TL: pragmatism and phenomenology. The authors postulate that literature on adult education in North America is disproportionately grounded in pragmatism: direct experience is true knowledge, and the aim of education is practical application. As a matter of fact, rational, cerebral, objective, universal and Anglo-centric frameworks are valued. Consequently, there is a gap in theory to guide educators struggling to integrate emotions and feelings into their practice. Building on John Heron's (1994) "personhood," Kasl and Yorks (2002) offer the following considerations. First, learners learn in multiple ways: *experiential, presentational, propositional and practical* (p. 180). Experiential is direct sensory contact with the material world; hence there is a meeting and a feeling of the presence of some energy. Presentational knowing is ways in which we communicate knowing; propositional knowing alludes to intellectual, logical, evidence-based reasoning. Practical knowing is acquiring specific information and skills. The second consideration is that educators should consider learners' modalities of learning. The first modality is *embodied sensation and feelings.* This is where the person first experiences a new feeling and sensation (Heron, 1992). These sensations may come in the form of a narrative, metaphor, image, physical/material or symbol. The second modality is *making sense of the new sensation*. This is where the learner experiences personal change that is referred to as transformative. The third modality is referred to as *conceptual analysis.* Here the learner starts to critique their worldview, use logical rational approaches that lead to transformative knowing and ultimately to reflective action. The fourth modality is the *reflective action* (also referred to as

praxis). Here the question becomes: *what does transformative learning feel like for the learner?* (see Herron, 2012; Taylor & Cranton, 2012). In other words, TL is explored via a subjective and phenomenological lens. The four modalities may also be conceptualized as a *cycle* (Kasl & Yorks, 2002). The cycle begins with the learner encountering a new experience and having a cognitive and a *felt experience*. The learner is familiar with the felt sensation intuitively, hence it makes sense for them. Felt "encounter is grasped and presented intuitively and expressed propositionally and then extended to practical action" (Khabanyane, et al., 2014, p. 456). In other situations, the experience arouses new sensations. Either way the learner extends the learning to a practical action. The fourth consideration is that practical action creates a new experience of felt encounter and the cycle continues. Fifth, considering that learners bring cognition, emotions, feelings and spirit into the learning setting, educators require a theoretical and practical roadmap. The following consideration is provided: learners learn in relationship with others. This is to say that learners bring diverse or potentially divisive lived experiences to the learning setting.

Thereby, practitioners should consider using images, dance, storytelling, drawing, and other forms of expressions to combine rational and affective ways of knowing. Once learners experience other ways of knowing, they will build empathy toward others. The discussion above confirms that TL is an existential act that engages the whole person. Experiences are an encounter with the world, grounded in phenomenology. This is to say that experience is a state of being, a felt encounter. Hence, studying experience as an object or reflecting on experience will provide limited information. The goal should be to inquire about lived experiences.

I am drawing on the theorist and their concept to articulate the whole person approach: the cognitive and rational approach to TL (Mezirow's vision); practical action grounded in critical reflection and practice (Freirean vision); inner dialogue with self and interrogation of

unconscious mental processes and motives (Boyd's vision); integrating emotions, feelings, and spirituality in pedagogy (Dirkx's vision); and a phenomenological approach to examining transformation as a way of being and the felt-sense (York's and Kasl's vision). Considering emotionally charged topics such as workplace harassment are best experienced imaginatively, rather than conceptually, this study uses a critical, embodied TL framework that encompasses: conscientization, critical reflection, inner dialogue, and embodied learning, or in other words, whole-person learning. I am combining two pre-existing models Dirkx's and York's and Kasl's to create a whole-person transformative learning approach in teaching anti-harassment training. For example, training will not only be cognitive and rational but incorporate images, metaphors, theatre, and experiential learning to include the mind, emotions, body, and spirit. This is to say that facilitators may use PowerPoint presentations that appeal to cognitive learning but incorporate these other techniques, such as inviting participants to share their bodily experiences during training.

The term embodiment in this context requires clarification. The following section provides a synopsis of embodied learning and consideration for implementing the whole person transformative learning approach in teaching anti-harassment training.

Embodiment

Embodied learning is not a new phenomenon but rather the most primitive ways of knowing (Lawrence, 2012, Ng, 2012). Human beings are born with an innate ability to learn through the body. However, in Western culture embodied learning is de-emphasised, and in my experience the education system is often geared towards cognitive and rational models that negate alternative ways of knowing. For example, children in school are expected to sit in their chairs with little movement (Lawrence, 2012). I have observed the pattern is replicated in higher

education where students learn fact and figures in which there is a limited view of cognitive knowledge, and alternative ways of learning are discounted. Building further, Lawrence (2012) observes, there are different ways of knowing: cognitive, affective, and spiritual and all have physical components; hence, knowledge is embodied. A thought may invoke an emotion, and the emotion is likely to be carried in the body. Take for instance a person experiencing fear who may report discomfort in the abdomen and a person experiencing sadness reporting heaviness in the shoulders. Both narratives bear testimony that the body has wisdom (Palmer & Crawford, 2013; Snowber, 2011; Walsh, 2020), and emotions are felt by the body.

Building further, Kong (2013) takes a position that transformative learning is embodied learning. Reflexivity is a key element in transformative learning, and reflexivity engages emotions, thought, and somatic elements; hence, transformation learning is embodied. Nieves (2012) agrees that humans rely on a broad spectrum of epistemology (cognition, body, emotions, and spirit) but argues that epistemologies are relational, connected, and interconnected with nature, which means humans share knowledge with all creation (animals, cosmos, earth). In addition, humans are not the only entity that has access to body knowledge: the cosmos, earth, nature, and animals also embody knowledge in a unique way. These statements suggest broadening the definition of embodied learning.

Education for Embodied Learning

According to Kong (2013), educators must consider using cognitive and non-cognitive activities in the classroom. One way that educators can incorporate embodied learning is by paying attention to non-verbal cues and facilitating experiential learning activities. For example, using physical movements, role play, storytelling, metaphor and images engages kinesthetics, thought and emotions, thereby engaging the whole-person. Snowber (2012) insists that dance is

pedagogical as it opens up embodied ways of knowing and engages the heart, mind, body, and imagination. That is to say the physical movements guide the person to deeper knowledge and when the body moves, the body thinks, and the mind incorporates the information and the reciprocal relationship Snowber (2011) refers to as *body pedagogy*. Nieves (2012) proposes incorporating storytelling into the classroom as narratives intrinsically contain embodied knowledge.

Nieves (2012) states that educators who desire to invoke embodied learning must be made aware that learners bring different epistemologies to the classroom. In oral cultures, for example, knowledge is shared in the body; hence, it requires deep listening on the part of the pedagogue. Educators have to be aware that some learners rely on intuition, feeling, emotions, and spirit to guide their work and others focus strictly on cognitive learning. Educators have to be cautious in introducing embodied learning as some learners may resist the idea of somatic learning. The educator has to adjust their pedagogical approach to the diverse learning needs and provide coaching when required.

Operational Definition of Terms

A word can have multiple meanings and depends on the context. Similarly, the word embodiment is conceptualized in various ways (Dirkx, 2008; Freiler, 2006; Goldinger et al., 2016; Lawrence et al., 2015; Palmer & Crawford, 2013; Snowber, 2011; Vaguhan, 1979; Walsh, 2020). The term embodiment is often referred to by other names, such as intuition, embodied consciousness, and embodied knowing. I use the term embodiment to mean cognitive, and non-cognitive ways of knowing such as emotions, sensation and feelings. I prefer to move away from binary thinking. For example, mind and body are integrated. In the context of an anti-harassment training, a participant reported feeling activated (my word). In other words, certain words and

images invoked strong emotions, feelings, and sensations. The role of the facilitator is to invite participants to reflect and investigate the meaning of the bodily sensations and dig deeper to understand the root cause of the emotions, feelings and sensations.

Critique of Transformational Learning Theory

There have been a number of critical responses to Mezirow's theory of transformative learning. Taylor (1998) argues that Mezirow takes an overly individualistic and rational approach to learning that overlooks the role of emotions in learning (Hart, 1995), gives inadequate attention to ecological issues (Sullivan, 1998), and does not demonstrate deep understanding of multiple ways of knowing (Fleiming et al., 2016). Taking a neurobiological approach to adult learning and using Magnetic Resonance Imaging (MRI) and Positron Emission Tomography (PET), Taylor makes a strong case, suggesting that learning involves both cognition and emotions. Other critiques of Mezirow's theory suggest it has: a heavy reliance on the cognitive process of learning, overlooking hidden power structures behind oppression (Illeris, 2014); a lack of emphasis on context and universalism, with oversight of somatic and affective learning (Boyd & Myers, 1988); a lack of emphasis on intuition (Dirkx, 2006), implicit memory, unconscious biases, spirituality (Tisdel, 2003) and EcoFeminism and Indigenous perspectives (O'Sullivan, Morell & O'Connor, 2002). Newman (2012) proposes that the term TL should be abandoned altogether and replaced with a straightforward term "good learning."

It is noteworthy that although Mezirow revised his theory to include the affective, emotions, and social factors later in his career (Kitchenman, 2008; Mezirow, 2000), crucial gaps remain. Despio (2017) provides the most comprehensive critique of TL and observes four major trends in recent criticism of TL: *alternative conceptions; questioning the focus of TL; consideration of the identity of learners; and a lack of practical application.* Alternative

conceptions of TL include the affective domain in learning beyond the cognitive-rational spectrum of modification; albeit, while cognition is necessary for transformation, how does one track affective change? In terms of target area, the argument is as follows: although behaviourism targets behaviour, and cognitivism targets a person's cognition, what does transformative learning target? In other words, what distinguishes transformative learning from good learning (Newman, 2012)? Moreover, there is no effective, repeatable way to cultivate TL. Another critique of TL is a lack of acknowledgement of the identity of learners. This is to say that learning is a psycho-social process, and social factors such as age, gender, race and context play a crucial role in adult learning. Lastly, a key question for Despio (2017) is how to operationalize TL in real life.

Taylor (2008) showcases the diversity of thought nested within TL. For example, Mezirow's foundational and subsequent theory is described as psycho-critical and cognitive-critical-reflective. He highlights seven other conceptions of TL showcasing the malleability of TL: psycho-analytic; psycho-developmental; social emancipatory; neuro-biological; cultural-spiritual; race-centric and planetary. Evidently Mezirow's theoretical framework continues to be used as a reference, and divergence and expansion within the TL tradition are welcomed.

However, Despio (2017) remains troubled by the lack of a coherent theoretical framework, the formal organization of TL theory, difficulties in reproducing or gaining repeated success with TL, and a lack of practical application.

Unlike Mezirow, Dirkx (1998), Grabone (1997), and Yorks and Kasl (2006) go beyond rational, cognitive, and analytical approaches to a more creative, intuitive teaching model that is more holistic. Tolliver and Tisdel (2006) suggest that learning is more likely to be transformative if educators include the whole self rather than learning being confined to a rational cognitive

realm. While being applauded for taking up a humanistic and psychosocial perspective of learning, Mezirow's remain fixated on perspective transformation; hence a cognitive affair, where identities and consciousness are fixed, and TL is a linear process (Newman, 2012).

Brief Synopsis of Transformative Learning

Mezirow is influenced by the works of Freire and readings of other social philosophers such as: Dewey, Knowles, Glaser and Strauss, and Habermas (Dirkx 1998; Fleming et al., 2016). Consequently, educators catering to Mezirow's framework highlight cognitive, rational, and critical reflection leading to a perspective transformation (Brookfield, 2000; Kitchenham, 2008; Mezirow, 1978, 2000; Pugh 2011). Scholars catering to a Freirean framework stress the significance of personal transformation that leads to examining social structures and the need to change or transform these structures to realize a more just and equitable society. In other words, the framework is emancipatory and the outcomes are empowerment and consciousness raising (Freire, 1970). Scholars who adhere to a developmental transformational learning framework emphasize cognitive, psychological, and emotional transformations (Daloz, 2000; Kegan, 1994). The spiritual, felt sense, and whole person learning is an emerging topic of interest being explored and revised; suffice it to say the theory is in progress (Dirkx, 2001; Yorks & Kasl, 2006). At the same time, this study draws on key components from all of the above to create a critical, whole-person, transformational approach to pedagogy which I refer to as whole person transformative learning that facilitates fundamental changes in a learner's taken-for-granted assumptions about workplace harassment. In particular, my whole-person transformative approach integrates aspects of both Dirkx's and York and Kasl's models with Freire's dialogical approach to critical consciousness.

Despite critiques of TL as being linear and mechanistic, Mezirow's (1978) initial

conceptualization and refinements of TL provide a solid starting place for a theoretical framework. Contemporary scholars have the liberty to modify, expand, and redefine TL to suit the current climate because the danger in following the foundational framework is that it is linear and mechanistic. Therefore, if educators think that humans are machines, their pedagogical approach will be mechanical, and they will overlook alternative ways of learning beyond a cognitive-rational model. Hence this study is timely as it explores the experiences of participants attending an anti-harassment training and proposes to develop a critical, embodied pedagogical approach that could potentially lead to transformative experiences for participants, thereby reducing harassment in the workplace.

Chapter Section II Methodology, Method and Study Design

I introduced the scope of this research in the introductory chapter. Chapter two shared literature that exists on adult education, workplace learning, and anti- harassment training. This chapter is divided into two sections: section I provided the theoretical framework and section II highlights methodology, method and study design. The subsequent section describes the research methodology and methods used for this research. The latter part of the chapter describes the research design, centering on participant selection and location, data collection, and analysis. The chapter that follows will provide an in-depth discussion and interpretation of the participant interviews. However, before going further it is essential to frame this study.

Framing the Research

I am integrating my lived experiences and teaching an anti-harassment training to explore the possibility of whole person learning. I believe that humans make sense of their experience through interpretation using the whole person (mind, body, and spirit). Crotty (1998) provides a comprehensive framework that serves as an ideal guide for conducting research and offers four

key considerations. First, a researcher's paradigm impacts their approach to research. In other words, I have facilitated an anti-harassment training and have embodied knowledge. Hence, I approached this study with embodied knowledge about anti-harassment training and integrated my personal exploration, observations and reflections throughout the study. Second, all methodologies have philosophical underpinnings; the researcher's task is to uncover the underpinnings and select a suitable methodology and method to answer the research questions.

Third, methods for data collection need to align with the methodology and theoretical framework. I selected the qualitative method primarily because my study is exploratory, and I am interested in gaining a deeper understanding of participants' experiences of attending an anti-harassment training. Fourth, social research is about understanding, illumination, and reflection, thereby becoming transformative for both the researcher and researched. I selected hermeneutics and qualitative research methodology because hermeneutics theory guides the qualitative research methodology of interpretation. While the process appears straightforward, it can be challenging. For example, the terminology used to explain methodologies and methods is often inconsistent (Crotty, 1998). Take for example, the notion of a researcher's paradigm or worldview (Walter & Anderson, 2013). The term *paradigm* is used to mean different things by different authors. A paradigm may refer to a philosophical position, lens, framework, and worldview. *Worldview* is used as a shorthand to mean a collection of beliefs and values within which an individual functions (Crotty, 1998). Considering this study is rooted in adult education and pedagogy of anti-harassment, the term epistemology should be explored.

The term *epistemology* requires a robust description because it is foundational to how one gains knowledge. In other words, *how do you know what you know* (Loseke, 2013)? For instance, do individuals gain knowledge through experience and the senses such as hearing, seeing,

feelings, sensing (Loseke, 2013) and/or dreaming, imagination (Dirkx, 1998)? I concur with Loseke's definition and suggest that humans gain knowledge through mind, body, and spirit as they are not mutually inclusive. Epistemological stance refers to the theory of knowledge (for example: Positivism, Interpretivism) and is embedded in the theoretical perspective and methodology(ies) invoked to study a phenomenon (Crotty, 1998; Loseke, 2013). There are three epistemological perspectives: Objectivism, Constructivism, and Subjectivism. Objectivism is the epistemological view that things exist as meaningful entities independently outside of human consciousness. In Constructivism, there is no objective reality waiting for humans to discover, and truth and meaning comes into existence in and out of engagement with the realities of the world (Crotty, 1998). This is to say that meaning is not discovered but rather mediated and constructed (Gadamer, 1988). For Subjectivism, the social world is based on the subjective experience of individuals (Crotty, 1998; Loseke, 2013). As part of the comprehensive strategy this study uses a qualitative approach combined with a constructive epistemology, hermeneutics and argue for an integrated whole person approach in teaching anti-harassment training.

Qualitative Research

In the social sciences there are three general types of research: quantitative, qualitative and Mixed Methods (MM) (i.e., using both qualitative and quantitative in one study). This research is rooted in qualitative research. Qualitative researchers attend to descriptions of *how* versus *how many*; in other words, human experiences cannot be reduced to mere numbers and figures (Lincoln & Guba, 2000). Strauss and Corbin (1998) define qualitative research as:

> Any type of research that produces findings not arrived at by statistical procedures or other means of quantification. It can refer to research about persons' lives, lived experiences, behaviours, emotions, perceptions and feelings as well as about

organizational functioning, social movements, and cultural phenomena. (pp. 10-11)

Marshal and Rossman (1999) have examined a wide range of qualitative research genres, and they describe qualitative research as interactive, humanistic, emergent, and interpretive.

Qualitative research is an open process and focuses on making sense of or interpreting social/human phenomena and experiences in natural settings (Denzin & Lincoln, 2000). Denzin and Lincoln (2000) assert that qualitative research is born to understand human experiences; in fact, qualitative research "is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible" (p. 3). The researcher is the primary instrument for data collection and analysis, who provides a rich, detailed picture about why people act in certain ways and their feelings about these actions. Moreover, qualitative research creates openness, encouraging people to expand on their responses, and it can open up new topic areas not initially considered.

Young and Babchuk (2019) describe qualitative research as an umbrella term that encompasses a wide variety of approaches based on inductive reasoning, achieving an in-depth understanding of participants' points of view by collecting data in a natural setting, providing thick description of the phenomenon and findings. In addition, researchers draw on non-random, purposeful sampling. Non-random sampling is not governed by detailed rules; however, the researchers must explain why particular participants were selected and convince readers the samples are adequate and logical to explore the research question (Loseke, 2013). Similarly, this study used a purposeful sampling and selected participants who attended the mandatory anti-harassment training in one locale.

O'Dwyer and Bernauer (2014) highlight the advantages of using qualitative research.

First, qualitative research retains complexity, and researchers do not conduct research in

a controlled laboratory but in a natural setting. Qualitative research is flexible and allows researchers to adapt and modify research questions even after they have commenced the study, due to incremental understanding. Researchers have an opportunity to step back from their research and ask *what*, *why, and how*. O'Dwyer and Bernauer (2014) emphasize that in qualitative studies, the researchers have to display the data and show what they found but also acknowledge how the inquiry has changed them and their practice. Importantly, within this approach, knowledge is not regarded as static or objective but rather co-created via dialogue, listening and observing between the researcher and participants. O'Dwyer and Bernauer (2014) are in alignment with Walter and Anderson (2013), in arguing that a researcher's value system impacts their judgment and evaluation. Researchers cannot claim to be neutral and bias-free.

O'Dwyer and Bernauer (2014) identify several advantages of qualitative research. First, there is a greater personal investment in the research, and the researcher can speak as the first person. Second, the researcher can be fully transparent about their social identity, reflexivity, bias, and limitations. Third, qualitative research is more concerned with exploring complexity and less concerned with prediction and controlling the research design and is interested in the local context where the phenomena occurred. Casswell and Symon (1994) and Kvale (1996) elaborated further, stating that qualitative research is about identifying meaningful categories, content analysis, theory creation, and rich description. The researcher is not a detached, neutral observer but rather is vested in the research. Consequently, I have been transparent about my background and history.

Qualitative research uses different tools and language. For example, researchers invoke terms such as *variable* but for them, variables allude to coding, categorizing, and labelling, and they rely on emergent data. The researcher does not control the research design for extraneous

variables that might interfere with the research design and are more interested in context (O'Dwyer & Bernauer, 2014).

Qualitative Research is based on interpreting reality from the perspectives of participants instead of interpreting from an objective standpoint (O'Dwyer & Bernauer, 2014). How the participants perceive the phenomenon may not be precise; and there is no denying that researchers may construct new meanings and impose realities on others based on their own values and experiences (O'Dwyer & Bernauer, 2014). While researchers try to interpret reality from the participant's perspective, they also come to grips with their own views and values (O'Dwyer & Bernauer, 2014). Similarly, I reflected on my teaching experience and came to the realization that current pedagogical approach negated whole person teaching/learning. The researcher's job is to understand the participant's perceptions and how phenomenon is lived and experienced by them. Researchers are primary data collection instruments, and they find ways to interpret and make sense of the data (O'Dwyer & Bernauer, 2014). In this study, I inquired w*hat were the perceptions of employees who attended an anti-harassment training? What can the notion of embodiment (sensations in the body) learning offer to anti-harassment training design?*

Importantly for this study, from the perspective of Gadamer (1988), qualitative research affords the opportunity for the researcher to share their pre-judgment and ways in which it has colored the research. Qualitative research opens space for participants to share their experience and at times people share diverse perspectives. According to Gadamer (1988) the researcher's job is to dialogue and reason with the participants to arrive at an agreement; albeit not a final understanding. Qualitative research is inherently vested in co-constructing knowledge and researchers working with the qualitative research are interested in arriving at a common understanding. Likewise, I dialogued, obtained clarity, and interpreted experiences of six

participants through my lens.

Limitations of Qualitative Research. As mentioned already, I am familiar with different research methodologies such as quantitative and mixed methodology; however, I selected qualitative research because it affords an opportunity to understand complex phenomena. Although qualitative research can provide deep and rich understanding of complex phenomenon, the researchers do not reduce the data. They want to maintain the complexity as long as possible in order to understand the meaning that participants themselves attribute to phenomena (O'Dwyer & Bernauer, 2014). A researcher cannot bracket their feelings. The researcher is not interested in prediction and cause and effect but is rather interested in identifying patterns and complexities; they do not control or randomize; and rely on tacit knowledge (Polyani, 1987). Similarly, I could not remove my history, lenses, or biases from this study. I also relied on my inner voice to make sense of the data. For example, I resonated with a participant when they talked about sitting and listening to a lecture and having no opportunity to engage with other participants and the instructor. I felt validated when one participant spoke of walking into the classroom and not being introduced to other participants. I understood the feeling of exclusion. I looked across the answers to what was common in participants' responses.

I found qualitative interpretive research the most appropriate and effective process to study anti-harassment training programs for several reasons. First, qualitative research answers *why*, not *how much*, affording an opportunity to understand participants' experiences of attending an anti-harassment training in one locale. Second, the method allowed me to introduce the concept of embodiment that invited participants to reflect and share their thoughts on learning through body and mind, subsequently addressing the second research question if the *notion of*

embodiment offer to anti-harassment training design? Third, qualitative research allows for illumination and reflection, becoming transformative for the researcher and the researched (Crotty, 1998). Undoubtedly, the research process has transformed my thinking about and illuminated my biases toward anti-harassment training. Lastly, I have to critically examine my pedagogical approach and ensure that I create and model an inclusive learning environment. The concept of transformation is inherent in the theoretical framework selected for this study. I was personally invested in this study. I spoke in first person in many instances. I was transparent about my social identity, biases, and limitations of the study. While interpreting participants' interpretation, I became aware of my views, values, and biases. I ensured that I provided direct quotes to capture their intent and messages.

Hermeneutics

I have selected foundational principles of hermeneutics (interpretation/understanding) and supplemented it with embodiment (sensations of the body) to answer the research question and interpret the research findings. Hermeneutics is appropriate for this study because I am interested in human inquiry and the angle I have taken is an interpretivist one. An interpretivist approach is exploratory and inductive (Denzin & Lincoln, 2000). For example, I read the transcripts, identified key words, themes and consequently interpreted the themes into meaningful patterns (patterns are explored in the Chapter Six). As mentioned in Chapter One, I grew up in an oral tradition and learned about the wisdom of the body; however, during my teen years I started to rely more on head knowledge. Subsequently I returned to listening in a more embodied way. For example, slowing the pace, closing my eyes, softening the gaze, and paying attention to the bodily sensation.

Likewise, I interpreted and used my body knowledge to navigate the entire research

process. For example, at the pre-interview level when I called potential participants, I felt connected with some of the participants and not others. When I connected with the participants, my body was activated in a positive way (I felt good energies). I was able to concentrate on my breath, my face was relaxed, and I did not have high blood pressure. Whereas, when I spoke with others, I had knots in my stomach and my shoulders felt tight, I also had low energy (felt sad and felt depressed). I interrogated these sensations to help me with interpretations. One of the interviews was conducted over the phone and I made sure that I paused regularly during the conversation and took deep breaths, ensuring I connected with the person. Data analysis and interpretation were siphoned through sensations in the body. For example, as I read the transcript, parts activated strong negative emotions and reminded me of when I was bullied in school and at work. During the interviews, I made an intentional effort to focus on my breath, practiced a soft gaze, paid attention to the body's sensations, listened to the body from the inside, and kept taking deep breaths throughout the process. It is worth noting that hermeneutics acknowledges researchers' biases and ways these biases are infused into the researchers' approach, data collection, and analysis (Arnett, 2007; Hultgren, 1994); hence, it was impossible for me to remove myself from the research. Although, the research design is presented in detail later in the chapter, it is important to set the context for the study before introducing the research strategy and process. Setting the scene at this juncture is important so the reader understands the training context.

Setting the Scene

To set the context this section introduces the nature and purpose of the study. As mentioned in Chapter One, I draw on my lived experiences to guide the approach to this study. For example, I grew up in an oral tradition and I learned about the world from my maternal

uncle. My maternal uncle used storytelling to convey messages and these stories touched my head and heart. Building further, in 2008, I worked as a senior human resource practitioner in a publicly funded institution where I facilitated anti-harassment training. Despite training over 5000 people, the training did not reduce the incidents of workplace harassment (Stolte, 2017). When I facilitated a three-hour respectful workplace workshop the curriculum included: legal definitions of bullying, harassment, and discrimination; informal and formal complaint resolution process and resources. The pedagogical approach was didactic, where I lectured and shared information about the human rights legislation and showed a six-minute video about sexual harassment. Participants worked through two or three case studies; however, the anti-harassment training did not talk about embodiment, tapping into the wisdom of the body and whole person learning. I felt disconnected from my body; consequently, the material I taught felt mechanical and transactional. Reflecting on my experience, I can unequivocally say that I used the banking concept of education (Freire, 1970). I taught as if I knew everything and the participants were *empty vessels.* I did not inquire what learners/workers thought, I talked most of the time and learners/workers listened passively. I selected the curriculum, process, and pedagogical approach.

The Firm (organization selected for this study) is a hierarchical, unionized, and public institution with over 13,000 employees. The Firm has an anti-harassment policy; however, the title is withheld in this study to protect the identity of the organization. The anti-harassment policy by The Firm states that their workforce includes people from different backgrounds, identities, needs, and perspectives; hence, creating and maintaining a work environment that is fully inclusive and respectful is essential (Citation intentionally withheld to avoid identity).

Creating a respectful workplace is a shared responsibility of all employees. The anti-

harassment policy clarifies roles and responsibilities and educates employees of their rights to work in a respectful work environment, free of harassment and discrimination. The anti-harassment policy also provides definitions and references to relevant policies and legislation. However, the anti-harassment policy does not provide guidelines for training; albeit the policy emphasizes that supervisors and managers have a responsibility to support and implement training and awareness. The RWP curriculum includes legal definitions, case studies, complaint resolution processes, and resources for employees.

The Alberta Human Rights Commission (AHRC, 2019) and Canadian Human Rights Commission (CHRC, 2019) provide a template for anti-harassment policy development, but they do not provide a template for anti- harassment training. Additionally, the Human Rights Commission has general guidelines for anti-harassment training offered by the diversity specialists (S. Samy, personal communication, January 9, 2020). For example, the diversity specialists are to provide interactive training that is three hours in length, that includes legal definitions and case studies. By contrast, no training guidelines exist for organizations that choose to offer in-house training or hire an external consultant without the involvement of the Commission (S. Samy, personal communication, January 9, 2020). I surmise that there are no consistent pedagogical approaches in teaching anti-harassment training. Supplying an anti-harassment policy during the onboarding process might be insufficient to shift behaviours. Evidently, online anti-harassment training is ineffective (Smith, 2010).

The Research Phenomenon and the Research Question

This study explored anti-harassment program design and pedagogical approach. The purpose of this study was to explore participants' experiences to identify the key features of an anti-harassment training in one locale. The principal research question in this study was: *What*

were the perceptions of employees who attended an anti-harassment training? A supplementary question was: *What can the notion of embodiment (body knowledge) offer to anti-harassment training design?* Participants were also asked to describe how they conceptualized the body, what it means to be in the body and if they made decisions using head and the body.

Research Strategy and Process

I first identified a local government organization that offered mandatory anti-harassment training to all staff that I refer to as "The Firm". Second, selecting ex-employees was strategic, as many employees are afraid to speak up due to reprisal (Detert & Edmondson, 2017; Premeaux, 2001; Weller, 2020). Four participants talked about their experiences outside of the anti-harassment training. Undoubtedly, their negative experiences might have impacted the responses; however, I did not inquire further. Third, I used a referral system to recruit further participants. I emailed one person who I knew through a personal relationship and requested that they call me at their convenience. I spoke with the individuals on the phone and explained the scope of the study. Once I built rapport, I asked if they could refer me to other employees who no longer worked for The Firm and who would be willing to participate in the study. The telephone call was followed by an email where I thanked them for taking the time to speak with me on the phone and the letter of introduction. I contacted 11 participants in total and replicated a similar process. I felt that email was not sufficient, as I wanted to make a connection with the participants and hear their voice. The written text might not capture the writers' intention; hence, I needed to hear their voice to gauge if they agreed or were hesitant to participate. Again, I wanted to get out of my head and get in touch with the body sensations. Anytime I detected a bit of hesitation (long silences, a big sigh) I paused and gently reminded the individual that they were under no obligation to participate in the study. I received five emails from individuals

suggesting they were unable to participate in the study. The refusal to participate in the study included: a lack of time, the nature of the topic, and refusal to re-live the trauma. Eventually, I recruited and interviewed six participants that attended an anti-harassment training in one locale. Participants voluntarily agreed and consented to participate in the study. I asked semi-structured questions, audio taped and transcribed the interviews. Each participant reviewed the transcript and made adjustments as needed. I read the transcript as a whole document and read each transcript separately, then re-read the entire transcript. Key concepts were identified after deep immersion in the data. From deep immersion in the texts, I identified that the data answered the broader research question and sub-questions (Appendix D).

The Research Paradigm

This study was conducted in the interpretive paradigm and the central goal was to explore how participants interpreted the experiences of attending an anti-harassment training in one locale. The interpretative paradigm was appropriate for addressing the research question because workplace training is deeply embedded in the human world and needs a human science to understand human experiences.

Interpretivism and Interpretive Inquiry

Interpretivism attempts to understand the meaning of what Schwandt (2001) refers to as social action (p. 133). Interpretive inquiry constitutes an ideal means of exploring individuals' interpretations of their experiences when faced with certain situations or conditions (Woods & Trexler, 2001). In this study the term interpretative inquiry is invoked to mean a method of data collection and analysis whereby the researcher plays a crucial role in interpreting participants' perceptions of their experiences attending an anti-harassment workshop. Hence, the data are generative, interpretative and pedagogic.

Drawing on the works of Weber, the key features of interpretive inquiry are to understand (Verstehen) and interpret human action (Smith & Given, 2008), whereas the Positivist/scientific paradigms suggest there is an external reality, and the researcher's task is to collect facts. The best method to collect evidence is through statistics, experiments and surveys. Interpretivism, on the other hand, start[s] from the position that our knowledge of reality, including the domain of human action, is constructed by human actors and that this applies equally to researchers. Thus, there is no objective reality which can be discovered by researchers and replicated by others, in contrast to the assumptions of positivist science (Walsham, 1993, p. 5).

Jardine (1992) provides a summary of the role of a researcher in interpretive inquiry:

- The interpretive researcher constructs other people's construction of reality. They contextualize, interpret, and understand people's perspectives.
- The researcher is an empathetic listener, who is flexible and provides thick description through writing.
- The data collection and analyses are an iterative process. Researchers keep returning to data until there is a deep understanding of the issues. Iteration is not a mechanical process but rather a reflexive process whereby the researcher is aware of their social location, positionality, assumptions, biases that may potentially influence data collection and analyses.

The iterative process of data collection and analysis also leads to a fresh understanding of something already understood. Reinterpretation opens something new; thus, new knowledge emerges that both the researcher and participant thought they knew fully. In other words, the text must be read and re-read for possibilities of understanding to make the familiar strange.

Interpretive Inquiry is suitable in this study as participants interpreted their experiences of

attending an anti-harassment workshop. It is important to note that Interpretivism and interpretive inquiry are aligned in Hermeneutics. The topic is discussed below.

Hermeneutics and Hermeneutic Inquiry

Hermeneutics was selected as an appropriate research approach for this study because the goal of the research was to interpret how participants understood and constructed meaning of attending an anti-harassment training. I argue that anti-harassment training is more than a facilitator imparting technical information about anti-harassment legislation and there are other factors at play, such as learning context and pedagogical approach; hence, understanding participant's experience can be better studied through an interpretive and embodied lens compared to an empirical one (laboratory, scientific, quantitative study).

Hermeneutics is a theory and practice of interpretation (Gallagher, 1992; Mueller-Vollmer, 1985). In simpler terms one who engages in Hermeneutics is trying accurately to interpret what is being conveyed. Smith (2010) draws on historical and scholarly work and provides an expansive overview starting with the writings of Aristotle through to discussing contemporary writers. The objectives of this study preclude a thorough discussion of the evolution of the entire theory over the course of two centuries; however, key developments are highlighted. Hermeneutics is grounded in human science with the intention of obtaining a deeper understanding of human activity and meaning.

The word Hermeneutics has its roots in the ancient Greek *hermeneutike*, meaning interpretation, and it received its character from the Greek god Hermes known for his eternal youthfulness and trickery. According to Greek mythology the gods wanted to communicate with the mortals, so they sent Hermes to Earth so the mortals could understand the message of the gods. Hermeneutics is the process of interpretation and bringing to understanding that which

involves language (predominantly text). The ancient usage of Hermeneutics, at its core, refers to the rules tied to interpreting the Bible. Contemporary definitions of Hermeneutics move beyond the theory of biblical exegesis (critical explanation or interpretation) and take up various approaches to the problem of interpretation.

It is noteworthy that interpreting text is not a linear process nor is it possible to obtain complete understanding. For example, while the person speaking can clarify misunderstanding, writing removes the requirement of a speaker; the interpreter serves as the mediator thereby meaning is open to different interpretations. In addition, text is conditioned by its age, culture in which it was produced, language and talent of the author who produced it and the author's intent (Gallagher 1992). Hermeneutics assumes there is always a difference between what is said and what is meant; therefore, meaning is never fixed, and there is constant dialogue between the writer and reader. Consequently, meaning is never adhered solely in the text or in the mind of the reader. In my context, I privileged body knowledge to navigate the research process, pre-interview activities, interviews, data analysis, and interpretations.

Key Figures in Hermeneutics

For this context, it appears feasible to underscore some of the contributions by key figures in Hermeneutics. The proceeding section draws on Gallagher (1992), Mueller-Vollmer (1985) and Smith's (2010) compilations. The first great philosopher of Hermeneutics in modern era is the German theologian Friedrich Schleiermacher (1768-1843). He emphasized that understanding is rooted in language. He famously defined Hermeneutics as the art of avoiding misunderstanding. The goal of interpretation is to understand the intent of an author behind a piece of work and discover the true meaning of the words they are using. As a matter of fact, a reader should acquaint themselves with the author's character and personality and fully

understand the cultural and historical context that the author is writing in. Schleiermacher's theory was grounded in the Positivist tradition, emphasizing the empirical-analytical and technical methods. Put simply, Schleiermacher believed that humans were capable of speech and understanding grammar; hence, they are capable of understanding the intentions of the author's text to arrive at the objective truth. Therefore, a general or universal methodology is sufficient for all forms of interpretation. Under this approach, meaning is readily transferred from writer to reader.

Wilhelm Dilthey (1833-1911), most familiar with the life of Schleirmacher, devoted his entire career to challenging the foundation of human sciences (Geisteswissenschaften). His main contributions were distinguishing two separate fields of study, natural sciences and human sciences. Nature, he argued, can be explained, but humans, we must understand (Verstehen). Dilthey postulated that understanding was not rooted only in language and speech but rather life itself. In other words, life gives meaning, and there will be a gap between written text and readers' interpretations. However, a formal methodology, he believed, would assist in understanding the phenomenon under investigation.

Martin Heidegger (1889-1976) agreed that language, speech, and text aid in our understanding and knowledge is achieved through interaction with the world. He was concerned with the analysis of human existence or being (Dasein); rather than merely describing the phenomenon, he was concerned with the actual experience. He coined the term *lifeworld* – meaning reality is invariably influenced by the world humans live in, thereby, developing interpretive phenomenology. Hans-Georg Gadamer (1900-2002), a student of Heidegger, agreed that grammatical rules are insufficient for interpretation and added three new elements to the theory of hermeneutics: first, all knowledge arises in the context of tradition and takes place with

the horizon of past, present and future; second, humans are not mere blank slates but rather thinking subjects (emphasizing human psychology) socialized in a particular culture; third, it is impossible to live outside of tradition and break from past conditioning. Consequently, the reader interprets the text through their worldview/paradigm. They bring prejudices, biases, social location, and positionality; hence, they personalize the writing, and as such there is no separation between understanding, interpretation, and explication (Gadamer 1988).

How to Interpret?

Moderate Hermeneutics includes the scholarly works of Gadamer and Ricoeur. They argued against a formalized method for interpretation or guarantees of discovering absolute truth. An objective interpretation of the author's work is an impossible goal because humans are not blank slates but rather are conditioned; therefore, there is a historical, cultural, and philosophical gap between the writer and reader. Moreover, text constrains interpretation as it is mediated via language and language has limitations; this creates a linguistic gap. Henceforth, communication between reader and author is dialogical (conversational) and interpretation involves creativity, not reproduction. It is important to note that modern Hermeneutics includes both verbal and nonverbal texts. For example, I was embodied throughout the interview process. This is to say that I was fully present, mind, body and spirit. I situated my body so that I was engaged, looked attentive, and validated the responses. I asked a question and the participant responded. The semi-structured interview allowed me to probe further and obtain clarity. The back-and-forth dialogue constructed new knowledge and provided answers to the research question. I am definitely relying on participants' interpretation and I then further interpret their interpretation. While I will never fully understand their lived experience (as I was not present during anti-harassment training) I can negotiate a reasonable interpretation. As such, there is no

final interpretation.

Using Hermeneutics in the Study

This study is grounded in moderate hermeneutics as it emphasizes practical interpretation as opposed to historical understanding. For Dilthey and Schleirmacher (1977) Hermeneutics is a method of understanding, but for Gadamer (1985), it is a process. Take for instance the concept of the Hermeneutical Circle—the process of understanding a text. Grounded in Gestalt psychology (an organized whole that is perceived as more than the sum of its parts) the hermeneutic circle suggests that understanding the whole is aided by understanding the parts and understanding of the parts is helped by understanding the whole. While there are general principles suggested, such as the Hermeneutical Circle of interpretation, they are not meant to be prescriptive; the local and particular context should always be considered (Gallager, 1992).

Smith (2010) suggests that arriving at the meaning of a text depends on the reader's interpretation, and readers will interpret the text based on their past history, cultural beliefs, educational factors, linguistic ability, familiarity with the subject matter, experiences and purpose or practical interests. Participants' understanding (or interpretation) of their experience in attending the anti-harassment training will also be based on their social identity and experiences. The task of the Hermeneutics expert is to uncover the lenses by which participants interpret their experiences.

A Hermeneutic Spiral Method

A hermeneutics spiral method was used to analyze the data. Smith & Heshusius (1986) suggest there are three key philosophical assumptions that informs the hermeneutic spiral: language, dialogue, and moving dialectically between the parts and the whole. Paterson and Higgs (2005) provide a succinct summary:

- First, Hermeneutics refers to the shared understanding that people have with each other and this sharing occurs through language. Gadamer (1975) referred to this as the *fusion of horizons*. This is to say that both speaker and listener are negotiating for a common understanding.
- Second, knowledge is constructed through dialogue. This is to suggest that meaning emerges through a dialogue or conversation between text and inquirer and the inquirer returns to the text again and again, each time with an increased understanding and a more complete interpretive account. Gadamer (1975) equated the metaphor of dialogue with the logic of question and answer.
- Gadamer used Heidegger's metaphor of the Hermeneutic circle to describe the experience of moving dialectically between the parts and the whole. The researcher becomes part of the Hermeneutic circle, moving repeatedly between interpretations of parts of the text an interpretation of the whole that resulted in new understanding.

In this study, I dialogued, used open-ended questions with the participants to produce shared understanding and converted the dialogue into text. As Gadamer (1975) suitably emphasizes, the hermeneutic circle of interpretation is not a closed but rather an open and iterative process. Accordingly, I read each line of the transcript (to identify key words and themes), I then read the entire transcript (data generated from interviews were over 80 pages,). Gadamer's (1975) cautioned researchers to be mindful and acknowledge their biases and prejudices. He introduced the concept of *fusion of horizon of past, present and the current*. In other words, the past is always within us and in this study. I am influenced by the literature on anti-harassment and my lived experiences working as the human resource practitioner in a government organization. The present horizon was in the form of transcribed interviews with the

individuals who participated in this study. My task was to bridge the gap between familiar and unfamiliar.

The Hermeneutical Spiral – A Deeper Dive

I navigated the hermeneutical spiral using body sensations. Pre-understanding is the first step in the spiral. I entered the research with strong emotions, feelings, sadness, hurt, and confusion. I could not leave my social identity, thoughts, emotions, body, and spirit outside. I am a racialized woman of colour and harassment is personal. I have experienced it firsthand.

Through my lived experience and the research that I conducted on organizations that offered anti-harassment training, I hypothesized that the current pedagogical approach in teaching anti- harassment training was ineffective. What I discovered after conducting research with six participants is a lack of policy on the pedagogical approach to training. The second step in the spiral is reading/interpretation. The most difficult part of the research was suspending total judgment; hence, I experienced another transformative moment knowing that I cannot remove myself from the research. The text (data from the interview) also has participants' biases and judgement; hence, the goal is to understand rather than seeking objective truth, and there can be multiple interpretations. Appropriation/refiguration is the final step in the hermeneutic spiral. The findings align with the moving from a naïve understanding to critical reading.

The Research Design

Interviews were utilized to explore experiences of participants attending anti-harassment training. Among qualitative data collection methods, interviews have been used by social researchers because it can provide detailed information about personal feelings, perceptions and opinions. In addition, respondents used their own words to explain ideas and concepts (Crotty,

1998; Denzin & Lincoln, 1994; Loeske, 2013) and explore their perceptions of attending a mandatory anti-harassment training session that took place in one locale in a western Canadian city. I interviewed six participants, who attended an anti-harassment training in one locale. The participants attended the same workshop but at a different time, with various facilitators, albeit the curriculum was similar. Participants received a copy of the anti-harassment policy and the PowerPoint presentation during the training session. I used embodiment (sensations in my body) to guide the research process (Levine, 2008; Mate, 2004; Walsh 2020). I meditated for a few minutes prior to going into the meeting, I visualized that I would have a friendly interaction with the participants. I intentionally paid attention to my breath throughout the interview process. I used open-ended but targeted questions and maintained eye contact with the participants. I connected with the participant at the mind, body, and spiritual level. I intuitively knew they were speaking their truth. The interviews invoked strong emotions when participants talked about being harassed. The transcripts of the interviews with six participants became the data sources.

Each of the participants had direct experience in attending a one-time, in-person, three-hour, mandatory, company-sponsored anti-harassment training session at the same location. It is worth noting that participants were not employed by the organization and at the time of their participation in this study. In other words, they were no longer employees of the organization. I read the entire document and then read each account separately. Some of the words stood out for me and resonated with my body. Patterns and themes emerged after reading the written text several time. The themes made sense to me and resonated with my body. Two research questions guided the study: *What were the perceptions of employees who attended an anti-harassment training? What can the notion of embodiment (sensations in the body) learning offer to anti-harassment training design?*

This study employed a qualitative research methodology to gain insight into the experiences of six participants that attended a compulsory anti-harassment training in one locale in a mid-western province in Canada. The selection of participant, data collection, analysis, trustworthiness, confirmability, transferability, privacy, and confidentiality are critical in designing research. These are each addressed in the section below.

Selection of Participants and Procedure

The selection of participants was driven by two factors: 1) they had all previously worked for the same organization, and 2) the utilization of a referral process. This study utilized a purposeful sampling technique to recruit participants who experienced the research phenomenon under investigation. This is to say they all attended live training that was led by a facilitator. All six participants left the organization six months or more before the time of the interview. It is worth noting that participants interviewed for this study met the assessment criteria (having attended a compulsory anti-harassment training), and I did not ask them to provide evidence regarding the final date of employment with the Firm. I contacted one person who I knew through a personal relationship and requested if they could assist me in identifying ex-employees who had worked for the same organization. Purposeful is used when the aim is to conduct an in-depth exploration of an individual's experience rather than generalizing the experiences of select individuals to a larger population (Lincoln & Guba, 1985). At the onset, I contacted a colleague known to me through a professional relationship. All other participants were recruited based on the recommendation of the initial participant. I telephoned and described the nature of the study to each participant and emailed the Letter of Introduction (Appendix B). This procedure was followed with a second phone call one week after the initial contact. Once the individual agreed to participate in the study, I emailed the participant an Informed Consent Form (Appendix C)

along with the interview questions (Appendix D). Contact included 11 individuals, recruiting six participants. All six participants had worked for the same organization at one time but were not employed with the organization during the time of the interviews for this study. The participants expressed interest in the study because they had each attended a one-time, three-hour, mandatory, company-sponsored anti-harassment training. They met the criteria. The anti-harassment programs had a similar curriculum, and each training session had a different facilitator.

The Role of Memory. The role of memory or reconstruction of participants poses some limitations. Memories are always subject to distortions (Kensinger, 2009). In addition, accuracy often declines over time (Bahrick, 1984; Brady & Schachner, 2008; Burt et al., 2004; Howard, 2011; Williams et al., 2008). There is also a potential for false memory (Laney & Loftus, 2013). False memory refers to situations in which participants remember events differently from the way they happened or, in extreme cases, remember events that never happened at all. Consequently, researchers we can never know the true value; rather a researcher can mitigate false memories by investigating sources. For example, I verified that anti-harassment took place at the Firm. The anti-harassment training was structured and offered a package to participants during training.

Howard (2011) conducted a study to gauge recall accuracy of career data for international chess players. Recall method is when participants recall career data, sometimes over many years before. The study investigated the accuracy of recalled career data for up to 38 years, in over 600 international chess players. Participants' estimates of their entry year into international chess, total career games played, and number of games in a typical year were compared with the known true values. Entry year typically was recalled accurately, and accuracy did not diminish

systematically with time since list entry from 10 years earlier to 25 or more years earlier. While Howard's study was aiming for absolute value, my study is qualitative, and the aim is to embrace the fact that an individual's ability to form and retrieve episodic memories (long-term memory that involves the recollection of specific events, situations, and experiences) varies widely (Kirchhoff, 2009; Malmberg, 2007).

Encoding (how we remember events) depends on how the information was processed. For example, if participants had a strong emotional reaction (high intensity) they are more likely to recall the event (Howard, 2011). It is also plausible that I used certain words that invoked strong emotions that were triggering for participants, resulting in them answering the questions in particular way. Lastly, participants answered the way they did because they thought that was the requirement of the study. A follow-up study is required to gauge how the interview process impacted the participants.

It is worth noting that participants entered the interview space because they had relevant experiences and perspectives to contribute to knowledge of anti-harassment training. Participants talked about embodiment when that question was not asked directly. For example, when I asked participants how they conceptualized the body and how they experienced the body in the anti-harassment training, perhaps that served as markers for participants to recall embodied experiences. Perhaps these issues became salient to them even after the interviews were done.

Kiran could not recall the exact details, but she recalled that the session was well done, and she learned about unconscious biases. Methodologically, I could have moved the interviews closer to the actual event. "shared understanding is rare and [we move] toward an approximation. We can talk, question, elaborate as close as we can get" (Knapik, 2006 p. 89).

To build further on what has been stated already, Iani (2019) suggests that the body is the

medium. In other words, when a person moves the body, they also activate the brain. We experience life throughout sensory motor movement; therefore, mental presentation is grounded in both action and perception (1998). Therefore, between mind and body, then memory is not stored outside of the body, and cognition is influenced by the body. In addition, talking, body postures, and emotions are all interconnected. Hence, "remembering is tantamount to creating mental stimulation of bodily experiences in modality specific regions of the brain" (Iani, 2019, p. 1749).

Riva (2018) suggests that speech, gestures, motor gestures, and spoken words can help with recall. For example, "autobiographical memories are a form of sensorimotor stimulation and embodied model of the original event through which people relieve the same visual, kinesthetic, spatial, affect information of a given past experience" (Riva, 2018, p. 1752). In addition, "our experience of the body is not direct rather it is mediated by perceptual information, influenced by internal information and recalibrated through stored implicit and explicit body representation (body memory)" (Riva, 2018). Suffice it to say that "body connects with the events it is involved in" (Riva, 2018, p. 246) and "we are multi-sensory beings and people are present in the body" (Riva, 2018 p. 249). There is evidence that body is present during experience, and there is no reason why participants would forget.

There is also evidence suggesting the role of emotions during memory recall (Kensinger, 2009). This is to say that emotions enhance memories; therefore, participants are likely to recall events that are emotionally charged. Consequently, participants in this study might have had an emotional reaction during anti-harassment training, and they are likely to recall it with the same intensity because "experience that elicits arousal are more likely to be remembered than experience that do not evoke an emotional response process (Kensinger, p. 101). Perhaps the

interview process evoked an emotional response. They are likely to recall events that were more meaningful to them than other events.

The Interview Context

The interviews took place at the participant's discretion either in-person or via telephone. Each participant signed, scanned, and emailed the consent form. I collected the consent forms prior to commencing the interviews. Individuals who expressed an interest in participating in the study emailed to indicate their availability. I consulted with each participant and scheduled a meeting place, time, date, and location convenient for both the researcher and participant. Upon consultation with the participant, selection included a private meeting place for each interview that was free from distractions and had adequate space for the necessary equipment such as the audio recorder, writing pad, and related materials. Upon securing the location and confirmation, one day prior to the interview I telephoned each participant to confirm the time and place for the interview. Initial contact upon arrival included first greeting and gauging a *felt sense* (to see if I can build a heart-felt connection with the person), followed by a review of the purpose of the study and consent form to verify and confirm their willingness to participate. As one participant could not meet in person because of unforeseeable circumstances, accommodations included the participant's request to host the interview over the telephone.

Selection of interview space followed ethical guidelines of securing a private space, free from distractions (Crotty, 1998; Denzin & Lincoln, 1994; Loeske, 2013). Based on the discussion above, several points are important. First, the rationale for selecting ex-employees is that participants could talk openly without reprisal. Second, the six participants were diverse in terms of age, ethnicity, sexual orientation, language, Indigenous, non-Indigenous to Canada, including one self-identified male and five females in this study. Third, protecting participants'

identities is essential in social research (Denzin & Lincoln, 2005). Five participants selected their own pseudonyms and one participant requested that I assign a pseudonym.

Structure and Nature of Organization

Protecting the identity of the organization is essential because pieces of information presented together in this study might make it possible to identify participants thus the organization is referred to only as *The Firm,* providing only limited information. The Firm is a publicly funded institution located in western Canada. It is unionized and works with diverse stakeholders including for profit and not-for-profit organizations. As of 2018, The Firm had over 13,000 staff. The Firm's mission statement declares the commitment of The Firm to diversity, inclusion, and to creating respectful workplaces free from harassment. The Firm provides dedicated resources to combat workplace harassment.

The Firm introduced an anti-harassment policy and complaint resolution process and mandatory training for all staff in 2008 and since then, has provided mandatory anti-harassment training on an ongoing basis throughout the year. According to The Firm's anti-harassment policy document which I reviewed, the purpose of the anti-harassment training was to outline The Firm's stake in developing and maintaining a respectful workplace and workforce. The anti-harassment training outlined appropriate behaviours and those behaviours considered to be bullying, harassment, and discrimination. The training provided procedures for resolving complaints informally and formally to ensure that all supervisors understand The Firm's legal and ethical commitment to providing a respectful workplace. The anti-harassment training fostered respectful behaviours through group discussions of typical workplace scenarios that employees might encounter to ensure that all employees understood their roles and responsibilities in creating a respectful workplace.

The facilitators conduct the workshop, which is three hours in duration. The anti-harassment curriculum consisted of an employee handbook that contains foundational definitions, policy and procedures. Participants receive a copy of the anti-harassment policy, procedures, and the PowerPoint presentation at the end of anti-harassment training workshop.

Data Collection. Denzin and Lincoln (2000) highlight categorization of data collection as follows: (a) participants and the researcher make contact to start the research process in a particular setting; (b) participants and the researcher engage in an in-depth interview process; and (c) the researcher collects data and conducts document analysis. Documents in this study are comprised of the participants' interview/transcripts, and The Firm's anti-harassment policy and training curriculum. Adhering to the qualitative and interpretivist approaches, this study incorporated qualitative and interpretivist approaches mentioned above by utilizing in-depth, individual semi-structured interviews with six employees who attended the anti-harassment workshop in one locale. Interviews included asking each participant six semi-structured, open-ended questions. The interviews ranged between 90 minutes to 120 minutes in length. All interviews went through a member checking process. Member checking means transcribing each interview and emailing an electronic copy of the text to each participant to review for accuracy of transcription and meaning (Lincoln & Guba, 1985). Participants had 14 days to respond via email and edit if required. One participant made minor modifications to their responses, and the other five participants indicated their satisfaction with the quality of their transcript.

In my situation data collection was not a mechanical exercise, rather I am genuinely interested in exploring a pedagogical approach in teaching an anti-harassment training. I established a trusting relationship with six participants. I was approachable, had a smile on my face, my body was oriented toward them, and I made eye contact with them. For one participant

who chose to be interviewed over the phone, I remained present throughout the interview. I posed thoughtful questions that resonated with my mind and body. I provided a safe space for participants to talk freely without interrupting them. When participants talked about topics that were outside of the scope of the study, I gently (low tone of voice) guided them back to the question. I probed as needed. I was attentive to my own thoughts, feelings, and emotions throughout the process. I took notes throughout the interview process and did deep meditation after the interviews to release the energies.

Closer Examination of the In-Depth Interviews

An in-depth interview is a QR technique in which a researcher engages in an intensive conversation with participants to explore their perspectives on a particular topic, program, or situation (Denzin & Lincoln, 2000). According to Maple and Edwards (2010), qualitative interviewing involves opening up to exploration and being surprised with what the researcher learns. Qualitative interviewing requires that the researcher takes on a position of respectful curiosity, promoting open sharing in such a way that the researcher does not over-structure and guide the conversation but instead allows participants to tell their own stories in their own unique ways (Maple & Edwards, 2010). For my study, both general and specific questions were included to obtain participants' experiences while attending that anti-harassment workshop. I asked the main question (Appendix D) and follow-up questions when necessary to prompt participants to clarify or expand on their responses. The interviews were audiotaped with the participants' consent.

I captured participants' experiences in the following order: (a) participants' overall subjective experience of anti-harassment training design in the workplace; (b) participants' conceptualization of their own body and their bodily experiences during the anti-harassment

workshop; (c) participants' perspective on whole person learning (mind, emotions, body, and spirituality); and (d) participants were asked if they had ever used body knowledge to gain perspective and make a decision. The six participants provided rich, detailed accounts of their experiences; their responses satisfied the objective of the study. Completion of transcripts took one week. The transferring of the verbal recorded conversations to a text-based document facilitated data analysis.

Data Analysis

Marshall and Rossman (2016) defined data analysis in QR in terms of organizing and attributing meaning to data. Essentially data analysis means turning raw data (text) into useful information. This study utilized data analysis for two reasons: first, to understand the participants' perspectives, and second, to answer the research questions (Miles & Huberman, 1994). To put it in different terms, I gained insights from participants' responses. Miles and Huberman (1994) identified three phases to conduct data analysis: data reduction, data display, and drawing conclusions. The six interviews and respective transcripts generated significant data (over 80 pages); hence, the first step involved reducing the data into a manageable size. Thematic analysis involved a process of selecting, simplifying, and identifying patterns and key themes from transcripts. To accomplish this task, each interview was transcribed into a Word document. I then read and re-read the transcript line-by-line, highlighting salient words, phrases, and sentences and making notes in the margins.

The key words, phrases, sentences, and notes in the margins from the transcripts were then transferred to a separate piece of paper. Again, I used thought, feelings, and emotions to see if the words, phrases, and themes resonated with my body. The process was repeated three times and resulted in common patterns within each participant account, as well as themes that emerged

across different accounts (Miles & Huberman, 1994). Even when I could not relate to a topic such as linear thinking, or Judy's thought on using an Excel spread sheet when she decided to have another child, I still honoured her response. The patterns were also conceptualized as themes and facilitated a cross-case analysis. The next step was data display, showcasing the themes verified by direct quotation from participants who provided evidence for the theme. For example, the word body was used over 50 times; feelings, over 25 times; emotions, over 30 times, and safety in the classroom, over 20 times. The final phase of the data analysis consisted of drawing initial conclusions based on individual and cross-case data displays and then comparing them with transcripts to ensure accuracy. Creating story-like accounts assisted in understanding participants' interpretations of their experiences along with assigning codes and putting themes into context (Denzin & Lincoln, 2000).

Trustworthiness

Qualitative research (QR) stipulates a direct involvement of researchers and close working relationships with participants (Denzin & Lincoln, 2000). In my situation, I relied on intellect and body sensations to build relationship with the participants. The qualitative researcher's perspective can be biased because of their close association with the data, sources, and methods. Various audit strategies, data analysis, and findings must be considered (Bowen, 2009; Miller, 1997). As mentioned earlier, I could not remove myself from the research, and I used body knowledge to navigate the research process. The researcher must be transparent about their research plan and interpretations and demonstrate how they reached their findings (Mauthner & Doucet, 2003). Trochim (2006) and Yilmaz (2013) offered four constructs to establish trustworthiness in qualitative research: credibility, transferability, dependability, and confirmability. In the sections that follow I discuss transferability, confirmability, selection of

participants and data analysis.

Transferability

The researcher questions if the findings from a study can be transferred to a similar context (Lincoln & Guba, 1985). For example, the question to ask is if the findings from this study can be transferred to other workplaces and shape future anti-harassment training design. To promote transferability in this study, I provided a thick and rich description of participants' background and experiences and converted the transcripts into unique accounts. Providing a detailed description of the interview process, findings, and analysis assists readers in determining whether the findings can transfer to another context (Lincoln & Guba, 1985). However, it is important for readers to be aware that designing anti-harassment training in one situation may not necessarily transfer completely. However, the ideas about a more embodied (body knowledge) training model, in other words experiential learning, would be transferrable.

Confirmability

Confirmability means that researchers must take necessary steps to demonstrate that findings emerged from the data (Trochim, 2006; Yilmaz, 2013). In this study, confirmability was enhanced by locating the researcher, the impetus behind the study, and stating assumptions about the topic under investigation. I asked follow-up questions to seek clarification and understanding and in my interpretation of the interview data, I reduced personal bias by refraining from embellishing participants' responses. The following section highlights the selection of participants and the procedure for selection, followed by a broad overview of the kind of organization in which the participants had worked and participated in anti-harassment training.

The section describes the manner of data collection and provides an in-depth examination of interviews and the methods used for analysis of the data, as well as ethical considerations.

Ethical Considerations

This study followed ethical guidelines as established by the Tri-Council and the University of Alberta (2017), which governs research procedures. Before commencing the study, an online ethics application was submitted to the Research Ethics Office at the University of Alberta and approved. The application included ethical concerns such as consent, participants' agreement, risk to participants, researcher-participant relationship, anonymity, and confidentiality.

Limitations. There are always limitations to research design. A recognized limitation with interpretivism and interpretive inquiry is the subjective meaning-making process, one that overlooks macro-societal structures and systems. In other words, it is a micro-structure theory (Crotty, 1998). Workplace learning and anti-harassment training are vast topics. This study explored perceptions of six participants attending an anti-harassment workshop in one locale.

Because this study was confined to one locale with six participants, it is not generalizable across the field. However, the hope is that the experiences of the six participants will shape the future design of anti-harassment training.

Summary

This chapter commenced with two vignettes and addressed how I am making sense of transformative and embodied knowledge. The chapter was divided in two sections. Section I highlighted key tenants of Transformative Learning, whole person learning and embodiment and Section II provided a detailed description of the method, methodology, and research design for the study. The selection of a qualitative, hermeneutic methodology, and interpretative method enabled a deeper understanding of participants' experiences of attending an anti-harassment training. The following chapter discusses the findings of the single-case study in the form of six

narratives.

Chapter Four

Findings and Discussion

This chapter presents participants' experiences and a detailed synopsis of the data gathered from each of the interviews. A key objective of this chapter is to provide the context of participants' experience of attending anti-harassment training and to identify themes (Gall, Borg, & Gall, 1996) emerging from each participant's interview. Themes are identified through repeated words or phrases and are generated when similar words and expressed ideas come together into a single category (Braun & Clark, 2006). The themes speak directly to the research questions guiding the study as well as the individual questions posed to the participants (Yin, 1993).

The research questions guiding the study were:

RQ1: What were the perceptions of employees who attended an anti-harassment training workshop regarding the training program design?

RQ2: What can the notion of embodiment offer to anti-harassment training design? The following five questions guided the interview process:

Q1: What is your experience of participating in attending the anti-harassment training program?

Q2: How did you experience your body in an anti-harassment class? Q3: How do you conceptualize the body?

Q4: What does it means to be in the body?

Q5: How do you make decisions using both the head and the body?

As discussed in greater detail in Chapter Four, this study used a qualitative methodology with an interpretive inquiry approach. In addition, key words, coding, categorizing, and themes

(Bhattacharya, 2008; Braun & Clark, 2006; Miles & Huberman, 1994) were identified. The data source for this research was six semi-structured interviews. The following six portrayals of the participants' experiences begins with a thick description of the interaction between researcher and participant. A thick description provided the background information necessary for understanding the relevance, meanings, and intentions that underpin researcher and participant interactions (Denzin, 1989; Geertz, 1973; Holloway, 1997; Ponterotto, 2006; Schwandt, 2001).

Participant Experiences

Lena (Interview 1. November 13, 2017)

Lena is soft-spoken and it was difficult to hear her sometimes. Lena worked in the human resources (HR) industry for over 20 years and claimed to have an in-depth knowledge of the HR field, including employee development and leadership. Lena suggested her key intentions in attending the anti-harassment training were two-fold: the anti-harassment training was mandatory, and Lena hoped to facilitate anti-harassment training in the future.

Lena arrived at the main entrance of the building and greeted me with a warm smile. I entered the front door, and Lena took me to an office on the second floor. We talked about the weather while walking to the second floor. Lena entered the office and flicked the light switch. She then proceeded to sit behind a desk and pointed at the chair opposite to her. I obliged and sat opposite Lena. The office felt cold, so I kept my winter jacket on. It appeared that Lena was not bothered by the cold temperature, so I did not mention anything about the cold room.

Once Lena settled in her seat, she grabbed a paper and pencil from her purse that was sitting on the floor. Lena appeared relaxed and pleasant. I took my papers from the portfolio, read the letter of intent and consent form, and requested that Lena sign the consent form. I proceeded with the interview questions once she signed the consent form. Lena shared her

experiences in attending the internal company-sponsored anti-harassment training. The interview lasted over two hours.

Bena (Interview 2. November 16, 2017)

Bena is soft-spoken. She often laughed out of cue throughout the interview even when the topic was not funny to me. Perhaps laughter was her coping strategy to deal with difficult topics, to manage nervousness, or release stress. Bena also had a habit of nodding liberally throughout the interview.

Bena arrived 15 minutes late for our appointment. She was breathing heavily and sweating profusely. She indicated that she rushed to make the appointment. Bena apologized profusely for her lateness. She requested taking a few minutes to settle down, catch her breath, take off her winter jacket, and collect her thoughts. I waited patiently for about three minutes and watched Bena unravel the wool scarf around her neck, take off her jacket, and rub her hands many times to warm her hands. Despite feeling cold, rushed, and late for the interview, Bena settled in the chair, and she had a big smile the entire time. Bena took a deep breath and declared that she was ready for our interview.

Rather than transitioning directly into the interview questions, I talked about the weather, and she talked about the Light Rail Transit (LRT) delay and the difficulties of navigating the city with the current bus route. I thanked Bena for taking the time out of her busy schedule to accommodate my request. I read the letter of intent and consent form and requested that Bena sign the consent form. Bena shared her experience in attending the internal company-sponsored anti-harassment training. The interview lasted 90 minutes.

Bena self-identified as Indigenous and a community worker. Bena talked extensively about Indigenous epistemology. She mentioned the concept of the Aboriginal Medicine Wheel

head, heart, mind, and soul) and why it is an integral teaching and learning tool to her. Bena used the concept of the medicine wheel, suggesting that learners bring their whole self into a learning environment including body, mind, spirit, and emotions.[6]

Judy (Interview 3. November 17, 2017)

Judy is a civil engineer. She identified herself as a single mom, female, and person of colour. Judy is an animated speaker; she used both hands to emphasize a point, often touching her heart and stomach. At times, Judy expressed strong emotions, raising her voice and talking very fast. Judy had a pleasant voice, and she was very articulate.

I met with Judy in her house as it was more convenient for her. There was no one else in the house except the two of us, and that made it private. I arrived at Judy's front doorstep, and she greeted me with a friendly smile. She hung my coat in the closet and asked me to wait for her in the dining room. Judy offered to make tea, and I accepted her gracious offer. Judy placed the tea in a mug in front of me and started sipping her tea. I thanked Judy for her time and generosity. She suggested that it was her pleasure to assist me. I read the letter of intent and letter of consent and asked Judy to sign the letter of consent. Judy shared her experience in attending the internal, company-sponsored, anti-harassment training. The interview lasted approximately two hours.

Luke (Interview 4. November 12, 2017)

Luke has a loud voice; however, he appeared relaxed and smiled the entire time. Luke used the end of a pen and tapped on the writing pad to emphasize his point. I met Luke at his office and his receptionist greeted me and escorted me to an office. She inquired if I wanted

---

[6] Some participants talked about their social identities without a prompt and other selected not to share.

coffee, tea, or water. I settled for water. She informed me that Luke would join me shortly. I waited for Luke's arrival and in the meantime, organized my notes and checked the tape recorder.

Luke arrived with a big smile and apologized for being a few minutes late. He sat across the table from me, and he brought a paper and pen. I thanked Luke for his time, and he suggested that he was more than happy to assist me. I read the letter of intent and letter of consent and requested Luke to sign the letter of consent. Luke shared his experience in attending the internal company-sponsored anti-harassment training. The interview lasted approximately two hours.

Luke is a human rights advocate and identified himself as a member of a sexual minority. As mentioned previously, some participants selected to share their social identities and others selected not to share. Luke attended several anti-harassment trainings, and he facilitated anti-harassment trainings in a corporate setting.

Aleya (Interview 5. November 20, 2017)

I selected a private meeting office at the University of Alberta for this interview. Aleya arrived right after lunch and suggested that she was a bit sleepy. I thanked Aleya for taking the time in her busy schedule and for participating in the research. Aleya suggested that it was her pleasure to take part in the project. Aleya appeared calm and spoke with passion. I read the letter of intent and letter of consent and asked Aleya to sign the letter of consent. The interview lasted approximately one hour.

Aleya is an HR practitioner and claimed she was an experienced facilitator, having attended and facilitated a variety of anti-harassment trainings in her career. It is worth noting that Aleya did not facilitate an anti-harassment workshop in the Firm. When probed about recalling experiences of attending anti-harassment training, Aleya juxtaposed two different anti-

harassment workshops. The one pertinent to this study, she referred to as the *internal anti-harassment training* and the second as the *external diversity and inclusion workshop*. The distinction was important because the external workshop served as reference and provided essential components that Aleya suggested needed to be incorporated in the company-sponsored anti-harassment training.

Kiran (Interview 6. November 23, 2017)

I booked a private meeting room at the University of Alberta; however, Kiran was not feeling well the day of the interview and she asked if the interview could be conducted via telephone in the evening instead. I agreed and asked if she could kindly scan the copy of the consent form and email it to me prior to the interview.

I called Kiran at the agreed time and she answered the telephone in a pleasant tone. Kiran's voice was adenoidal/nasal and at times she switched to a high pitch.[7] I initiated the telephone conversation by inquiring about her health, and she said that the flu lingered more than its usual course of seven days, and she remained tired. I inquired if she wanted to postpone the interview, and she suggested that she was comfortable being interviewed. I read the letter of intent and consent form, Kiran shared her experience in attending the internal company-sponsored anti-harassment training, and the interview lasted 90 minutes.

Kiran does not have a background in adult education and training. Kiran attended the mandatory anti-harassment training hoping to learn about the organization's policy and complaint resolution processes. Similar to Aleya, Kiran recalled attending two different anti-harassment trainings. I guided Kiran to focus on the internal anti-harassment training. However, at times, Kiran gravitated toward the external anti-harassment training and drew parallels

[7] I am trying to humanize the interview process, they were not just participants, but they had a character, a style.

between the two training sessions.

Data Display

This section of the chapter presents narratives of six participants. As mentioned, I first recorded the interviews, transcribed, and then typed them in a manner so that the narratives make sense to the reader. This is to say that cutting and pasting the transcripts directly would not be coherent; hence, I interpreted the transcripts and organized them in the order in which I interviewed the participants. I further identified key themes that emerged during the interview and to indicate how participants responded to interview questions. Key themes are highlighted under each interview. To maintain the confidentiality of the participants, each had their own assigned pseudonyms to ensure there was no identifying information.

Lena

Apprehension, Body Reaction, and Collective Energies. Lena reported walking into the classroom with apprehension as she was unsure what to expect in terms of anti-harassment training design, content, and process. Lena wondered "what the course content is and who might show up" (Interview 1. November 13, 2017). Lena suggested she was uncomfortable having close colleagues attending the same workshop. Lena folded her hands and declared her body was on high alert after entering the training room: "the body is either tensed or it relaxes [and] it depends on who walk(ed) in" (Interview 1. November 13, 2017). Lena relaxed the body and stated that as the course progressed, she sensed "a collective energy" (Interview 1. November 13, 2017). Lena picked up energies from other participants and claimed that "everyone (was) tense" (Interview 1. November 13, 2017). Lena reported being guarded about how much personal information she wanted to share during the anti-harassment training. For Lena, the human body includes body, spirit, and mind. She conceptualized the body as a collective entity. In other

words, each person has a physical body, and the physical body has a spirit. She elaborated further:

I think the body is again a collective entity that includes relationships. It includes your self-awareness and knowing…so the energy in the classroom dictates how I respond. I might feel really confident [or] I might take a lead in responding to the class and the people around. (Interview 1. November 13, 2017)

Body Reacts to Images. Lena claimed her "body reacts to images," [and] "emotions are a big part of learning" (Interview 1. November 13, 2017). For example, during the anti-harassment training, the instructor displayed pictures of people in a variety of roles. One of the pictures depicted an elderly gentleman of East Indian origin. The facilitator asked participants to identify the gentleman. A few participants responded, suggesting the man was a cab driver, whereas the gentleman was a 103-year-old marathon runner. Lena reported being surprised by this comment because she did not think the gentleman looked like a cab driver. She suggested "the body automatically reacts" (Interview 1. November 13, 2017). I did not get a chance to probe her comment further. The fact that she mentioned the body leads me to believe that she was referring to having an emotional reaction to the comment.

Body is More than Material. Lena shared a personal story about her childhood. She stated that her father used to ask her "where is Lena," (Interview 1. November 13, 2017) and she would point at her chest, forehead, and body, but he would insist that it was an incorrect answer until she pointed at her inner self (pointing a finger at her heart and digging deeper) and then he would be satisfied. The interactions with her father made her aware the body is beyond the material substance and "physical case or structure but there is somebody that is me that is my whole being" (Interview 1. November 13, 2017). Lena was referring to her body with a spirit.

Processing Information using Body and Mind. Lena suggested a person needs to process information using body and mind to make sure the body sensations make sense. Lena elaborated further by drawing on experiences from her employment with a government organization. She suggested that she worked in a highly toxic work culture, and she received numerous signals from her body (she was physically ill and on medication) to quit her job.

However, she rationalized the toxic culture, suggesting that "it is not that bad" (Interview 1. November 13, 2017). Over time, the situation worsened, and she struggled to come to work. She went home feeling overwhelmed with emotions and cried every day as this was one method of "releasing the stress" (Interview 1. November 13, 2017). In hindsight, she declared that she should have paid more attention to the sensations in the body. The story bears further emphasis that Lena relies on both mind and body to make sense of her experiences.

Self-reflection. Lena suggested that "self-reflection is crucial in an anti-harassment training as it brings the whole group into a vulnerable state" (Interview 1. November 13, 2017). Providing employees with tools to resolve day-to-day issues, such as workplace conflict, is essential. In the case of workplace harassment, she suggested, workers should be able to rely on self-reflection and express emotions freely, thereby reducing conflict in the workplace. At the same time, not every sensation in the body: emotions, or reactions, is reliable, and employees should be cautious before acting on them right away. For example, there was an incident in Lena's workplace where one employee had a negative emotional reaction toward a co-worker, and the employee avoided the person without having a conversation. The employee decided the other employee was bullying her solely based on one incident and her "gut reaction" (Interview 1. November 13, 2017). The employee's assumptions about the co-worker became her reality. Lena cautioned against using one incident and relying solely on bodily sensations to make a

decision. While Lena relies on embodied knowing, she is cautious that one cannot rely solely on emotional reactions. Hence anti-harassment training design should include self-reflection and interrogation of emotions.

Bena

Mechanical and Closed. Bena suggested the design of the anti-harassment training lacked flexibility and the process felt closed. For example, the instructor included a few classroom activities, but the activities felt mechanical to Bena. She leaned into the table and with piercing eyes expressed her displeasure at the fact that participants sat on chairs at different tables and stayed with their respective cohort throughout the workshop. Bena expressed her frustration by rolling her eyes and suggested the instructor lectured and participants listened.

Bena stated "people are not just mental learners, but rather learning is physical and embodied" (Interview 2. November 16, 2017). Bena did not resonate with "itemization of knowledge, individualism, and memorization of information" (Interview 2. November 16, 2017). Bena argued (her voice was elevated and she used hand gestures pointing at her heart and head) that learning has to incorporate the whole self and build empathy. She suggested that learners do not simply memorize theories, but rather "individuals have [their] own sort of interactions, reflections, responses to education, different epistemologies, different pedagogies" (Interview 2. November 16, 2017).

Learning is Embodied. Bena explored her inner space (body, mind, emotions, and spirit). For example, when Bena attended the anti-harassment training, she asked how the new knowledge related to her. She paid attention to her body's reactions to new concepts, and then she questioned how the information "fit" (Interview 2. November 16, 2017) in her paradigm. In other words, she checked for signals from her body to see how she embodied new information

and ways it would change her as a person. Unfortunately, I did not probe her about the kind of bodily signals. Bena emphasized the importance of incorporating experiential learning, including personification, role play, and Indigenous epistemologies because "learning is very physical and embodied as we are not stationary…knowledge is related to the larger body not just my head" (Interview 2. November 16, 2017). While Bena did not explicitly declare it, I feel that Bena offered Indigenous andragogical approaches as alternatives to cognitive-disembodied learning.

She mentioned "dancing, dreaming, learning from the cosmos, the great spirit, metaphysics, fasting, and visioning" (Interview 2. November 16, 2017) as ways to build empathy.

A Lack of Trust. Bena mentioned one participant in the anti-harassment workshop making a reference to a homosexual person as a "*fruit*" (a slang word for gay people). Bena felt disturbed by this comment and called him out; however, her intervention did not resolve the issue. Another participant in the same workshop suggested that she was equally disturbed by the "fruit" comment. However, the participant expressed to Bena that while disturbed by the comment, she did not intervene because her supervisor was present in the room. According to Bena, the participants "felt either scripted or restricted in the presence of their superiors" (Interview 2. November 16, 2017). In addition, "the person making the fruit comment was kind of derailing the process [and] was in a supervisory role" (Interview 2. November 16, 2017). Bena squinted and opened her eyes wide again. Bena's perspective was that the power difference between supervisors and workers was not conducive to a critical conversation, and the anti-harassment training was not a safe space for participants to have open dialogue. Despite Bena's intense emotional reaction to the "fruit" comment, she decided not to pursue the matter further as she did not trust attending participants.

Resistance and Backlash. Bena revealed that "she got the sense that (participants) were compelled to be there or required to be there, or strongly compelled or required and there was a bit of resistance" (Interview 2. November 16, 2017). Bena reported one participant sharing with her that she was coerced to attend the anti-harassment workshop. The training resulted in a backlash against training (respectful workplace behaviours, bullying, harassment, discrimination, and complaint resolution processes). Bena suggested the characteristics of the facilitator in an anti-harassment workshop make a difference. For example, the facilitator failed to respond to the "fruit" comment made by one of the participants. Bena reported that the facilitator did not provide opportunities for critical dialogue and engagement.

Different Ways of Learning. Bena suggested there was no opportunity to infuse Indigenous teachings and incorporate the body, mind, emotions, and spirit into the workshop. Bena suggested that Indigenous ways of knowing are "very embodied, it is bringing the self into the learning, very experiential, very reflective, [and] very self-oriented" (Interview 2. November 16, 2017). Bena suggested learning is a process of internalization; for example, when a learner encounters information, they filter it through their bodies and what she referred to as the Indigenous framework. I did not ask Bena to explain this, however an Indigenous framework commonly refers to a holistic way of being that incorporates intellect, emotions, physical bodies, and spirit (Cull et al., 2018). Using the metaphor of the Medicine Wheel, Bena explained that she brings her whole self into learning. Therefore, learning has to resonate with body and mind, connecting at the emotional, and spiritual levels. However, the anti-harassment training did not incorporate the Indigenous framework.

Bena relied on Indigenous epistemologies and methodologies to navigate through life. For example, she relied on sacred teachings, ceremonies, storytelling, dreaming, and most

importantly learning independently and listening to sensations in her body. She recalled working for a government organization where, she alleged, she was harassed by her supervisor. Shortly after joining The Firm, Bena developed a severe rash on her face. She consulted her doctor, who prescribed medication; however, the rash persisted. She believed the rash was her body's signal to alert her about the toxic work culture. Bena mentioned the rash mysteriously disappeared soon after she left the organization. Bena shared the narrative to build her argument about embodied knowing.

Judy

Didactic Andragogy. Judy recalled sitting at a table with other participants and learning about various concepts and definitions. The instructor distributed a workbook to participants at the start of the workshop that highlighted key concepts related to creating a respectful workplace. The facilitator lectured and shared policy, and participants listened. Judy suggested there was limited communication among participants. She expected to see interactive activities, more conversations among participants, and a deeper dive into topics. Judy reported there were brief exchanges between the instructor and participants. Albeit, when Judy posed a question to the instructor, the instructor offered to meet with Judy after the workshop. Judy remarked "the workshop is designed to reason and use logic whereas the topic under discussion (workplace harassment) is grounded in the body and stemming from an emotional place" (Interview 3. November 17, 2017). Judy suggested there were two ways to tackle workplace harassment "love and a place of fear for both the person who is harassing and the harassed; hence, you cannot tackle these situations through logic" (Interview 3. November 17, 2017).

Safety and Naming the Workshop. Judy felt the workshop was a safe place to share ideas. The workshop felt safe because Judy did not know anyone in the workshop, and she was

"surrounded by strangers" (Interview 3. November 17, 2017). This comment suggested that she did not feel comfortable sharing information with her colleagues. Judy declared "there was no history between us if you get what I am saying. If there is history between [participants] the experience would not be positive, and you come to a course like this and you may be triggered" (Interview 3. November 17, 2017). The name of the session she attended was Respectful Workplace and not anti-racism or discrimination. Judy declared the title of the session fit her expectation and was indicative of the content. Judy cautioned against naming the session "anti-racism" because certain names might trigger employees. She elaborated further: "naming the session as Respectful Workplace brought down barriers and who would disagree that we don't want to create a respectful workplace?" (Interview 3. November 17, 2017).

Characteristics of Facilitator. Judy suggested the characteristics of the facilitator in an anti-harassment training make a difference; Judy (elevated voice, hand gestures, with animated speech) mentioned key features such as relatability, learner-centered instruction, and factoring emotions into training. Judy reported the instructor was racialized and that she (being racialized herself) felt comfortable with the instructor. Racialization refers to the process by which people are identified by racial characteristics (Daloz, 2000). She elaborated further (high pitched tone, animated with hands, touching her heart and head, fast speech):

I think in my experience, what helped the situation, to be frank with you, is I am not a white male, so it was not a white male teaching the course. It was a racialized woman who looked like me, actually very similar background to me, who taught the course, so I think right away, I developed a rapport and affinity with the instructor, so I felt more comfortable asking questions and I think at one point I asked in-depth questions to the instructor. When the instructor said we could talk about this after the session, things like that made me feel probably more

comfortable. (Interview 3. November 17, 2017)

Balancing the Head and Heart. Judy conceptualized the body as the head and heart and suggested they are both connected. She remarked that "heart is intuition, emotions, feelings, love, and fear. The head is a *logical space*, thoughts, ideas, Excel spreadsheets and matrixes" (Interview 3. November 17, 2017). Judy claimed she was a technical person and relied predominantly on logic and quantitative data. For example, she recalled an incident when she wanted to buy a television and she decided to create an Excel spreadsheet on the computer. She collected pertinent data such as cost and model to decide the best and cheapest television to purchase.

She applied the same process, as when purchasing a television, when she decided to have a second baby. While Judy relayed the story, she was unequivocally troubled by the logical decision-making model. I probed her to interrogate further, and Judy suggested that during the process of re-telling her story, it occurred to her that she was familiar with the alternative decision-making models that she referred to as "going with the gut" (Interview 3. November 17, 2017). The interview process led Judy to recall how she learned to privilege the mind and relied less on her body for information.

Judy continued to struggle to balance both the head and heart. In terms of body knowledge, ironically, Judy relied on body knowledge in the past and claimed she regretted not going with her gut feeling more often. She suggested that she should listen to her inner voice for some key decisions. She stated, "in hindsight 20/20…I look back and say I should have acknowledged what I was feeling at the time because I might have chosen differently or maybe I would have inquired more information" (Interview 3. November 17, 2017). In terms of decision-making processes, Judy acknowledged that her feelings converted into thoughts, and she started

to use logic and rationality. Having said that, Judy understood she needs to use both the Excel spreadsheet plus reflection on her bodily sensations for a decision to fit with her whole being.

In addition to the conundrum of balancing body and mind, Judy suggested that body knowledge or bodily sensations are only one piece of the puzzle. When a person experiences a bodily sensation: anger, happiness, anxiety, and sadness, they must interrogate the nature and source of the sensation.[8] Judy suggested "I think [body] is another piece of information. I think your body absorbs information…actually you pick up energies and feelings from your surroundings and from other people" (Interview 3. November 17, 2017). However, she cautioned against "going with the gut immediately" (Interview 3. November 17, 2017) or privileging the mind. In other words, she suggested, the mind tries to rationalize the "right" (Interview 3. November 17, 2017) emotions by labelling them "as an irrational behaviour" (Interview 3. November 17, 2017). This was where Judy suggested she had to work extra hard to figure out what the feelings try to tell her and combine both feelings and logic to make a decision.

Personal Harassment. Outside of the standard interview questions, Judy shared personal experiences of being harassed by her supervisor. In her situation, the supervisor thought rationally, wanting all employees to come to work on time and not allowing any flexibility, whereas Judy was a single mother and required flexibility in her hours of work. Judy understood that the supervisor thought rationally to enforce company policy. However, Judy's perspective was that "there is little empathy on the part of the supervisor" [and the] "the workplace culture is toxic" (Interview 3. November 17, 2017). Hence, coming to the anti-harassment training and learning about concepts, definitions, policy, and procedures did not change the situation for her.

---

[8] It is noteworthy that emotions cannot be separated from the body.

She added further that the leaders in her organization did not have similar social identities (single mother, racialized); therefore, the leaders may not have experienced the type of marginalization that she experienced and therefore, lacked empathy.

Luke

Discomfort and Overwhelming. Luke suggested feeling uncomfortable attending the company sponsored anti-harassment training. He described (in a low and relaxed tone) the workshop as "a relatively standard corporate training environment, screen in the front, with a projector…and [the classroom] is set up in a typical row" (Interview 4. November 12, 2017). Luke did not favor the physical classroom set-up that he referred to as "a typical Western learning set-up [where]…you never see a circle or a talking stick" (Interview 4. November 12, 2017). The Western style set-up, along with a lack of interactive activities between participants, felt "overwhelming in some ways and in some ways trying to address a whole lot of [issues] in one session is not enough to capture the full impact of harassment" (Interview 4. November 12, 2017).

Overwhelming and Mechanical. For Luke, the entire experience of attending the company-sponsored anti-harassment training appeared overwhelming and mechanical and provided few opportunities for face-to-face conversation. With this backdrop, Luke did not believe that the time and energy devoted toward the anti-harassment training produced the results anti-harassment training claimed. Luke identified several gaps in the andragogical approach in training design such as a lack of consideration of participants' learning styles and social identities. Lack of attention to social identity in this context refers to treating all participants the same where "all the differences are sort of lumped into one" (Interview 4. November 12, 2017).

Luke argued (deep breath, sigh) “I think a racialized woman is going to experience harassment much differently than a white, Catholic male” (Interview 4. November 12, 2017).

Role of Facilitator is Crucial. Luke emphasized that the facilitator should know that participants bring their whole selves to class; hence, facilitators should discuss emotional impact in training. For instance, Luke indicated that harassment is an emotional act and has an impact on the bullied and bystander; hence, the content must move beyond the “mechanics” (Interview 4. November 12, 2017), such as policy review, but rather should examine ways in which harassment impacts the whole person.

Be Nice Seminar. Luke suggested the anti-harassment training is based in the Christian-based golden rule that states “do unto others as they would have done unto you, whereas I am a believer in the platinum rule which is do unto others as they would have done on themselves (sic)” (Interview 4. November 12, 2017). Luke suggested that the standard anti-harassment training did not meet his needs as a learner as the workshop did not provide practical tools to transfer skills into their workplace; hence, the anti-harassment training turned into a “be nice seminar” (Interview 4. November 12, 2017).

Luke acknowledged that participants bring their whole selves to the workshop including body, mind, and emotions. He urged facilitators of anti-harassment workshops to explore an andragogical approach that addresses the whole person. Luke encouraged facilitators to break large chunks of information into smaller segments and factor emotions into the anti-harassment design. He suggested that the term *sexual harassment* failed to capture the intricacies of the problem as there are “layers and layers that are not touched in the classroom” (Interview 4. November 12, 2017). Hence, a deeper dive into the topic would be beneficial.

In addition, Luke argued the term *sexual harassment* is a loaded term that might

potentially trigger participants, resulting in raising strong emotions. Moreover, the alleged bully and bullied might both be present in the same classroom. Therefore, the anti-harassment training design must teach to both (the harasser and the harassed). Luke emphasized that facilitating an anti- harassment training required balancing all the specifics mentioned above; otherwise, training would not shift behaviour.

Mind and Body are Distinct. Luke mentioned a clear demarcation between mind and body. The mind is a logical space; however, "bodies are actually seen as primitive unsophisticated entities that we must control with our refined and informed mind and that anything that is physical…is not to be trusted" (Interview, 4, November 12, 2017). Luke expressed concern about a universal approach in teaching anti-harassment training. He proposed a learner-centered approach that factored in social identities. For example, "the straight, White male of a certain age, I don't think, have the lens to pick up messages the same way as someone who might be more traditionally harassed" (Interview 4. November 12, 2017).

Consequently, Luke said:

> If you have never been harassed and never been in that type of an environment that has micro aggressions against you [and] if you've never lived with the death by a thousand cuts…you are going to take your own perspective away from the training so I actually think people who have been harassed get more out of [the workshop] than people who have never been harassed. (Interview 4. November 12, 2017)

Luke reported being conditioned to bring the "cerebral self to work" (Interview 4. November 12, 2017). He suggested one needs "cognitive abilities to understand the organization I am in and [find] how to address behaviours within it" (Interview 4. November 12, 2017). Luke suggested "I have never been challenged to think about my emotions surrounding harassment"

(Interview 4. November 12, 2017).

There was a time during one of the workplace training sessions where Luke experienced an ice breaker that involved a role play; however, he mentioned, "I don't think the course substantially unlocks anything past your cognition" (Interview 4. November 12, 2017). While Luke mentioned that he does not rely on sensations in his body for information, he also acknowledged using his senses to gauge participants' emotions. He stated, "I was not raised in an environment that valued emotions or emotive behaviours. I am a devout atheist, so I never fully considered my spiritually" (Interview 4. November 12, 2017).

Luke mentioned relying on rational, cognitive thinking for the most part; hence, his comments about recognizing that learners bring their whole selves to the classroom remained intriguing. He mentioned that when he delivered training he was "acutely attuned to other people's emotions" (Interview 4. November 12, 2017). In addition, he relied on intuition and described facilitating a workshop when sharing the following thoughts.

I look for facial reactions, how people sit tall or shrink in their spaces, how people physically react and respond to other people's comments. So, I think I almost have a mix between a mother hen type of approach to make sure that everyone is safe in [the classroom]…a mix between that approach and analyzing people's behaviours to see what they might need to learn from me and my next statement. (Interview 4. November 12, 2017)

Luke suggested the interview session was the first time he reflected on this practice. As he reflected more intensely on the topic, he reported processing information through his body that he referred to as intuition. Luke suggested:

I think I am filtering behaviours through some physicality; I am picking up a tone of voice. I am using my ears. I am definitely using my brain. I am using my eyes; what I am

> not using probably is my heart…I have some sort of internal mechanisms. (Interview 4. November 12, 2017)

Facilitator's Role. Luke made a strong case for exploring alternative andragogical approaches in teaching anti-harassment training that moves beyond cognitive training. He noted: What choice do we have but to look at different ways of learning, because the head learning approach certainly has had some impact, we know that, but we need to look at different ways and as a North American workforce, you know, we are not doing kinesthetics in the morning [and] we are not taught to be in tune with the body, and so, would any ethical practitioner not say to themselves, what else can we be doing through play, through art, through physicality, through reflection, through hypnosis and through head training? (Interview 4. November 12, 2017)

Luke expressed caution toward introducing body knowledge into anti-harassment training. He suggested the "body is weak and unreliable" (Interview 4. November 12, 2017). In fact, he argued:

> Society is constructed around the Western thought of Christian male…our bodies are actually seen as primitive unsophisticated entities that we must control with our refined and informed mind…because our mind is a superior entity, that the only way to learn anything is through our mind and anything that our bodies might be trying to tell us is a betrayal of our mind. Body is seen as something to be controlled, in fact, our bodies are not supposed to be leading the show, and our minds are weak…body is a vessel of God…you are really are just a place for our souls to sit in our time on earth and, in fact, any messages from the body are not really…[and] bodies are governed by our mind or by God or by the state, body is just housing the spirit. (Interview 4. November 12, 2017)

While promoting whole person learning, Luke cautioned facilitators not to do away with

head training entirely. In addition, he suggested, facilitators should avoid classroom activities for the sake of simply doing an activity, but rather ensure the activities are meaningful for participants. Moreover, the activities should not be exploitative. When participants share personal information and are in a vulnerable space, facilitators have to take extra precautions in creating a safe learning environment. Embodied learning is potentially intimidating for participants and, he said, "the first sniff someone thinks that their workplace is trying to impact their morals and values they will respond very poorly" (Interview 4. November 12, 2017).

Therefore, it is imperative that the design of anti-harassment training be in consultation with learners rather than only with the senior leaders in the organization.

Aleya

Unwelcoming Culture. Aleya described the design of the anti-harassment workshop as "a typical workshop" (Interview 5. November 20, 2017), as there were no alternative forms of learning. For example, participants listened passively, and there were no classroom activities. Aleya alleged she had an unpleasant experience attending the internal anti-harassment training and a positive experience with the external workshop. The internal anti-harassment training had a traditional classroom set-up (tables and chairs), except that the tables were round, and participants sat facing each other around the tables. While the round tables and chairs set-up facilitated a face-to-face interaction, Aleya (high pitch and animated with her hands) suggested the tables and chairs served as physical barriers and should have been removed so that participants could have a "heart to heart conversation…[and] build trust and safety in the classroom" (Interview 5. November 20, 2017).

Aleya claimed when participants entered the training room, they selected where they

wanted to sit, who they wanted to sit with, and they stayed at the same table, with the same group of people throughout the training session. Aleya experienced the internal workshop as unwelcoming. For example, when Aleya entered the room, there were no introductions or refreshments, and she sat at a table waiting for other participants to arrive. Aleya juxtaposed her experience with an external anti-harassment class that she attended where the facilitator welcomed and introduced her to other participants. Aleya remarked: "there was a welcoming coffee and some breakfast and an opportunity to mix and mingle with other [participants] even though I did not know anyone" (Interview 5. November 20, 2017).

Collective Energies. Aleya declared that she is highly intuitive and relies on her bodily sensations for information. For example, when she entered the internal anti-harassment training at her workplace, she sensed other participants' energies and the general climate in the room. She stated, "my body is actually able to contribute to my heart and head and for me to feel within" (Interview 5. November 20, 2017); she sensed other people's energies without anyone saying anything verbally. Aleya reported that she sensed that learners came to the anti-harassment training with a range of perspectives on the body-mind spectrum. Aleya suggested some participants privileged the head, others privileged the heart. Aleya believed the body constructs its own knowledge. For example, she declared that she wears her heart on her sleeve and is "able to sense other people's energies and feed on whatever is going on in the environment" (Interview 5. November 20, 2017). While Aleya relies both on the head and the body, she privileges messages from her body.

Embodied Knowing. Aleya claimed the human body is always learning, during day-to-day interactions at work and in the workshop. Aleya interacted with another participant during the internal workshop to inquire about her body knowledge and discovered the participant held

tension in different parts of her body. Research indicates there is a relationship between emotions, feelings and body sensations (Damasio, 1999; Immordino-Yang & Damasio, 2007; Lenzen, 2005). Aleya discovered that specific words and concepts trigger a bodily response that is beyond cognition. Based on the discussion, Aleya remained frustrated that she could not bring the body- mind component into the company-sponsored anti-harassment training. Aleya recalled her experience with the external diversity and inclusion workshop and claimed:

> There were several interactive activities and the instructor did a number of exercises in which you actually move forward. You move into this space so you physically have to actually do more than just think about…you are moving toward some place of experience that you have. So, it is impactful…[and] you are physically putting yourself into a position of vulnerability. (Interview 5. November 20, 2017)

Essentially, the external workshop encouraged participants to come out of their comfort zones and dialogue with other participants. Aleya added another important element to the discussion when she suggested that physical activity in the classroom makes bodies vulnerable, and participants learn to rely on both the head and body for information. Although Aleya promoted whole-body learning, she expressed trepidation and suggested that employers "don't want the whole person to turn up" (Interview 5. November 20, 2017).

Aleya introduced the concept of a "sixth sense" (Interview 5. November 20, 2017) that alluded to extrasensory perception that is beyond the five senses traditionally ascribed to humans: vision, hearing, taste, smell, and touch. Aleya reported sensing participants' feelings in her physical body. For example, she suggested that if another participant had a hurt knee, she could feel the hurt knee in her body. Considering Aleya placed emphasis on body knowledge and learning from bodily sensations, she claimed to fully trust what her body tells her. Therefore, the

moment she feels physically uncomfortable, whether in the classroom or workplace, she pauses and reflects on the signals her body provides. While relying heavily on the sixth sense, Aleya did not negate cognition entirely and continues to balance both rational/cognitive thinking and feelings, emotions, and the heart.

Kiran

Be Nice Seminar. Kiran's account of attending the internal workshop included walking into the classroom with a group of participants and talking about unconscious bias, and respectful workplace behaviours. She declared (low voice) the anti-harassment workshop "is very informative and really well done, I learned a lot about what my biases are" (Interview 6. November 23, 2017)**.** Kiran did not recall any specific classroom activities. At the same time, she suggested (high pitch, excited) "that the anti-harassment training was a one-off and a three-hour" event **(**Interview 6. November 23, 2017). The anti-harassment training is offered once in the "entirety of your career" (Interview 6. November 23, 2017) [and] "is unlikely to produce respectful workplace behaviours" (Interview 6. November 23, 2017).

Kiran suggested the training left her with "a nice feeling" (Interview 6. November 23, 2017) but doubted the "be nice session" (Interview 6. November 23, 2017) would change the day-to-day harassing behaviours. According to Kiran, the anti-harassment training did not produce positive results. Kiran reported participants generally fell into one of the two camps once they completed the anti-harassment training: "they either give up and become a bully or they get physically ill" (Interview 6. November 23, 2017).

Body and Mind a Balancing Act. Kiran's concept of the human body related to sensations in the body such as taste, energy, and intuition. Kiran referred to taste as "feeling good when you eat specific food, a good digestion, and when you have good energy" (Interview

6. November 23, 2017). Kiran reported that it is easier to identify bodily sensations such as taste and energy; however, intuition is difficult to define. She made a distinction between good and bad intuition. She contended that good intuition remains reliable and is "good for you" (Interview 6. November 23, 2017) [and bad intuition could be] "bad crap coming up" (Interview November 23, 2017). Kiran emphasized that intuition is a conditioned response and may stem from an experience, for example a trauma. According to Kiran, one cannot rely exclusively on bodily sensations all the time. For example, she suggested, if "you have a tight feeling in your stomach and feel anxious" (Interview 6. November 23, 2017), be it in your body or head, you must interrogate fully before reacting.

Kiran associated the physical body with "eating food, digestion and energy" (Interview 6. November 23, 2017). According to her, the physical body contains the sixth sense and "intuition [and sensations in the body such as] a tight stomach [and] anxiety" (Interview 6. November 23, 2017). The body provides signals that can be ignored because the body can sometimes send you the wrong signals and other times you think it is "all in your head" (Interview 6. November 23, 2017).

Kiran only recently started to rely on her bodily sensations; she regretted not using her body knowledge consistently. For example, in the past, Kiran noticed uncomfortable feelings in her body, but she doubted and rationalized the feelings. However, the same feelings kept showing up, and she continued to ignore the negative feelings until one day, the strong sensations in her body became prominent and impossible to ignore. Kiran stated:

> I have ignored it for so long; I do find that most of the time, when I do ignore it, especially, it gets worse the longer you ignore it right…sometimes I'll just put myself in situations where, I'm like, you kind of hear it, but you doubt it, and then you keep going

> down the path and it gets to the point where like now it's like screaming at you to listen to it, and so you have to listen to it, whereas if you would've listened to it in the beginning you would've saved yourself a whole bunch of crap. (Interview 6. November 23, 2017)

Empathy Building. Of all the interviewees, Kiran spent significant time discussing empathy-building in the workshop. Kiran declared:

> There are people who are born without the capacity for empathy…some are classified as sociopaths…and [the instructor] may be able to teach them a small amount…and [in some cases] some may never be able to empathize with another human being. A lack of empathy development may be a result of a toxic workplace culture. For example, certain workplaces reward harassing behaviours; hence, anti-harassment training is not going to build empathy. In fact, workers moving from one work culture to another, may concisely observe bullies rewarded; therefore, the workers will internalize the bullying behaviour and lose any kind of moral compass or empathy. (Interview 6. November 23, 2017)

Recapitulation

The participants within six interviews provided answers to the five interview questions. Five participants expressed frustration attending the anti-harassment workshop because they were not sure what to expect. However, one participant felt the workshop was done well. The patterns ranged from feeling safe, apprehension, and overwhelmed, to a lack of inclusion. Participants talked about a lack of flexibility, few classroom activities, engagement, and an absence of acknowledgment of diverse epistemologies. There was also a lack of trust in the classroom, resistance to compulsory anti-harassment training, no critical dialogue, and emotions that were overlooked. The physical set-up in the classroom was a barrier to learning and

prevented employees from having a heart-to heart conversation. Moreover, when probed about their body and body knowledge all six participants conceptualized the body as material and non-material elements. This is to say that the human body is made of material elements (skin, bones, cartilages) and non-material elements such as the spirit. Three participants talked about collective energy. In other words, each person brought their unique spirit, but they impacted others in the classroom.

In response to the question in terms of making decisions, five participants relied on embodied knowing to make decisions. Luke is unique in that he is familiar with embodied knowing; however, he does not use emotions, feelings and body knowledge; hence, he straddled between using both head and body sensations to make decisions. Most importantly, all six participants talked about embodied learning; however, training did not factor in diverse learning styles. In addition, the facilitators used a didactic approach and did not embody the whole person model.

Summary

This chapter provided portrayals of participants' experiences and a detailed synopsis of the data gathered from each of the interviews. A detailed description of participants' background and the identification of key themes presented the data used for the analysis is presented in Chapter Five.

Chapter Five Discussion/Analysis

Introduction

Chapter three described and explained in detail the process, rationale, and purpose of the qualitative method. Chapter four displayed the findings. The purpose of this chapter is to provide a discussion of the findings. The data are contextualized within the body of literature and theoretical framework according to the study purpose and research questions. The chapter begins by framing the data discussion and analysis, followed by a detailed discussion of a coding system, and identification of key words, phrases and themes. The subsequent section underscores the limitations of my approach in data analysis.

Framing the Data Discussion and Analysis

I have framed the chapter by providing an overview of how my personal experiences of facilitating an anti-harassment training and transformative learning and embodiment contributed to the discussion and analysis. Tuckman and Harper (2012) posit that there is no separation between data collection and analysis. Similarly, I used inferences, reasoning, embodied knowing, and lived experiences of facilitating an anti-harassment training program to make sense of the findings. To put this in other terms, I did not leave behind my experience, feelings, and emotions when I designed the study, prepared questions, interviewed the participants, transcribed the interviews, identified key words, bucketed them into categories, and organized the data. Having facilitated several anti-harassment training, I resonated with participants' narratives. As a matter of fact, my body reacted when I heard a few participants talk about feeling unwelcome when they entered the training session. I related to the participants when they talked about sitting in a classroom for three hours and not being introduced to other participants in training. I felt sad and anxious when I heard participants wanting to share thoughts, emotions,

and feelings during the discussion, but they did not have a safe learning space to dive deeper into these topics.

During coding I was drawn to words that resonated with my mind and body. To put it into a different term, I felt energized when I heard words/phrases/sentiments such as *gut feelings, intuition, and spirit*. The energies in my body lowered, and I felt sad when I heard words such as *apprehensive* and *depleted* and participants speaking about a lack of trust in the classroom. Lena used the word *apprehension* that reminded of all the times when I walked into a classroom and did not know anyone, and the facilitator did not welcome me to the classroom or introduce me to other participants. On several occasion I sat alone at the table, and that made me unhappy. I felt alone, and my heart sank in my stomach, and it felt as if all the energies in my body were depleted. Similarly, three participants talked about sitting at the table and only reading materials. There was limited physical movement, dialogue, and opportunity to work with other participants. I interpreted these findings to mean the facilitator made marginal or no effort to make the classroom more inclusive. An inclusive environment would mean all learners/workers are welcomed, feel supported to bring the whole self to training (mind, body, and spirit), and there is trust and safety in the classroom. I drew on my previous knowledge of being a learner/worker in these types of training and also facilitating anti-harassment training.

Transformative Learning (TL) means learning that leads to a significant change and a substantial shift in how people think, feel and learn in a long-lasting way (Mezirow, 1991; 1996). I shared two vignettes in chapter three to demonstrate how I experienced TL when the instructor used critical inquiry, dialogue, reflection, consciousness raising, physical movement, and role play that invoked feelings and deep emotions that helped me to move the information from the head to the body, thereby shifting my world view. When I wrote this chapter, I was

thinking and re-living my experiences in the anthropology class and attending the anti-racism workshop in Oakville, Ontario. Two participants (Judy and Luke) suggested their perspectives shifted during the interview process as they started to think deeply about mind/body dualism. At the beginning of the interview, Luke suggested that he did not rely on body knowledge to guide his decision; however, mid-way through the interview he recalled his experience of facilitating a workshop, and he was able to sense other participants' emotions. Similarly, Judy started the interview declaring that she uses logic to make decisions; however mid-way through the interview she suggested that she used to rely on body knowledge but at some point stopped relying on intuition, and she regretted not being more attuned with her body. Mid-way through the interview Luke (Interview 4. November 12, 2017) suggested:

> you know it is interesting… I sit here and think about this a little bit. I think it has always been considered lesser than to rely on your body. So, in my own example, for instance, my dad is a tradesperson. He would come home every day with sore joints, sore back out in the cold, and he would say to me, do not rely on body. Your body will not last as long as your head. I want you to educate yourself so that you're not coming home at the same age as me with sore knees, and your body will run out on you. Your body is not forever and your mind is, and so between you and I my dad gets angry with me every time I hire a tradesperson because why would you pay someone to do. I thought that was the plan but anyways. In my experience I would actually say it's almost seen as, well they could not be successful with their brains, so now they are at the end of the shovel, like bodywork I think is seen as lesser than.

Judy (Interview 3. November 17, 2017) stated:

> so, in the past I would say I haven't relied on my body knowledge. I should have been

more attached to the heart, gut, and intuition. I would say in the past I didn't rely on body knowledge this much. I have privileged the head knowledge; however, in hindsight I should've acknowledged what I was feeling at the time because a) I might have chosen differently or maybe I would've inquired more so then that's what it was transferred to the head, this does not feel right, so hence what do I need to do, I need to ask another question, do I need to probe more, do I need to walk away; what do I need to do.

Hermeneutics is the art of interpretation and understanding (Gadamer, 1979; Ricoeur, 2016; Mothahari, 2008). Hermeneutics guided the qualitative research method of interpretation. In other words, how participants understood and constructed meaning of attending an anti-harassment training. Participants shared their reflections (head knowledge) and embodied experiences (sensations) and emotions during the anti-harassment training. Hermeneutics informed me that interpreting text is not a linear or fixed process; therefore, it is not possible to obtain complete understanding (Gallagher, 1992). Likewise, the interview process helped clarify misunderstanding. I served as a mediator, trying to understand and interpret participants' experiences; hence, my interpretation maybe incomplete and open to different interpretations. I inferred and relied on my body knowledge to analyze the data. This is to say that I had the privilege of meeting with participants in person and spoke to one participant over the phone; hence, I was able transport myself back to the actual site and feel the emotions of others as I was interpreting the data.

To put it in different terms, certain words resonated with my body, and I struggled with some of the findings. Following the hermeneutics tradition, and what is referred to as the Fusion of Horizon (Gadamer, 1989; Motahari, 2008), my job is to understand and not judge. Likewise, the six participants are socialized in a particular culture; they are not blank slates, but rather

thinking and feeling beings. It is impossible for the participants to live outside of tradition and break from past conditioning. Consequently, I interpreted the findings, through my worldview/paradigm. Just like the participants, I too bring prejudices, biases, social location, and positionality; hence, there is no separation between understanding, interpretation, and explication. Participants and I entered the interview space with our histories, biases, and a pre-existing mental frame, and we dialogued and arrived at a new meaning.

I relied on the hermeneutical circle to interpret data (Gadamer, 1989; Motahari, 2008; Vessey, 2009). Understanding of the whole aids in understanding the parts; likewise, understanding of all the parts helps with the understanding of the whole. For example, I read each transcript, then re-read the document; I contextualized the findings and used my inherent and lived experience to make sense of the data. Hermeneutic spiral alludes to inspection of details and the whole aids in a deeper understanding of the phenomenon (Gadamer, 1989; Vessey, 2009). Hence, I read the transcript to understand, to feel, and then apply a critical lens to see how that interpretation *fits* with my body, consequently arriving at a new meaning.

Coded Key Words/Phrases and Themes

In their separate interviews with me, the six participants in the study each responded to a set of prepared questions regarding their perspectives and experiences in attending the anti-harassment training. Responses to questions about embodied knowing were also included in the data set (see Appendix D). I came up with two strategies: use an electronic qualitative data software or use content analysis. I used a Word Cloud Generator (Davies, 2017) on Google that provided a visual display of the frequency of words used in the transcripts. The Word Cloud Generator produced visual word display that could potentially be used as a form storytelling. However, I was overwhelmed by all the words, and it was difficult to construct a meaningful

story without context. Considering I wanted to construct narrative to capture the complexity of participants' experience of attending an anti-harassment training, I coded key words and identified patterns and themes manually. To elaborate further, I first read the entire transcript, then read each transcript separately multiple times, and then converted key words and phrases into themes.

To bring order and structure to the mass of data collected, I needed to reduce the data to a manageable size that would aid in identifying key themes and answering the research question. This was the most difficult part of writing the dissertation because of four reasons: first, my fear was that if I focused exclusively on answering the research question, then I might miss an important key word and phrase; second, if I focused exclusively on key words, then I miss answering the research question; third, my approach (using mind and body) to make sense of the data might not resonate with a different readers/researchers; and fourth, I would not be able to summarize all the key themes. Having said that, participants had an opportunity to review the transcripts, and all six participants approved them. I interpreted their approval to mean they were satisfied with how they responded to the research questions.

Coding Process

I first read the entire transcript, then read each transcript separately. I then re-read the entire transcript numerous times to ensure the data (words/phrases) made sense to me and resonated with my body. This is to say that I felt comfortable interpreting participants' responses and answering the research questions. It is worth nothing that respondents did not use the exact word to answer the interview questions. For example, Bena used words such as "closed" and "mechanical" to express how she experienced the training. Lena selected apprehension as her choice of words to convey how she felt when she first walked into the

classroom. The same could be said about all participants; they used different words to describe their experiences. However, I had to determine how to reduce a large volume of data into a manageable size and I used the following process:

- I highlighted key words as I read the transcript.
- I placed all the coded words one bucket (placed the key words in the margins).
- The key words were converted into a category/theme to answer the research questions.

The following words and phrases were grouped together: apprehension; overwhelmed; lack of flexibility; information overload; no food or refreshments; a lack of trust in the classroom; no trust and safety between learner and facilitator; few classroom activities; didactic teaching style; classroom set up as a physical barrier; itemization of terms and concepts; diverse epistemologies are overlooked; power differential in the room; mandatory requirement results in backlash and resistance; no critical reflection and dialogue; limited engagement; facilitators overlooked at employees' learning styles; relatability with facilitator is important; one session is not enough to change behaviours; lack of skills development; broad overview not a deeper dive into topic theme: closed, mechanical and unwelcoming classroom. Hence, I interpreted these words/phrases as *closed, mechanical and unwelcoming learning environments.* In hindsight, I could have proved further and dived deeper into each topic; however, my task is not to delineate each response but rather look for commonalities in the responses.

I repeated the same methods as above for subsequent questions. In response to the second question (how did you experience your body in an anti-harassment class?) participants suggested: the body is learning in the classroom; the body is on high alert; emotions play an important role in learning, and there are collective energies in the room. I interpreted the words/phrases to validate that participants were aware of sensations in the body and that

emotions play a role in learning. As already mentioned, I should have gone back and asked for further clarification; however, as a novice researcher I was fixated on ensuring that I followed the ethical procedures, guidelines, protocols, such as ensuring participants sign the consent form and that the interview be kept within the agreed upon time frame. I felt certain that had I probed further I would have received a richer response. Part of me felt sad that I missed the opportunity; however, I feel that there will be future opportunities for me to explore these questions, albeit with a different group.

It is worth noting that I used semi-structured questions. Respondents spoke freely but at times, the response to a question was derailed. I found it difficult to interrupt the speaker in the middle of a narrative to remind them to only answer the question being asked. Some of the questions did not work well; therefore, I combined the responses of both questions. For example, questions such as, "what does it mean to be in the body?" and "how do you conceptualize the body?" were both interpreted to mean the same thing. When I reviewed the transcripts, it became apparent that I could not provide two separate responses; hence, I decided to combine both questions into one category and associated the following statement with an interpreted theme: *body related to mind, body, and spirit.* The following words and phrases are grouped under this theme. For example, body is conceptualized as mind and emotions. Other times, body is conceptualized as body and spirit. Body is theorized as primitive. Yet other times, body awareness is important and bodily sensations are reliable and should be trusted.

I asked participants if they made decisions using head and body. The data showed the following grouping: decision-making is using body and mind; body, mind, and emotions are a balancing act; one cannot rely solely on head or heart; decision-making at times is about gut feelings; intuition; and spirit. I interpreted these words and phrases to mean that *decision-making*

is a balancing act between head, heart, emotions, and spirit. Consequently, that was the fourth theme.

It is worth noting that I had to make a decision about what counted as worthy data and data that was excluded for analysis. All six participants shared personal information about harassment, and discrimination, and they mentioned names of people and companies. It is difficult to share their narratives without pertinent identifiers such as their job title, supervisor's title, name, the nature of the business; therefore, I decided not to include information that was outside of the scope of the study. When participants drifted away from the original interview questions, I made attempts to guide them back to the discussion; however, the process was challenging, and I relied on my embodied knowledge and past experience to listen patiently without interrupting them.

After I identified key words, phrases, and themes, I also compared all the themes. Evidently, all six participants have a unique narrative, albeit with a few common themes. The themes are discussed at length later in the chapter. It is noteworthy that participants' responses may be shaped by the letter of an invitation that was emailed prior to the initial meeting. I infer that perhaps the letter shaped the choice of words, phrases, and ways in which participants answered the interview questions; however, I did not inquire if the letter influenced their thoughts and feelings.

The following section includes voices of participants, my reflection, contribution to the literature and call for change in anti-harassment training.

Theme 1: Closed, Mechanical and Unwelcoming Learning Environment

What is your experience of participating in attending an anti-harassment training program? One participant responded to this question by explicitly mentioning the word "closed"

and two participants mentioned the word “mechanical” in reference to their impression of the anti-harassment training. Four participants shared similar sentiments, but they used different words such as “apprehension,” “overwhelming,” “itemization,” and “checklist” to express their sentiments. Five participants indicated the learning environment was unwelcoming. However, one participant felt the training session was done well, albeit with limitations. The terms *closed* and *mechanical* in this context referred to a lack of invitation to participate in activities and interact with other participants. Six participants reported learning about various definitions and concepts; however, the facilitator did not explore the topics fully. One participant suggested there was considerable content to cover in the workshop. I examined the curriculum for the training, and it is possible that the curriculum covered legal definitions of harassment. Sharing only legal definitions does not guarantee that the employees will know how to apply these definitions correctly in the workplace (Roehling & Huang, 2018). The absence of interactive activities, limited interaction with participants, and a broad overview of terms and definitions, potentially led to a closed and mechanical training workshop.

The participants’ testimonials resonated with my head and body and I drew on my experiences to dive deeper into the topic of closed, mechanical, and unwelcoming environment. For, example, when I facilitated the anti-harassment training, the organization allocated one to two hours for training. I generally had over 30 participants in the classroom. I had copious material to cover, and I never had enough time to engage with participants. I did not welcome learners/workers when they arrived at the door, I did not have assigned seating, and I assumed that learners/workers would introduce themselves to others. I did not take the time to build trust with the group. I wanted to make sure that the learners/workers had information about anti-harassment legislation, complaint resolution processes, and related resources. I did not check to

see how the learners/workers processed the information and if they could relate to the materials. I assumed that once I imparted the information, learners/workers would internalize the material and change behaviour. In retrospect, I feel comfortable to declare that the training I provided was literally a "dump and run" activity.

Essentially, at a systemic level, the organization did not allow time for a deeper dive—they did not provide the essential training. The organization was more interested in getting "bums in seats," in other words, how many people took the training, rather than examining the transfer of knowledge.

All six participants expressed limitations with the anti-harassment training program design. Lena stated, "you cannot expect everyone to learn at the same pace…they are all different stages" (Interview 1. November 13, 2017). Judy and Luke talked about employees bringing different social identities in the workshop. Perhaps, learners' social identities were not factored into the anti-harassment training. Literature on anti-harassment training suggests that matching training approaches with employees' characteristics leads to training success (Roehling & Huang, 2018; Rawski, et al., 2020). A reasonable conclusion is that the anti-harassment training felt closed and mechanical because of following a *one-size- fits-all* design, meaning employees' learning styles and diverse identities were not taken into consideration. I infer that anti-harassment training is set up to outline anti-harassment policy and procedures but does not necessarily accommodate the learner's social identity. In my experience, I treated all learners as a homogenous group of people and did not alter/modify the training content to meet the needs of the learners/workers. Reading the transcripts made me realize that I did not honour learners'/workers' identity, as I was preoccupied on getting through training material while also proving to my supervisors that the training classes I facilitated were well attended.

All participants noted that the teaching process was didactic, where the facilitator lectured, and participants listened. The training did not provide tools to lead participants into self-reflection. Lena stated the classroom was "a typical workshop" (Interview 1. November 13, 2017) [and] "did not provide tools for participants…so they can work on themselves so the next time they could be more engaged and learn more" (Interview 1. November 13, 2017). A didactic teaching style and a lack of tools could possibly lead to a closed and mechanical training. Four participants mentioned the term *tools*. Lena was the only one who described soft tools to mean interpersonal skills and conflict resolution. It is possible the anti-harassment training was lecture-based and did not create an open learning environment where employees could request these types of tools. Perhaps, a lack of dialogue and reflection resulted in training that felt mechanical and transactional. Literature on Transformative Learning suggest that facilitators need to create space for dialogue, critical thinking, reflection, and raising consciousness (Freire, 1971; Mezirow, 1972; O'Sullivan, 1999). Reflecting on my own training, I did not create a safe space nor had the time to engage with the participants. Rawski et al. (2020) suggest that for sexual harassment training (a subset of anti-harassment training) to be effective the facilitator should move beyond a lecture and incorporate media (such as videos) that requires less cognitive effort; greater interaction with participants, and use of emotions and psychological arousal. Rawski et al. (2020) posit that facilitators are often unaware of academic and practitioner literature on program design and tend to design training based on their own observations. Rawski et al. (2020) go on to suggest that organizations should take a systemic approach to train facilitators teaching the anti-harassment training and ensure the training design includes tools for participants.

Apprehension and Feeling Overwhelmed

Luke, like Lena, felt overwhelmed walking into the anti-harassment workshop. Neither knew what to expect in terms of content and process. Conceivably, the facilitator did not conduct a needs assessment prior to training that potentially led to this uneasiness. Feelings of apprehension and being overwhelmed also contributed to the closed and mechanical nature of anti-harassment training. Luke reported the classroom "was set up in typical rows; it was a traditional sort of western-based…I have never seen a circle I have never seen a talking stick" (Interview 4. November 12, 2017). I surmise that Luke is referring to listening and talking circle. Cree scholar Wilson (2008) explains that a "talking circle involves people sitting in a circle, where each person has an opportunity to take an uninterrupted turn in discussion the topic" (p. 41). Itzchakov and Kluger (2017) suggest that a listening and talking circle has a potential to build trust and facilitate an open dialogue. Judy and Kiran felt comfortable talking to a few participants in the training; however, they also highlighted the fact they did not have an opportunity to dialogue with all participants in the training session. In my experience, a listening and talking circle is akin to what I experienced in my childhood where I use to sit on the floor with my legs crossed and each person had an opportunity to share and listen. To build further, you cannot simply have a talking circle without listening to participants. The listening and talking. "The key element of the listening circle is the willingness of its participants to shift from a formal, opinionated, discussion into a receptive and thoughtful process of speaking and deep listening" (Itzchakov & Klunger, 2017, p. 6). Moreover, "the listening circle is a structured process aimed to bring people together to better understand one another, build and strengthen connections, and solve social problem" (Itzchakov & Klunger, 2017, p. 6). Buchanan et al (2016) posit:

> a listening and talking circle has the potential for transformation though creative engagement. In fact, talking circles invariably serve as a teaching and learning function. The assumption is that every member of the circle has something valuable to contribute. Consequently, group members must attend to what is being said by everyone. After each person has spoken, the process begins again. Circle participants might respond to what others had shared earlier or they might take the conversation in a new direction. (p. 16)

Five participants did not have an opportunity to talk about their emotions in the workshop. Luke mentioned there was no space to talk about the "emotional impact on another person" (Interview 4. November 12, 2017). The training did not factor emotions in the design; nevertheless, literature suggests that training is often emotionally charged (Cheung et al., 2017) and "while emphasizing the positive contribution that emotion and affect makes on learner motivation and self-esteem, emotions are nonetheless widely recognized as a kind of baggage that impedes effective teaching and learning" (Dirkx, 2006, p. 8). Suffice it to say, emotions play an essential role in learning. Luke reported the PowerPoint was "a distilled presentation." A distilled presentation is akin to the itemization of terms and definitions (Briggs, Coleman, & Morrison, 2012). Ignoring emotional reactions and a distilled presentation may have also contributed to a closed and mechanical process.

Luke's experiences align with Lena, Bena, and Judy's suggestions that the anti-harassment training was a standard training and not customized to meet the needs of employees. Unfortunately, I did not probe Luke to explain standard training. I surmised that the training took place in the classroom with the facilitator at the front and learners/workers sitting on chairs around tables. Luke and Kiran both argued that in the absence of interactive activities and classroom discussions, the anti-harassment workshop turned into a "be nice seminar" (Interview

4. November 12, 2017; Interview 6. November 23, 2017). The Firm employed over 13,000 employees at the time of the interviews; hence, it would be difficult to customize training to meet the needs of all employees; however, the facilitators could have incorporated experiential methods. Experiential methods might have worked better than passive reception of information, and participants' involvement is crucial for successful training outcomes (EEOC, 2019; Perry, Kulikowski, Bustamante, & Golom, 2010; Perry et al., 1998; Rawski et al., 2020). The anti-harassment training included a PowerPoint lecture and having employees read a handbook. There is evidence suggesting contemporary anti-harassment training design is ineffective and does not prevent harassment. Bisom-Rapp (2018) suggest "it appears that training can increase the ability of attendees to understand the type of conduct that is considered harassment…it is less probable that training programs, on their own, will have a significant impact on changing employees' attitudes, and they may sometimes have the opposite effect." Bisom-Rapp (2018) builds her case further and cites an EEOC (2016) report suggesting that after reviewing thirty years of social science research, the EEOC failed to find that training prevents harassment.

Feldblum and Lipnic (2016) make a number of recommendations about how training should be structured. They posit training should be held regularly but in a dynamic way, conducted live, if possible, and in an interactive manner with workplace relevant scenarios. Passive reception of information with employees reading the handbook may not be sufficient, and this design may simply be *checking the box* and may have little impact on transfer of knowledge and decreasing harassment incidents (Antecol & Cobb-Clark, 2003; Bisom-Rapp, 2018). Feldblum and Lipnic (2016) noted

> [t]here are deficiencies in almost all the empirical studies done to date on the effectiveness of training standing alone. Hence, *empirical* data does not permit us to

> make declarative statements about whether training, standing alone, is or is not an effective tool in preventing harassment. Training must have specific goals and must contain certain components to achieve those goals. (para 3)

Moreover, in the case of sexual harassment (subset of harassment), this type of training may reinforce gender stereotypes and even backfire (Bisom-Rapp, 2018; Kearney, Rochlen, & King, 2004; Robb & Doverspike, 2001; Tinkler, 2013). In hindsight, I should have contacted the trainers in the Firm to get their perspective on anti-harassment training and their understanding of the whole person training.

Skills for Employees

Whereas Lena used the term "soft skills" (Interview 1. November 13, 2017), Luke reported "the workshop is not rooted in hard skills" (Interview 4. November 12, 2017).

Independent of the selection of the choice of words, both participants indicated the anti-harassment training should provide tools for employees. Unfortunately, I did not probe further about soft skills; albeit Lena alluded to tools to mean interpersonal conflict and conflict resolution. Unlike Lena, Luke recalled some skill development in the workshop, but he did not provide more specific details. Nonetheless, Luke advised that skill development in the workshop does not guarantee transfer of skills in "the actual worksite" (Interview 4. November 12, 2017). Arguably employees' readiness and ability to apply conflict management skills in their work environment is contingent on their mastery but also workplace context. From Luke's comments, combined with the fact that no universally recognized effectiveness measures exist to gauge transfer of knowledge (Coombs & Luthans, 2007; Gedro & Want, 2013), it is not surprising that the compulsory anti-harassment training is not effective (Antecol & Cobb Clark, 2003; Bisom-Rapp, 2018; Perry et al., 2010; Roeling & Huang, 2018). Perry et al (2019) argue that despite

"even the best developed and most evident-based training will have limited impact if the training is embedded in an institutional context that does not support the training or worse, tolerated incivility and other exclusionary behaviours" (p. 89).

Other potential factors that contributed to the closed and mechanical nature of the anti-harassment workshop included: unassigned seating, an unwelcoming classroom, and passive learning. Aleya's experience aligns with Lena and Luke, as she asserted the workshop was a "typical classroom style, [where one] sit(s)at tables, pick(s) where you want to sit, and wait for people to turn up" (Interview 5. November 20, 2017). Reflecting on the situation I wonder if assigned seating is safe for all participants. In my experience some participants wanted to sit with people they knew personally; other times the assigned seating would not work as some of the staff did not want to sit with their supervisor.

Aleya suggested the facilitator did not welcome her when she arrived in the classroom, and there was no tea or coffee. By contrast, when she attended an external workshop, there were refreshments, and she felt welcomed. It is remarkable how small gestures like refreshments have on learners/workers. For example, when I facilitated the workshops learners/workers appreciated the gesture because it showed that the organization was thinking about the employees and were prepared to spend the money. Moreover, refreshments helped with buy-in, and it was potentially seen as a reward for their participation. I cater to the adage that *breaking bread improves relationship*. Woolley and Fishbach (2019) suggest that eating together produces higher levels of cooperation and lower levels of competition. Building further, Woolley and Fishbach (2019) postulate:

> sharing a plate is not the only coordinated behavior that people engage in and that can serve to foster cooperation. Sharing plates can similarly facilitate group coordination.

> Further, sharing plates is something people do starting at an early age, often on a daily basis, and often among people who fundamentally disagree with them on some issues; hence, it could be a useful tool for increasing cooperation. (p. 4)

Judy's experience aligns with Aleya, Luke, and Lena, as she described her experience where participants "basically learned about various concepts" (Interview 3. November 17, 2017) [related to harassment and] "themes would be discussed" (Interview 3. November 17, 2017). In other words, the facilitator lectured, and participants listened, contributing to a closed and mechanical environment. Bena provided further evidence to the didactic teaching approach, and according to her, the "environment is a fairly closed process [where you are] given activities to do but it was just a little bit mechanical in terms of actually participating in the activity" (Interview 2. November 16, 2017). For Bena, the classroom activities were not meaningful or engaging.

Although five participants suggested the anti-harassment training felt mechanical, Kiran thought the training was "very informative and really well done" (Interview 6. November 23, 2017); however, she did not specify further what made the training effective. It is worth mentioning that I did not ask her about program effectiveness during the interview. Like Bena, Kiran observed participants expressing backlash and resistance toward the anti-harassment curriculum. Literature supported the findings of backlash in "mandatory anti-harassment training. Magley and Grossman (2017) posit that while training is often geared to increase employees' attitudes about the seriousness of harassment and increase belief that the organization also takes it seriously. Unfortunately, research does not support these effects. Neither students nor working adults showed any change after training in their personal attitudes about harassment or in their perceptions of organizational tolerance for it. Indeed, at least one

study showed that a brief training intervention produced a backlash such that men were more likely to blame a victim of sexual harassment than were those who did not receive the training. (p.1)

Moreover, mandatory training often backfires as it is often not a joint venture between workers and the organization (Dobbin & Kalev, 2018; Scott & Martin, 2006). The absence of exploring resistance and backlash theoretically contributed to a closed and mechanical learning environment.

Restrictive Learning Environment

All participants reported that the configuration of tables and chairs were restrictive in terms of interacting with other participants and body movement. Some of the participants described the classroom as: traditional, typical, western-based classroom, scripted, unwelcoming, and mechanical. Judy experienced the classroom as "strangers sitting around the tables" (Interview 3. November 17, 2017) [and reported] "we sat at a table and we learned more concepts…terminology and definitions; there was no movement unless you got to go to the bathroom or have a drink of water" (Interview 3. November 17, 2017). Aleya described the learning space as "classroom style, [where you] sit at tables, pick who you want to sit next to, then wait for people to turn up or show up…so it's a typical classroom" (Interview 5. November 20, 2017). Aleya insisted "remove the physical barriers so things like tables and chairs are removed and set up pods. I think [we need] a heart-to-heart conversation without the barrier" (Interview 5. November 20, 2017). Luke referred to the anti-harassment training as a "corporate training environment, screen in the front, projector, you know sort of a set-up in a typical row; it was a western based classroom style" (Interview 4. November 12, 2017). Bena recalled the classroom environment as a "fairly closed process" (Interview 2. November 16, 2017).

Based on the previous discussion, all participants focused on the classroom set-up.

This additional finding could be attributed to the fact that an open-ended and semi-structured question can elicit a range of responses (Denzin & Lincoln, 2000). Nonetheless, the literature supports these findings, showing a seating arrangement can impact active engagement. "Seating arrangements refer to the layout of desks and chairs within a classroom. This reflects where students[learners] chose to sit and where they are assigned to sit" (Fernandes et al., 2011 p. 67). Fernandes et al. (2011) posit that "seating arrangements either reinforces or diminishes the availability of social interaction within the classroom" (p. 69). For example, "[s]mall groups as a form of a seating arrangement often provides the instructor and the student [learner] the ability to interact more often; this promotes working with individuals more closely," (Fernandes et al., 2011 p. 69). Kersh (2015) provides insights on creating an inclusive and welcoming learning environment. For instance, the learning environment should be expansive; learners must have personal agency where they manage their learning without over-reliance on the direction and control of the facilitator, and learning space must be conducive to interaction and dialogue with participants (Kersh, 2015).

Facilitator and Pedagogical Approach

The role that trainer characteristics (gender, area of expertise) play in anti-harassment training is under-researched (Rawski, et al 2020). Based on the limited literature, all that can be stated is that "perception of trainer integrity is an important mediating factor between training design and training outcomes because the topic of sexual harassment [subset of harassment] invokes individuals' sense of morality and integrity is especially influential in forming trust in the early stages of exchange relationships" (Rawski et al., 2020, p. 2). In other words, if participants perceive that the trainer has high integrity, they are likely to trust the trainer, and

training will be more effective (Rawski, at al 2020). Judy suggests that she resonated with the facilitator because she was racialized. Employees' comments indicated that the facilitators did not create a welcoming and inclusive classroom. The facilitator shared vast information in a short period of time. The facilitators also did not establish workshop norms and terms of engagement (what are workshop norms, what they normally are). Terms of engagement refers to guidelines that participants must agree to during training (Kaplan & Manchester, 2018). Participants shared what was taught (subject matter and course content) and how it was taught (i.e., classroom process, group dynamic, and participant's interaction). Rawski et al. (2020) states

> sexual harassment training [subset of harassment] must tap into other sources of motivation to enhance training effectiveness. One such alternative source of training motivation is information/media richness, or the amount of information conveyed through a particular medium. Factors such as the number of cues (e.g., vocal inflection, gestures), immediacy of feedback, language variety (e.g., symbols, numbers) and personalization (e.g., the use of emotions) all contribute to enrich information. (p. 3)

Participants' comments indicated that the facilitator plays an important role in modelling and embodying inclusive behaviour. Bena revealed the classroom process was inflexible and simply presented an "itemization of knowledge" (Interview 2. November 16, 2017), indicating that the course content was a one-size-fits-all (Antecol & Cobb-Clark, 2003; Tippett, 2017), and that the classroom process was facilitator-centered. The facilitator did not provide a rationale for selecting the workshop activities and how they aligned with workshop objectives. Participants indicated a lack of inclusive classroom culture, and the terms of engagement contributed to a closed and mechanical anti-harassment training.

Bena reported the classroom was unwelcoming; there were limited interactions resulting in a lack of trust between participants. A lack of trust in the classroom warrants further explanation. For example, Bena reported that one of the participants made a derogatory comment towards a member of a sexual minority (he was a participant in the class). The facilitator bypassed the negative remark and proceeded to teach on another topic. Considering the employees did not have an opportunity to dialogue and reflect on the negative remark, it is unlikely training would result in a shift in frame of reference and point- of-view (Baumgartner, 2001; Cranton, 2016; Mezirow, 2000, 2012). Baumgartner (2001) suggests that transformative learning can occur in many ways for example:

> [t]he process begins with a "disorienting dilemma" (Mezirow, 1991, p. 168) which is often a personal crisis…next, people engage in themselves and their world. This happens when people realize something is not consistent with what [they] hold to be true (Taylor, 1998, p. 9). Reflections on their meaning perspectives or their overarching structure or assumptions or their meaning schemes, which include their beliefs and values or habitual, implicit rules for interpreting experience, can result in a perspective transformation or change in world view (Mezirow, 2000, p. 2). Third, people engage in reflective discourse (Mezirow, 2000, p. 11). In short, they talk with others about their new perspective to obtain consensual validation. Finally, action on the new perspective is imperative. In other words, not only seeing, but living the new perspective is necessary. (p. 17)

In the absence of a critical dialogue and reflection, it would be difficult for the employee to know how and why their comments and assumptions impacted other employees in the workshop and in the workplace.

Bena's comments indicated that the facilitator worked within the cognitive and rational

framework and overlooked the emotional impact. As previously mentioned, emotions and the body are interrelated; in other words, emotions do not reside outside of the body. A facilitator catering to a cognitive and rational framework often works toward developing the participants' intellect and reasoning and perceived learning as constructed, rational, linear, and cyclical (Kolb, 1984) As per Ng (2005)

> by and large educators, including critical educators have focused their educational efforts on developing students' intellect and ability for critical reasoning. The body is relevant only as a vessel that houses the brain, which is seen to be the organ responsible for the mind/intellect…teaching is implicated in the mind-intellect versus body-sprit divide. (p. 1)

A facilitator who fosters a transformative learning environment could establish supportive and trusting relationships with employees. A whole person anti-harassment pedagogical approach has the potential to create a learning climate open for critical dialogue, to disrupt the current worldview, and arouse curiosity about previously taken for granted interpretations of experiences.

Aleya and Bena observed the classroom process was not collaborative but rather inflexible. In addition, Aleya and Bena also reported that participants sat in their respective chairs, and there were limited physical movements. Aleya declared "physical activity in the classroom makes bodies vulnerable and participants learn [to] rely on both the head and body for information" (Interview 5. November 20, 2017). Luke's experiences were similar to Aleya and Bena as he indicated the workshop made him feel uncomfortable. There was cursory interaction between participants, and an oversight by the facilitator as to how the information impacted diverse learners. Luke and Judy suggested participants with different social identities

(e.g., a racialized woman and a white male) process information in different ways. Luke stated "I'm often frustrated by not being able to go deep on a particular topic I often get frustrated that all difference is sort of lumped into one as I think a racialized woman is going to experience harassment much different than a white catholic male so it's not as specific and unique to everyone's experiences." Judy noted "I think the instructor was a racialized woman so that made it comfortable she looked like me so she made me comfortable" (Interview 3. November 17, 2017).

Employees' and facilitators' identities matter (DeSapio, 2017). Judy and Kiran made alternative claims in terms of the characteristics of the facilitator. Judy suggested that she made a connection with facilitator because of their shared social identity. The facilitator was female and a woman of colour, and her social identity is parallel to Judy's identity. Judy mentioned the facilitator was attentive and embodied inclusive behaviour. Judy asked questions during the workshop, and the facilitator offered to address the questions after the workshop.

Kiran, upon reflection during the interview, indicated that when she compared the company-sponsored anti-harassment training to an external anti-harassment workshop she attended, she observed that the external workshop was more collaborative, as there was an opportunity to dialogue, and the facilitator provided support and coaching to participants. Kiran stated, "it is important who teaches the anti-harassment workshop" (Interview 6. November 23, 2017).

Despite the limited literature on the role of the trainer on anti-harassment training Rawski et al. (2020) posit that training effectiveness is often mediated by the trainer's characteristics (gender, area of expertise).

For instance, while there are general societal stereotypes in the United States that

> associate black individuals with lower competence than white individuals, in the context of diversity training, black trainers are perceived as more effective because they are believed to have more expertise in the context of diversity management (Liberman et al. 2011). In the context of sexual harassment training, gender-based stereotyping has also played a role in determining training effectiveness (Tinkler, 2012). Women may be perceived as having more personal experience with sexual harassment, and as likely to take the issue of sexual harassment more seriously. (p. 3)

For example, a Caucasian facilitator can make a better connection with the white males and vice versa. A white male facilitator is potentially more effective when working with other white males in anti-harassment training, than a white woman. The white male employees may not be able to relate to the experiences of these women and perhaps "it takes another dude that looks like them" (Interview 6. November 23, 2017) to be more effective.

Theme 2: Presence of the Body in Learning

The participants acknowledged sensing bodies and body knowledge when attending the anti-harassment training. Embodied knowing refers to learning from the body (Kerka, 2002). The body refers to material (skin, organs, cartridge, and bones) and non-material (feelings, emotions, and soul) components. Embodied knowing is *felt by* the body (Horst, 2008), and embodied education is an experiential approach to learning that includes the physiological intelligence of the body where each cell in the body has an internal mechanism for learning (Kerka, 2002). Therefore, embodied knowing involves the senses, perceptions, and mind-body actions and reactions (Johnson, 2015; Vannini et al., 2012).

All six participants revealed they were aware of learning through the mind and body. Lena, Bena, and Aleya are at one end of the spectrum, as they rely predominantly on their

body sensations for information. The reliance on the body is to an extent where they can feel energies from other participants in the workshop. Aleya specifically reported sensing other people's pain in her body. On the other end of the spectrum is Luke, who relies predominantly on his cognition and prides himself on being a rational thinker.

Judy's experience is similar to Aleya and Lena; she reported full body awareness and sensations during the anti-harassment workshop. Judy commented "my body is my head and my heart…I always think about that connection between the head and heart, so heart for me is…intuition, emotions, feelings, love, and fear…head might be the more logical space so it's like thought [and] ideas" (Interview 3. November 17, 2017). Aleya strongly believed the body has complete knowledge; Luke was at the exploration stage, contemplating the potentiality of body knowledge. Judy reported oscillating between sensations of the body and rational thinking of the mind. Similar to Lena, Judy desired to take a more balanced approach and use both her head and heart when making decisions.

Theme 3: Body, Mind, Emotions, and the Spirit

All six participants were cognitively aware of the physical body and bodily sensations. They described their experiences in myriad ways. Some talked about energy, emotions, and feelings, while others discussed collective energies, whereby they sensed and felt energies and physical pain from other people. In other words, the body informs the mind and at other times the mind informs the body. There are several examples.

Bena suggested she received signals from her body (anxiety, nervousness, and feeling excluded), and she reacted accordingly. Aleya believed the body connects with the heart, and she relies on emotions. Lena concurred that her body relates to the head, heart, and gut. Both Lena and Aleya suggested picking up other people's energies in the workshop.

Lena reported “being guarded” [and] “everyone is tensed” (Interview 1. November 13, 2017) in the classroom. Lena claimed her “body reacts to images,” [and] “emotions are a big part of learning” (Interview 1. November 13, 2017). For Luke, the body has emotions and connects with the heart, but he is not convinced about the spiritual realm. Judy relied on body and mind to make decisions; however, she claimed she has been conditioned to privilege the head. These statements indicate that participants were aware of the various ways the body communicates information and the body-mind connection.

Theme 4: Balancing Body, Mind, Emotions, and the Spirit

All participants reported being aware of physical/material elements of the body (sight, hearing, and feeling) and non-material aspects (energy, emotions, feelings, and the spirit). Participants argued that it is often easier to substantiate material elements; however, the non-material aspects, such as beliefs, values, and feelings, are difficult to verify. Body and mind are equally important in decision-making. Lawrence et al. (2015) stated that body knowledge is the most primordial way to access knowledge. Literature suggests that learners learn in different ways. Bloom (1956, 1984) and Gardner (1993) suggest that people utilize various modalities to learn, such as cognitive, psychological, affective, and motor domains like kinesthetic intelligence. These statements reiterated that people use a variety of modalities to learn, according to Dirkx (2008). People first experience a bodily sensation that converts into conscious awareness; thus, the body informs the mind and vice versa.

Participants meticulously described their body experiences during the anti-harassment workshop. They reported feeling anxious, apprehensive, overwhelmed, nervous, excluded, not heard, not validated, ignored, and overloaded with information. Lena, Bena, and Aleya relied on intuition to gauge the environment in the workshop. Aleya, Judy, and Lena relied on their

emotional energy and collective energies of other people to process information. Hence, another key finding is that participants learn in multiple ways that are beyond the rational-cognitive methods.

There are several examples. Bena suggested "people are not just mental learners but rather learning is physical and embodied" (Interview 2. November 16, 2017) and when the facilitator shared information in the class, she checked to see how the information *fit* with her body. Fit in this context may be interpreted as bodily sensations such as an elevated heart rate, blood pressure, and feeling anxiety, fear, and anger. Bena experienced strong emotions when a participant made a derogatory comment. It can be argued that strong emotions interfered with learning.

Aleya suggested "my body is actually able to contribute to my heart and head and for me to feel within" (Interview 5. November 20, 2017). Aleya mentioned that the "body constructs its own knowledge" (Interview 5. November 20, 2017) and a "body senses other energies in the room" (Interview 5. November 20, 2017). Bena mentioned feeling compelled to attend the mandatory anti-harassment workshop. The mandatory nature caused resentment as three participants reported sensing negative emotional energies in the workshop. Luke reported feeling inundated with information and only bringing the "cerebral self" (Interview November 12, 2017) to the training session.

All six participants suggested bringing their body and mind into the anti-harassment training, but the anti-harassment program design did not support whole-person learning.

There are several examples. Luke reported:

> Bodies are seen as primitive unsophisticated entities that must be controlled with our refined and informed mind. As a matter of fact, mind is superior entity that is the only

> way to learn anything…our bodies might be trying to tell us something but that is a betrayal to the mind. (Interview 5. November 12, 2017)

Lena, in response to employees bringing the whole person to work, declared that "leaders don't want to open that door because where is it going to end, they still have a business to run…they expect people to drop their baggage at the door" (Interview 1. November 13, 2017).

Recapitulation of Findings

Two main themes are worth mentioning: course design and the participants' relatedness to the facilitator. Course design refers to the process of conceptualizing, organizing, and arranging the elements of curriculum into a coherent pattern (Boyle & Charles 2016; Fink, 2003). Participants' observations suggest that the employees experienced anti-harassment training that included definitions, concepts, and themes. Although there were a few classroom activities, the activities were either too insignificant to recall or, in some instances, felt mechanical. According to all six participants, classroom activities were not favorable in accommodating diverse learners, different learning styles, dialogue, and whole person learning. The teaching of the anti-harassment workshops they attended was possibly grounded in a cognitive and rational framework that included clicking through a PowerPoint and employees reading the training materials (Chappell, 2018; Miller, 2017), which may not be effective in meeting training objectives of an anti-harassment program. Participants' accounts indicated the course content, design, and process were teacher-centered and not learner-centered. It is likely that the instructor did not invite the person to talk about emotions and feelings, thereby overlooking whole person learning.

Billet (2002) suggested learning is built on experiences. To put it differently, the experience of the learner takes the central role in all considerations of learning. For example,

experience may be rooted in early childhood events, current life events, or those arising from the learner's participation in activities. The learners thereby generally analyze their experience by reflecting, evaluating and reconstructing the current experience (learning in an anti-harassment training) in order to make sense in the light of prior experiences.

Consequently, if the training was simply about sharing definitions and concepts it possibly did not build on participants' experiences. Ellstrom (2001) claimed a learner's social identity impacts learning and should be considered in content, design, and process. Luke, Judy, Lena, Kiran, and Bena mentioned the importance of social identity. Social identity did not factor into the anti-harassment training design. Participant interviews indicated awareness of embodied knowledge; however, all participants did not feel the learning environment welcomed the whole person.

O' Sullivan (1999) advocated for a shift beyond the mind/body dualism and rationalist approaches in teaching to integrate the whole person as knowledge cannot exist apart from the body. In fact, the mind/body are interconnected, and there is a human/earth relationship. Using the metaphor of a machine, O' Sullivan (1999) problematizes the fact that "mind is independent from the natural world. It remains locked in the Cartesian split that puts the mind over nature rather than in the natural world" (p. 55). Moreover, the problem with rationalism he argues "is centred on modern thought indicating that there is an inability to include the emotions in the development of the intellect (p. 57). Therefore, anti- harassment training should move beyond conventional teaching methods, be flexible in meeting the diverse needs of learners, and factor in whole person learning. Freire (1970) advocated against the banking models toward a problem-posing, dialogical, reflexive, action-oriented, and transformative model. Anti-harassment training should move away from the "dump and run" approach mentioned earlier in this chapter; rather

the facilitator should teach through workplace-relevant scenarios (Bison-Rapp, 2018). This is to say the facilitator presents a case study and asks learners to identify the problem and ways to address workplace harassment.

For Kiran, if the participants do not share experiences with the facilitator (shared gender, identity) the participants will "tune out…and push [training] away" (Interview 5. November 25, 2017). For Lena, she was unable to connect with the facilitator because the training was not "progressive…where learners go away and reflect on their learning" (Interview 1. November 13, 2017). The adult educational approach was didactic: the facilitator lectured, and students listened, reiterating that the workshop was teacher-centered. Perhaps, the facilitator was restricted by the time allocated for facilitation. Whole person learning is a form of transformative learning that enables people to bring the whole self (body, mind, emotions, and spirit) into the workshop. Bena suggested that "learning has to incorporate the whole person as [that] builds empathy" (Interview 2. November 16, 2017).

Learning is very physical and embodied…knowledge is related to the larger body, not just my head" (Interview 2. November 16, 2017). Aleya suggested privileging the head (cognitive, rational, and logical thinking) is limited as participants bring the whole self to training. Aleya's comments suggests the anti-harassment training is like other corporate training, aligned with a cognitive and rational framework (Girod, Twyman, & Wojcikiewicz, 2010).

Five participants stated that they could not connect with the facilitator. However, one participant connected with the facilitator because of shared characteristics. The outcome of the five participants could be attributed to several reasons. First, considering the workshop is compulsory, the facilitator may have adhered to teaching only essential information to ensure

compliance with human rights legislation; in other words, the focus was on imparting definitions and concepts. Second, the facilitator may have been unaware of their role and full responsibilities; hence, exclusion may have occurred due to unconscious bias (no expectation) Unconscious bias happens automatically, triggered by the brain making quick judgments and assessments of participants in the workshop (Ross, 2014). One possible recommendation is for the facilitator to model respectful behaviour *and embody the behaviour they teach*. There has to be a full review of the experiential model of anti-harassment, taking the focus away from the facilitator and on the organization.

The literature regarding facilitation is rich in descriptions of the qualities of an effective facilitator and their impact on learners (Brookfield, 1984; Freire, 1970, Lowman, 1995; Palmer, 1998), albeit falling short regarding anti-harassment training (Rawski et al., 2020). An effective facilitator is one who creates a warm and friendly learning environment, builds trust, avoids creating anxiety, and creates positive emotions, so participants feel the facilitator cares about them (Lowman, 1995). Palmer (1998) suggested the facilitator not only has to forge a connection with participants but also with the subject matter. This is to say, the facilitators need to take the time at the start of the training to welcome participants, ask where they would like to sit, introduce them to other learners/workers before proceeding with teaching.

Discussion and Analysis

This study generated new understandings about anti-harassment training starting with the learning environment and andragogical approach in teaching anti-harassment training.

All six participants attended a compulsory, structured, formal anti-harassment training session in a traditional classroom led by a facilitator. The participants struggled in the classroom due to the inflexibility in program design. The anti-harassment training design did not allow for

different learning styles or critical reflection with self and others. Participants acknowledged embodied knowing, yet the anti-harassment program design did not allow for the whole person learning model.

The participants highlighted the importance of the social identity of the trainer and employees. The facilitator has to be familiar with the whole person pedagogical approach before they can teach the whole person. The anti-harassment training did not meet the learning needs of employees, and the learning environment did not afford the whole person model. The findings are significant because they may contribute to an effective anti-harassment training, and these elements need to be factored into anti-harassment course design.

Even though the impact of the physical environment on learning is well-documented in adult education (Lippman, 2010; Strange & Banning, 2001; Taylor & Vlastos, 2009), the importance of the physical setting and learning environment lack mention in the literature on anti-harassment training. The AHRC (2019) provides guidelines to employers in creating an anti-harassment policy; however, there are no guidelines on anti-harassment training for employers (AHRC, 2019). Bisom-Rapp (2018) and Feldblum and Lipnic (2016) propose that training must change and request that facilitators explore new and different approaches to training, but they do not provide a roadmap for whole person training. Although there is minimal research evidence of the importance of learning environments in relation to anti-harassment training, this study clearly indicates that employees desired a welcoming learning space, the removal of tables and chairs, engagement, and interactions with other participants, embodied knowing factored into the program design, and building rapport with the facilitator.

These findings not only contribute to understanding the architecture of the learning space but also to the importance of the program design and learning environment. Previous research

demonstrated the importance of instruction design and meeting the needs of diverse learners (Tomlinson, 2003; Winebrenner, 2001). However, this research goes beyond that to propose that to be effective, training for anti-harassment behaviour must move beyond a cognitive-rational approach towards a whole person model, which proposes the incorporation of a range of techniques to engage the whole person in learning. The existing literature demonstrates that adult education is not merely a mechanical activity and that educators need to pay attention to the social context of learning and learning that goes beyond cognitive processes (Brookfield, 1986; Taylor & Cranton, 2012). This is inarguably the case with anti-harassment training in the workplace. Anti-harassment training has to incorporate the body, mind, emotions, and spirituality (Piercy, 2013) toward whole person transformative learning (Dirkx, 2001; Kasl & Yorks, 2002; Piercy, 2013). Hence workplace educators should incorporate embodied learning into anti-harassment program design.

Despite considerable shifts in workplace training since the Industrial Revolution, facilitators will continue to play in integral role in training workers (Davenport, 2006). There is a considerable body of research to understand the influence of the facilitator and facilitation characteristics on participants, in general theory (Higginbotham & Myler, 2010), and the facilitator's core role, responsibilities, and function. However, there is no single study that explores the facilitator's role in an anti-harassment training in Canada.

Summary

In responding to the interview questions, five participants reported the anti-harassment training was closed and mechanical, the learning felt restrictive, and the facilitator did not embody whole person learning. The pedagogical approach was didactic and did not consider diverse learning needs. Six participants brought the whole self into training; however, the

pedagogical approach overlooked the whole person model, thereby negating emotions, spirit, and embodiment. The insights gained through the interviews contributed toward an increased understanding of the intricacies of the compulsory anti-harassment training from the employees' perspectives. There are several broad conclusions that can be drawn from the interviews. While the results are inferential, they nonetheless provide important understanding about the roles of learning environments and the importance of embodied knowing in anti-harassment training. The final chapter of this dissertation includes a discussion of the lessons learned, recommendations, and possibilities for future research.

Chapter Six

Conclusions and Recommendations

This final chapter reviews the research aims and goals, the research processes, and the findings; the latter framed within the context of theoretical implications. The second section reflexively considers my own personal journey in this process and some lessons learned, followed by wise practices for an anti-harassment training. The subsequent section offers some guidelines for incorporating the whole person pedagogical approach to teaching anti-harassment programs. The final section provides a general conclusion.

Overview of the Research

The primary goal of this qualitative interpretative research was to consider ways of increasing the effectiveness of anti-harassment training programs in the workplace. Hence my first objective was to explore the perceptions and experiences of employees who attended compulsory anti-harassment training in one locale in a Western Canadian city. A second objective was to ascertain what an embodied knowing pedagogical approach might offer in improving the design of anti-harassment training programs.

Research indicates that workplace harassment continues to increase despite compulsory workplace anti-harassment training programs. Although anti-harassment training protects employers from legal liability, there is limited evidence that anti-harassment training is effective in reducing harassment (Antecol & Cobb et al., 1993; Bisom-Rapp, 2018; Perry & Kulik, 2009; Roehling & Huang 2018). One plausible explanation is that current anti-harassment programs are grounded in cognitive and rational models and overlook the whole person approach, which engages the mind, body, emotions, and spirit. Thereby, I perceived a need to explore an alternative pedagogical approach that is transformative and moves the knowledge from the mind

to the body.

This study is significant because employers, Human Resource (HR) practitioners, and facilitators/trainers continue to use anti-harassment training to reduce workplace harassment (Bisom-Rapp, 2018); however, research has shown that current anti-harassment programs are not ideal to change attitudes and behaviours (Feldblum & Lipnic, 2016; Folz, 2016). Consequently, it is important to consider alternative pedagogical approaches in teaching anti-harassment concepts that extend beyond a rational framework (Girod et al., 2010), mind-intellect (Ng, 2005), and compliance efforts (Bisom-Rapp, 2018). This study filled two gaps in the literature (a) by providing insight into pedagogical approaches through employees' personal experiences and (b) the contributions of the whole person pedagogical approach to teaching anti-harassment programs.

The following research questions guided the study:

RQ1: What were the perceptions of employees who attended an anti-harassment training workshop regarding training program design?

RQ2: What can the notion of embodiment offer to anti-harassment training design?

The study relied on six semi-structured interviews and open-ended questions that resulted in seventy-nine pages of raw data. I identified, key words, categories, and themes from the interview transcripts (Bhattacharya, 2008). The six participants worked for the same organization at one time but were not employed with the organization during the time of the study interviews. Exploration of employees' perceptions of compulsory anti-harassment training revealed common themes and provided insights into the pedagogical approaches in teaching anti-harassment training.

A Structural Review

In sharing my social identity, socialization and work experience in Chapter One, I acknowledged that my own life experience, and particularly my experience as an anti-harassment training facilitator, strongly influenced the approach and design of this study. The inclusion of the #MeToo Movement and the Starbucks' Chief Executive Officer's (CEO) anti-racism training response for staff, contextualized the contemporary socio-cultural and political climate.

Employers, legislators, HR practitioners, and trainers continue to resort to anti-harassment training to combat workplace harassment. Yet there is evidence to suggest that training does not create harassment-free or unbiased workplaces (Bagenstos, 2006).

Folz (2016) conducted a comprehensive literature review of anti-harassment training since 1970 and concluded that although anti-harassment training can certainly increase awareness; stand-alone training is less likely to change attitudes and behaviours and may even have an opposite effect (Feldblum & Lipnic, 2016). The heightened public awareness of workplace harassment precipitated by the #MeToo Movement led some scholars to question the efficacy of mandatory anti-harassment training (Bisom-Rapp, 2018). Bisom-Rapp (2018) argued that in the wake of the #MeToo movement, employers often provide *cosmetic* training to protect themselves from punitive damages. This strategy is an opportune time to scrutinize current anti-harassment training practices and embed the whole person approach in anti-harassment training.

In Chapter Two, a conceptual review of adult education, workplace learning, and definitions, as well as workplace harassment and anti-harassment program design, support the central purpose of this study. The literature review provided an overview of the development of workplace training starting with the Industrial Revolution (Grebow & Gill, 2019). A key point that emerges from the literature is that importance placed on training in the paid workplace is an

important contribution to improving organizational and national effectiveness and competitiveness on the global stage. Here, the discussion of various forms of learning and providers and definitions of workplace harassment provided insight that anti-harassment training can take various forms in Canada. Moreover, researchers study workplace harassment using a variety of names such as bullying, incivility and deviant behaviors. Chapter Two illuminated the challenges of tracking harassment complaints in the Canadian context and wise practices for an effective anti-harassment program.

The personal vignette that opened Chapter Three framed this study using Transformative Learning (TL) theory. The introduction of TL theory provided a framework for understanding workplace anti-harassment training. Facilitators using the TL theory approach would argue that transformative learning is for individuals to change their frames of reference by critically reflecting on their assumptions and beliefs and consciously making and implementing plans that bring about new ways of working respectfully. Critically, this chapter provided the foundational TL framework (Mezirow, 1991) and its subsequent theoretical trajectory (Taylor & Cranton, 2012), leading to the emergence of the whole person transformative learning model (Dirkx, 2001; Kasl & Yorks, 2002; Piercy, 2016). Chapter Three also provided a broad overview of embodiment and embodied learning. The subsequent section in Chapter Three described the methods, methodology, and research design. In particular, this chapter presented the justification for hermeneutics and interpretative methodology to gain a deeper understanding of participants' experiences of attending an anti-harassment training. Chapter Four provided an in-depth discussion of the findings and was followed in Chapter Five with a detailed discussion/analysis of the findings.

Summary of the Findings

Four major themes emerged from the thematic analysis of the interview transcripts. The four major themes included: (a) closed and mechanical learning environment; (b) presence of body in learning; (c) bodily connection to mind, emotions, and spirit; and (d) the interaction of the head, heart, emotions, and sprit in decision-making. I interpreted participants' narratives to mean the anti-harassment training session was a closed and mechanical process, that the learning felt restrictive, and that the facilitator did not acknowledge the presence of the body in learning. Five participants felt apprehensive, overwhelmed, and unwelcome. Three participants perceived the classroom set-up as a barrier. There was a lack of flexibility in course design and information overload and a lack of welcoming protocols such as introductions and refreshments. There was a lack of trust in the classroom, and there were few classroom activities.

Although the facilitators shared terms and concepts, it is evident that they overlooked diverse learning styles, epistemologies, and employees' social identity. The educational approach was didactic, which is traditionally teacher-centered. The focus was an information-giving approach (Brookfield, 2013). Participants brought their whole self into training (mind, body, emotions, and spirit), but the training design overlooked emotions, spirit, and body knowledge.

The findings confirm that employees learn in myriad ways (Dirkx, 2001; Fenwick, 2008; Kasl & York, 2002; Piercy, 2016; Taylor & Cranton, 2012). This suggests that there is considerable potential for design improvement by incorporating the whole person approach where the information moves from the head to the heart.

Theoretical and Practical Implications

The interview data afforded the opportunity to acquire in-depth portrayals of employees' experiences of attending an anti-harassment training session. All six participants distinguished

the physical body, bodily sensations, and embodied learning. Participants variously talked about sensing collective energies, being in tune with their bodily sensations and emotions; listening to their heart; dreaming, fasting, and visioning. Learners learn differently, referring to cognitive, affective, spiritual, and physical (Lawrence, 2012; Nieves, 2012; Snowber, 2012) differences.

Facilitators need to be aware that some learners rely on intuition, feeling, emotions, and spirit to guide their work; hence, they need to adjust their teaching style to diverse learning needs and provide coaching when required (Fenwick, 2008; Knight, 2009). Therefore, ideally, facilitators should incorporate modalities such as experiential learning, physical movement, drama, and role play (Salas et al., 1999), dialogue, poetry, art, storytelling, dance, theatre (Quitlan, 2001), metaphor, image, (Kasl & Yorks, 2002), and journaling (Stevens & Cooper, 2009).

Based on these findings, the adoption of a whole person pedagogical approach for workplace learning may enlarge the space for individual learning and transformation, potentially increasing the internalization of anti-harassment knowledge, thereby potentially effecting change in attitudes and behaviours (Fenwick 2008). The whole person pedagogy to teaching anti-harassment training opens the possibility for critical self-reflection, to combine affective, intuitive, spiritual, and imaginative dimensions. Incorporating the whole person approach could assist employees in the construction of new knowledge, the ability to re-interpret information, as well as to reorganize meaning, respond to change, and re-learn behaviours (Eatough et al., 2019) to potentially reduce workplace harassment. Facilitators using the whole person approach could assist with raising critical consciousness, critical reflection, and action (Dirkx, 1998; Freire, 1970).

Personal Reflection

Writing the dissertation was an embodied experience. I felt relieved and realized ways in which my early socialization, identity, and work experience shaped my interest in the research topic and research design. Analyzing and interpreting the data provided an opportunity for me to examine my biases. For example, in Chapters Five and Six, I had to distinguish between participants' comments and my interpretation of their comments. I commenced this study with an assumption that current anti-harassment training is ineffective because of poor program design. I suspected that training was rooted in cognitive and rational approaches and negated body knowledge. My thinking has shifted during the study. In addition, I discovered that researchers and academics study workplace harassment using a variety of terms such as incivility, bullying, deviant behaviours, micro-inequities, discrimination, and racism. Therefore, researchers and practitioners should qualify their terms for the audience. In the absence of a standard policy on anti-harassment programs, as exemplified in the exploration of anti-harassment policies in five organizations in a western province in Canada, the anti-harassment training is often ad-hoc, is not grounded in empirical research and takes a variety of forms. Employees may merely receive a copy of the respectful workplace policy, or they may be directed to an online training. During the research process I learned that there is no single entity in Canada that collects data on harassment at the national level. The most important discovery is the absence of a policy for anti-harassment training in Canada resulting in diverse pedagogical approaches in teaching anti-harassment programs.

Writing the dissertation has helped me to time manage, prioritize, work with diverse people, and appreciate that research is a complex process. I feel privileged to have been able to interview six participants that provided rich data. Participants' interviews confirmed my

assumptions; for example, the anti-harassment training that they each experienced was rooted in the cognitive and rational model. Yet, participants highlighted other key considerations such as classroom set-up, and the role and social identity of the facilitator, and these topics were outside of the scope of the study. I discovered the complex issue of reliance on memory to recall events. For example, the interviews occurred six months or more post training. In retrospect I should have interviewed participants closer to the date of training. I also discovered that emotions play a crucial role during encoding and retrieval. This is to say that participants are more likely to recall incidents if they evoked strong emotions. Consequently, reliving those experiences during the interview process would facilitate recall. Writing the dissertation opened many new questions such as: (a) are employers prepared to embrace the whole person approach in teaching an anti-harassment workshop? (b) would trainees/workers be receptive to the whole person model? (c) are HR practitioners and trainers open to incorporating the whole person approach in teaching an anti-harassment program? (d) would the whole person approach in teaching anti-harassment programs reduce workplace harassment?

Lessons Learned

Five lessons emerged from this research. First and foremost, Canada needs a centralized entity, ideally the Canadian Human Rights Commission (CHRC), that collects and aggregates data on harassment in the workplace. Second, the CHRC should develop a standard policy for anti-harassment training and track anti-harassment program effectiveness. The Equal Employment Opportunity Commission (2018) in the USA is a viable reference. The EEOC suggests that training should be a minimum of four hours, live, interactive, include case studies, role play, and should allow participants to have an opportunity to ask questions. Although the EEOC's recommendations are remarkable by providing clear guidelines on anti-harassment

training, training remains rooted in cognitive and rational models (Feldblum & Lipnic, 2016).

This study supplements the EEOC's recommendations with the whole person approach in teaching the anti-harassment training. In other words, anti-harassment training has to move beyond passive approaches (PowerPoint, lecture), mere compliance, and *a check box*. The whole person approach discourages disembodied thinking—mind-body dualism—and values whole person learning. Third, anti-harassment training cannot be separated from the workplace context. TL and the whole person approach is a major shift from traditional anti-harassment training; hence, HR practitioners and trainers need to be creative in how they get *buy-in* from senior leaders in the organization and manage resistance and backlash from employers and trainees.

Fourth, HR practitioners and trainers need to fully embrace and embody the whole person approach and ensure the program objectives, design, and evaluation are aligned. Fifth, it is important that trainers carefully track whether or not the whole person approach in teaching anti-harassment programs reduces workplace harassment.

Anti-harassment training is seen as a panacea for all the problems (Feldblum & Lipnic, 2016); however, such programs are also not always evaluated for their effectiveness and long-term impact (Antecol & Cobb-Clark, 2003). There are several useful and wise practices that organizations should consider in developing and facilitating an anti-harassment program. The following are suggestions for wise practices in anti-harassment training that emerge from research conducted in Canada, the United States, and Australia.

There are several proposed training strategies to enhance anti-harassment training; however, there are many challenges in developing a standardized anti-harassment training program for a diverse set of people and contexts. First, people respond differently to training; hence, while knowing the characteristics of participants is valuable (Perry et al., 1998), it is not

always feasible. Second, Bingham and Scherer (2001) (as cited in Perry et al. 2010) suggested there is a lack of systemically evaluated sexual harassment training programs (in fact, they claim there are only nine studies to date); thus, it is difficult to predict if applying wise practices will lead to better results (Perry et al., 2010). Third, considering individual beliefs and attitudes are difficult to change (Fiske & Taylor, 1991), a challenge for organizations is in designing anti-harassment training programs that ultimately lead to a reduction in the incidence of workplace harassment to result in a long-term impact (Antecol & Cobb-Clark, 2003) without external control (Perry et al., 1998).

Process for Incorporating the Whole Person Approach to Anti-harassment Training. These guidelines are rooted in the literature, theoretical framework and data analysis (Antecol & Cobb-Clark, 2003; Feldblum & Lipnic, 2016; Bissom-Rapp, 2018);

- Anti-harassment training should be four hours or longer in length, should be facilitated by an adult education specialist and a Subject Matter Expert (SME) who, together, can embrace and embody the whole person approach in teaching the anti-harassment workshop.
- Training is best conducted in a designated training room or a classroom that is removed from the worksite for privacy and in a space where the employees feel comfortable sharing information about workplace harassment.
- Facilitators play an integral role in creating a supportive and inclusive learning environment. Hence, the facilitators should conduct a needs assessment prior to the start of the anti-harassment workshop to gauge learning styles and range of understanding about workplace harassment.
- Content can be tailored to meet the diverse learning styles and array of understanding.

Facilitators should greet trainees upon arrival and be directed to sit in a circle.

- Circles are a great way to start the training by inviting trainees to share their feelings and listen to others. The facilitator should include themselves in the circle to signal that they are facilitators and listeners during training, not authority figures. Sitting in a circle and sharing thoughts and feelings could potentially lead to building trusting relationship with trainees.
- Everyone in the circle should have an opportunity to introduce themselves and share their thoughts and embodied experiences pertaining to anti-harassment training. The group activities should be inclusive and interactive. Interactive activities will help build relationships with other participants.
- It is also ideal to have light refreshments for trainees.
- The facilitator should invite all participants to develop training rules of engagement. Facilitators should inquire about trainees' social identity and learning styles during class. This is to ensure that everyone in the training is aware of diverse learning modalities.
- The facilitator should share the course objectives but remain flexible to accommodate trainees' questions and concerns. Training should build on trainees' experiences. (Dirkx, 2001); course content should have relevance to and impact on their job and personal life (Jarvis, 1995; Kearsly, 2010; Knowles, 1984; Merriam & Bierema, 2014). The pedagogical approach should remain respectful, dialogical, and learner centered. There should be an opportunity for consciousness raising, critical self-reflection, and empowerment.
- The facilitator may or may not use a PowerPoint but should incorporate different

learning modalities such as storytelling, journal writing, video, documentary film, art, role play, drama, and dance. The facilitator should be self-aware of their biases and vigilant about triggers and backlash.

Facilitators have to acknowledge that both mind and body are engaged in learning; hence they need to embody the whole person model and feel comfortable in teaching the whole person.

Recommendations for Future Research

This study relied on a qualitative, and hermeneutic/interpretative design. Future research would benefit from a quantitative or mixed method design. Even though qualitative research is suitable to gain a deep understanding and motivation of participants (Creswell, 2018; Crotty; 1998; Loseke, 2013), quantitative research can be used to explore findings further using statistical analysis (Morse, 2009). Considering that government and private funding bodies are demanding robust data collection, analysis, and generalizability of findings (Heaps & Winter, 2019; Morse, 2009) a mixed-methods methodology might be a suitable strategy to explore anti-harassment training. It will be beneficial to examine anti-harassment training from the employees' and employers' perspectives in different locations in mid-western provinces. This would enable a focus on the impact on employees, any potential shifts in attitudes and behaviour, and the impact on the organization (Kirkpatrick & Kirkpatrick, 2007). It would also be useful for future research to include a pre-training employee survey to measure the level of harassment, before and after implementation of the whole person approach, followed by post-training evaluation to measure program efficiency to gauge transfer of knowledge in the actual workplace. Two participants raised the topic of the need for the alignment of facilitators' and trainees' social identity. This suggests a need for research to explore trainees' perceptions of facilitators with diverse social identities and the impact on learning.

Reflections and Contributions

I started the doctoral program in 2012, and over the past nine years I have been unable to find a single study nationally and internationally that talks about moving whole person learning and moving learning from head to heart, also referred as head, heart, and hands model (Sipos et al., 2008) in anti-harassment training. While there is robust research on TL (Mezirow, 1978; O'Sullivan, 2008; Taylor, 2007; Kasl & Yorks, 2006), embodiment (Lawrence, 2012; Ng, 2005), and the body as a site of wisdom (Snowber, 2011; Walsh, 2020), the authors do not provide guidelines to moving the information from the head to the heart in an anti-harassment training.

Freire (1996) emphasizes conscientization and societal transformation, but he does not lay out a roadmap. O'Sullivan (1999) focuses on a shift in awareness that alters one's way of being in the world and one's view of the interconnectedness of self, the human community, and the natural environment, yet he does not explicate moving information from the head to the heart. Certainly, TL theories have evolved over the past thirty years, initially focusing on the individual, then eventually expanding to societal transformation and a planetary view. In addition, embodiment is nested in the contemporary TL framework (Dirkx, 1996; Kasl & Yorks, 2006), and there is a greater emphasis on moving the information beyond cognition and paying attention to emotions, body and spirit. Undoubtedly, Mezirow's (1991) initial concept of TL has shifted beyond head knowledge to changing the heart and being in the world. This study is unique in that I weave the various frameworks and refer to it as the whole person pedagogy for anti-harassment training.

The whole person pedagogy for anti-harassment training engages the head and heart and potentially leads to transformation and action. In other words, learners/workers move from knowing to caring to doing. Applying the whole person lens in anti-harassment training means

moving beyond content and formal knowledge (organizational policy and complaint resolution processes) to embodiment (sensations in the body). The sensations in the body serve as a catalyst for reflection and empathy building. Empathy building leads to practical applications. The whole person approach means the facilitator uses a variety of pedagogical approaches such as storytelling, theatre, poetry, writing, dialogue, and reflections, to name a few, to promote conscientization for the purpose of creating a more respectful workplace.

There is literature to back up my claims. Drawing on Sipos et al.'s (2008) organizing framework, head refers to engaging the cognitive domain through knowledge, inquiry and understanding; heart refers to the enablement of the affective domain in forming values and attitudes that are translated into behaviors; hands refer to learning practical skills (Sipos et al., 2008). This study does not focus on practical skills; however, a follow up study warranted. Fritz and Whitmer (2017) suggest that information must move from the head to the heart in order for learners to be able to apply the knowledge. They suggest the that the facilitators must appeal to the learner/worker's character, emotions and logic. In other words, data, numbers, facts and figures are important; however, conveying the message in a different way such as storytelling, drama, dance, poetry, (Dirkx, 1996; Snowber, 2012) is one way to move the information from the head to the heart. Singleton, (2015) writing in the context of ecological sustainability, provides a whole person transformative model that combines the cognitive domain (head) to critical reflection, the affective domain (heart) to relational knowing and the psychomotor domain (hands) to engagement. Meanwhile, Fritz and Whimter (2017) and Singleton (2015) provide justification for head to heart pedagogy; however, the authors do not make a linkage to anti-harassment training. This study bridges the gap by drawing on head, heart framework to anti-harassment training.

This conceptual study should be verified. To put it in different terms, the whole person pedagogical approach needs to be applied to anti-harassment training. I surmise that the whole person pedagogical approach in anti-harassment training will build empathy and reduce workplace harassment. Research indicates that workplace harassment leads to anxiety, depression, stress, loss of self-esteem, and productivity (Einarsen, Hoel, Zapf, & Cooper 2010; Hango & Moyser, 2018; Namie & Namie, 2009). The whole person pedagogical approach has the potential for reducing harassment; thereby creating a more respectful workplace. At the individual level, embodied (sensations in the body) learning can potentially serve as a catalyst for deep reflection, inner dialogue, and transformation. Workplace harassment permeates the workforce and affects employees' family lives and careers (Namie, 2007). Reducing, if not eliminating, workplace harassment is beneficial for society. Facilitators for anti-harassment training also need to engage in deep reflection and understand the whole person pedagogical approach. Most importantly, employers must consider the following. First, an environmental scan conducted for the purpose of this study clearly indicates that organization do not have a policy or philosophy for anti-harassment training. Therefore, organizations need a policy on anti-harassment training. In other words, they need to move beyond *what is taught* to *how it will be taught*. Second, facilitators should be informed about the pedagogical approach (for the purpose of this study, head to heart pedagogy). Third, employers must allow time for facilitators to engage with learners/workers and for the learners/workers to be able to dialogue, reflect, and embody the knowledge. I am not suggesting that one training session will result in a transformation and that organizations will see a reduction in harassment. However, a four hour introductory workshop, followed by a thirty, sixty, and ninety day follow up is an ideal approach in gauging if participants recalled the material and are able to apply the learning. An employee

engagement survey is another indicator to gauge if whole person training resulted in employees reporting a more respectful workplace. The whole person pedagogical approach in anti-harassment is a unique idea. I plan to speak with employers across Canada via conferences and share my ideas through both peer- and non-peer reviewed publications. It is vital that my ideas appeal to practitioners and academics.

Conclusion

Organizations need to develop strong anti-harassment policies, training, complaint processes, and a supportive workplace culture that does not allow workplace harassment because workplace harassment is damaging to individuals and organizations (Perry et al., 2019). It is important that anti-harassment training be tailored to the specific workforce and workplace and to different cohorts of employees (Feldblum & Lipnic, 2016); *one size does not fit all*. The research solidified that for effectiveness, anti-harassment program design needs to be open, welcoming, and flexible. To set the stage, facilitators will want to ensure they conduct a needs assessment for employees to identify learning needs prior to the training to assist with anti-harassment program design. Adults may resist what they perceive is forced on them (Merriam & Bierema, 2014). A joint effort between facilitators and employees could potentially reduce backlash and resistance (Magley & Grossman, 2017; Scott & Martin, 2006).

Program design includes clear learning objectives, a format to address the learning needs, selection of course and data-driven evaluation strategies that assess whether the learning objectives were met (Grant, 2002; Kirkpatrick, 2006; Mitchell, 2018). Training is ideally conducted by an external facilitator because employees are more open to talking with someone outside of the organization (Scerti, 2019; Schwarz, 2002; Shaw, 2010).

This research supports the view that the anti-harassment training needs to be learner-

centred and demonstrates the importance of good rapport between facilitators and employees. For example, to reduce pre-training anxiety and apprehension, facilitators could connect with the employees prior to the workshop and inform them about course content and process. Research suggests that connecting with employees prior to the workshop also assists with knowledge transfer (Burke & Hutchins, 2007; Grossman & Salas, 2011). Facilitators need to connect with the employees when they arrive in the workshop as individuals, then as workers. Refreshments should be served at the start of the workshop, and facilitators should develop rules of engagement in partnership with employees (Rengel et al., 2015).

Employees have diverse learning needs, and anti-harassment training needs to accommodate cognitive and embodied learning (McNearny, 2011). Anti-harassment training has to incorporate the whole person model, which means learning through the mind, body, emotions, and spirituality. To set the stage, facilitators have to model the whole person approach, be comfortable in hosting difficult conversations, and be willing to respectfully challenge bias, assumptions, perspectives, frame of reference, and point of view (Mezirow, 1991, 2002).

Employers and facilitators need to scrutinize current anti-harassment program design and consider practices that extend beyond the traditional compliance model (Bisom-Rapp, 2018). Unquestionably, the pedagogical approach to teaching an anti-harassment training program must be critical, embodied, and transformative, thereby moving the information from the head to the heart.

References

Acemoglu, D., & Autor, D. (2012). "What does human capital do? A review of Goldin *and Katz's The Race between Education and Technology*." *Journal of Economic Literature*, *50*(2), 426-63.

Addicott, C. (2017, February 27). *Exploring the shared meaning of being at one's best in work*. https://uhra.herts.ac.uk/handle/2299/17646?show=full

Alberta Human Rights Act. (1977/2019). http://www.qp.alberta.ca/documents/Acts/A25P5.pdf

Albert Human Rights Commission. (2019). *Roles and responsibilities for employer*. https://www.albertahumanrights.ab.ca/education/Pages/e_learning.aspx

Alberta Human Rights Commission. (2019). *Annual report*. https://www.albertahumanrights.ab.ca/Documents/AHRC_Annual_Report_2017_18.pdf

Alberta Occupational Health, and Safety Code. (2019). http://www.qp.alberta.ca/documents/OHS/OHSCode.pdf

Agger, B. (2013). *Critical social theories: An introduction* (3rd ed.). Oxford University Press.

Allix, N. (2011). Knowledge and workplace learning. In M. Malloch, L. Cairns, K. Evans & B. N. O'Connor (Eds.), *The Sage handbook of workplace learning* (pp. 132-148). Sage Publications.

Amabile, T., M, & Kramer, S. J. (2007). Inner work life: Understanding the subtext of business performance. *Harvard Business Review,* 85(5),72-83.

Ambrose, S. A., Bridges, M. W., DiPietro, M., Lovett, M. C., & Norman, M. K. (2010). *The Jossey-Bass higher and adult education series. How learning works: Seven research-based principles for smart teaching.* Jossey-Bass.

Anand, R., Winters, M. (2008). A retrospective view of corporate diversity training from 1964 to the present. *Academy of Management Learning & Education*, *7*, 356-372.

Anderson, L. M., & Pearson, C. M. (1999). Tit for tat? The spiraling effect of incivility in the workplace. *The Academy of Management Review*, *24*(3), 452-471.

Andriotis, N. (2019). *How to write learning objectives for employee training: A practical guide for beginners.* https://elearningindustry.com/how-write-learning-objectives-employee-training

Antecol, H., & Cobb-Clark, D. (2003). Does Sexual Harassment Training Change Attitudes? A view from the federal level. *Social Science Quarterly, 84*(4), 826-842.

Appelbaum, S. H., & Roy-Girard, D. (2007). Toxins in the workplace: effect on organizations and employees. *Corporate Governance*, *7*(1), 17-28.

Armitage, A. (2013). Conscientization, dialogue and collaborative problem-based learning. https://journals.aau.dk/index.php/pbl/article/view/270/197

Arnett, R. C. (2007). Interpretive inquiry as qualitative communications research. *Qualitative Research Reports in Communication*, *8*(1), pp. 29-35.

Arnold, A. (May 30, 2018). *4 Starbucks employees on what the racial-bias training was really like.* https://www.thecut.com/2018/05/starbucks-employees-racial-bias-training.html

Austin, I., & Porter, C. (January 23, 2018). *In Canada, A 'perfect storm' for a #MeToo reckoning.* https://www.nytimes.com/2018/01/29/world/canada/metoo-sexualharassment.html?

Bagenstos, S. (2006). The structural turn and the limits of antidiscrimination law. *California Law Review, 94*(1), 1-47.

Bahrick, H. P. (1984). Semantic memory content in permastore: Fifty years of memory for Spanish learned in school. *Journal of Experimental Psychology: General, 113*(1), 1-29.

Bainbridge, H. T. J., Perry, E. L., & Kulik, C. T. (2018). Sexual harassment training: Explaining

differences in Australian and US approaches. *Asia Pacific Journal of Human Resources, 56*, 124-147.

Balm, J. E. (2005). *The perceived influence of some trainee characteristics and conditions for transfer on training outcomes*. https://ro.ecu.edu.au/theses/622

Bartlett, E. J., & Bartlett, E. M. (2011). Workplace bullying: An integrative literature review. *Advances in Developing Human Resources*, *13*(1), 69-84.

Baumgartner, L. 2001. An update on transformational learning. *New Directions for Adult and Continuing Education, 89*, 15-24.

Belch, D. (2018, May 22). Employee "training" in corporate America doesn't work. Here's why. *The Medium.* https://medium.com/@STRIVR/employee-training-in-corporate-america-doesnt-work-here-s-why-497739f05e0e

Bingham, S. G., & Scherer, L. L. (2001). The unexpected effects of a sexual harassment educational program. *The Journal of Applied Behavioral Science*, *37*(2), 125-153.

Billet, S. (2002). Workplace pedagogic practices: Co-participation and learning. *British Journal of Educational Studies*, *50*(4), 457-481.

Billet, S. (2011). Subjectivity, self and personal agency in learning through and for work. In M. Malloch, L. Cairns, K., Evans & B. N. O'Connor (Eds*.), The Sage handbook of workplace learning* (pp. 60-72). Sage Publications.

Bissell-Linsk, J., Dye, J., & Nicolaou, A. (2018, April 17). *Starbucks to close all US stores for racial bias training*. https://www.ft.com/content/8c3d4096-4274-11e8-803a-295c97e6fd0b

Bisom-Rapp, S. (2018). Sex harassment training must change: The case for legal incentives for transformative education and prevention. *Stanford Law Review*, *71*, 60-73.

Bloom, B., Englehart, M., Furst, E., Hill, W., & Krathwohl, D. (1956/1984). *Taxonomy of educational objectives: The classification of educational goals. Handbook I: Cognitive domain*. Longmans Green.

Botke, J.A., Jansen, P.G.W., Khapova, S.N., & Tims, M. (2018). Work factors influencing the transfer stages of soft skills training: A literature review. *Educational. Research. Reviews*, *24*, 130-147.

Boud, D., & Garrick, J. (1999). *Understanding learning at work.* Routledge.

Boyd, R. D. (1989). Facilitating personal transformation in small groups: *Part L Small Group Behaviour*, *20*(4), 459-474.

Boyd, R. D., & Myers J. G. (1988). Transformative education. *International Journal of Lifelong Education*, *7*(4), 261-284.

Boyle, B., & Charles, M. (2016). *Curriculum development*. London: Sage.

Bratton, J., Helms Mills, J. C., Prych, T., & Sawchuk, P. (2003). *Workplace learning: A critical introduction.* University of Toronto Press.

Brady, T., & Schachner, A. (December 16, 2008). Blurring the boundary between perception and memory. Can you trust your lying eyes or any other senses and memory? Not really. https://www.scientificamerican.com/article/perception-and-memory/

Braun, V. and Clarke, V. (2006) Using thematic analysis in psychology. *Qualitative Research in Psychology*, *3*(2), pp. 77-101.

Briggs, A R., Coleman, M., & Morrison, M. (Eds.) (2012). Research methods in educational leadership & management (3rd ed.). Sage Publications.

Brookfield, S. D. (1986). *Understanding and facilitating adult learning*. Jossey-Bass.

Brown, A., & Kuzz, E. R. (2016). *Bullying and harassment: In Canada it is no longer just a*

school yard issue. https://www.sherrardkuzz.com/pdf/kuzz_iba_oct_bullying.pdf

Buchanan, N. T., Settles, I. H., Hall, A. T., & O'Connor, R. C. (2014). A Review of Organizational Strategies for Reducing Sexual harassment: Insights from the U.S. military. *Journal of Social Issues*, *70*(4), 687-702.

Burke, L. A., & Hutchins, H. M. (2007). Training transfer: An integrative literature review. *Human Resource Development Review*, *6*(3), 263-296.

Burt, C. D. B., Kemp, S., & Conway, M. (2004). Memory for true and false autobiographical memory descriptions. *Memory*, *12*, 545-552.

Calleja, C. (2014). Jack Mezirow's conceptualization of adult transformative learning: A review. *Journal of Adult and Continuing Education*, *20*(1),117-136.

Campo, C. (2017, October 26). *The Weinstein ripple effect: Famous men accused of sexual harassment and assault*. https://www.cnbc.com/2017/10/26/the-weinstein-ripple-effect-famous-men-accused-of-sexual-harassment-and-assault.html

Canadian Human Rights Commission (2019). *Annual report*. http://chrcreport.ca/assets/pdf/CHRC_AR_2018-ENG.pdf

Carlsen, A., Salam, M., Miller, C. C., Lu, D., Ngu, A., Patel, J. K., Wichter, Z. (2018, Oct 29). #MeToo brought down 201 powerful men. Nearly half of their replacements are women. The New York Times. https://www.nytimes.com/interactive/2018/10/23/us/metoo-replacements.html

Chai, R. R. (2019). *Anti-harassment training in the era of #MeToo.* https://www.td.org/magazines/td-magazine/anti-harassment-training-in-the-era-of-metoo

Chan, D., Lam, C. B., Chow, S, Y., & Cheung, S, F. (2008). Examining the job-related, psychological, and physical outcomes of workplace sexual harassment: A meta-analytic

review. *Psychology of Women Quarterly*, *32*(4), 362-376.

Chappell, B. (May 29, 2018). *Starbucks closes more than 8,000 stores today for racial bias training.* https://www.npr.org/sections/thetwo-way/2018/05/29/615119351/starbucks-closes-more-than-8-000-stores-today-for-racial-bias-training

Charmaz, K. (2017). The power of constructivist grounded theory for critical inquiry. *Qualitative Inquiry*, *23*(1), 34-45

Cheung, H. K., Goldberg, C. B., King, E. B., & Magley, V. J. (2018). Are they true to the cause? Beliefs about organizational and unit commitment to sexual harassment awareness training. *Group & Organization Management*, *43*(4), 531-560.

Clark, M. C., & Wilson, A. L. (1991). Context and rationality in Mezirow's theory of transformational learning. *Adult Education Quarterly*, *41*(2), 75-91.

Clement, D. (2013). Legacies and implications of human rights law in Canada. *Canadian Issues,* 46-50. http://login.ezproxy.library.ualberta.ca/login?url=https://search.proquest.com/docview/1321690303?accountid=14474

Clement, D., & Trottier, D (2012). *The evolution of human rights in Canada.* Canadian Human Rights Commission.

Collard, S., & Law, M. (1989). The limits of perspective transformation: A critique of Mezirow's theory. *Adult Education Quarterly*, *39*(2), 99-107.

Collins, H P. (1990). *Black feminist thought: Knowledge, consciousness and the politics of empowerment*. Routledge.

Combs, G. M., & Luthans, F. (2007). Diversity training: analysis of the impact of self efficacy. *Human Resource Development Quarterly*, *18*(1), 91-120.

Conference Board of Canada. (2013). The skills factor in productivity and competitiveness: How Canada's sector councils are helping address the skills and labour needs of employers. Conference Board of Canada.

Cortina, L. M., Magley, V. J., Williams, J. H., & Langhout, R. D. (2001). Incivility in the workplace: Incidence and impact. *Journal of Occupational Health Psychology, 6*(1), 64-80.

Cranton, P. (2016). *Understanding and promoting transformative learning: A guide to theory and practice* (3rd ed.). Stylus Publishing.

Cranton, P., & Taylor, E. W. (2012). Transformative learning theory: Seeking a more unified theory. In E. W. Taylor & P. Cranton (Eds.), *Handbook of transformative learning: Theory, research, and practice* (pp. 3-20). Jossey-Bass.

Creswell, J. W., & Creswell, J. D. (2017). *Research design: Qualitative, quantitative, and mixed methods approach.* Sage Publications.

Crotty, M. (1998). *The foundations of social research: Meaning and perspective in the research.* Sage Publications.

Cullen, R., Harris, M., & Hill, R. (2012). *The learner-centered curriculum: Design and implementation*: Jossey-Bass.

Daloz, L. (2000). Transformative learning for the common good. In J. Mezirow & Associates (Eds.), *Learning as transformation: Critical perspectives on a theory in progress* (pp. 103-123). Jossey-Bass.

Davenport, T. H. (2006). Competing on analytics. *Harvard Business Review*, *84*(1), 98-107.

Davies, J. (2017). Word cloud generator. https://www.jasondavies.com/wordcloud/

Dalgarno, B., & Lee, M. J. (2010). What are the learning affordances of 3-D virtual

environments? *British Journal of Educational Technology*, *41*(1), 10-32.

Denenberg, R., & Braverman, M. (2001). *The violence prone workplace: A new approach to dealing with hostile, threatening, and uncivil behavior*. Cornell University Press.

DeSapio, J. (2017). Transformational Learning: A literature review of recent criticism. *Journal of Transformative Learning*, *4*(2), 56-63.

Denzin, N. K. (1989). *The research act* (3rd ed.). Prentice Hall.

Denzin, N. K. (2001). *The reflexive interview and a performative social science*. *Qualitative Research*, *1*, 23-46.

Denzin, N. K. (2017). Critical qualitative inquiry. *Qualitative Inquiry*, *23*(1), 8-16.

Denzin, N. K. (2018). Performing ethnography: Staging resistance. *Cultural Studies Critical Methodologies*, *18*(6), 453-462.

Denzin, N. K. (2019). The death of data in neoliberal times. *Qualitative Inquiry*, *25*(8), 721-724.

Denzin, N. K., & Lincoln, Y. S. (Eds.). (1998). *The Landscape of Qualitative Research: Theories and Issues*. Sage Publications.

Denzin N. K., & Lincoln, Y. S. (Eds.). (2000). *Handbook of qualitative research*. Sage Publications.

Denzin, N. K., & Lincoln, Y. S. (2005). Introduction: The discipline and practice of qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), *The sage handbook of qualitative research* (2nd ed.) (pp. 1- 32). Sage Publications.

Desimone, R. L., Werner, J. M., & Harris, D. M., (2002). *Human resource development*, (3rd ed.). Thomson South Western.

Detert, J. R., & Edmondson, A. (2001). Implicit voice theories: Taken-for-granted rules of self-censorship at work. *Academy of Management Journal*, *54*(3), 461-488.

Dewey, J. (1938). *Experience and education*. Macmillan.

Dirkx, J. M. (1996). Human resource development as adult education: Fostering the educative workplace. In R. Rowden (Ed.), *Workplace learning: Debating five critical questions of theory and practice*. Jossey-Bass.

Dirkx, J. M. (1998). Transformative learning theory in the practice of adult education: An overview. Pennsylvania Association for Adult Continuing Education PAACE *Journal of Lifelong Learning*, *7*, 1-14.

Dirkx, J. M. (2000). *Transformative learning and the journey of individuation* (ERIC Digests No. 223; ED 448305). ERIC Clearing house on Adult, Career, & Vocational Education.

Dirkx, J. M. (2001). The Power of Feelings: Emotion, Imagination, and the Construction of Meaning in Adult Learning. *New Directions for Adult and Continuing Education*, *89*, 63-72.

Dirkx, J. M. (2001a). Images, transformative learning, and the work of the soul. *Adult Learning*, *12*(3), 15-16.

Dirkx, J. M. (2006). Engaging emotions in adult learning: A Jungian perspective on emotion and transformative learning. In E. W. Taylor (Ed.), *Teaching for change new directions for adult and continuing education,* (pp. 15-26). Jossey-Bass.

Dirkx, J. M. (2008). The meaning and role of emotions in adult learning. *New Directions for Adult and Continuing Education, 120*, 7-18.

Dirkx, J. M., Cunningham, P., Hart, M., Mezirow, J., & Scott, S. (1993). Conceptions of transformation in adult education: Views of self, society, and social change. In D. Flannery (Ed.), *34th Annual Adult Education Research Conference Proceedings*, (pp. 354-361).

Dobbin, F., & Kalev, A. (2019). The promise and peril of sexual harassment programs. *Proceedings of the National Academy of Sciences*, *116*(25), pp. 12255-12260. https://doi.org/10.1073/pnas.1818477116

Doornbos, A., Bolhuis, S., & Simons, P. (2004). Modeling work-related learning on the basis of intentionality and developmental relatedness: A noneducational perspective. *Human Resource Development Review, 3*(3), 250-274.

Doshi, V., & Mehdi, N. (2017, August 17). 70 years later, survivors recall the horrors of India-Pakistan partition. *Washington Post*. https://www.washingtonpost.com/world/asia-pacific/70-years-later-survivors-recall-the-horrors-of-india-pakistan-partition/2017/08/14/3b8c58e4-7de9-11e7-9026-4a0a64977c92_story.html

Eatough, E. M., Waters, S. D., & Kellerman, G. R. (2019). Evidence-based recommendations for improved design of sexual harassment training. *Industrial and Organizational Psychology: Perspectives on Science and Practice, 12*(1), 48-51.

Einarsen, S., Aasland, M.S., & Skogstad, A. (2007). Destructive leadership behavior: A definition and conceptual model. *The Leadership Quarterly*, *18*, 207-216.

Einarsen, S., Hoel, H., Zapf, D., & Cooper, C. L. (2010). The concept of bullying at work: The European tradition. In S. Einarsen, H. Hoel, D. Zapf, & C. L. Cooper (Eds.), Bullying and emotional abuse in the workplace. *International perspectives in research and practice* (pp. 3-30). Taylor & Francis.

Einarsen, S., Hoel, H., Zapf, D., & Cooper, C. (Eds.). (2010*). Bullying and harassment in the workplace. Developments in theory, research and practice* (2nd ed.). Taylor and Francis Group.

Elkjaer, B. (2004). Organizational Learning: The 'Third Way'. *Management Learning*, *35*(4),

419-434.

Ellstrom, P. E. (2001). Integrating learning and work: Problems and prospects. *Human resource development quarterly*, *12*, 421-435.

Ellstrom, P. (2011). Informal learning at work: conditions, processes and logics. In M. Malloch L. Cairns & K. Evans *The SAGE handbook of workplace learning* (pp. 105-119).

Embodiment. (n.d.). In *Merriam-Webster.com dictionary*. https://www.merriam-webster.com/thesaurus/embodiment

Employment and Social Development Canada. (2017). *Harassment and sexual violence in the workplace*. https://www.canada.ca/en/employment-social-development/services/health-safety/reports/workplace-harassment-sexual-violence.html

Eraut, M. (2000). Non-formal learning and tacit knowledge in professional work. *British Journal of Educational Psychology*, *70*, 113-136.

Eraut, M. (2011). Informal learning in the workplace: Evidence on the real value of work-based learning. *Development and Learning in Organizations: An International Journal, 25*(5), 8-12.

Equal Employment Opportunity Commission. (2019). *Promising practices for preventing harassment.* Washington, D.C.

Feldblum, C., & Lipnic, V. (2016). Select task force on the study of harassment in the workplace. *Equal Employment Opportunity Commission (EEOC).* https://www.eeoc.gov/eeoc/task_force/harassment/upload/report.pdf

Fenwick, T. (2006). Tidying the territory: Questionig terms and purposes in work-learning research. *Journal of Workplace Learning*, *18*(5), 265-278.

Fenwick, T. (2008). Workplace learning: Emerging trends and new perspectives. *New Directions*

for Adult and Continuing Education, 119, 17-26.

Fernandez, A. C., Huang, J., & Rinaldo, V. (2011). Does Where a Student Sits Really Matter? The Impact on Seating Locations on Student Classroom Learning. *International Journal of Applied Educational Studies*, *10*(1), 66-77.

Fritz, J., & Whitman, J. (2017). Moving the heart *and* head: Implications for learning analytics research. https://er.educause.edu/articles/2017/7/moving-the-heart-and-head-implications-for-learning-analytics-research

Fleming, T., Marsick, V., Kasl, E., & Rose, A. (2016). Dancing the crossroads: Recollections and reflection on Jack Mezirow's early work. In A. Nicolaides & D. Holt (Eds.).

Engaging at the intersection: Symposium paper (pp. 87-99). Pacific Lutheran University.

Flick, U. (2011). *Managing quality in qualitative research*. Sage Publications.

Fink, D. (2003). *Creating significant learning experiences.: An integrated approach to designing college courses.* Jossey-Bass.

Fiske, S.T., & Taylor, S.E. (1991). *Social Cognition* (2nd ed.). New York: McGraw-Hill.

Folz, C. (2016 June 19). No evidence that training prevents harassment, finds EEOC task force. *Society for Human Resource Management*. https://www.shrm.org/hr-today/news/hrnews/pages/eeoc-harassment-task-force.aspx.

Forster, M. (2019). Dilthey's importance for hermeneutics. In E. Nelson (Ed.), *Interpreting Dilthey: Critical Essays* (pp. 61-81). Cambridge University Press.

Freire, P. (1970/1996). *Pedagogy of the oppressed* (M. B. Ramos, Trans.). Penguin Books.

John, F., & Whitmer, J. (February 27, 2017). Moving the heart *and* head: Implications for learning analytics research. *Educause Review*. https://er.educause.edu/articles/2017/7/moving-the-heart-and-head-implications-for-

learning-analytics-research

Froyd, J., & Simpson, N. (2008). *Student-centered learning: Addressing faculty question about student-centered learning*, [Paper presentation]. Course, Curriculum, Labor, and Improvement Conference, Washington, DC. www.ccliconference.com/2008.../Froyd_StuCenteredLearning.pdf

Fuller, A., & Unwin, L. (2011): Vocational education and training in the spotlight: back to the future for the UK's Coalition Government. *London Review of Education*, *9*(2), 191-204.

Gale, E. A. M. (2004). The Hawthorne studies - a fable for our times? *Quarterly Journal of Medicine,* July, *97*(7), 439-449.

Gall, M. D., Borg, W. R., & Gall, J. P. (1996). *Education research, an introduction*. Longman Publishers.

Gallager, S. (1992). *Hermeneutics and Education*. University of New York Press. Gardner, H. (1993). *Multiple intelligences: The theory in practice*. Basic Books.

Gadamer, H.-G. (1988). The discrediting of prejudice by the enlightenment: Truth and method. In E. K. Mueller-Vollmer (Ed.), *The Hermeneutics Reader* (pp. 256-261). Blackwell.

Gadamer, H.-G. (1989). *Truth and method*. Crossroad.

Garrick, J. (1998). Informal learning in corporate workplaces. *Human Resource Development Quarterly*, *9*(2), 129-144.

Gash A., & Harding R. (2018). #MeToo? Legal discourse and everyday responses to sexual violence. *Laws, 7*(21), 1-24.

Gedro, J., & Wang, J. (2013). Creating Civil and Respectful Organizations through the Scholar-Practitioner Bridge. *Advances in Developing Human Resources*, *15*(3), 284-295.

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

Gerson, J. (2017, October 17). I mean no disrespect when I say that I have a problem with #Me Too. *National Post*. https://nationalpost.com/opinion/jen-gerson-the-problem-with-metoo-it-holds-the-wrong-people-responsible-for-sex-assault

Girod, M., Twyman, T., & Wojcikiewicz (2010). Teaching and learning science for transformative aesthetic experience. *Journal of Science and Teacher Education*, *21*(7), 801-824.

Giribet, A. G. (2018, August 21). Tarana Burke: The woman behind me too. *Amnesty International.* https://www.amnesty.org/en/latest/education/2018/08/tarana-burke-me-too/

Giroux, H. A. (2010). Rethinking education as the practice of freedom: Paulo Freire and the promise of critical pedagogy. *Policy Futures in Education*, *8*(6), 715-721.

Gogus A. (2012) Learning cycles. In Seel N.M. (eds) *Encyclopedia of the Sciences of Learning*. Springer.

Goldberg, C. B. (2011). What do we really know about sexual harassment training effectiveness? In A. Paludi, M. C. Paludi, & E. DeSouza (Eds.), *Praeger Handbook on understanding and preventing workplace discrimination* (Vol. 2) (pp. 45-48). Praeger.

Goldinger, S. D., Papesh, M. H., Barnhart, A. S., Hansen, W. A., & Hout, M. C. (2016). The poverty of embodied cognition. *Psychonomic Bulletin & Review*, *23*(4), 959-978.

Government of Alberta. (2019). *Labour: Annual report.* https://open.alberta.ca/dataset/2545eb86-75f5-4fc9-b211-176e1ef38ac4/resource/f06c0813-eb0c-4fad-a2bc-adf87ea5d219/download/labour-annual-report-2018-2019-web.pdf

Grebow, D., & Gill, S. (2019). *Minds at work: Managing for success in the knowledge economy.* ATD Press.

Gremmen, M. C., Van den Berg, Y. H. M., & Segers, E. (2016). *Social Psychology of Education: An International Journal, 19*(4), 749–774.

Gutek, B. A. (2001). Women and paid work. *Psychology of Women Quarterly*, *25*(4), 379-393.

Gupta, R., Gupta, A., & Nehra, D. (2019). Going forward with #MeToo movement: Towards a safer work environment. *Journal of Psychosexual Health*, *1*(2), 174-179.

Grossman, R., & Salas, E. (2011). The transfer of training: what really matters. *International Journal of Training and Development, 15*(2), 103-120.

Haan, M., & Caputo, S. M. (2012). *Learning in the workplace: A literature review*. Department of Post-Secondary Education, Training and Labour.

Habermas, J. (1971) *Toward a rational society* (J. Shapiro, Trans.). Heinemann.

Hager, P. (2011). Theories of workplace learning. In M. Malloch, L. Cairns, K. Evans, & B. N. O'Connor, (Eds.), *The sage handbook workplace learning* (pp. 17-31). London: Sage.

Hastie, B. (2019). *Workplace sexual harassment: Assessing the effectiveness of human rights law in Canada*. https://commons.allard.ubc.ca/cgi/viewcontent.cgi?article=1501&context=fac_pubs

Henson, K. T. (2003). Foundations for learner-centered education: a knowledge base. *Education*, *124*(1), 5.

Hango, D., & Moyser, M. (2018). *Harassment in Canadian workplace*. https://www150.statcan.gc.ca/n1/pub/75-006-x/2018001/article/54982-eng.pdf

Hassard, J. S. (2012). Rethinking the Hawthorne studies: The Western Electric research in its social, political and historical context. *Human Relations*, *65*(11), 1431-1461.

Hastie, B. (2019). *Workplace sexual harassment: Assessing the effectiveness of human rights law in Canada*. University of British Columbia.

Heap, V., Waters, J. (2019). *Mixed methods in criminology*. Routledge.

Heron, J. (1992). *Feeling and personhood: Psychology in another key*. Sage publications.

Hershcovis, M. S., & Barling, J. (2010). Towards a multi-foci approach to workplace aggression: A meta-analytic review of outcomes from different perpetrators. *Journal of Organizational Behavior, 31*, 24.

Higginbotham, B. J., & Myler, C. (2010). The influence of facilitator and facilitation characteristics on participants' ratings of stepfamily education. *Family Relations: An Interdisciplinary Journal of Applied Family Studies, 59*(1), 74-86.

Holloway, I. (1997). *Basic concepts for qualitative research*. Blackwell Science.

Howard, R. W. (2011). Testing the accuracy of the retrospective recall method used in expertise research. *Behavior Research Methods, 43*, 931-941.

Hultgren, F. H. (1994). Interpretive inquiry as hermeneutics of practice. *Journal of Family and Consumer Sciences Education*, *12*(1), 11-25.

Ianì, F. (2019). Embodied memories: Reviewing the role of the body in memory processes. *Psychonometric Bulletin & Review*, *26*, 1747-1766.

Immen, W. (2013 February 6). Mobile workers are the 'new norm'. *The Globe and Mail.* https://www.theglobeandmail.com/report-on-business/careers/the-future-of-work/mobile-workers-are-the-new-norm/article8295535/

Itzchakov, G., & Kluger, A. N. (2017). Can holding a stick improve listening at work? The effect of Listening Circles on employees' emotions and cognitions. *European Journal of Work and Organizational Psychology, 26*(5), 663-676.

Jennex, M. E. (2020). *Current issues and trends in knowledge management, discovery, and transfer.* Information Science Reference.

Johns, G. (2017). Reflections on the 2016 Decade Award: Incorporating context in organizational research. *Academy of Management Review*, *42*, 577-595.

Jaworski, J. (1996). *Synchronicity: The inner path of leadership*. Berrett Koehler.

Kasl, E., & Yorks, L. (2002). Collaborative inquiry for adult learning. In L. Yorks & E. Kasl (Eds.), *Collaborative inquiry as a strategy for adult learning* (pp. 3-11). Jossey-Bass.

Kaplan, B., & Manchester, J (2018). *The power of vulnerability: How to create a team of leaders by shifting inwards*. Green Leaf Book.

Kearney, L. K., Rochlen, A. B., & King, E. B. (2004). Male gender role conflict, sexual harassment tolerance, and the efficacy of a psycho educative training program. *Psychology of Men and Masculinity*, *5*, 72-82.

Keashly, L., & Neuman, J. H. (2010). Faculty experiences with bullying in higher education: Causes, consequences, and management. *Administrative Theory and Praxis*, *32*, 48-70.

Keashly, L. & Jagatic, K. (2003). By any other name: American perspectives on workplace bullying. In S. Einarsen, H. Hoel, D. Zapf & C. Cooper (Eds.), *Bullying and emotional abuse in the workplace: International perspectives in research and practice* (pp. 31-61). Taylor & Francis.

Kegan, R. (1994). *In over our heads: The mental demands of modern life*. Harvard University Press.

Kensinger, E. A (2009). Remembering the details: Effects of emotion. *Emotion Review*, *1*(2), 99-113.

Kerka, S. (2002). *Somatic/embodied learning and adult education*. http://www.calpro-online.org/eric/docs/tia00100

Kersh, N. (2015). Rethinking the learning space at work and beyond: The achievement of agency

across the boundaries of work-related spaces and environments. *International Review of Education, 61*(6), 835-851.

Khabanyane, K. E., Maimane, J. R., & Ramabenyane, M.J. (2014). A critical reflection on transformative learning as experienced by student-teachers during school-based learning. *Mediterranean Journal of Social Sciences*, *5*(27). 452-459.

Khan, Y. (2017). The great partition: The making of India and Pakistan. Yale University Press.

Kirchhoff, B. A. (2009). Individual differences in episodic memory: The role of self-initiated encoding strategies. *The Neuroscientist*, *15*, 166-179.

Kirkpatrick, D. & Kirkpatrick, J, (2007). *Implementing the four levels*. Barrett-Koehler.

Kitchenham, A. (2008). The evolution of John Mezirow's transformative learning theory. *Journal of Transformative Education, 6*, 104-123.

Kolb, D. A. (1984). Experiential learning: *Experience as the source of learning and development*. Prentice-Hall.

Knowles, M. (1984). *The adult learner: A neglected species* (3rd ed.). Gulf Publishing.

Kong, L. (2013). The cycles of inquiry model: An exploration of action research through movement and vocalization. *Adult Education Research Conference.* https://newprairiepress.org/aerc/2013/papers/ 27

Kuhn, T. S. (1962). *The structure of scientific revolutions*. University of Chicago Press. Kvale, S. (1996). *Interview Views: An introduction to qualitative research interviewing.* Sage Publications.

Lave, J., & Wenger, E. (1991). *Situated learning. Legitimate peripheral participation*. Cambridge University Press.

Lawrence, L. R. (Ed.). (2012). Bodies of knowledge: Embodied learning in adult education. *New*

Directions for Adult and Continuing Education, 134, 5-15.

Lawrence, L. R. (2012a). Intuitive knowing and embodied consciousness. In R. L. Lawrence (Ed.), Bodies of knowledge: Embodied learning in adult education (pp. 5-13). *New Directions for Adult and Continuing Education*, (No. 134). Jossey Bass.

Lawrence, R. L., Nieves, Y., Snowber, C., Kong, L., & Ntseane, G. (2013). *Embodied knowing: Getting back to our roots*. http://newprairiepress.org/aerc/2013/symposia/2

Lea, S. J., D. Stephenson, & J. Troy (2003). Higher education students' attitudes to student centred learning: Beyond 'educational bulimia'. *Studies in Higher Education 28*(3), 321-334.

Lewin, K. (1952) *Field theory in social science*. Harper & Row.

Lewis, J. (2005). *Driver competence*: *Understanding hidden knowledge through guided learning.* Griffith University.

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic Inquiry*. Sage Publications.

Lincoln, Y. S., & Guba, E. G. (2000). Paradigmatic controversies, contradictions, and emerging confluences. In N. K. Denzin, & Y. S. Lincoln (Eds.), *The handbook of qualitative research* (2nd ed., pp. 1065-1122), Sage Publications.

Linehan, M. (2008). *Work based learning: Graduating through the workplace.* CIT Press.

Lippman, P.C. (2010). *Can the physical environment have an impact on the learning environment?* http://www.oecd.org/about/publishing/corrigenda.htm

Lipton, B. H. (2016). *The biology of belief: Unleashing the power of consciousness, matter & miracles*. Hay House, Inc.

Livingstone, D. W. (2012). *The Sage Handbook of Workplace Learning*. *British Journal of Educational Studies*, *60*(1), 93-94.

Loseke, D. R. (2013). *Methodological thinking: Basic principles of social research design*. Sage Publications.

Lowman, J. (1995). *Mastering the techniques of teaching* (2nd ed.). Jossey-Bass.

Lyle, E. (2013). From method to methodology: Narrative as a way of knowing for adult learners. *The Canadian Journal for the Study of Adult Education*, *25*(2), 17-34.

Magley, V. J., & Grossman, J. L. (2017 November 10). Do sexual harassment prevention trainings really work? [Blog post]. https://blogs.scientificamerican.com/observations/

Malloch, M., Cairns, L., Evans, K., & O'Connor, B. (Eds.). (2011). *The SAGE handbook of workplace learning*. Sage Publications.

Magana, G., J. (2017). Reactions to the privilege walk: An exploratory study. Electronic Theses, Projects, and Dissertations. 581. https://scholarworks.lib.csusb.edu/etd/581

Malmberg, K. J. (2007). Toward an understanding of individual differences in episodic memory: Modeling the dynamics of recognition memory. In A. S. Benjamin & B. H. Ross (Eds.), *The psychology of learning and motivation: Skill and strategy in memory use* (pp. 313-349). San Diego: Academic Press.

Maple, M., & Edwards, H. (2010). Locating and understanding voices in narrative inquiry: A journey of discovery. In V. Minichiello & J. A. Kottler (Eds.), *Qualitative journeys: Student and mentor experiences with research* (pp. 33-49). Sage Publications.

Marshall, C., & Rossman, G. (2016) *Designing qualitative research (*6th ed.). Sage Publications.
Marsick, V. J. (1987). *Learning in the workplace*. Routledge.

Marsick, V. J. (1988). Learning in the workplace: The case for reflectivity and critical reflectivity. *Adult Education Quarterly*, *38*, 187-198.

Marsick, V. J., & Watkins, K. (1990). *Informal and incidental learning: A new challenge for*

human resource developers. Routledge.

Marsick, V. J., & Watkins, K. E. (1999). *Facilitating learning organizations*. Gower publications.

Marsick, V. J., Watkins, K. E., Callahan, M. W., & Volpe, M. (2008). Informal and incidental learning in the workplace'. In M. C. Smith and N. DeFrates-Densch (Eds.), *Handbook of research on adult learning and development* (pp. 570-599). Routledge.

Martucci, W. C., & Sinatra, K. R. (2009). Antibullying legislation: A growing national trend in the new workplace. *Employment Relations, 35*(4), 77-83.

Matsumoto, D., & Juang, L. (2004). *Culture and psychology.* Wadsworth.

Matthews, P. (1999). Workplace learning: Developing a holistic model. *The Learning Organization, 6*(1), 18-29.

Mauthner, N. S., & Doucet, A. (1998). Reflections on a voice centered relational method of data analysis: Analysing maternal and domestic voices. In J. Ribbens & R. Edwards (Eds.), *Feminist dilemmas in qualitative research: Public knowledge and private lives* (pp. 119-146). Sage Publications.

Mehling, W. E., Gopisetty, V., Daubenmier, J., Price, C. J., Hecht, F. M., & Stewart, A. (2009). Body awareness: construct and self-report measures. *PLOS ONE*, *4*(5), e5614. https://doi.org/10.1371/journal.pone.0005614

McCombs, B. L., & Miller, L. (2006). *Learner-centered classroom practices and assessments: Maximizing student motivation, learning, and achievement*, Corwin Press.

McNerney, S. (November 4, 2011). *A brief guide to embodied cognition: Why you are not your brain.* https://blogs.scientificamerican.com/guest-blog/a-brief-guide-to-embodied-cognition-why-you-are-not-your-brain/

Merriam, S. B., Caffarella, R. S., & Baumgartner, L. M. (2007). *Jossey-bass higher and adult education series. Learning in adulthood: A comprehensive guide* (3rd ed.). John Wiley & Sons Inc.

Merriam, S. B., & Kim, Y. S. (2011). Non-western perspectives on learning and knowing. In Merriam, S. B., Grace, A. P. (Eds.), *The Jossey-Bass reader on contemporary issues in adult education* (pp. 378-389). Jossey-Bass.

Mezirow, J. (1971). Toward a theory of practice. *Adult Education*, *21*, 135-147. Mezirow, J. (1978). Perspective transformation. *Adult Education*, *28*, 100-110.

Mezirow, J. (1981). A critical theory of adult learning and education. *Adult Education*, *32*, 3-24.

Mezirow, J. (1985). Concept and action in adult education. *Adult Education Quarterly*, *35*, 142-151.

Mezirow, J. (1990). *Fostering critical reflection in adulthood: A guide to transformative and emancipatory learning.* San Francisco: Jossey-Bass.

Mezirow, J. (1991). *Transformative dimensions of adult learning*. Jossey-Bass.

Mezirow, J. (1996). Contemporary Paradigms of Learning. *Adult Education Quarterly, 46*, 158 - 172.

Mezirow, J. (2000). Learning to think like an adult. Core concepts of transformation theory. In J. Mezirow, & Associates (Eds.), *The handbook of transformative learning: Theory, research and practice* (pp. 35-70). Jossey-Bass.

Mezirow, J. (2003). Transformative learning as discourse. *Journal of Transformative Education*, *1*(1), 58-63.

Mezirow, J. (2009). Transformative learning theory. In J. Mezirow, and E. W. Taylor (Eds.), *Transformative learning in practice: Insights from community, 39 workplace, and higher*

education (pp. 18-32). Jossey Bass.

Mezirow, J. (2012). Learning to think like an adult: Core concepts of transformation theory. In E. Taylor, & P. Cranton (Eds.), *The handbook of transformative learning: Theory, research and practice* (pp. 73-96). Jossey-Bass.

Mezirow, J., & Associates. (2000). *The Handbook of Transformative Learning: Theory, Research and Practice.* Jossey-Bass.

Michelson, E. (1998). Re-membering: The return of the body to experiential learning. *Studies in Continuing Education*, *2*(1), 217-233.

Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook* (2nd ed.). Sage Publications.

Miller, D. L. (1997). One strategy for assessing the trustworthiness of qualitative research: Operationalizing the external audit [Paper presentation]. *American Educational Research Association*. https://files.eric.ed.gov/fulltext/ED411268.pdf

Mitchell, K. M. W., & Manzo, W. R. (2018). The purpose and perception of learning objectives. *Journal of Political Science Education*, 1-17.

Morse, J. M., & Niehaus, L. (2016). *Mixed method design: Principles and procedures.* Routledge.

Morse, J. M., & Niehaus, L. (2009). *Principles and procedures of mixed methods design*. Left Coast Press.

Motahari, M. (2008). The Hermeneutical Circle or the Hermeneutical Spiral. *The International Journal of Humanities, 15*, 99-112.

Mueller-Vollmer, K. (Eds) (1985). *The Hermeneutics reader: Texts of the German tradition from the Enlightenment to the present.* Continuum Books.

Nadler, D. A., Gerstein, M. S., & Shaw, R. B. (1992). *Organizational architecture: Designs for changing organizations.* Jossey-Bass.

Nonaka, I., & Takeuchi, H. (1995). *The knowledge-creating company.* Oxford University Press.

Namie, G., & Namie, R. (2009). *The bully at work: What you can do to stop the hurt and reclaim your dignity on the job*. Sourcebooks.

Newman, M. (2012). Calling transformative learning in question: Some mutinous thought. *Adult Education Quarterly*, *62*(1), 36-55.

Ng, R. (2005). Embodied pedagogy as transformative learning: A critical reflection. In S. Mojab & H. Nosheen (Eds.), *Proceedings of the Canadian Association for the Study of Adult Education (CASAE) 24th Annual Conference* (Vol. Canadian Association for the Study of Adult Education, pp. 155-161).

Ng, R. (2018). Decolonizing teaching and learning through embodied learning: Toward an integrated approach. In S. Batacharya & Y.-L. R. Wong (Eds.), *Sharing breath: Embodied learning and decolonization* (pp 33-54). AU Press. DOI: https://doi.org/10.15215/aupress/9781771991919.01

Nieves, Y. (2012). Embodying women's stories for community awareness and social action. *New Directions for Adult and Continuing Education, 134*, 33-42.

Ojala, S., & Pyoria, P. (2018). Mobile knowledge workers and traditional mobile workers: Assessing the prevalence of multi-locational work in Europe. *Acta Sociologica*, *61*(4), 402-418

O'Dwyer, L. M., & Bernauer, J. A. (2014). *Quantitative research for the qualitative researcher*. Sage Publications.

O'Leary-Kelly, A. M., Bowes-Sperry, L., Bates, C.A., & Lean, E. R. (2009). Sexual harassment

at work: a decade (plus) of progress. *Journal of Management*, *35*(3), 503-536.

Olson, A., & Pisani, J. (2018, April 17). *Starbucks to close U.S. stores for an afternoon for bias training.* https://www.ctvnews.ca/business/starbucks-to-close-u-s-stores-for-an-afternoon-for-bias-training-1.3888087

O'Sullivan, E. V. (1999). *Transformative learning: Educational vision for the 21st century.* University of Toronto Press.

Piaget, J. (1970). *Science of education and the psychology of the child.* Viking publications.

Palmer, P. J. (1998). *The courage to teach: Exploring the inner landscape of a teacher's Life.* Jossey-Bass.

Palmer, W., & Crawford, J. (2013). *Leadership Embodiment: How the way we sit and stand can change the way we think and speak*. Create Space.

Pearson, C. M., Andersson, L. M., & Wegner, M. J. (2001). When workers flout convention: A study of workplace incivility. *Human Relations*, *54*(11), 1387-1419.

Pelto, P. J. (2017). *Mixed methods in ethnographic research: Historical perspectives*. Routledge.

Peters, R. B. (1995). Toward the pedagogy of affirmation. Master's Thesis https://opus.uleth.ca/bitstream/handle/10133/24/MM03699.pdf;jsessionid=C4943817A5F92FBD224D1A913395E67A?sequence=3

Peterson K, & McCleery E. (2014). Evidence brief: The effectiveness of mandatory computer-based trainings on government ethics, workplace harassment, or privacy and information security-related topics. *In VA evidence synthesis program evidence briefs*. Washington (DC): Department of Veterans Affairs.

Perry, E. L., Kulik, C. T., & Schmidtke, J. M. (1998). Individual differences in the effectiveness of sexual harassment awareness training. *Journal of Applied Social Psychology*, *28*, 698-

723.

Perry, E. L., Kulik, C. T., Golom, F. D. & Cruz, M. (2019). Sexual harassment training: Often necessary but rarely sufficient. *Industrial and Organizational Psychology*, *12*, 89-92.

Perry, E. L., Kulik, C. T., Bustamante, J., & Golom, F. D. (2010). The impact of reason for training on the relationship between 'best practices' and sexual harassment training effectiveness. *Human Resource Development Quarterly*, *21*(2), 187-208.

Perry, E. L., C. T. Kulik, & J. Bustamante. (2012). Factors impacting the knowing-doing gap in sexual harassment training. *Human Resource Development International, 15*, 589-608.

Piercy, G. (2013). Transformative learning theory and spirituality: A whole person approach. *Journal of Instructional Research*, *2*, 30-42.

Prengel, S., & Somerstein, L. (2013). *Defining moments for therapists*. LifeSherpa. Polanyi, K. (2001). *The great transformation: the political and economic origins of our time* (2nd ed.). Beacon Press.

Ponterotto, J. G. (2006). Brief note on the origins, evolution, and meaning of the qualitative research concept thick description. *The Qualitative Report*, *11*(3), 538-549.

Porath, C., & Pearson, C. (2010). The cost of bad behaviour. *Organizational Dynamics*, *39*(1), 64-71.

Porath, C. & Pearson, C. (2013). The price of incivility: Lack of respect hurts morale—and the bottom line. *Harvard Business Review*, *91*(12), 114-121.

Poutiatine, M. I. (2009). What is transformation? Nine principles toward an understanding of the transformational process for transformational leadership. *Journal of Transformative Education*, *7*(3), 189-208.

Pugh, J. K. (2011) Transformative experience: An integrative construct in the spirit of Deweyan

pragmatism. *Educational Psychologist*, *46*(2), 107-121

Puk, T. (1996). The integration of extrarational and rational learning processes: Moving towards the whole learner. *The Journal of Educational Thought (JET)/Revue De La Pensée Éducative, 30*(2), 119-137.

Premeaux, S. F., & Bedeian, A. G. (2003). Breaking the silence: The moderating effects of self-monitoring in predicting speaking in the workplace. *Journal of Management Studies*, *40*(6), 1537-1562.

Quick, J. C., & McFadyen, M. A. (2017). Sexual harassment: Have we made any progress? *Journal of Occupational Health Psychology*, *22*(3), 286-298.

Quinlan, E. (2010). New action research techniques: Using participatory theatre with health care workers. *Action Research*, *8*(2), 117-133.

Raelin, J. A. (1997). A model of work-based learning. *Organization Science*, *8*(6), 563-578.

Raelin, J. A. (2000). *Work-based learning: The new frontier of management development*. Prentice Hall.

Ravitch, S.M., & Riggan, M. (2012). *Reason & rigor: How conceptual frameworks guide research.* Sage Publications.

Rawski, S., Djurdjevic, E., Foster, J., & Soderberg, A. (2020). The role of trainer characteristics in intern sexual harassment training effectiveness. *Academy of Management Proceedings.* https://journals.aom.org/doi/pdf/10.5465/AMBPP.2020.78

Richman, J. A. (2004). The factor structure of generalized workplace harassment. *Violence and Victims*, *19*, 221-239.

Ricoeur, P. (2016). *Hermeneutics and human sciences*. Cambridge University Press.

Riva, G. (2018). The neuroscience of body memory: From the self through the space to the

others. *Cortex: A Journal Devoted to the Study of the Nervous System and Behavior, 104,* 241-260.

Robb, L. A., & Doverspike, D. (2001). Self-reported proclivity to harass as a moderator of the effectiveness of sexual harassment-prevention training. *Psychological Reports*, *88*, 85-88.

Robles, M. M. (2012). Executive perceptions of the Top 10 soft skills needed in today's workplace. *Business Communication Quarterly*, *75*(4), 453-465.

Roehling, M. V., & Huang, J. (2018). Sexual harassment training effectiveness: An interdisciplinary review and call for research. *Journal of Organizational Behavior*, *39*, 134-150.

Rorty, R. (2009). *The Stanford encyclopedia of philosophy.* https://plato.stanford.edu/archives/spr2009/entries/rorty/

Rospenda, K. M., & Richman, J. A. (2004). The factor structure of generalized workplace harassment. *Violence and Victims*, *19*, 221-239.

Ross, H. (2014). *Everyday bias: Identifying and navigating unconscious judgements in our daily lives*. Maryland: Rowman & Littlefield.

Rowe, M. (1990). Barriers to equality: The power of subtle discrimination. *The Employee Responsibilities and Rights Journal*, *3*(2), 153-163.

Rubenson, K, Desjardins, R., & Yoon, E. (2001). *Adult learning in Canada: A comparative perspective. Results from the adult literacy and life skills survey*. Statistics Canada.

Salin, D. (2001). Prevalence and forms of bullying among business professionals: A comparison of two different strategies for measuring bullying. *European Journal of Work and Organizational Psychology, 10*(4), 425-441.

Salin, D. (2003). Bullying and organisational politics in competitive and rapidly changing work

environments. *International Journal of Management and Decision Making, 4*(1), 35-46.

Salin, D. (2008). Organisational responses to workplace harassment: An exploratory study. *Personnel Review*, *38*(1), 26-44.

Sawchuck, P. H. (2011). Researching workplace learning: An overview and critique. In M. Malloch, L. Cairns, K. Evans, & B. N. O'Connor (Eds.), *The SAGE handbook of workplace learning* (pp. 165-180). Sage Publications.

Scerti, R. (2019, January 28). Essential facilitation skills for an effective facilitation. *Session Lab.* https://www.sessionlab.com/blog/facilitation-skills/

Schon, D. (1987). *Educating the reflective practitioner*. Jossey-Bass.

Schultz T. W., 1961. Investment in Human Capital. *American Economic Review*, *51*(1), 1- 17.

Schwab, K. (2016). *The fourth Industrial Revolution*. Crown Publishing Group.

Schwandt, T. A. (2001). *Dictionary of qualitative inquiry* (2nd ed.). Thousand Sage Publications.

Schwarz, R. M. (2002). *The skilled facilitator: A comprehensive resource for consultants, facilitators, managers, trainers, and coaches*. Jossey-Bass.

Scott, G., & Martin, B. (2006). Tactics against sexual harassment: the role of backfire. *Journal of International Women's Studies, 7*(4), 111-125.

Seaman, J., Brown, M., & Quay, J. (2017). The Evolution of Experiential Learning Theory: Tracing Lines of Research in the JEE. *Journal of Experiential Education*, *40*(4), NP1-NP21.

Shaw, E., Looney A., Chase S., Navalekar, R., Stello, B., Lontok, O., & Crabtree, B. (2010). In the moment: An analysis of facilitator impact during a quality improvement process. *Group Facilitation: A Research & Applications Journal, 10*, 4-16.

Shor, I., & Freire, P. (1987). What is the "Dialogical Method" of Teaching? *Journal of*

Education, *169*(3), 11-31.

Singleton, J. (2015). Head, heart, and hands model for transformative learning: Place as context for changing sustainability values. http://www.jsedimensions.org/wordpress/wp-content/uploads/2015/03/PDF-Singleton-JSE-March-2015-Love-Issue.pdf

Singh, J. (2010). *Jinnah: India, partition, independence.* Oxford University Press.

Sipos, Y., Battisti, B., & Grimm, K. (2008). Achieving transformative sustainability learning: Engaging head, hands and heart. *International Journal of Sustainability in Higher Education*, (9)1, pp. 68-86.

Smith, B. (2018). What it really takes to stop sexual harassment: Psychologists call for a comprehensive approach with real-world impact. https://www.apa.org/monitor/2018/02/sexual-harassment

Smith, J. H. (2017). *Embodiment*. Oxford University Press.

Smith, D. G. (2010). Hermeneutic inquiry. In C. Kridel (Ed.), *Encyclopedia of curriculum studies* (Vol. 1, pp. 432-436). Sage Publications.

Smith, J. A., & Eatough, V. (2006). 'Interpretative phenomenological analysis', In G. Breakwell, C. Fife-Schaw, S. Hammond and J.A. Smith (Eds.) *Research Methods in Psychology*, (3rd ed.) (pp. 63-80). Sage Publications.

Snowber, C. (2011). Let the body out: A love letter to the academy from the body. In Malewski, E. & Jaramillo, N. (Eds.), *Epistemologies of ignorance in education* (pp. 187-198). Information Age.

Snowber, C. (2012). Dance as a way of knowing. *New Directions for Adult and Continuing Education*, *134*, 53-60.

Stevens, D. D., & Cooper, J. E. *Journal keeping: how to use reflective writing for effective*

learning, teaching, professional insight, and positive change.

Statistics Canada (2018). *Insights on Canadian society: Harassment in Canadian workplaces.* https://www150.statcan.gc.ca/n1/pub/75-006-x/2018001/article/54982-eng.htm

Strange, C. C., & Banning, J. H. (2001). E*ducating by design: Creating campus learning environments that work*. Jossey-Bass.

Strauss, A., & Corbin, J. (1998). *Basics of qualitative research*: *Techniques and procedures for developing grounded theory* (2nd ed.). Sage Publications.

Taylor, A., & Vlastos. (2009). *Linking Architecture and Education: Sustainable Design for learning Environments*. University of New Mexico Press.

Taylor, E. W. (1998). The theory and practice of transformative learning: A critical review. (ERIC Monograph Information Series No. 374). Columbus, OH: *ERIC Clearinghouse on Adult, Career, and Vocational Education.*

Taylor, E. W. (2006). *A critical review of the empirical research of transformative learning (1999-2005)* [Paper presentation]. Adult Education Research Conference.

Taylor, E. W. (2007). An update of transformative learning theory: A critical review of the empirical research (1999-2005). *International Journal of Lifelong Education, 26*, 173-191.

Taylor, E. W. (2008). Transformative learning theory. In S. Merriam (Ed.), Third update on adult learning theory. *New Directions for Adult and Continuing Education*, 119 (pp.5-15). Jossey-Bass.

Taylor, E. W. & Cranton, P. (2013). A theory in progress? Issues in transformative learning theory. *European Journal for Research on the Education and Learning of Adults*, *4*(1), *learning, teaching, professional insight, and positive change.*

Strauss, A., & Corbin, J. (1998). *Basics of qualitative research*: *Techniques and procedures for*

developing grounded theory (2nd ed.). Sage Publications.

Taylor, E. W. (2008). Transformative learning theory. In S. Merriam (Ed.), Third update on adult learning theory. *New Directions for Adult and Continuing Education*, 119 (pp.5-15). Jossey-Bass.

Taylor, E. W. & Cranton, P. (2013). A theory in progress? Issues in transformative learning theory. *European Journal for Research on the Education and Learning of Adults*, *4*(1), 33-47.

Taylor, E.W. & Cranton, P. (2012). *The handbook of transformative learning: Theory, research, and practice*. Jossey-Bass.

Taylor, F. W. (1947). The principles of scientific management. Scientific management: comprising shop management. *The principles of scientific management and testimony before the special House committee*. Harper.

Tawfiq, N. (2018, April 26). Bill Cosby sentenced to state prison for sexual assault. *British Broadcasting Corporation*. https://www.bbc.com/news/world-us-canada-43915033

Tepper, J. R & White, G. C. (2011). *Workplace harassment in academic environment.* https://scholarship.law.slu.edu/lj/vol56/iss1/5

The Angus Reid Institute (2018). *#MeToo: Moment or movement?* https://angusreid.org/me-too/

The Canada Safety Council. (2019). *Working with the bully*. https://canadasafetycouncil.org/working-bully/

Theoharis, G. (2007). Social justice educational leaders and resistance: Toward a theory of social justice leadership. *Educational Administration Quarterly,* 43, 221-258.

Tippett, E. C. (2018). Harassment training. A content analysis. https://ssrn.com/abstract=2994571

Tisdell, E. J. (2003). *Exploring spirituality and culture in adult and higher education*. Jossey-Bass.

Tisdell, E. J., & Tolliver, D. E. (2001). The Role of Spirituality in Culturally Relevant and Transformative Adult Education. *Adult Learning*, *12*(3), 13-14.

Tomlinson, C. A. (2003). Teaching all students. *Educational Leadership*, *61*, 6-87. Travis, M. (2003). *Equality in the virtual workplace*.

https://scholarship.law.berkeley.edu/cgi/viewcontent.cgi?referer=https://www.google.com/&httpsredir=1&article=1328&context=bjell

Trochim, W. M. (2006). *Social research methods*. https://www.socialresearchmethods.net/

Tuckman, B. W., & Harper, B. E. (2012). *Conducting educational research*. Rowman & Littlefield Publishers.

University of Alberta. (2017). *Human research ethics*. https://www.ualberta.ca/research/support/ethics-office/human-research-ethics

Van Loo, J. B., & Rocco, T. S. (2004). Continuing professional education and human capital theory. In *Academy of Human Resource Development International Conference*, 98-105.

Vaughan, F. (1979). Transpersonal psychotherapy: Context, content and process. *Journal of Transpersonal Psychology*, *11*(2), 101-110.

Vannini, P., Waskul, D., & Gottschalk, S (2012). The senses in self, society, and culture. *A sociology of the senses.* Routledge.

Vessey, D. (2009). Gadamer and the fusion of horizons. *International Journal of Philosophical Studies*, *17*(4), 531-542.

Von Bergen, C. W., Soper, B., & Foster, T. (2002). Unintended negative effects of diversity management. *Public Personnel Management*, *31*(2), 239-251.

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

Walsh, M. (2020). *Embodiment: Moving beyond mindfulness*. Unicorn Slayer Press.

Walsh, B. M., Bauerle, T. J., & Magley, V. J. (2013). Individual and contextual inhibitors of sexual harassment training motivation. *Human Resource Development Quarterly*, *24*(2), 215-237.

Walter, M., & Andersen, C. (2013). *Indigenous Statistics: A quantitative research methodology*. Routledge.

Watkins, K. E. (1995). Workplace learning: Changing times, changing practices: *New Directions for Adult and Continuing Education, 68*, 3-16.

Watkins, K. E., & Marsick, V.J. (1998). Dimensions of the learning organization questionnaire. *Partners for the Learning Organization.*

Wellington, E. (2017, October, 23). *Tarana Burke: MeToo Movement can't end with a hashtag.* https://www.philly.com/philly/columnists/elizabeth_wellington/philly-me-too-movement-founder-tarana-burke-20171023.html

Wellington, J. (2000). *Educational research: Contemporary issues and practical approaches.* Continuum Books.

Wenger, E. (1998). *Communities of practice: Learning, meaning, and identity.* Cambridge University Press.

Weimer, M. (2013). *Learner-centered teaching: Five key changes to practice*. Jossey-Bass.

Wilcox, H. (2009). Embodied ways of knowing, pedagogies, and social justice: Inclusive science and beyond. *NWSA Journal, 21*(2), 104-120.

Williams, H. L., Conway, M. A., & Cohen, G. (2008). Autobiographical memory. In G. Cohen & M. A. Conway (Eds.), *Memory in the real world* (pp. 21-90). New York: Psychology Press

Wilson, S. (2008). On the research journey. In S. Wilson (Ed.), *Research is ceremony: Indigenous research methods* (pp. 22-42). Black Point, NS: Fernwood Publishing.

Winebrenner, S. (2001). *Teaching gifted kids in the regular classroom: Strategies and techniques every teacher can use to meet the academic needs of the gifted and talented.* Free Spirit Publishing Inc.

Woods, M. & Trexler, C. J. (2001). Expanding the agricultural education research toolbox: A case for an interpretive perspective. Annual National Agricultural Education Research Conference, December. pp. 293-307.

Woolley, K., & Fishbach, A. (2019). Shared plates, shared minds: Consuming from a shared plate promotes cooperation. *Psychological Science*, *30*(4), 541-552.

Yilmaz, K. (2013) Comparison of quantitative and qualitative research traditions: Epistemological, theoretical, and methodological differences. *European Journal of Education*, 48, 311-325.

Yin, R. K. (1993). Applied social research methods series, Vol. 34. Applications of case study research. Sage Publications.

York, K. M., Barclay, L. A., & Zajack, A. B. (1997). Preventing sexual harassment: The effect of multiple training methods. *Employee Responsibilities and Rights Journal, 10*(4), 277-289.

Yorks, L. & Kasl, E. (2002). Toward a theory and practice for whole-person learning: Reconceptualizing experience and the role of affect. *Adult Education Quarterly*, 52 (3),

176-192.

Yorks, L., & Kasl, E. (2006). I know more than I can say: A taxonomy for using expressive ways of knowing to foster transformative learning. *Journal of Transformative Education*, *4*(1), 43-64.

Young, T., & Babchuk, W. A. (2019). *Contemporary approaches to qualitative research*: https://newprairiepress.org/aerc/2019/papers/3

Appendix A: Interpretations of Workplace Learning

Authors(s)	Interpretations
Allix (2011)	"Workplace learning is distinct from school or university learning" (p, 132).
Jacobs & Park (2009)	"The process used by individuals when engaged in training programs education and development courses, or some type of experiential leaning activities for the purpose of acquiring the competency necessary to meet current and future work requirements" (p. 134).
Evans, Hodkinson, Rainbird, & Unwin (2006)	"A variety of different forms of learning which may or may not be formally structured, some of which take place spontaneously through social interactions of the workplace" (p. 7).
Wiesenberg & Peterson (2004)	"The acquisition of knowledge, skills and feelings which result in improved individual or collective adaptation to change the workplace" (p. 219-220).
Doornbos et al., (2004)	"An integrated process involving the interaction between worker and their environments and as an internal process of inquisition, elaboration, and construction leading to learning result" (p. 252).
Spencer (2001)	"The learning that takes place at work, learning that workers engage on a daily basis" (p. 32).
Fenwick (2001)	"Human change or growth that occurs primarily in activities and contexts of work" (p. 4).
Billet (2002)	"Learning is conceptualized as arising inter-psychologically through participation in social practices such as workplaces" (p. 28).

Boud & Garrick (1999)	“An important activity both for contributing to organization and for contributing to the broader learning and development of individual workers participants” (p. 3).

Appendix B: Letter of Initial Contact (Invitation to Participate in the Study)

[Insert Date]

Dear (Name of Invited Research Participant),

I am writing to ask whether you would be interested in participating in an interview with me on the topic of your experience of attending anti-harassment training in your workplace. I am interested in gaining a deeper understanding of what and how you learned the material. I suspect that it was mostly 'head training'. I am proposing that learning also takes place in our bodies and that this form of learning should be considered in any learning environment. My key question is, "does the pedagogy of reflexive embodiment provide opportunities for new kinds of learning that might help reduce incidents of bullying and harassment in paid employment?"

I am currently working to complete the requirements of a doctoral degree in the Department of Educational Policy Studies in the Faculty of Education at the University of Alberta. I would like to do this interview to support my research on the experience of body knowledge and embodiment. I will protect your anonymity at all times. I will provide for anonymity in the data before reporting on it orally or in writing.

If you are interested in participating, our interview will consist of two parts.

- Part 1 - I would ask you to meet with me for approximately one hour to discuss your experiences while attending an anti-harassment workshop in your workplace. I would use my interview questions as a guide to conduct a semi-formal interview. I request that you rely on your reflection and memory to answer the questions. There is no preparation for pre-interview assignment. The interview would be scheduled at University of Alberta.

- Part 2 - After I have reviewed pertinent documents and the transcript of the audio recording, you will have an opportunity to review this information, and you will have the chance to clarify any points from our discussion if you so choose.

Your participation is completely voluntary. If you consent to be involved in this interview activity, your anonymity will be maintained. You are free to withdraw from this study at any time up to one week following the receipt of the audio-taped interview transcription. If you decide to withdraw your participation after the interview, any data collected from you would be withdrawn from my interview activity assignment and destroyed. I will be using an audio recorder to tape our interview, and the tape will be transcribed. You will have an opportunity to review the transcript and make changes; however, if I receive no response from you within one week the implications regarding non-response mean that you consent to the transcript. I will use a pseudonym to represent you in all work that is written. I will keep your interview tape and transcript on a password protected USB key that will be locked in a cabinet for the duration of this study and all raw data destroyed after five years from the time of collection.

I do not foresee any harm resulting from this activity. Instead, you might find the

opportunity to reflect on your experiences to be beneficial. However, should you need additional supports, I will provide contact with a trained professional to help.

If you have any questions or concerns please feel free to contact me at 780-953-1203, my academic supervisor Dr. Bonita Watt via telephone at 780-492-5191 or email: bwatt@ualberta.ca or the Chair of Department of Educational Policy Studies, Dr. Larry Prochner via telephone: at 780-492-0759, or email: prochner@ualberta.ca. Please complete the attached consent form to indicate your decision. If you are willing to participate, please return the consent form to me via email. The plan for this study has been reviewed for its adherence to ethical guidelines by a Research Ethics Board at the University of Alberta. For questions regarding participant rights and ethical conduct of research, contact the Research Ethics Office at (780) 492-2615.

Thank you in advance for considering participating in the research project.

Yours sincerely,
Candy Khan PhD Candidate

Appendix C: Informed Consent Form

Project Title: Reflexive Embodiment in Anti-Harassment Training in Paid Employment

Principle Investigator: Candy Khan

Please read each box carefully and place a check mark and sign on the second page.

- I agree that I have read the information sheet
- I agree to have this interview audio-recorded.
- I give my consent to be interviewed for this research project.
  - I understand that I will have an opportunity to review the transcript and make changes.
  - I understand that I can withdraw from the study one week after receiving the transcript.
  - However, if I do not respond within and up to one week then the implications regarding non- response mean that I consent to the transcript "as is."
- I understand that only the investigator (Candy Khan) will have access to the audio record of the tape.
- I understand that the information I provide will be kept anonymous by not referring to me by my name or location, but by using a pseudonym.
- I understand that the information I provide may be used in oral or written reports for this research, but my name will not be used. If I wish to see any speaking notes written from the findings of this study, I can contact Candy Khan at any time, and copies will be provided.
- I understand that participation in any aspect of this study is completely voluntary and that I am free to withdraw from the study at any time, to refuse to answer specific questions, and/or to withdraw my participation at any time.
- I understand that my interview activity has three parts: a) meeting with the researcher for one hour to discuss my experiences attending an anti-harassment workshop in my workplace. I will use reflection and memory to answer semi-structured questions. There is no preparation or pre-interview assignment; b) there may be times where the researcher may contact me to clarify a question via email or on the telephone and c) I will be invited to review the final transcript.
- I understand that there will be no risks involved in this study. However, if any part of this activity draws out any issues, the researcher will make available to me any supports I might require.

The plan for this study has been reviewed for its adherence to ethical guidelines by a Research Ethics Board at the University of Alberta. For questions regarding participant rights and ethical conduct of research, contact the Research Ethics Office at (780) 492-2615.

Research Investigator
Candy Khan
7, 26017 Township Road 532 A
Spruce Grove, AB T7Y 1A1
Email: ckhan@ualberta.ca
PHONE NUMBER: (780) 953 1203

Supervisor
Dr. Evelyn Steinhauer
7-101 Education Centre - North
8730 - 112 St NW
Edmonton AB T6G 2G5
EMAIL: evelyn@ualberta.ca
PHONE NUMBER: (780) 492 3691

- o I agree to participate in the interview activity.
- o I do not choose to participate in the interview activity.

Full Name:
Signature:
Date:

Appendix D: Interview Questions

Q1: What is your experience of participating in attending the anti- harassment training program?

Q2: How did you experience your body in an anti-harassment class? Q3: How do you conceptualize the body?

Q4: What does it means to be in the body?

Q5: How do you make decisions using both head and the body