# Another Brick in the Wall AC

## Part 1 is the Liberation

#### The K debate has been co-opted by pedagogical fanatics who use the judge to indoctrinate their beliefs upon us. The only response is rejection of the adultist and ageist pedagogical practices. Dominick and Ebrahimi 11:

Dominick, Brian, and Sara Zia Ebrahimi. (Both authors work for the NYRA)"Young and Oppressed." National Youth Rights Association. WordPress, 11 Apr. 2011. Web. 27 Aug. 2015. <http://www.youthrights.org/research/library/young-and-oppressed/>. BS

As few clear-minded folks would dispute, modern states have managed with alarming success to master the art of indoctrination. Without using severe and boisterous methods of brainwashing, the government has achieved the relatively efficient production of numbed minds, conditioned for obedience, servitude and, in turn, the perpetuation and magnification of state power. Not only does the state define[s] the curricula which will be imposed upon any student whose parents cannot afford private school (and upon many whose can), but it forces them to attend classes in Eurocentric barbarism, as dictated by powerful adults who define education standards. Those mental factories which the government does not control it at least regulates.¶ In the classroom, the student learns, above all else, that learning is boring, degrading and difficult. Based on quantitative systems of instruction, even the most progressive mainstream schools educate young people of little else than submission, assimilation and conformity. It’s not what you learn that counts, it’s how much you can prove you know. More still, as education standards and expectations regress, the rule is who knows more, not if anyone knows anything of relevance.¶ The enforced process of hand-raising, through which the student demonstrates her or his subservience to the teacher, is a classic display of the demeaning relationship promoted by formal scholastic activity. The teacher, at the same time, is an adult who is chosen unpluralistically and given ultimate authority — not only in the sense of “expertise” but also of “power.” That is, the class is being run by someone who is vastly different in age from the students, and was chosen not because of leadership competence but knowledge alone; charisma, compatibility and attitude being irrelevant.¶ While the teacher is dictating many rules and little important knowledge, the students are being stratified and segregated. Young people begin the process of discrimination by gender, class, race, etc., which reflects the attitudes of parents and teachers, before they are in grade school. “Boys are good at math and science, girls needn’t so much as try their best.” “Black students do not possess the capacity to learn as well as whites, so we’d might as well spend less energy trying to teach them.” The pattern is irrational, but it has been consistent and unwavering for centuries.¶ Although experimentation with a progressive concept known as “inclusive education” is now being undertaken around the country, the separation of students according to their perceived ability to learn is still dominant throughout most US schools. Elites are formed of “gifted” students who display a propensity to learn at a faster pace, while “normal” students are herded into overcrowded classrooms across the way from those tagged “disabled.” Do these distinctions haunt the adult lives of students grouped as such because they were originally accurate or because they became self-fulfilled prophecies during childhood and adolescence? Furthermore, in case the labeling system does not sufficiently stabilize a young person’s self-image, requiring that his or her class ranking be included on every high school transcript does the trick

#### You should reject adultism in all instances- it’s discrimination that devalues the lives of young people. Archer 14:

Archer, Kyran. (Archer is a student finished up his Bachelor degree, working at Birmingham University for Postgraduate in International Peacekeeping ) "Adultism: Teenagers And Young Adults Have The Power - Kyran Archer." Kyran Archer. N.p., 06 Jan. 2014. Web. 02 Sept. 2015. <http://www.kyranarcher.com/adultism-teenagers-and-young-adults-have-the-power/>. BS

Until at least the age of 25, people treat you as a child. It is assumed that because of your age, you’re not experienced or mature enough to make proper decisions, especially if you’re under 20. Yet the truth is that being young is valuable. Teenagers are a lot more intelligent than people make them out to be, and even though they don’t have as much experience as people over 60 do, their opinion is no less important, because they have certain traits that older people lack. Open-mindedness, recent education, creativity, progressive thoughts, ambition, you name it. The younger you are, the more you have of it. So then why is today’s youth [are] constantly ignored when it comes to their thoughts and opinions?¶ Whenever I tell people that I have written a book, one of the standard [a] responses is “but you’re so young.” As if that’s a reason not to write a book. Perhaps even worse are the replies my friends give, many of whom say that they also want to write a book, but not “until they’re older.” Everything we could do is postponed to a time when we’re older, even though by that time, we will have lost all that open-mindedness and all that creativity. We all seem to think that being young is a disadvantage, that growing older is somehow going to fix that.¶ But as this article points out, that’s wrong. By believing that being young is a disadvantage and by spreading that belief, we make it true. It’s a self-fulfilling prophecy. If you tell a 16 year-old boy that he cannot have a proper relationship because he’s too young for it, and that the love he has for a certain girl is temporary and childish, he will believe you, and he will act upon it. By not taking it seriously and experimenting with sex at way too young an age, because even though love and caring apparently don’t exist yet, sex does. I’m not making it up. It’s all in the article.¶ It’s discrimination based on age. Everyone knows it exists, there’s even a term for it (ageism), but it only seems to apply to older people. A 50 year old woman is the victim of ageism when she cannot get a job because young students are favoured, but the other way around, it is hardly ever used in practice. Psychologists know all about it, of course, but psychologists cannot make changes any more than we can. They call it adultism, but my spell-check doesn’t even seem to agree that that is actually a word.¶ The truth is that adultism is a serious issue. We need young, open-minded and creative people for all sorts of things, including politics, yet we leave those things to the elderly. Every government in this world is filled with older people, as if they are somehow more intelligent. Sure, we need older people in politics as well because their experience is valuable, but it is no more valuable than the creative and progressive thoughts the youth can bring. Those two forces need to work together, the way democracy was intended, rather than the one oppressing the other, which is what would have been done in a dictatorship.¶ Although it also manifests itself institutionally, adultism is a cultural problem, and the only way to address it is by making the problem known. If you consider yourself a young adult, then you can share this message and convince yourself of your own worth. You can make sure that you won’t ever use the excuse that you are “too young” for something and that you realise that your youthfulness is just as valuable as your grandmother’s experience. At the same time, if you’re from an older generation, you can make sure that you become the exception. You can become that person who encourages young adults to do what is right, regardless of how young they are. That’s all that’s needed.¶ Ultimately, being young is valuable, and it is something you can never get back. All those advantages will fade in the end, and that is why it is so important to use them while you still can. Express your ideals, share them with the world, and make sure you remember them, because they matter, and you won’t be able to think of them in 40 years. The time you spend as a young adult is incredibly important, so don’t waste it just because other people say you should. It’s much too valuable for that.

## Part 2 is the Topic

#### Plan text: The People’s Republic of China ought to give adolescents the right to autonomous medical choices. RRTC.

#### Autonomy is undermined by a strong focus on family values in China

Hui 08

Edwin Hui, pf @ University of Hong Kong, “Parental Refusal Of Life-Saving Treatments For Adolescents: Chinese Familism In Medical Decision-Making Re-Visited” Bioethics, Volume 22 Number 5 2008 pp 286–295

[MDM = Medical Decision-Making]

As one may expect, the family’s role in MDM in Confucian societies is significantly different **from that of its Western counterparts**. In a 2004 issue of the Journal of Medicine and Philosophy (Volume 29, No. 2) Chinese writers from China and Hong Kong described and defended Confucian familism as it applied to MDM in a variety of clinical scenarios. Even though their discussion mainly referred to vulnerable but competent elderly patients, we believe that the descriptions have relevance for APs. According to Fan & Li, **if a family in Mainland China decides that it is not in the best interest of a seriously ill patient to know the truth, the physician is morally obliged not to contradict the family. ‘Indeed, from time to time the physician will be obliged to lie to the patient in order to cooperate with the family**.’14 Dai, a Mainland Chinese legal scholar, also opined that under these circumstances, **the physician is not legally bound to inform the patient, but the duty to inform the patient’s family is always legally required.15 The moral and legal requirements to inform the patient’s family and not the patient underscore the dominance of family autonomy over individual autonomy in this tradition. The same approach of familial dominance is used in treatment decisions, for which the family’s consent alone is deemed sufficient, but not the patient’s. Although this ethic regards patient’s best interest as important, it is family members who are ‘in authority as interpreters of the patient’s best interests’16 and ‘families are to be treated as autonomous entities and the source of legitimating authority’**.17 **Fan concluded that the Western principle of autonomy, understood as self-determination, can only be understood as ‘family-determination’ in East Asia**,18 and the ‘contemporary practice of medicine in mainland China can be seen as conducted rightly if it is . . . set within a larger commitment to the autonomy of the family. . . .’1

#### Maintaining the squo only harms adolescent’s right to know about their heath status, the aff frees them from paternalistic thought. Wald 74

Wald, Patricia M. (Wald has a Bachelor in Law @ Yale, 1951; Attorney, Mental Health Law Project, Washington, D.C.; Member.) "MAKING SENSE OUT OF THE RIGHTS OF YOUTH." Human Rights 4.1 (1974): 13-29. JSTOR. Web. 14 Sept. 2015. <http://www.jstor.org/stable/10.2307/27878983?ref=no-x-route:b681746da60b31ab6ba92452c9336282>. BS

3. An adolescent youth ought also to be able to seek medical or¶ psychiatric care on his [their] own; again, professionals who deal with him¶ should be held to a higher standard of care.' This option, of¶ course, will become economically feasible only when national¶ health insurance or alternative health insurance programs make¶ provision for vesting rights to engage such services in youth rather¶ than in their parents. Equally, a youth ought to be able to refuse¶ or resist medical or psychiatric care: no more "voluntary" commitments¶ by parents of their children to mental hospitals; no more¶ "voluntary" sterilizations, abortions, psychosurgery or other risky¶ surgical or experimental procedures; even tranquilizing drug regimens¶ should be subject to review if the youth objects.28 There plainly¶ can be situations where the youth's needs for medical care are¶ so great as to cast doubts on the rationality of his refusal or simply¶ to justify overriding his refusal; there, a court may have to intervene,¶ just as in the instance where parents for their own reasons¶ have intentionally denied medical care to their children. The problem of parent notification when a child seeks such treatment is¶ troublesome, not susceptible to any neat or facile solution. There¶ are some instances--contraception, abortion, drugs, VD, psychiatric¶ help---when disclosure may spell disastrous consequences for¶ the child within his family and thus deter him from ever seeking¶ help. Incest, a psychotic parent, or even a fanatically moralistic¶ one, are cases in point. Yet, a parent's inherent right to know when¶ something is seriously wrong with his child is also compelling, and¶ acts as a safety valve on quackery or medical incompetence. A¶ reasonable procedure would be to seek the child's consent to advise¶ the parent; if it is not forthcoming, the doctor may have to seek¶ review by a panel of his peers to validate nondisclosure if treatment¶ continues beyond a finite time. That review should give preeminent¶ weight to the predicted consequences to the child of disclosure.¶ There should not be, however, disclosure over the child's¶ objections except in the same emergency circumstances that would¶ ethically justify violating an adult's confidence.

#### The squo emphasizes welfare rights over freedom rights, freedom rights are key to fight adultism. Campbell 04:

Campbell, Alan.(Campbell has a doctorate in philosophy at the University of Southern Australia) The Voice of the Child in Family Law: Whose Right? Who’s Right? Thesis. University of South Australia, 2004. Print.

Others have categorised the rights outlined in CROC under two broad headings: those¶ relating to protection or welfare (the ‘caretaker thesis’) (Archard, 1993) and those relating¶ to self-determination or freedom (Coady, 1996). A review of CROC suggests that ‘welfare’ rights are considered far more important for children than those that might¶ provide them with some measure of autonomy.¶ Discussions in relation to welfare rights and their application to children rely on the social¶ construction of children as vulnerable, incompetent and unable to make rational decisions¶ for their own protection. In this argument, parents have a responsibility to implement¶ these rights because children cannot care for themselves and need adult ‘guidance’. From¶ a wider perspective, it is argued that welfare rights fulfil individuals’ needs for things they¶ cannot otherwise obtain through their own efforts, the denial of which would have serious¶ consequences for the individual (Wringe, 1981). Many of the so-called ‘welfare’ rights do¶ not fit into a legalistic framework, however, and cannot be legislated for (Freeman, 1983).¶ While it is suggested that without them other rights would be ineffective, Freeman argues¶ that beyond being statements of moral or social ideals welfare rights are not very¶ valuable.¶ Welfare rights are described as those that have as an aim the protection of the welfare of¶ children. CROC (United Nations, 1989) contains a large number of statements which¶ could be defined as ‘welfare’ (protection) rights. These include rights to survival and¶ development (Article 6), rights to have a name, nationality and identity (Articles 7 and 8)¶ and rights of a child to know and enjoy positive relationships with his or her parents¶ (Articles 9, 10 and 11). Other rights under this category include rights to protection from¶ abuse and neglect (Article 19), to appropriate care (Articles 20 through 23), to good¶ health (Article 24), a positive standard of living (Article 27) and education (Article 28).¶ Protection from sexual exploitation (Article 34), forced labour (Article 32), sale,¶ trafficking and abduction (Article 35) are also mentioned, as are other more problematic¶ ‘rights’ such as those relating to involvement in armed conflicts (Article 38).¶ Welfare rights appear to be, at the very least, [are] significantly ‘adultist’. Powerful individuals¶ (adults) confer welfare rights on children on their behalf, thus refusing children the¶ autonomy to decide if and when they need protection. Parents can ‘protect’ children by¶ denying them other rights such as the right to associate with friends or to decide what they¶ will wear (Freeman, 1983).¶ Protectionist ‘rights’ can lead to policies such as those that have been directed towards¶ indigenous groups and women, especially within the family system. These protectionist¶ policies reify the reasons for adults assuming some care and control over children.¶ Arguments that position children as needing care and control deny the ability of children¶ to care for themselves and to develop an “ethic of responsibility” (Smart, 1998: 84).¶ Freedom Rights¶ Freedom rights in CROC are limited to those rights described in Articles 12 through 16.¶ These relate to freedom of opinion, expression, thought, conscience and religion, and the¶ right to privacy. Moloney (1995) suggests that the presence of these rights in CROC¶ implies that children should hold the same rights as their adult counterparts while Coady¶ (1996) argues that their presence requires adults to consult with children on matters that¶ affect them. The concept of children’s rights to freedom has the potential to remove[s] them¶ from possible oppression and harmful parental control (Freeman, 1992).¶ Freedom rights may be either active or passive. Passive rights are those referring to the¶ right to be left alone, not interfered with or harmed. Active freedom rights are the rights to¶ take an action without interference from others, including the right to move freely in¶ public places, to choose occupations and interests, and to seek and disseminate¶ information that should not be legitimately concealed (Freeman, 1983).¶ Difficulties arise when freedom rights [they] are related to the concept of autonomy (Freeman,¶ 1992). Autonomy has been described as the ability and capacity to enable an individual to¶ make independent decisions about significant aspects of their lives. It is this concept that¶ leads to arguments about the advisability of children having any level of autonomy. First,¶ developmental theories of childhood indicate that children do not have a capacity to make¶ independent decisions. While they may seem ‘competent’ when discussing issues relating¶ to their daily lives they may also seem ‘incompetent’ when discussing matters relating to¶ politics, for example (Coady, 1996). Second, it is argued that children make mistakes and¶ are not competent to decide appropriately between competing options (Freeman, 1992).¶ This argument denies that adults make mistakes too, and that having autonomy means¶ having the right to take risks, make choices and learn through trial and error (Freeman,¶ 1992). Additionally, the rigidity of the argument ignores the possibility of multiple selves¶ that interact in different ways in specific contexts (Fine, 1994).

#### Empowering children in the medical context causes a spillover for more participation in the rights movement. Svensson 05:

Svensson, Sara. (Professor @ University of Lund Institution of Political Science)"The Role of the Adult in Children’s Empowerment." A Field Study of the Working Children’s Movement in Nicaragua (05): n. pag. Web. 5 Sept. 2015. <http://www.ekh.lu.se/media/ekh/forskning/mfs/10.pdf>. BS

One of the basic elements in child protagonism is the role of the adult. In general¶ the adult-child relationship reproduces the hierarchies of an authoritarian society.¶ This phenomenon is widely spread in both public and private spheres such as the¶ family, the school and the community (Cussiánovich 2001:11). Adults suffer a¶ crisis when their authority is questioned in traditional institutions for education¶ and social control of children, the family and the school. Today relatively few¶ adults are truly convinced by the idea of child protagonism, according to Liebel.¶ Sometimes they are even frightened by children starting to mobilize and organize¶ themselves (Liebel 2000:217, Craig 2003).¶ The working children’s movement talks about adultism¶ 6¶ as the ideology of¶ adults exercising their power over children and young people. They all agree that¶ adultism should be fought. The usual strategy is to empower the children, since¶ “effective work with children may challenge the power of adults.” (Craig¶ 2000:20) But in this process it is also necessary to initiate a more systematic¶ evaluation of the dominant adultism culture, of what it means to be an adult and¶ of what roles and attitudes are reproduced (Cussiánovich 2001:45).¶ This discussion must be balanced so that adults are not looked upon only as¶ threats to children’s empowerment. The adults working together with the children¶ in the movements usually play an important role for the continuity of the¶ organization, adults stay while children stop being children. A balance need to be¶ kept between children’s autonomy and the continuity of adults (Liebel 2000:222) 3.5 Critical Voices on Children’s Participation¶ For some children and young people, consultation, particularly consultation which appears to be¶ cosmetic, may well be seen as disbenefit, drawing on one of the few resources over which children¶ and young people exercise some direct control – namely, their time. (Roberts 2003:32)¶ One can ask if there are not any risks with or negative sides to participation.¶ According to the children themselves, participation will not work without interest¶ and motivation from the target group. This will be discussed further in chapter¶ five. According to Roberts (2003:34) the right way to go about must be letting the¶ children decide on when, whether and how to participate.¶ Participation might be an important goal for children’s rights theorists or¶ enthusiastic adult promoters. But to some of the poor children in Nicaragua it¶ might seem more important to meet basic needs with or without participation¶ (Craig 2000:8). However it can be argued that participation is a path to other¶ rights and towards meeting basic needs. An awareness of your rights should also¶ include an awareness of your responsibilities. Engwall and Söderlind (2001)¶ define childhood as a time when the human being is developing physically, cognitively and mentally. It is therefore important not to ask too much of the child.¶ The demands should be adjusted to the development level of the child.¶ Consequently the focus of children’s participation should be on children’s rights,¶ not children’s obligations. Children’s participation is not equal to any citizen participation¶ project. We should not look upon the participating children as little¶ adults. Bertha Rosa Guerra, at the international programme for eradication of¶ child labour (IPEC) in Nicaragua, stresses the importance of limits to children’s¶ participation. In the empowerment process children need to learn that their¶ opinion is not the only one that counts. For the adults empowering the children “it¶ is just as bad not putting up any barriers as putting up too many” (Bertha Rosa¶ Guerra)

#### Aff solves – laws preventing adolescent medical autonomy are steeped in Confucianism

Hui 11

Edwin, pf @ University of Hong Kong, ADOLESCENT AND PARENTAL PERCEPTIONS OF MEDICAL DECISION-MAKING IN HONG KONG, Bioethics, Volume 25 Number 9 2011 pp 516–526

Adolescents’ ambivalent behaviors are also closely related to parental attitudes and perceptions. **In Hong Kong, despite over 150 years of Westernization** under British rule (1842–1997), local laws remain strongly supportive of the parental authority rooted in Confucianism**.** **The law** expresses this as ‘family integrity rights’ and **provides parents with legal rights to live with their children up to age 18**, **to control their day-to-day upbringing**, to decide for their education and religion and to inflict moderate punishment if necessary.19 Most **Chinese parents in Hong Kong believe that they have the exclusive right to make healthcare decisions for their adolescent children**, and habitually hold a low view of adolescents’ abilities and preferences for making autonomous decisions. This is confirmed by significant differences between adolescent self-perception and parent-perception observed in our study. In the literature, **many studies have been published showing differences between adolescent self-report and parent proxy-report on adolescents’ physical and emotional wellbeing, quality of life, school performance etc**.,20 but we are unable to find similar studies specifically about adolescent preferences and capabilities of autonomous MDM. Several studies have shown parents’ tendency to underestimate their adolescents’ cognitive abilities,21 and this is consistent with our finding that Chinese parents underestimate adolescents’ cognitive abilities to understand the nature of illnesses, prioritize treatment options and choose beneficial treatments; they also underestimate ‘14-and-above’ adolescents’ desire and ability to be autonomous in MDM. On the other hand, probably as a result of their acculturation to family hierarchy and parental authority, Chinese parents overestimate adolescents’ willingness to change their decisions for fear of parental repercussions; they also overestimate ‘14-and-above adolescents’ willingness to seek parental approval in decision-making and to defer to parental opinions when conflicts arise. It seems that **Chinese parents in Hong Kong continue to expect subordination and deference from their adolescent children as in the bygone era**. **Until adolescent competence in MDM is acknowledged and respected by the public, Chinese parental authoritarianism will continue to outweigh the Western ideology of adolescent autonomy**. As we have urged before,22 **medical practitioners should actively take up the role of the adolescents’ advocate to defend their interests and rights**.

## Part 3 is the ROB

#### The ROB and the judge is to view the debate through a method of andragogy. Hillock 07:

Hillock, Susan. (PHD [Social Work Education] Memorial University, Newfoundland MEd [Adult Education] University of New Brunswick) "DEVELOPING A PRACTICE AND ANDRAGOGY OF RESISTANCE: Structural Praxis Inside and Outside the Classroom." Canadian Social Work Review / Revue Canadienne De Service Social 24.1 (2007): 39-54. JSTOR. Web. 03 Sept. 2015. <http://www.jstor.org/stable/10.2307/41669859?ref=no-x-route:92899814dbd40d59b90a7aa1d0a7f0ac>. BS

A commitment to critical self-consciousness is integral to attending¶ to power within the classroom and closely intertwined with the practice¶ of resistance. "'There are no social positions exempt from becoming¶ oppressive to others... any group¶ -¶ any position - can move into the¶ oppressor role,' depending upon specific historical contexts and situations"¶ (Minh-ha, cited in Ellsworth, 1989, p. 322). Structural social work¶ theory and practice demand that we continually reflect on our own internalized¶ domination and oppression and make the respective changes in¶ our everyday practice with students, colleagues, communities, and the university¶ institution. We must be cognizant of how we, knowingly or unconsciously,¶ benefit from our social locations and relative positions of power¶ and privilege and reproduce oppression through our beliefs, practices,¶ and complicity with the status quo. Even while we resist power, we may¶ simultaneously support the structures of domination that make resistance necessary in the first place (Hollander & Einwohner, 2004). Personally¶ and professionally, our engagement in critical self-reflection can reveal¶ insights into and questions about how our world view, behaviours, and¶ investments perpetuate social inequities. How can the concept of resistance to oppression be applied to the¶ social work classroom to encourage an andragogy [is] and practice of resistance?¶ The essential question may be "how the human ability to create¶ meaning and resist an imposed ideology can be turned to praxis and¶ social transformation" (Weiler, 1988, p. 50). Can our commitment to¶ social justice be turned into a way of teaching and learning that consciously¶ resists domination and creates an impetus for personal and¶ social change? The answer is an unequivocal yes. When Aptheker (1989)¶ radically and poetically reframes women's lives by describing "their¶ efforts to resist the incursions and assaults on the quality of their daily¶ lives" (p. 179), she is affirming that practising resistance is more than an¶ oppositional voice. It is a process of living resistance or "philosophy¶ becoming practical" (Bottomore, 1983, p. 386), what Christopher Brown¶ (1988) describes as the "experience of doing justice" (p. 138). On a daily¶ basis, we can act and transform our social work classrooms and offices into¶ active sites of resistance.

#### Prefer andragogy, it has 3 net benefits over pedagogical approaches. Batson 08

Batson, ’08 (Dr. Trent, president and CEO of the Association for Authentic, Experiential and Evidence-Based Learning, PhD in American Studies from George Washington University, English professor, served as director of academic computing at 2 universities, and worked at Michigan State University “The Institutional Path for Change in This Age: Andragogy, not Pedagogy,” 10/8 BS

The entire ontology (manifested beliefs about teaching and learning) of higher education is misconceived: It does not fit with the proven realities of learning, and does not fit at all with the new nature of knowledge construction in a Web 2.0 world. The education establishment needs to say goodbye to pedagogy and hello to andragogy to create a better fit. Here's the difference: ¶ In pedagogy, the concern is with transmitting the content, while in andragogy, the concern is with facilitating the acquisition of the content.¶ There is little doubt that the most dominant form of instruction in Europe and America is pedagogy, or what some people refer to as didactic, traditional, or teacher-directed approaches. A competing idea in terms of instructing adult learners [including first-year college students], and one that gathered momentum within the past three decades, has been dubbed andragogy. [http://www-distance.syr.edu/andraggy.html] ¶ Pedagogy is associated with teaching children while andragogy is associated with teaching adults. The view of learning offered by andragogy is ancient but refreshed in the 20th century by John Dewey and Malcolm Knowles, among others. A recent book is required reading for all: Conner, M. L., Andragogy and Pedagogy. Ageless Learner, 1997-2004. [http://agelesslearner.com/intros/andragogy.html] ¶ The five principles of andragogy: ¶ 1. Letting learners know why something is important to learn¶ 2. Showing learners how to direct themselves through information¶ 3. Relating the topic to the learners' experiences¶ 4. People will not learn until they are ready and motivated to learn¶ 5. Requires helping them overcome inhibitions, behaviors, and beliefs about learning¶ [Conner, M. L., Andragogy and Pedagogy. Ageless Learner, 1997-2004. http://agelesslearner.com/intros/andragogy.html]¶ And, keeping these 5 principles in mind, you can help your students get ready to begin their learning adventures within the safety of your facilitation and guidance. This approach -- andragogy -- to teaching and learning has been mostly behind the scenes for decades waiting for its moment to come forward. This is the moment: The Web extends the classroom infinitely and andragogy is the appropriate response. Now is the time to consider basing all curricula on andragogical principles. This helps faculty better understand the changes needed to teach and learn in a technology-drenched world. ¶ One essential fact provides the proof that we must reframe our ontology (our fundamental assumptions about our entire enterprise): Students now have orders of magnitude more opportunities to gather evidence of learning and this evidence can be shared and assessed. ¶ In other words, a new principle can be added to the andragogical approach: The autonomous learning [of] your students engage in now will not require a leap of faith on your part that something good is going on. Your students can gather evidence of what's going on and you can assess that evidence. If anything, you [teachers] have more oversight of the learning process than in a lecture mode. Technology greatly extends your reach. ¶ We are beyond the era when students' learning experiences left no trace except in the minds of the learners and were thus invisible. We are now in the era when student learning experiences can be visible because of the everywhere and all-the-time (ubiquitous and universal) presence of Web connections. See: http://crossroads.georgetown.edu/vkp/ and similar work under the aegis of the Carnegie Foundation for Teaching's Scholarship of Teaching and Learning for more on visible knowledge and also Carnegie's Knowledge Media Lab. ¶ All that is done digitally can be captured in some way and then can be shared. This frees students from having to be in a classroom to learn. As a result of the freer choices of learning venues and constructs, educators everywhere are beginning to design problem or project-based learning curricula or active learning opportunities, service learning, field experiences, gap-year experiences, internships, and on and on through all the open education options used over the past half century to create more opportunities for authentic, evidence-based learning. No college or university that I know of has not considered portfolios or implemented one. The portfolio -- we can drop the "e" before portfolio because we now take for granted that portfolios are digital -- is what makes this year, this moment in the millennium, the right moment for the move from pedagogy to andragogy. ¶ With methods and practices associated with the five principles of andragogy cited above, students need a digital tool set to realize the advantages of the andragogical approach. They need a Web 2.0-like interface for their own portfolio to gather evidence of their learning. Institutions need an assessment management system (often incorrectly called ePortfolios) for teachers to report on their students' learning as assessed in their portfolios. With these enabling technologies, we can start to go not against the flow -- our learning technologies have radically changed and they offer new tendencies not there before -- but with it. ¶ Our academic system has grown in reverse order. Subjects and teachers constitute the starting point, [learners] are secondary. In conventional education the [learner] is required to adjust himself to an established curriculum... Too much of learning consists of vicarious substitution of someone else's experience and knowledge. Psychology teaches us that we learn what we do... Experience is the adult learner's living textbook. [Connor] ¶ Even though going with the flow using evidence-based learning (eVBL -- Boston University presentation, September 26, 2008, Batson) is the correct path forward, higher education institutions face[s] these obstacles: ¶ 1. Portfolios represent ongoing evidence-gathering to show growth in learning which is continuous, not segmented into 15-week chunks, yet almost the entire higher education enterprise is oriented around those 15- or 10- or whatever-week[s] chunks. This is a fundamental organizational disconnect between the realities of a process of learning and the segmented way we run our business now. ¶ 2. Evidence-based learning, based on the andragogical method, is actual student-centered learning and actual student-centered learning requires major adjustments in how we manage learning -- it is not delivery of content, which never made sense anyhow, but is instead facilitating a process. ¶ 3. Evidence-based learning presents an emperor-has-no-clothes challenge: Knowledge sources and experiences are not, after all, rare any longer. So how can colleges and universities charge for seat-time access to something that is no longer rare? ¶ We are not at a tipping point -- that has already happened -- but at the point of wondering why we're still wearing coats when summer sun is shining. We are at a Sartor Resartus moment -- the tailor re-tailored. Our apparel, our ontology about teaching and learning, has abruptly become inappropriate and unworkable. It is time for andragogy and evidence-based learning.

#### A discussion of ageism within society allows us to view how other groups are oppressed. Dominick and Ebrahimi 2:

Dominick, Brian, and Sara Zia Ebrahimi. (Both authors work for the NYRA)"Young and Oppressed." National Youth Rights Association. WordPress, 11 Apr. 2011. Web. 27 Aug. 2015. <http://www.youthrights.org/research/library/young-and-oppressed/>. BS

This indictment of adult society, the first part to a manifesto of sorts, is by no means complete. Many volumes could (and hopefully will) be written on these matters. There is much more to discuss and investigate regarding ageism in theory and practice. For now, identifying the most glaring applications and most basic theories will have to suffice.¶ Of course, this essay wouldn’t have been written had its authors not honestly believed there was hope for change and progress. If we can agree to acknowledge the existence of ageism as a [is] far-reaching, powerful and thus significant oppression, we can perhaps initiate discourse on the liberation of young people, an act equal in importance to the liberation of all other oppressed groups.¶ Let’s face it: young people are the future; they always have been. It is the values and perceptions instilled in young people which will carry over into adult life and dominate social activity therein.¶ One idea is that adults should instill as few values and perspectives as possible, thus freeing the “nature of youth” to develop on its own in a free manner of socialization, in the absence of indoctrination and social engineering. Already the topic of discussion and debate in certain, limited forums, this idea has become known as “youthism,” whereby the free-spirits, open minds, curiosities and reasoning capacities, along with the desire for freedom, so often found in our young before they are extensively engineered by the dominant forces of society, can be nurtured not by dictators or even leaders but by free association. Indeed, we are all born anarchists, defiant to irrational oppressions, but are then molded by social forces largely beyond our control.¶ What would happen if these dominant forces never were allowed to dig their claws into the minds and hearts of our young? Would children reach the conclusions that classism, sexism, authoritarianism, racism, etc. are rational and just on their own accord? Is it possible that they might never recognize that power should be inequitably distributed among individuals and groups?¶ Might we find that the corruption of adults begins with the corruption of children, a reciprocal and indeed cyclical process? And might we see that indeed the nurturing process, delicate yet vital, is in dire need of revolution?

#### Solutions to critical issues must be discussed through pragmatic approaches within hegemonic power structures. Kapoor ‘08

Kapoor, 2008 (Ilan, Associate Professor at the Faculty of Environmental Studies, York University, “The Postcolonial Politics of Development,” p. 138-139)

There are perhaps several other social movement campaigns that could be cited as examples of a ‘hybridizing strategy’.5 But what emerges as important from the Chipko and NBA campaigns is the way in which they treat laws and policies, institutional practices, and ideological apparatuses as deconstructible. That is, they refuse to take dominant authority at face value, and proceed to reveal its contingencies. Sometimes, they expose what the hegemon is trying to disavow or hide (exclusion of affected communities in project design and implementation, faulty information gathering and dissemination). Sometimes, they problematize dominant or naturalized truths (‘development = unlimited economic growth = capitalism’, ‘big is better’, ‘technology can save the environment’). In either case, by contesting, publicizing, and politicizing accepted or hidden truths, they hybridize power, challenging its smugness and triumphalism, revealing its impurities. They show power to be, literally and figuratively, a bastard. While speaking truth to power, a hybridizing strategy also exploits the instabilities of power. In part, this involves showing up and taking advantage of the equivocations of power — conflicting laws, contradictory policies, unfulfilled promises. A lot has to do here with publicly shaming the hegemon, forcing it to remedy injustices and live up to stated commitments in a more accountable and transparent manner. And, in part, this involves nurturing or manipulating the splits and strains within institutions. Such maneuvering can take the form of cultivating allies, forging alliances, or throwing doubt on prevailing orthodoxy. Note, lastly, the way in which a hybridizing strategy works with the dominant discourse. This reflects the negotiative aspect of Bhabha’s performativity. The strategy may outwit the hegemon, but it does so from the interstices of the hegemony. The master may be paralyzed, but his paralysis is induced using his own poison/medicine. It is for this reason that cultivating allies in the adversarial camp is possible: when you speak their language and appeal to their own ethical horizons, you are building a modicum of common ground. It is for this reason also that the master cannot easily dismiss or crush you. Observing his rules and playing his game makes it difficult for him not to take you seriously or grant you a certain legitimacy. The use of non-violent tactics may be crucial in this regard: state repression is easily justified against violent adversaries, but it is vulnerable to public criticism when used against non-violence. Thus, the fact that Chipko and the NBA deployed civil disobedience — pioneered, it must be pointed out, by the ‘father of the nation’ (i.e. Gandhi) — made it difficult for the state to quash them or deflect their claims.

#### Ageism causes a cycle of oppression only by stopping ageism do we end the apathy that privileged people feel when they see oppression and cut off their reproduction of oppression. Dominick and Ebrahimi 3:

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 In order to be a permanent victim of an unjust society’s power structure — that is, accepting and not resisting one’s own victimization — one must be engineered as a child to remain docile in the face of oppression. Certainly young people who are impoverished, female, African American, gay or otherwise in position to be oppressed, are conditioned for disempowerment. But what about white male children of upper class parents? Why do they show the same signs of submission and apathy when confronted by oppressors? Why do they, by and large, fail to expose and resist injustices, both in concept and in everyday encounters? Could it [is] be because, as children, they undergo a rigorous process of indoctrination, both formal and informal, in schools, on television, at church, in the home? Could it be because they have been abused and coerced by legal systems, [and] parents, teachers, police? Because they have been invalidated by overpowering institutions and individuals whose purpose it has been to teach them of their “incompetence,” their “worthlessness”? Could they be so [it is] as a result of having been deprived of their right to self management, of simple needs, indeed of love and understanding and support? Could it be, at last, because throughout childhood and adolescence they have been treated as adult society has seen fit for its young — ignored, conditioned, neglected, brutalized, violated and compelled? Then, as adults, they reproduce their own suffering, this time inflicting it upon those the society of which they are now full members has traditionally [of] oppressed. As adults, they are offered power over — if no one else — the people on whose behalf few stand: their children, their younger neighbors, their adolescent customers, their voiceless constituents.

#### Status quo oppression of adolescents results from positioning them as “students” or “workers-to-be” – these normative categories are illusory, however, because the subject is a result of many social forces

Massumi 92

Brian Massumi, A User's Guide to Capitalism and Schizophrenia: Deviations from Deleuze and Guattari, 1992, MIT Press

We need to ask one final question: **What is the subject of** the expressive process of **schooling?** Out of all possible contents, **something selected human beings of a certain age and ability. Out of all the potential in the human body, something selected its capacity to be a docile worker. Out of all the ways a body can be docile, something selected the particular kinds of docility our schools develop.** **This selective agency** is the subject. The subject is not psychological, it **is not contained in any one mind.** It is in the interactions between people. Which is not to say that it is simply interpersonal: it is also in **the technology** that defined the kinds of productive work our docility serves. Which is not to say that it is simply socioeconomic: it is also in **the raw materials** at the basis of that technology and in **the genes** that define the physical and intellectual potential of the human body. Which is not to say that it is material in any deterministic way: genes **[that] result from chance mutation**. **The subject is a transpersonal abstract machine, a set of strategies operating in nature and spread throughout the social field. It is a whole world composed of an infinity of causal lines on countless levels, all fractured by chance.** Although it is a whole chaotic world, **it is our world-and from the very precise angle of the very localized event of a high school graduation.** That event lies in a region of relative stability and clarity. With the proper conceptual tools, we can unravel its several strands.