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Featured are the co-winners of Crestline Coach's Paramedic Week Photo Contest

Top photo: Moose Jaw and District EMS. Clockwise are Paul Litzenberger, Michaela Sykora, Jaycee Frape, Caitlyn Nelson, Nicholas Hennink, Andre Bourdeau.

Bottom photo: Paramedic on right: Amy Larson, Medavie EMS Chatham-Kent EMS, Ontario. Paramedic on left: Sarah Parr, Medavie EMS Chatham-Kent EMS, Ontario.

Left 31st Canadian Brigade Group, Canadian Armed Forces Medic: Officer Hayward. Right 31st Canadian Brigade Group, Canadian Armed Forces Medic: Officer Slack.

Photos Courtesy Crestline Coach.

FeatureSTORIES

PROFESSIONALIZATION OF PARAMEDICS	6
CLINICAL LEADERSHIP AT BC EHS	10
PERCEPTIONS OF PROFESSIONALISM	13
A LACK OF PROFESSIONALISM	15
POINT OF CARE TESTING	18
ORGAN DONATION—A ROLE FOR PARAMEDICS?	20
CHARACTERISTICS OF A PARAMEDIC	23
NEW PSYCHOLOGICAL HEALTH AND SAFETY STANDARD	25
APPROACH TO NERVE AGENT POISONING	27
COMMUNITY PARAMEDIC: A PRACTITIONER'S PERSPECTIVE	29
ROY SUTHONS INTERVIEW: PART 2	31
MEDICALERT BRACELETS HELP AUTISTIC PATIENTS	33
PARAMEDIC SELF-ASSESSMENT	34
OTTAWA PARAMEDIC SERVICE PARTNERS	
WITH CHILDREN'S HOSPITAL OF EASTERN ONTARIO	36
PSYCHOLOGICAL HEALTH AND SAFETY: THE ROLE OF ADULT EDUCAT	ORS 39
PARAMEDIC SELF-ASSESSMENT ANSWER KEY	50
Associations	
PARAMEDIC ASSOCIATION OF CANADA	42
PARAMEDIC ASSOCIATION OF MANITOBA	43
ONTARIO PARAMEDIC ASSOCIATION	46

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PSYCHOLOGICAL HEALTH AND SAFETY:

THE ROLE OF AN ADULT **EDUCATOR IN BUILDING** RESILIENCY IN FIRST RESPONDERS

By: David Wolff MAdEd(c)

Abstract

There is limited research on Posttraumatic Stress Disorder (PTSD) in First Responders, little on PTSD resiliency strategies in preparation for, or response to, exposure to stressors, and even less from the perspective of an adult educator. This literature review seeks out the intersection between the concepts of adult education and cognitive psychology as they relate to First Responder resiliency to stress, leading to a critique and discussion, and identification of gaps in the literature. It explores how fostering critical reflection and transformational learning interrelates with resiliency and questions if individuals can become self-directed transformational learners; seeking out opportunities to change and adapt; to accommodate their meanings interpreted from critical events into their belief structures; and how transformational learning can encourage self-directed posttraumatic growth in First Responders. Although many relevant articles were reviewed, few, if any, brought all of the topics together as building resiliency is traditionally in the domain of psychology, not adult education. This section of the larger review provides the summary of what it means to be a facilitator versus a teacher and how adults learn and think, including predominant adult learning concepts and theories. It summarises stress resilience strategies from a psychological viewpoint and then compares, contrasts, and highlights the commonalities between the two disciplines, adult education and psychology. A critique and discussion are included and a gap in the literature is identified: "can an individual be trained to think critically to respond to, and in preparation for, expected, potential, or real critical events, as a stress resiliency strategy?", thus laying the foundation for future research in the facilitation of critical thinking skills and training transformational learners as a resilience strategy.

This is an excerpt (summary, discussion, and theoretical gap) of a larger literature review.

The full paper can be viewed at http://davidwolff.ca/sites/default/files/2018-07/DWolffLitReviewFINALPub.pdf

Summary of the Literature

To teach is actually to facilitate, to collaborate, to be part of the group and learn together as a group. It is to be an expert, not the expert. To guide, mentor, have dialogue, to critically reflect and foster critical reflection, and learn (Brookfield, 1987; Cranton, 2016; Fazio-Griffith &Ballard, 2016; Merriam & Bierema, 2014). According to Merriam and Bierema, (2014), Coady (2013), Cranton (2016), and Virtanen, Myllarniemi and Wallander (2013), learning is about the individual's meanings developed from experience, how those meanings are applied to new experiences, and how we create our realities from those experiences. It is how adults grow and develop. We learn through and by experience, and the meanings we create through critical reflection, dialogue and discourse with others (Mezirow, 2012; Merriam & Bierema, 2014). Merriam and Bierema (2014) and Pretorius and Ford (2016) add that self-directed learning enhances the ability to critically reflect, but not all adults prefer or have the innate ability to be a self-directed learner. Self-directed learning can and should be encouraged as it leads to a more autonomous learner who is willing to engage in critical self-reflection and group learning; critical reflection with others.

Brookfield (1987), Cranton (2016), Kreber (2012), Meriam and Bierema (2014), and Pretorius and Ford (2016) promote reflection as the cornerstone of adult learning, where the ability to critically reflect is a significant component of adult development. Brookfield and Merriam and Bierema propose that critical reflection is

how we identify and challenge our assumptions and see how we fit in the world, through the identification and exploration of assumptions, how they compare to our constructed reality, and integration of the modified assumptions into our realities. Brookfield, Cranton, Hollins, Luna and Lopez (2014), Mezirow (2012), and Taylor and Cranton (2013) all agree critical reflection is difficult to teach, as challenging core beliefs may be painful for some. Regardless, both Brookfield, and Kreber emphasize the importance of critical reflection in adult development. They suggest that critical reflection can and should be taught, learned, and fostered. There are many methods used to teach critical reflection, but the common theme highlighted by Brookfield, Kreber, and Mezirow is the confrontation of individuals with unexpected or unfamiliar ideas that cause them to reconsider their previously held beliefs or perceptions. Mezirow summarizes that critical reflection can be fostered by something read, seen, through discussion with others, or experienced, including unexpected critical incidents. Cranton builds on Mezirow's foundation suggesting the result of critical reflection can be a change in the way an individual sees themselves in the world; changing their world, resulting in transformational learning.

Brookfield (1987),Cranton Fazio-Griffith and Ballard (2016), and Mezirow (2012) explain transformational learning as changing how we know by interpreting experiences and generating meanings that are more justified. It affects our values and core beliefs that act as a filter for interpreting meaning that comes from our experiences, explaining the disorienting dilemmas we encounter, and changing the way we see ourselves and the world. Cranton, Merriam and Bierema (2014), Mezirow, and Hollins et al. (2014) submit critical reflection and constructive discourse with others is key to transformational learning, regardless of what causes the critical reflection—be it fostered, or as a result of a critical incident. Brookfield (2012), Charaniya (2012), Coady, (2013), Mezirow, and Taylor and Cranton (2013) add that although critical reflection and dialogue can be fostered, an openness to change in the individual must exist for transformational learning to occur.

We see many similarities when using critical reflection and transformational learning as a lens to view facilitation of stress resilience strategies. Smith and Ascough (2016), and Walinga and Rowe (2013), propose that it is the lens of the individual's beliefs that create the reality to which they respond, learning to discover, challenge and change how they view stressors. Walinga and Rowe add that there must be reflection, framing of goals, learning strategies that support change, and trying on new roles when responding to stress, similar to the steps involved in transformational learning as described by Mezirow (2012). Merriam and Bierema (2014) agree that the constant change of adulthood and reframing our understanding of circumstances can evoke transformational learning. Ochoa, Casellas-Grau, Vives, Font and Borràs, (2017) add a new paradigm to consider, the potential of positive and negative outcomes of transformational learning. Their goal of transformational learning is to foster PTG after stressful or traumatic events, avoiding potential negative outcomes, cautioning the transformational learning involved can influence the self and identity. Brookfield (2012), Charaniya (2012), and Illeris (2013) also advise caution when areas of identity are involved, but suggest for transformation to occur, ideology and personal identity must also transform.

Critique and discussion

The transformation discussed by Ochoa et al. (2017), Smith and Ascough (2016), and Walinga and Rowe, (2013) focuses on reflection and transformation subsequent to a critical event, versus rumination resulting in negative coping strategies. Conversely, Brookfield (1987; 2012), Cranton (2016), Kreber (2012), Hollins et al. (2014), Meriam and Bierema (2014), Mezirow (2012), and Pretorius and Ford (2016) suggest that critical reflection and discourse is key to transformational learning, the difference being it can be fostered with or without a critical event, if the individual is open to transformation (Brookfield, 2012; Charaniya, 2012; Coady, 2013; Mezirow, 2012; Taylor & Cranton, 2013). Brookfield (1987), Cranton, and Walinga and Rowe tell us individuals can be taught how to think critically; to critically reflect. It is through the use of reflection and discourse with others that individuals can be encouraged to be self-directed learners (Pretorius & Ford, 2016) where, according to Brookfield (1987) and Coady (2013), legitimization of private interpretations of meanings of experiences can occur. It is these legitimizations that become important in learning as it is where meaning can be ascribed to experience. Brookfield (1987), Cranton, Merriam and Bierema, and Mezirow suggest a facilitator or co-learner is required to encourage the process. Lloyd, Pfeiffer, Dominish, Heading, Schmidt and McCluskey (2014) suggest such co-learning can occur spontaneously with peers. Common amongst the authors is there must be reflective and supportive dialogue with others to analyse experiences to interpret meaning and potentially experience transformational learning (Brookfield, 1987; Cranton, 2016; Pretorius & Ford, 2016; Walinga & Rowe, 2013).

Both fostering PTG, and fostering critical reflection and transformational learning, follow the same principles, with the difference being fostering PTG focuses on feelings and relationships (Mezirow, 2012), changing rumination to reflection (Lindstrom, Caan, Calhoun & Tedeschi., 2013), and only after a crisis; and transformational learning focuses on perceptions, the way people think, and can occur as a result of critical reflection with or without a crisis (Brookfield, 1987; Cranton, 2016, Mezirow, 2012). Brookfield (1987) suggests that the most important desired result from fostering critical thinking is to resolve the anomalies between what we believe is supposed to be happening and what appears to be taking place. Brookfield adds that the role of the facilitator of critical thinking is to analyse underlying assumptions and help imagine alternatives, encouraging an openness to alternative ideas and making enlightened choices. Coady's (2013) and Fazio-Griffith and Ballard's (2016) concept of preflection would suggest that the analysis of underlying assumptions, and imagination of alternatives, can occur in advance of experiencing critical events. The question the literature leaves is: can an individual be trained to think critically to respond to, and in preparation for, expected, potential, or real critical events, as a stress resiliency strategy? The connections made in the literature suggest that since it is the influence or the lens of the individual's beliefs that create the reality to which they respond to, that by facilitating or guiding an individual to become a self-directed learner, willing to seek discourse with others, to preflect, critically reflect, imagine alternatives, and be open to transformation, to resolve the anomalies between what we believe is supposed to be happening and what appears to be taking place, may serve as a self-directed resilience strategy.

Theoretical Gap in the Literature

Brookfield (2012), Charaniya (2012), Illeris (2013), and Merriam and Bierema (2014) suggest a major component of critical reflection, and the resulting transformational learning, is changing how we think. Brookfield (1987), Cranton (2016),

Charaniya (2012), Illeris (2013), Kreber (2012), and Meriam and Bierema (2014) emphasize the importance of this action in the process of adult development. Brookfield (1987) goes as far as suggesting the ability to think critically, and having the capacity for cognitive restructuring, results in a more satisfying life, "somehow more developed, mature, or adult" (p. 113), adding that the ability to think critically is tied to life experience. Our implicit assumptions, which form the lens through which we view the world, are created through our life experiences. By making our assumptions explicit through discourse with others, they can be reflected on, analysed, and our interpretive perspectives of life's events may be changed.

What can be inferred is an individual who constantly critically reflects on life's events, seeks out opportunities to have dialogue on their experiences; changing how they know, continuing to grow, develop, and mature; could be classed as a transformational learner, a concept not identified in the literature. Can the concept of a transformational learner explain why so many who experience critical events go on about their lives with minimal distress, or even experience PTG in comparison to the smaller number that experience distress? Can a facilitator of adult education assist individuals in becoming better transformational learners—adults who use critical thinking on an ongoing basis to constantly analyse what, why, and how they think and believe? And if so, can the same strategies be used to promote resiliency to stress, to learn to be able to critically reflect instead of ruminating on life's experiences? To undergo self-initiated critical reflection and discourse with peers or others, to self-initiate their own cognitive restructuring or transformational learning, and accommodate their beliefs to incorporate change and experience PTG versus distress? The connections made in this literature review, and the gaps in the literature, suggest further research is required to explore how transformational learning can encourage resiliency and self-directed PTG in First Responders, where individuals become transformational learners, self-initiating their own cognitive restructuring; seeking out opportunities to change and adapt to accommodate their meanings interpreted from experiences into their belief structures. P

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