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How the OECD’S PIAAC survey enters the press discourse in Italy and Denmark

Rasmussen, Palle; Milana, Marcella; Vatrella, Sandra; Larson, Anne

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Proceedings of

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An International Research Conference

Actes de

EATG
Éducation des adultes dans les temps globeaux

UBC

Juin/June 2021
University of British Columbia

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University of British Columbia

June 2021

Edited by Jude Walker, Gabriella Maestrini, & Suzanne Smythe

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260 Dalhousie Street
Suite 204
OTTAWA, ON K1N 7E4
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Email: casae.aceea@csse.ca

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GREETINGS FROM THE PRESIDENT AND PRESIDENT ELECT OF CASAE/ACÉÉA (2021-2022)

On behalf of the *Canadian Association for the Study of Adult Education* (CASAE/ACÉÉA) executive board, we would like to welcome you to the conference and proceedings of Adult Education in Global Times: An International Research Conference (AEGT 2021). AEGT 2021 is our first annual conference which is being held virtually due to the unusual circumstance of COVID-19. It, nonetheless, needs to be acknowledged though that the conference is place-based. It is held by the University of British Columbia (UBC), which is situated on the, traditional, unceded, and ancestral territories of the Coast Salish Peoples, including the Sḵwx̱wú7mesh (Squamish), xʷməθkʷəy̓əm (Musqueam) and Stó:lō and Səl̓ílwətaʔ/Selilwitulh (Tsleil-Waututh) Nations.

AEGT 2021 is our first global adult education conference in two decades. The last time that we had a global conference of similar scale was in 2000 when CASAE/ACÉÉA partnered with five international adult education associations for its annual conference. This time, AEGT 2021 is held in partnership with the *Adult Education Research Conference* (AERC), *Adult Learning Australia (ALA)*, *American Association for Adult and Continuing Education (AAACE)*, *European Society for Research on the Education of Adults (ESREA)*, *Indian Adult Education Association (IAEA)*, *International Society for Comparative Adult Education (ISCAE)*, and *the Standing Conference on University of Teaching and Research in the Education of Adults (SCUTREA)*. All these organizations were also partners of AEGT 2020, which was cancelled for obvious reasons. We thank the leaders of these organizations for continuing their commitment of their partnership to 2021.

We thank Dr. Tom Sork, the Conference Chair, for his extensive work on both AEGT 2020 and AEGT 2021. Without his assiduity, perseverance, resourcefulness, organization and direction, AEGT 2021 would not be possible. UBC is instrumental to the successful launch of the conference. Among others, we wish to thank Dr. Blye Frank, Dean of the Faculty of Education at UBC, Drs. Ali Abdi and Mona Gleason, Past and Current Head of the Department of Educational Studies (EDST), staff of EDST,

especially Carl Luk (Web Coordinator) and Shermila Salgadoe (Finance and Administration) for their commitment and support for both conferences. We also thank UBC's Faculty of Education *Research Infrastructure Support Services program*, staff of UBC's *Conferences and Accommodation Office*, EDST students: Jessica Lussier, social media liaison; Naiying Xue and Puthykol Sengkeo, volunteer coordinators; and all other student volunteers for their support for the conferences.

Our gratitude is extended to Dr. Jude Walker, Dr. Suzanne Smythe, and Gabriella Maestrini for the AEGT 2021 Conference Proceedings. Some of the work presented in this conference was previously published in the conference proceedings that Dr. John Egan edited as part of the AEGT 2020 conference – thanks John!

We also wish to thank all preconference organizers: Drs. Qi Sun (Chair), Haijun Kang, Bo Chang, Xi Lin, together with Xiaoqiao Zhang and Xiaoying Jiang, for *the Asian Pre-Conference*; Dr. Mitsunori Misawa, *for the 5th Bullying, Incivility, and violence in Adult, Higher, Continuing, and Professional Education Pre-Conference;* graduate students Marlon Sanches and Eluza Gomes as well as Drs. Arpi Hamalian and Audrey Dahl for their preconference in celebration of Paulo Freire's 100th birth anniversary and the 50th anniversary of the publication of his seminal book Pedagogy of the Oppressed; Drs. Darlene Clover, Kathy Sanford, Kerry Harman, Suriani Dzulkifli, together with Nabila Kazmi and Tracey Murphy for *Feminist Aesthetic Pedagogies and Activist Strategies: Encouraging Feminist Imaginaries*; Eluza Maria Gomes and Yeonjoo Kim for *CASAE graduate student preconference on Anti-Racism and Adult Education,* and *The Coalition of Lifelong Learning Organizations* (Drs. Linda Morris, Annalisa Raymer, Christy Rhodes), *The European-North American Network of Learning Cities* (Denis Barrett) and *Asia-Europe Meeting - Education and Research Hub on Lifelong Learning (ASEM LLL Hub)* (Dr. Séamus Ó Tuama, and Joni Hendrick) for organizing *Research About and for Building Learning Cities.* Special thanks also go to Drs. Carole Roy and Shauna Butterwick for organizing our *Documentary Film Festival*, and to Susie Brigham for organizing the opening keynote panel.

We also want to express our gratitude to all other people who have volunteered their time to make the conference possible. Special thanks go to Drs. Robert McGray (Chair), Natalia Balyasnikova, Cindy Hanson, Jingzhou Liu, and Amea Wilbur for serving on the *Conference Paper Adjudication Committee*; Drs. Sharhzad Mojab (Chair), Sara Carpenter, Bill Fallis, and Seonaigh MacPherson for serving on the *Lifetime Achievement Award Committee*; and Drs. Roula Hawa (Chair), Kay Johnson, Karen Magro and Yidan Zhu for serving on *the Alan Thomas Graduate Student Paper Award Committee*.

Thank you to all the presenters and registrants. We hope you enjoy reading the proceedings!

Hongxia Shan and Cindy Hanson

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PAPERS

ENGAGED ACTION-ORIENTED RESEARCH: A CALL TO PARTICIPATORY LEADERSHIP AND ACTION FOR TRANSFORMATION

Niels Agger-Gupta[1], Catherine Etmanski[2]
[1]School of Leadership Studies, Royal Roads University (CANADA)
[2]School of Leadership Studies, Royal Roads University (CANADA)

Abstract

Our paper focuses on developing an educational model for action-oriented capstone inquiry. The two authors teach and oversee an MA in Leadership program at Royal Roads University in Canada. As a requirement for graduation, students—who are mid-career professional adults or senior leaders in their fields—undertake an engaged, action-oriented project that addresses a real-world challenge. In the microcosm of our program, students are well-supported to use participatory and action-oriented engagement methods. However, despite a long history of thinking on the topic of collective meaning-making, a focus on the individual persists within the academy.[1]

Keywords: action research, engagement, participatory research

Today's global challenges demand leadership. As adult educators who encounter a range of leaders in different sectors, we feel responsibility to inspire action. To support this process, we have developed an engaged and action-oriented capstone project in the context of a MA Leadership (MAL) program we oversee. In this paper, we share this approach to research and describe how it offers an effective model to support transformations around sustainability and other current global issues.

As a graduation requirement, MAL students—mid-career professional adults or senior leaders in their fields—undertake a capstone project that addresses a real-world challenge. In the microcosm of this program, students are well-supported to use participatory and creative engagement methods. However, within the wider academy, the issue of what counts as valid and effective action and research is far from resolved (Lincoln, Lynham, & Guba, 2011).

Therefore, the void this model addresses relates to roadblocks in both the academy (e.g., not having enough time to engage an organization to create meaningful change, Ball, 2014; Klocker, 2012), and in the larger world (e.g., respecting and incorporating a greater breadth and diversity of knowledges within change processes). This is made more complex through multiple conflicting theoretical stances about the nature of engagement and ownership of any change outcomes. This model has implications for the development of adult education theory and practice insofar as it situates engaged and action-oriented research in a contemporary, adult-focused, leadership program.

The need for inclusive meaning-making and participatory knowledge co-creation processes has long been valued in the field of Adult Education (e.g., Hall, 1975). More recently, this collaborative approach has been identified as essential to the kinds of transformations needed to make a difference to key issues of our times (Bradbury et al., 2019). For example, Indigenous resurgence or reconciliation between Indigenous and settler communities or the climate crisis will not be resolved solely with top-down processes. Moreover, Adult Educators have long understood the need for inclusive and holistic approaches, for example, appreciative, creative, or arts-based processes. Yet, these approaches are still misunderstood in many circles and only now coming to the fore as possibilities for research (e.g., Agger-Gupta & Perodeau, 2017; Bishop, Etmanski, & Page, 2019).

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[1] Our thanks to Kathy Bishop and Cheryl Heykoop for their earlier contributions to ideas in this paper.

Engaged, Action-Oriented Research

Within the MAL program, we have re-framed common definitions of action-oriented research to allow for the breadth of approaches used by our students. Some definitions advocate for elements our students are challenged to reach through their inquiry, including achieving structural changes, and collective control of the project, normally required in participatory action research (PAR). This required rethinking of research concepts, including purpose, validity, reliability, replicability, authenticity, engagement, voice, and the nature of inclusive collective change as starting with sharing lived experiences and aligning the thinking in a group on any given change, a phase in action-oriented research we have identified as the engagement cycle (Rowe et al., 2013). All these elements contribute to our model of practice. We gratefully acknowledge the contributions of our colleagues, Drs. Kathy Bishop and Cheryl Heykoop, to the ideation stage in the sections below, as well as the influence of conversations with all faculty members in the School of Leadership Studies.

In the context of MAL, we recognize that definitions of the word research are often context specific. That is, there is no universal agreement about what research means. For some, it is solely quantitative; for others, it can be qualitative, quantitative, or mixed methods. Some organizations have definitions of research that do not align with engaged and action-oriented approaches to research. In healthcare, sometimes only clinical trials or studies using traditional hypothesis-testing methods are considered research, while engagement approaches to the co-creation of knowledge, or a more informal process of problem-solving in community are not. When some of our students approach their organization to conduct the research, we have supported them in designing, they are told that what they are doing is not in fact research; rather, it is some kind of organizational inquiry or quality improvement project. This not only presents a dilemma for the student-researchers, but also for us as educators in choosing the extent to which we are prepared to advocate or engage in dialogue with students' partnering organizations about different research paradigms.

Epistemology and Definitions

The term, *action-oriented research*, is an attempt to bridge the different purposes and practical directions in the kinds of inquiry in which the students and faculty in the School of Leadership are engaged. Park (1999) compared the range of practices, purposes, and definitions in use, ranging from top-down, expert, and managerial-directed approaches to action and research, with community-engaged emancipatory and collective approaches to research and action. Park (1999) used the broader term, *action-oriented research,* to reference all forms of learning and research activities "where action figures as an integral feature of the core research activity" (p. 142). We draw from definitions of Action Research, Participatory Research, Community-Based Research, Engaged Scholarship, and an action-oriented epistemology (i.e., a belief that knowledge can be created through action) to inform our approach to learning, teaching, and doing research. Below are some definitions and principles that inform our understandings.

To begin, it is helpful to remind students that research is about learning something new. Greenwood and Levin (2007) articulated both a definition and a description of the processes that underpin this concept*.* They defined scientific research as an

> investigative activity capable of discovering that the world is or is not organized as our preconceptions lead us to expect and suggesting grounded ways of understanding and acting on it. Scientific research documents both the investigative processes and conclusions arising from them in sufficient detail for other interested parties to be able to evaluate the information and interpretations offered and examine the consequences of the sequence of actions taken (Greenwood & Levin, 2007, pp. 55–56).

This definition is helpful to leaders endeavouring to make better informed choices and actions. However, it is insufficient for understanding engaged and action-oriented research, which moves beyond discovery to include elements of co-creation and emergence.

When considering how to define research, it is also helpful to understand not only that there are different definitions of research, but also that these definitions are usually grounded in different paradigms of research. For example, Lincoln, Lynham, & Guba (2011) described six potential paradigms of research as: positivist, postpositivist, critical theory, grounded theory, constructivism, and participatory. While acknowledging that these six paradigms are not mutually exclusive, it is the paradigms of critical theory, constructivism, and participatory—proponents of which Lincoln et al. (2011) refer to as *new paradigm* inquirers—that have been most influential on us in MAL. Benz and Shapiro (1998) identified these different epistemological frames underpinning action-oriented research and inquiry as "cultures of inquiry" to help convey the idea that each of these different approaches require "being socialized into the values, norms, and practices of the community of inquirers who work within that epistemology" (p. 85). This also helps to explain why researchers trained in these different research "cultures," have a difficult time coming to agreement across their different perspectives.

Participatory Research and More Perspectives

The terminology surrounding action-oriented approaches to research is contested, with multiple possible and potentially conflicting perspectives within the world of scholarship and across global communities. Is AR an umbrella term for different kinds of applied research where there is some kind of change, or does AR refer to a particular kind of managerial approach to certain kinds of change? Greenwood and Levin (2007) identify multiple perspectives on AR, which are based on who is doing the research, where the power to control change and resources is located, what ideological perspective holds sway, what values alignment those who are leading the inquiry and/or the intended action(s) may hold, and what is really changing in the organization or community and why. In many versions of AR, actual structural change is required in order for any initiative to be considered AR. However, others believe that the process of change begins with new learning at a personal level on the part of stakeholders, something that first takes shape through new socially constructed understandings and collective alignment of what needs to change (Bushe & Marshak, 2015; Barrett, Thomas, & Hocevar, 1995).

Since we in MAL count ourselves among the new-paradigm inquirers who see action as an essential and integrated outcome of leadership research, and since many students are conducting research inside organizations, this program has historically drawn extensively from the methodology of Action Research (AR). In its broadest sense, AR is understood in this context as an umbrella term for an approach that "brings together action and reflection, theory, and practice, in participation with others, in the pursuit of practical solutions to issues of pressing concern. Action research is a pragmatic co-creation of knowing *with*, not on [or] *about*, people" (Bradbury, 2015, p. 1). All aspects of this definition are reflected in how we invite students to consider designing their capstone work.

The core argument of the "Action Research Engagement (ARE) model" (Rowe et. al., 2013), is not tied to any particular epistemology or model of action-oriented research; rather, it is based on an acknowledgment that participatory and inclusive approaches to organizational change typically require more time than most masters students can allocate to a capstone project. The ARE model engages organizational stakeholders in an inquiry into the lived experiences at the heart of a core issue the organization is facing, creating an opportunity for collective learning, and leading to alignments on what needs to change and the next steps into how this might be accomplished, as part of a longer organizational change process.

As a general principle, AR involves moving beyond *understanding*, and fully engaging challenges, such as poverty, inequality, climate change, globalization, or questions around ethics (Bradbury, 2015, p. 3). Kurt Lewin, one of the founders of AR, said, "No research without action; no action without research" (Adelman, 1993). AR is concerned with both conducting and applying research, including engaging stakeholders in defining problems, planning, designing, and implementing research, interpreting results, designing steps, and evaluating the outcomes (Bradbury, 2015, p. 3). In this way, AR takes place within a diverse ecology of inquiry, and moves beyond knowledge outcomes to the democratization of the applied research process (Bradbury, 2015, p. 4).

AR is not the only methodological influence on this program. In the distinct, yet related, Participatory Research (PR) approach, research is understood as a natural way that communities have come together to define and solve their own problems. People engaged in PR do not always identify this work as *research*, nor do they necessarily seek permission, ethical approval, or validation for their work from universities or otherwise. Drawing from the origins of PR, Hall (1975) explained that

> "Participatory research" were the words that evolved in the Tanzanian context of the early 1970s for a practice that attempted to put the less powerful at the center of the knowledge creation process; to move people and their daily lived experiences of struggle and survival from the margins of epistemology to the center (pp. 15–16).

Hall (1975) went on to identify seven principles of PR, which are relevant to MAL capstones. Principle Two, "A research process should be of some immediate and direct benefit to a community and not merely the basis for an academic paper" (p. 28), is the rationale for students to create alternative knowledge products beyond a formal report. See Bishop, Etmanski, and Page (2019) for examples of creative knowledge products. In a later publication, Hall (2005) cited an unpublished paper by early participatory researcher, Marja-Liisa Swantz, who suggested,

> In planning research ... one has to first answer some questions: Who are the beneficiaries of this research? What are the aims? Who is going to be involved? What approach and methods of research should be used so that the research would bring the greatest possible gains for development? (Swantz, 1974, as cited in Hall, 2005, p. 8).

Although research may have different connotations in academic and other organizational settings, as Hall (2005) stated that, "countless groups make use of processes that resemble PR every day without naming it, or certainly without asking for outside validation of the knowledge which is produced" (Hall, 2005, p. 19). Moreover, "academics have some skills that can contribute to community action along with the skills of others in the community. Academics don't have to be 'in charge' just because someone refers to a grassroots knowledge-generating process as PR" (Hall, 2005, p. 20).

There is sometimes a challenge for students who wish to forefront the PR methodology, especially as such inquiry still falls under the mandate of the university's research ethics policy. In an organizational context, this approach obliges us to pay attention to the power dimensions involved in engaging community members and stakeholders and to practice a more inclusive leadership (Agger-Gupta & Harris, 2017) that not only values the voice of people at all levels of organization or community but sees the research process as holding the trust of all participants.

Implications for Adult Education Theory and Practice

Based on our experiences, the model of action-oriented inquiry offers graduate students and working professionals a robust way of thinking about change and collaboration.

Implications for the development of adult education theory and practice include offering educators and graduate students a research approach to become change makers in the world. This requires recognition that transformation does not come about through the force of science pushing for change. Rather, it is about aligning emergent action through dialogue among a broad range of stakeholders: scientists, politicians, activists, and community--broad coalitions that must enable, own, and be committed to change--thus aligning with the call for "research for transformations" (Bradbury et al., 2019).

We conclude this paper with a call to action to accept and integrate participatory, engaged, action-oriented, and dialogic approaches to leadership for transformation. The following provocative questions are intended prompt further thinking about this topic:

- How might student inquiry help in understanding and addressing critical issues - locally, regionally, and in the broader world?
- How might teachers and students better appreciate inclusion and emergence in inquiry and let go of linear approaches?
- How might student inquiry increase Indigenous resurgence and improve reconciliation and understanding between Indigenous and non-Indigenous communities?
- How might teachers come to a better understanding of student-led emancipatory inquiry leading to desperately needed empathy and action toward collective thriving on our planet?

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BETWEEN CONTINUITY AND DISCONTINUITY: CONCEIVING THE RHYTHMS OF TRANSFORMATIVE PROCESSES IN ADULT EDUCATION

Michel Alhadeff-Jones
Teachers College, Columbia University (USA); Institut Sunkhronos (SWITZERLAND)

Abstract

The aim of this contribution is to propose a conceptual framework, informed by contemporary rhythm theories in order to elaborate more thoroughly the dialogical relationship that exists between the continuities and discontinuities shaping transformative processes, and more broadly adult education, not only as phenomena inscribed in time, but more radically as processes characterized by their own rhythms.

Keywords: transformative learning, continuity, discontinuity, time, rhythm.

Most educators and researchers still envision the everyday life as linear, paced by the regular succession of seconds, minutes, hours, days, months and years. In formal education, learning is thus conceived as “proportional” to the time “invested” in classroom activity. Educational “effectiveness” appears as a matter of time measurement, and time is therefore conceived as an independent variable to be manipulated in order to improve educational outcomes. The social imaginary of time remains captive to Newtonian assumptions: time is traditionally conceived as invariant, infinitely divisible into space-like units, measurable in length and expressible as number. Such a conception also privileges the idea of reversibility (Alhadeff-Jones, 2017, p.21) suggesting that any changes of position, independently of when they occur, could be reversed without leaving net effects, like the swing of a frictionless pendulum.

Education, learning, transformation or development do not however constitute linear and frictionless processes. They exhibit temporal features much closer to the phenomena studied by thermodynamics (e.g., energy dissipation). The evolution of a complex system – a person, a collectivity – cannot be simply “rewound”; it involves directionality. Like ink dropped into water constitutes an action that cannot be simply undone, there is a necessity to recognize and integrate the irreversibility of educational time. Furthermore, as exemplified by *the butterfly effect*, the emergence of a transformation is not necessarily proportional to the efforts that triggered it; not every instant is experienced with the same intensity and value. Such a complex phenomenon defeats linear temporal representations and simple explanations (Alhadeff-Jones, 2017, p.23). Conceiving the temporalities of transformative processes in adult education requires therefore one to take into consideration their regularity and constancy, as well as their irregularity and inconstancy.

Envisioning transformative learning (e.g., Mezirow, 1991) from a temporal perspective requires one to conceive the articulation between the continuous and discontinuous aspects inherent to transformative processes (Alhadeff-Jones, 2017; 2019). In practice and in research, it is not unusual to analyze those two features as distinct and separate from each other. On the one hand, transformation is often assimilated with critical events that constitute discontinuities (e.g., life crisis, disorienting dilemma). On the other hand, it is traditionally conceived through on-going processes whose continuity is taken for granted (e.g., dialogue, critical self-reflection). Such a distinction remains however problematic. The aim of this paper is to propose a theoretical framework in order to elaborate more thoroughly the dialogical relationship that exist between the continuities and discontinuities shaping transformative processes, and to envision them not only as processes inscribed in time, but more radically as rhythmic phenomena.

The Discontinuities of Transformative Processes

If transformative learning had to be reduced to one feature, it would probably be the "shift" triggered by the experience of a disorienting dilemma (Mezirow, 1991). It is not therefore unusual to assimilate transformation to the situation that encapsulates how such a change is initiated. It typically involves an event disrupting what would have been otherwise experienced as a more or less ordered or continuous sequence of actions. Such a discontinuity has been conceptualized referring to various ideas, depending on the theoretical framework mobilized. The notions of "epiphany" and *épreuve* (ordeal) concentrate well the meaning that may be associated with discontinuities occurring throughout the life course.

The use of the notion of epiphany tends to stress the psychological dimensions associated with the experience of discontinuity. The term itself derivates from the Greek word *epiphainesthai* meaning to "appear" or "to come into view"; it generally refers to an experience of great revelation and a catalyst for personal growth (McDonald, 2005, p.11). In human sciences, Denzin (1989, 1990, as quoted in McDonald, 2005) has defined epiphanies as interactional moments that leave a mark on people's lives and have the potential to create transformational experiences for the person. They are related to existential crises, whose effects may be both positive and/or negative. Epiphanies reveal someone's character and alter the fundamental meaning structures in a person's life. They also catalyze the perception of a new identity.

Sharing some of the key features associated with the notion of epiphany, the notion of *épreuve* (ordeal) provides us with additional meanings that tend to orientate the reflection toward the sociological aspects inherent to the description of formative discontinuities within the life course. The notion of *épreuve* appears closely related to those of "bifurcation" or "event" frequently used in social theory (Baudouin, 2014). For Boltanski and Thévenot (1991/2006), the notion of *épreuve* is used to refer to situations of conflict or disputes that disrupt the normal course of events and everyday routines. *Epreuves* may be experienced as critical because they test and reveal the values and qualities of the subjects involved in a situation, whose outcome remains fundamentally uncertain. Following a different perspective, Martuccelli (2006) conceives the succession of a series of *épreuves* as what constitutes the subjective experience and the singularity of someone's life. They cannot be separated from the history of the subject and, at the same time, they constitute some kind of test through which the individual's resources are evaluated within a socially and historically determined situation (e.g., passing one's final exams in school, having to lay off a co-worker, experiencing a divorce). *Epreuves* appear *de facto* as challenges and operations of selection (Baudouin, 2014). They articulate the social and contextual order that defines for instance an institution (education, work, family) at a specific time of its history, with the singular trajectory of a person.

From an educational perspective, *épreuves*, epiphanies, and more broadly ruptures and discontinuities appear as opportunities to question and challenge taken for granted assumptions and realities, as much as they may reveal hidden characteristics of the self. From that perspective, they often constitute a source of disorienting dilemmas (Mezirow, 1991) that may trigger transformative processes. *Epreuves,* epiphanies, and disorienting dilemmas appear as discontinuities within the life course of the learner. They refer to events (e.g., encounter, accident, ordeal) that are constitutive of one's own biography. Their singularity is what makes them so significant as lived experiences. However, they rarely appear as totally disconnected from previous or further experiences: they are usually intertwined with situations, places, relationships or meanings that are already present into one's life. Moreover, despite being unique, such discontinuities keep emerging into one's life, even if they are different each time. To some extent, their repetition – even is never self-similar – is constitutive of one's life trajectory. They are part of the "plot" (*intrigue*) (Ricoeur, 1990), which is located at the core of the linguistic, psychological and social processes through which one learns to develop a "narrative identity". It seems therefore misleading to conceive them as strictly discontinuous. As soon as they start being reflected or shared through a narrative, temporal fragmentation and lived discontinuities may appear as part of a larger movement that integrates them into the succession of fragments that constitute one's life.

The Continuities of Transformative Processes

If transformative learning is often reduced to the disorienting dilemma that triggers a significant change in someone's life, the transformative process that surrounds it typically refer to different phenomena whose continuity is usually taken for granted. Based on Mezirow's (1991) contribution, we may envision at least three types of elements involved in transformative processes, that are assumed as continuous features.

First, if transformative learning is envisioned as a disruption or as an emergence within a continuum, then continuity refers to the very phenomena that appear as disrupted. In Mezirow's theory, meaning schemes and meaning perspectives constitute the main entities whose stability is challenged by the experience of disruptive events. Their continuity throughout the life course is what provides the self a sense of identity, coherence, stability and predictability. For Mezirow (2000, p.16), a meaning perspective refers to "[t]he structure of assumptions and expectations through which we filter sense impressions … It selectively shapes and delimits perception, cognition, feelings, and dissipation by predisposing our intentions, expectations, and purposes…" Such frames of reference are thus made of "habits of mind" and "points of view" that mobilized "meaning schemes", consciously or not, on an everyday basis. As much as a disorienting dilemma may disrupt the stability of meaning schemes and perspectives through time, transformative learning may also be conceived as the process through which such meaning schemes and perspectives are reconstructed in order to be more inclusive (Mezirow, 1991). Transformative learning theory suggests therefore that, once a transformation occurred, it leads to the stabilization of new ways of being, that will display some form of continuity and serve as a new base for the self to continue evolving in a more autonomous manner.

A second way to conceive the relationship between transformative learning and continuity is to consider the cognitive or the social processes that foster transformation; for instance, critical self-reflection or dialogue. As scaffoldings, such processes provide the learner with an on-going access to resources and mechanisms through which the learners can challenge, deconstruct, explore and rebuild the ways they interpret themselves and the world around them in order to reshape their meaning perspectives and their sense of identity.

A third way to conceive the relationship between transformative learning and continuity suggests one to envision the process of transformation itself as displaying features that are more or less permanent. Within Mezirow's theory, the process of transformation is conceived according to a developmental approach, structured around a series of phases (e.g., disorienting dilemma, self-examination, critical assessment of assumptions, recognition that one's discontent and transformation are shared, exploration of new options, planning action, acquisition of knowledge and skills, trying new roles, building self-confidence, reintegration of the new perspective, etc.) (Mezirow, 2000, p.22). At the scale of the learner's life, transformation is therefore conceived as an on-going process that displays a structure whose features exhibit continuity. Such a structure is ultimately what provides practitioners with a sense of coherence for the work they do, as it allows them to position their contribution within a continuum that defines their purpose and the way they implement their educational strategy.

If meaning schemes, meaning perspectives, critical self-reflection, dialogue or the phases through which adults may transform themselves are all conceived through their continuous characteristics, it is nevertheless misleading to assume their permanence. Indeed, none of those phenomena displays a strict continuity. They are not mobilized every instant of one's life, they incrementally evolve through time, and they depend on situations which are never self-similar. In other words, it seems more appropriate to conceive them as patterns that are repeated through time, rather than static forms that would remain strictly permanent.

As suggested by Mezirow himself – even if he does not develop the theoretical implications of such an assumption – transformative learning is based on repetitions and what could be called "circular dynamics" (Alhadeff-Jones, 2017) (e.g., retroactive or recursive loops). Thus, meaning schemes and meaning perspectives are produced, reproduced, or eventually challenged and transformed through the repetition of experiences whose interpretations evolve. Following a hermeneutical influence, transformative learning theory also conceives the process of transformation through the circularities involved in dialogical situations, organized around circles of interpretations challenging the meaning given to the learners' experience through activities of reflection or reframing. Based on those observations, the feeling of continuity appears as a construct, that only emerges through the repetition of patterns of activity (interpreting, questioning, dialoguing, etc.)

Conceiving the Rhythmical Dimensions of Transformative Processes

Since Antiquity, the philosophical study of time has been animated by ongoing considerations around the continuous and discontinuous nature of time. In the early 20th century, the contribution of Bachelard (1931) has shown the relevance of considering the dialogical relationship between continuity and discontinuity, focusing on the rhythmic attributes of living phenomena. Later, Lefebvre's (1961/2002) sociological interest for the rhythms of the everyday life demonstrated the heuristic and critical value of questioning the rhythmic nature of human activity. Inspired by those contributions, this reflection claims that in order to conceive the temporalities that shape transformative processes, it is particularly relevant to conceive them through the lens provided by a rhythmic theory. Accordingly, transformative processes may be conceived through the rhythmic attributes they encompass, as they evolve according to both continuous and discontinuous features (Alhadeff-Jones, 2017). For Sauvanet (2000), three criteria must be considered in order to define rhythmic phenomena: pattern, periodicity and movement.

A pattern provides a rhythm with a specific organization or configuration. For instance, with auditory stimuli, it refers to four components: duration, intensity, timbre, and height; with visual stimuli, it is associated with dimension, intensity, material, and color (Sauvanet, 2000, pp.167-168); with human activity, it usually refers to a configuration of actions (including discourse, embodiment, social encounter) that reveal some form of organization (e.g., scheme, script, ritual). Meaning schemes, meaning perspectives, dialogical situations, the exercise of critical self-reflection, or the phases through which transformative learning may unfold, all those phenomena are characterized by specific patterns of activity. They are recognizable because they are organized, even if such an organization fluctuates through time.

Periodicity refers to the fact that a rhythmic phenomenon also involves repetition; it typically involves a period, a frequency, or a pace that define the rate of occurrence. Each of the patterns conceived above displays some permanence because it is repeated, either on a daily base, or throughout the lifespan. Meaning schemes and perspectives only appear through the repetition of situations where they are repetitively mobilized in order to act, feel and interpret experiences. Dialogue itself is a rhythmic relational activity (Alhadeff-Jones, 2017) that evolves through its own repetition. As a developmental process, transformative learning displays features that are repeated throughout one's life. One may thus suggest that emancipation is a rhythmic phenomenon that relies on the repetition of patterns through which people learn to develop their autonomy (Alhadeff-Jones, 2017; 2019).

The third criterion, movement, refers to the singular aspect that characterizes rhythmic phenomena, i.e., the discontinuities that contribute to the fact that, even if there are repetitions, they are rarely repetitions of the exact same phenomenon, but rather the recurrence of something similar. When considering the production of a life narrative, the process of elaboration typically stresses the role played by single events in the "plot" of one's life: epiphanies, *épreuves,* disorienting dilemmas. They highlight what makes a life be unique. It corresponds to what could be identified as the "biographical movement" inherent to transformative processes.

Toward a Rhythmanalytical Conception of Transformative Processes

Life is more than just a succession of singular and unique events. It is also organized around experiences that tend to repeat themselves and form some kind of patterns. Such patterns and repetitions, as well as the biographical movement they belong to, are parts of the rhythmical dimensions of lifelong learning (Pineau, 2000). The assumption that frames my current research on the rhythms of emancipation (Alhadeff-Jones, 2017) is that being able to identify and conceptualize such a rhythmicity is critical in order to develop one's own autonomy, in every dimension of one's life.

As much as people display patterns whenever they interpret a new situation (e.g., by applying existing meaning schemes and perspectives), my own observations – through life history seminars conducted with adult learners in higher education – make me believe that they also display idiosyncratic patterns in the way they organize their self-transformation throughout their life. In other words, strategies implemented – consciously or not – in order to reinforce one's autonomy tend to follow existing behaviors that repeat themselves. I do not refer here to Mezirow's phases of transformative learning. My assumption is that people start developing, very early in their life, ways of beings that constitute their own "specific" ways of changing and dealing with transformation; they are singular and do not necessary correspond to common developmental stages, although they may be shaped by developmental features (e.g., biological age). I have for instance suggested one to pay attention to "patterns of transgression", which contribute through their own repetition to emancipate a person, by providing her with distinctive strategies in order to develop and sustain autonomy (Alhadeff-Jones, 2017). For instance, traveling or moving away from where one lives, learning a new language, or breaking away from significant others, may constitute patterns of activity that are repeated throughout the lifespan in order for people to learn to assert their autonomy.

> If emancipation designates the opening of a space and time of rupture … then transgression can be seen as a 'scheme' constitutive of the process of breaking through limitations. From a temporal perspective, if emancipation requires some duration in order to unfold, then transgression appears as one of the basic 'units' constitutive of its temporality … From a temporal perspective, emancipation can therefore be interpreted as the moment of rupture emerging from the repetition of a pattern of transgression. (Alhadeff-Jones, 2017, p.197).

Identifying the rhythmic dimensions of transformative processes is critical for at least two reasons. At the micro-level, it brings one to go beyond the biographical movement that characterizes one's own development in order to take into consideration the everyday life. Thus, it brings one to question how continuity and discontinuity are experienced, day after day, in the banality of everyday forms of alienation (Lefebvre, 1961/2002). At the macro-level, it also brings one to question how people may get locked into the repetition of situations aimed at increasing their freedom. So much suffering come indeed from the incapacity of individuals to change the strategies they mobilized in order to assert their own autonomy. Whether one focuses on the everyday life or the lifespan more broadly, adopting a rhythmanalytical framework requires one to pay specific attention to patterns, repetitions, and movement, in order to interpret how discontinuities and continuities shape the temporalities of one's own existence and how they determine transformative processes as rhythmic processes.

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TRANSFORMATIVE LISTENING ACROSS GLOBAL CONTEXTS: SITUATED LEARNING THEORY AND THE USE OF A LISTENING PROTOCOL TO CREATE SAFE SPACES FOR LISTENING AND CONNECTION

Laurie Anderson Sathe[1], Tes Cotter Zakrzewski[2], Alessandra Romano[3], Anne-Liisa Longmore[4], Deborah J. Kramlich[5]
[1]St. Catherine University (USA)
[2]Wentworth Institute of Technology (USA)
[3]University of Siena (ITALY)
[4]Sheridan College Institute of Technology and Advanced Learning (CANADA)
[5]Payap University (THAILAND)

Abstract

As a group of global scholars, we see authentic listening, with its focus on attention and presence, as crucial to the formation of trust, connection, and the facilitation of learning. We co-created the Transformative Listening Collaborative and a Transformative Listening Protocol (the Protocol) as a means to increase awareness of the importance of authentic listening as a transformative component of learning through story. The Protocol is intended to improve listening skills, foster deep sense-making, and generate contextually situated spaces in which participants may connect with another, understand another, and/or learn more deeply about oneself.

Keywords: listening, protocol, transformation, global, connection

In this time of global division and fragmentation, an important goal of adult education is to co-create opportunities for learners to connect and cultivate relationships across intersections of race, class, gender, ethnicity, as well as cultural, national, generational, functional or disciplinary boundaries. Through these opportunities, learners might become change agents—aware of the holistic connected nature of our experience and develop the compassion for global and cultural healing and social justice. Adult learning, when "described in relation to embodied learning, the emotions, spirituality, relational learning, art-based learning, and storytelling" (Taylor & Cranton, 2012, p. 4), requires us to promote a holistic attention to oneself and others and create spaces for listening and true and authentic connections to develop. Engaging in storytelling, and more specifically listening, can play a key role in creating these spaces and facilitating connection and healing (McCann et al., 2019). Yet speech is often privileged over listening (Jacobs & Coghlan, 2005) in learning contexts, with the role of listening often assumed but not always specifically addressed.

As the Transformative Listening Collaborative, a group of global adult education scholars, we offer that listening as a core competency can be learned. And further that, when practiced in the context of storytelling, listening may effectively facilitate connection with others. We developed the Protocol (see Appendix) to create spaces for listening. We contend that the Protocol, when used in dyadic storytelling contexts, improves listening capacity, facilitates authentic listening, and generates spaces in which those using the Protocol may connect with and seek to understand another, and/or learn more deeply about oneself. Adult situated learning theory provides the theoretical framework to support our findings around the effectiveness of the Protocol as a tool in both facilitating a *process* to improve listening and in creating a *space* of practice that allows for enhanced learning, listening and connection.

We advocate that the Protocol be used with dyads in a variety of situated practice contexts including, but not limited to: the classroom to create opportunities for embodied, relational learning; faculty development when making sense of one's practice and one's emerging identity as an educator; meetings to create space for team-building, shared meaning, and understanding; and organizations to foster inclusive and distributed leadership practice.

In this paper we describe the theoretical framework we applied to the Protocol in learning to listen contexts, our iterative methodology for the development of the Protocol and themes revealed in our initial alpha testing of the Protocol as well as future plans and implications related to these specific themes for adult learning.

Theoretical Framework—Learning to Listen in Situated Context

Marsick and Watkins (2018) suggested that learning happens formally, informally and incidentally as adults navigate their lives. Learning to learn can be thought of as both a goal or outcome and a process (Candy, 1990, as cited in MacKerarcher, 2004). Rimanonczy and Turner (2008) proposed, "while the assimilation of one's learning is personal, a context of social activities always exists to frame and generate learning." Vygotsky referred to this as "situated learning", indicating that social interaction plays a key role in the development of cognition (p.188). MacKerarcher (2004) argued that all knowledge is contextually situated and is fundamentally influenced by the activity (process), context (space), and culture (safety) in which it is developed and used. An elemental social activity in which learners engage is that of conversation or storytelling. It is argued that meaning is constructed through conversations or stories and conversations are a form of meaning-making processes through which one's experiences are transformed into knowledge (Kolb et al., 2002; Wenger, 1998). Our traditional ideas about communication places speaking or talking as the driver for meaning construction with listening as the passive receiver (Lipari, 2014). Situated learning theory would argue that the knowledge and skills related to one's everyday life "can be learned most effectively within the actual context where they are used" (MacKerarcher, 2004, p. 202). We offer that listening can be learned as a knowledge and a skill within the context in which it is practiced.

MacKerarcher reminds us that "Situated cognition/learning describes an emerging body of ideas covering both the nature of learning and the design of learning experiences" (2004, p. 201). Consistent with the lens of situated learning, we purposefully designed and facilitated listening experiences by developing and applying the Protocol as a tool to guide the process and context. "Tools can be fully understood through us and using them entails both changing the user's view of the world and adopting the belief system of the culture in which they are used" (Brown et al., 1989). The Protocol and its application are a "designed learning experience" which creates a space, or "situation", that facilitates an awareness, development and strengthening of listening as an element in forming connections. Rendon (2014) explains, "In listening we can experience a deep presence and recognize how at a very basic, even spiritual level, sharing the stories of our humanity opens us to a deeper connection with others and ultimately with ourselves" (p. 51). We appreciate how Lave and Wenger (2011) characterize this connection, "Learning, thinking, and knowing are relations among people in activity in, with, and arising from the socially and culturally structured world" (p. 51). The space created by the Protocol allows for a structured world of potential safety where listening, learning and connection can happen.

Methodology—Iterative Process of Creating the Protocol

As an interdisciplinary group of colleagues, we each brought forward ideas framed by our respective areas of expertise and theoretical perspectives to create the original prototype of the Protocol. We then engaged in an emergent iterative prototype inquiry method (Bogers & Horst, 2013) to develop and test the Protocol in diverse settings. To date, the prototype of the Protocol has been tested in various settings and cultures by the seven global researchers in the collaborative, with continuous/ongoing feedback provided by users and researchers informing further modifications of both the Protocol and its implementation.

Convenience sampling was used to recruit participants in classes, conference sessions, and professional development seminars. Participants were invited to engage in using the Protocol in face-to-face and virtual situations. After using the Protocol, participants completed an online survey where they reflected on their experiences with the Protocol, and their thoughts on the effectiveness of the Protocol. The survey instrument evolved through successive stages of operationalization into open-ended questions that gauge the effectiveness of the Protocol in creating learning spaces to enhance the experience of listening, connection and thus adult learning.

In this paper we focus on our findings to date regarding the efficacy of the Protocol in facilitating the process and creating the space or context for authentic listening, connection and learning. Our specific analysis focuses on question 1a and b of the survey:

> "Reflecting on a listening experience without the Protocol, how does that compare with a listening experience using the Protocol?"
>
> We deepened our analysis with the following questions:
>
> "How has the use of the Protocol created a learning environment, space or context? "; "In what ways, if any, has the use of the Protocol enhanced the experience of listening and thus adult learning?"

Data Analysis—NVivo

The data was aggregated within and across all the research sites using the Protocol. We carried out coding with the use of NVivo 12 software, engaged in several cycles of focused NVivo coding, to review the data with fresh eyes and categorize data within NVivo labels (called nodes). We then conducted a second level of axial coding to create codes for the core categories emerging from the first level of textual analysis. To ensure coding was grounded in the data, we concentrated on developing codes which, where possible, reflected both the words of the participants and individual and collective processes. According to this iterative approach, data analysis was triangulated with multiple researchers analyzing and reviewing the themes that emerged and how they fit within the research questions identified above.

Findings—Efficacy of Protocol in Creating Spaces for Listening

The thematic analysis carried out with NVivo highlighted emerging categories of connection, authentic listening, and learning to listen, in addition to the process and content created by the Protocol. The first emerging category represented how the adoption of the Protocol facilitated the connection with others through authentic listening: participants reported that the Protocol worked as an "*excellent set of questions*" [that] "*will lead to connection and insight the participants may not predict*". Another participant responded: "[It was] *Embarrassing at the beginning of the conversation. As the questions evolved, a kind of intimacy was created which led to a relaxed opening*".

These findings confirmed the effectiveness of the Protocol in offering a process through which listeners and storytellers may acquire a more complex and deeper listening capacity: "*it's not only about listening, that we apply every day in our work practices*" - a participant said - "*but it's more about "hearing" with the use of the Protocol*". Listening through the process provided by the set of questions and steps described in the Protocol fostered learning about listening, that is *learning who I am in the listening relationships and how my listening capacity may develop*. Another participant added:

> The use of the Protocol makes me perceive listening as a constant exercise of attention, intention, volition, participation, rationality. Aspects on which I probably had not thought enough before this experience, but which clarify how active listening is an educational tool: it becomes an educational-relational practice that facilitates the encounter between narrator and listener, which favors a more relaxed and therefore frees the narration (despite being a structured tool) and the grasping of the non-verbal and paraverbal aspects.

An additional, emerging category focused on the use of the Protocol for creating a space and situation where situated learning and authentic listening may occur:

> The listening experience with Protocol has allowed me to reflect on the method of listening without guidance. Surely the knowledge of the Protocol made me reflect on active listening, on staying focused on the story to listen to and on returning emotions and feelings to the narrator.

The situated context facilitated by the Protocol functioned as a safe space where people shared stories and developed connection with others. The adoption of the Protocol allowed conditions for people to feel heard and recognized for their values and their stories.

Conclusions

Findings to date support the efficacy of the Protocol in both facilitating a *process* to improve listening and in creating a *space* that allows for enhanced listening, connection and learning. Our findings to date also suggest the practice of listening may be strengthened through participation in a situationally contextualized process with the use of the Protocol. Situated learning theory suggests, understanding and experience are mutually inclusive with participants in a sociocultural practice learning with and through relationship with one another, engagement in purposeful activity, and using tools and artifacts (Lave & Wenger, 2011). Indeed, we feel our work with the Protocol to date opens a door for those using it to revisit pre-existing notions and understanding of listening and learning.

The discussion of our methodological experience has some inherent limitations. The empirical investigation, was based on individual responses gathered by learners of different genders, cultures, educational backgrounds, and ages who were engaged across disciplines. Nevertheless, a convenience sample implicitly cannot exclude bias, especially culturally situated ones (Taylor & Snyder, 2012, pp. 42-44). Moreover, there are some methodological issues to take into account: the introduction to the use of the Protocol varied slightly from one setting to another, and data was not completely homogeneous. In addition, some of the participants were not fully satisfied by the use of the Protocol.

Despite, or precisely because of these limitations, future implications and forthcoming research should investigate learning about the value of listening more broadly, individual holistic transformation, providing detailed description of the methodological framework and iterative process of developing the Protocol. Accordingly, further research of listening, storytelling, and the use of the Protocol could explore the development of listening as transformative which may solicit the cognitive, affective and spiritual transformation of individuals in the process of listening through story.

Our purpose is to study and deepen how the Protocol might have different effects according to cross-cultural differences across global contexts. Future research will include comparative analysis and data from additional countries, and will build on the potential for the spaces created by the Protocol to facilitate learners to become change agents for global and cultural healing and social justice.

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Appendix

Transformative Listening Protocol

This activity was designed by the Transformative Listening Project in conjunction with the 2018 International Transformative Learning Conference, “Building Transformative Community: Enacting Possibility in Today’s Times.” It is meant to improve appreciative listening skills through sharing and responding to stories in pairs and in groups.

Before the Story—Storyteller and Listener(s)

- ☐ Take a deep breath; relax.
- ☐ Be fully present to the story and your body’s responses.
- ☐ Listen to the story without judgment.

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Storyteller		**Appreciative Listener(s)**
Describe **an experience of yours (3-5 minutes)—** ☐ What and whom did you see? Hear? Smell? Feel? Taste? Sense? ☐ What happened? ☐ How did you feel during the experience? After the experience? ☐ What made this experience important to you?	2	***Listen deeply*** **as if you are there—** ☐ What and whom do you see? Hear? Smell? Feel? Taste? Sense? ☐ What do you perceive is happening? ☐ What are you feeling? What do you perceive the storyteller is feeling? ☐ If your mind wanders or you find yourself wanting to ask questions, refocus on the story. 3
Listen **to the listener(s)—** ☐ Is/are the listener(s) understanding you well? ☐ How are the listener(s)’ feelings alike or different from yours? ☐ What new feelings or meanings are emerging for you? 5	4	**After the story,** ***share*** **(3-5 minutes)—** ☐ What particularly stands out for you in the story. ☐ If listening stirs up feelings or memories you have had in your own experiences. ☐ What you appreciate about their sharing.
Reflect on **and** ***share*** **what you are feeling or learning (3-5 minutes)—** ☐ What did you feel or learn when you were *in* the story? ☐ Are listener comments leading to new feelings? Insights? Questions? ☐ What are your “take-aways”?	6	***Listen again*** **to the storyteller (and any other listeners), and** ***share*** **(3-5 minutes)—** ☐ Is listening to their reflections leading you to new feelings? Insights? Questions? ☐ What are your “take-aways”? 7

Afterward—Sharing New Feelings, Insights, Stories

- ☐ You can dialogue, e.g., share similar stories.
- ☐ Another person may tell a different story.
- ☐ Share reflections on how this process has helped you to tell stories and listen more effectively.*
- ☐ Thank each other for sharing and listening.

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BEYOND INCLUSION: TECHNOLOGY PRACTICES OF POWER AND DIGITAL LITERACIES

Gwénaëlle André [1], Virginie Thériault[2], Suzanne Smythe[1]
[1]*Simon Fraser University (CANADA)*
[2]*Université du Québec à Montréal (CANADA)*

Abstract

Adult and community literacy educators, policy advocates and government agencies are recognizing the need to improve digital literacy education and internet access for the most marginalized in Canadian society. The intention is that digital inclusion will promote social inclusion and lead to more equitable outcomes for all. Yet the data we present in three ethnographic vignettes suggest that digital technologies are implicated in forms of precarity, surveillance and alienation that undermine the very goals of digital inclusion. This raises new pedagogical and policy questions about whose interests are being served in digital inclusion policies and programs.

Keywords: Digital literacies, inclusion-exclusion, techno-materialities.

This paper reports upon ethnographic research carried out in three community-based organizations where out-of-school youth and adults gather, among other services, for support to use new technologies, and where digital inequalities and exclusions are playing out. We problematize the taken-for-granted benefits and promises of digital literacy education and digital inclusion with the goals to:

1) highlight experiences among marginalized youth and adults and their educators in under-studied digital learning spaces;
2) through fine grained ethnographic data and vignettes, document emerging tensions and issues in adult digital literacy education.

There is growing attention in digital policy and education sectors with promoting digital access so adults can "more fully participate in, and benefit from, the digital economy" (Government of Canada, 2018, para. 3). However, digital literacy and digital policy scholars have raised concerns about the nature of this economy and the terms of inclusion for those already placed on the digital and social margins. Costanza-Chock (2018) observes that the burden of adaptation to technologies often falls on those who already experience risks and harm flowing from forms of discrimination and digital exclusions. Similarly, in her study of adult learning in digital literacy programs, Gangadharan (2017) found that for low income and racialized youth and adults, digital environments can be alienating, where they often have no choice but to use automated services for everyday life needs, and the platforms they encounter are "privacy poor and surveillance rich" (p. 608).

These warning signals call for approaches to the study of digital literacy such as those of the New Literacy Studies (NLS) that engage with the politics of technology (Stornaiuolo et al., 2017), and insights from new materiality and posthumanist approaches (Smythe, 2018; Boldt & Leander, 2020) that complement the close observation of literacy phenomena in NLS with attention to how nonhuman agencies such as devices, algorithms, keyboards and so on, produce new digital literacy practices and social-technological relations.

Research Design and Methods

Experimenting with theoretical resources, this paper presents three ethnographic vignettes of digital inclusion efforts in 1) an out-of-school youth programs in a mid-sized city in Québec; 2) in a youth literacy program in British Columbia's Lower Mainland and 3) in an adult drop-in program in that same region.

Each study employed ethnographic observations using field notes, video and/or audio recordings of community members and tutor/facilitator as they interacted with one another; these were complemented with informal interviews to generate vignettes (Flewitt, 2011); stories that capture complex socio-technology relations. The writing of vignettes is a mode of inquiry in itself (Gannon & Davies, 2007) and provided a basis through which to read data relationally across the three research sites, as well as through different theoretical orientations.

This type of inquiry encourages us in what Jackson and Mazzei (2012) describe as thinking with theories. As we generate these vignettes, each of us is also thinking with concepts and theories that swirl around us, either from memory, recent readings, a philosophy or idea that compels and propels us, as we approach Jackson and Mazzei's (2012) question, "why must data and theory be positioned as oppositional to each other?" (p. 728).

Findings: Three Vignettes

Vignette 1: The 'Disembedding' Effect of Digital Technologies on Access to Public Services

In this short vignette, Virginie presents the comments made by Carl, a youth worker in a community-based organization for young people experiencing precarity in Québec. The data is analysed through the lens of Giddens' seminal work on The Consequences of Modernity (1990).

Carl explained that young people frequently contact him regarding Emploi-Québec's social assistance program and its forms. According to Carl, if the young people applied to the social assistance program without the help of a professional like himself, the vast majority would get their application rejected (80% rejection rate). He noticed that if he helped the young people fill out the forms and also physically accompanied them to the government offices, their applications were generally successful (20% rejection rate). Yet, Carl observed that accompanying young people to government offices had become more difficult. He explained that the applications submitted at the local Emploi-Québec center were now being processed by caseworkers located in another city. This signifies that face-to-face interactions with caseworkers were impossible and communication was limited to phone calls or emails. Carl mentioned that Emploi-Québec caseworkers used to see the young people's distress and hunger and were then prompted to make an "emergency cheque" on the spot.

The general process to get access to these services is disconnected, physically and symbolically, from young people's lives and the precarity they experience on a day-to-day basis. The (lack of) accessibility of public services can play a crucial role in attenuating or reinforcing people's experiences of precarity. Carl's comment echoes what Giddens (1990) calls "disembedding", signifying that institutions and other social systems are rooted out of context and time through processes of tokenization (e.g., money, skills, education) and "system of technological accomplishment" (experts, online systems, assessments of application, etc.) (p. 27). Both processes require people's trust to be sustained. Trust in disembedded institutions, or abstract systems, is called "faceless commitments" (Giddens, 1990). The "re-embedding" of abstract systems is possible through "facework commitments", meaning more localized social interactions that can help build trust.

According to Giddens (1990, p. 88), "access points are points of connection between lay individuals or collectivities and the representatives of abstract systems. They are places of vulnerability for abstract systems, but also junctions at which trust can be maintained or built up." In Carl's example, these access points were becoming scarce, leaving the young adults to carry alone the weight of their own vulnerability, with minimal implications for the institution. Jones (2000, p. 215) notes that "[i]n face-to-face bureaucratic encounters, professional mediators symbolically take on the position of the "delegates" of an institution and accomplish what Giddens (1990) refers to as the "facework commitment" on behalf of the faceless institution which employs them". Yet, this facework commitment is becoming more distant and disembedded with the use of new technologies, as illustrated in Carl's example. This additional layer between individuals and institutions signifies that Internet access and digital skills can play a gatekeeping role in accessing public services; they are the new "access points". For instance, social assistance's forms can be found online, but this assumes that people will have access to a computer, the Internet, a printer, and will have adequate ICT and literacy skills to undertake the required procedures.

Vignette 2: Power and Flows of Effect in Pedagogical Encounters

Digital devices disrupt pedagogical processes designed by educators, leading to power struggles, policies and sanctions that ultimately undermine the very goals of digital inclusion. Gwen draws upon posthuman theories to make sense of conflicts arising in pedagogical encounters among youth, educators and smartphones.

This vignette occurs during a program provided by a community service provider, aiming to help young newcomers in Canada to settle down in their new society. Each week, youth from 13 to 23 attend a "cultural" workshop. Gwen is enrolled in the program as a volunteer.

Twelve youth and volunteers attend the "Resolution of Conflicts in Canada" workshop. They are around a table, facing the facilitator, a retired teacher, and the screen behind her. Tisha, a 21-year-old Iranian, is sitting next to Rina with whom she talks in Persian. Before starting, the facilitator provides a handout written in English. Tisha takes it, reads it, and talks to Rina.

When the facilitator speaks, Tisha watches her attentively, touches her phone screen on the table, at the right of the handout. She talks with Rina. The facilitator stares at them. After five minutes, Tisha touches her phone, swipes the screen, uses an app. The facilitator notices it. The irritation of the facilitator grows: she slows down the voice, stops, waits for Tisha to finish. After a few seconds, Tisha puts down the phone on the table. Two minutes later, the same scene happens again and this time, after putting down the phone, she writes on the handout. This scene occurs several times and after using the phone, Tisha either writes on the paper or talks to Rina. The facilitator slows down the pace of her voice, stops until Tisha puts down her phone or stops talking to Rina. After thirty minutes observing Tisha, Gwen realizes that she is using her phone to translate what the facilitator is saying. Despite the irritation of the facilitator, this tactic helps Tisha understand the content delivered in a new language and allows her to be more engaged

Besides Tisha, Rina, the facilitator, the handout and the phone are actors (Latour, 2005). Among them, affect that Waterhouse (2020) characterizes as the relational power of a body to affect and be affected through encounters with other bodies, is flowing like the irritation of the facilitator against Tisha and her phone. Both are identified as interrupting the flow of the pedagogical sequence which acts against Tisha's desire to learn English, to be fully engaged in this workshop about Canadian Culture. As a tactic, she relies on her digital literacy skills to understand it.

These several flows disrupt the rhythm of the workshop. Acting on the pace of the session reminds everyone that the facilitator is in control of the pedagogical sequence. These flows are not equal. Foucault (1975) identifies this technique as a mechanics of power. The facilitator pausing the workshop is seen by the organization as exercising a legitimate power but prevents Tisha to be fully engaged. If power is related to knowledge (Foucault, 1975), this latter needs to be recognized as authorized. Both the facilitator and Tisha show knowledge; one about an aspect of the Canadian culture and the other then seen as non-legitimate and disruptive, Tisha's digital literacy skills.

Vignette 3. There is No Door

In this third and final vignette, Suzanne recounts what happens when L, struggling for a foothold in the digital economy, encounters the automated tracking systems (ATS) used by e-recruitment sites such as indeed.com. L has worked for several years in the resource industry. But the sector in which she worked is slowing down and the work is physically demanding. She wants to redirect her career back into services and has been applying for jobs for several months without success. L and Suzanne spoke together about her experiences as she scrolled through job ads on indeed.com.

> L: When I apply for customer service jobs it looks like I have a gap in my resume because I've been doing the industry jobs, whereas a lot of other people are applying for jobs in a sector they have worked in for a long time. So, I have to constantly revamp my resume to be able to tailor it for all these different jobs. I have to redo my cover letter and re-do my resume and then they also want you to fill in an online application on top of that. I have to list all my recent jobs, when I started and when I left, even if they are not relevant to the position I am applying for. Then I have to re-fill all the information that is on my resume. It can take forever just to apply for one job.
>
> When people meet me in person I have been interviewed and hired on the spot. With the online stuff, I am just another piece of paper. And if I don't use specific wording that they are looking for, they will just trash my resume, it will be trashed. I understand why employers do it, because they have so many people applying for just one job. With the automated stuff, it's hard. I am more old school; I like to go in person and meet people. But a lot of companies don't want that.
>
> But I am such a hard worker, I am so dedicated and yet I hear nothing back. I keep waiting and waiting, applying, applying and yet I hear nothing. I keep trying because I have to but it's just so hard. I know I have the skills to do customer service, but I just can't get through the doors of employers who will give me a chance.
> Sz: I guess there is no door anymore?
> L: Exactly, there is no door.

Suzanne feels in this conversation a visceral, palpable alienation, as L disappears into aggregates or "bits of data", calling to mind Deleuze's "dividual", an individual subject materialized as "masses, samples, data, markets and banks" (Deleuze, 1992, p. 5). As Bogard (2009) explains, "what matters most in these assemblages is not that your body is visible […] but that your information is available and matches a certain pattern or profile. Matching information, in fact, becomes a precondition for visibility in control societies" (p. 19). This "matching" is a socio-techno-politic steeped in race, gendered and class biases that are entangled in "offline-online" worlds (Noble, 2018).

Discussion and Conclusions

In writing these vignettes, each of us revisit these moments with L, with Carl and the younger adult students in their small, crowded classroom. In Vignette 3, L expresses over and over, "how do I get noticed? How can I be seen? Why don't I ever hear back?" This effect of deep alienation seems to flow from a rejection of her person, even as the indeed.com apparatus does not process or recognize L as a "person". Similarly, Carl, in Vignette 1, described how only when caseworkers could see with their own eyes young people's suffering and desperation were they pressed to provide rapid support. Yet these young people were denied these same resources when using digital services. People are not seen. The affective, material, visceral assemblages of poverty, precarity and hunger risk becoming abstractions for teachers, government employees and youth workers whose interactions with young people are increasingly mechanistic and bureaucratized. Interestingly, in the experiences of Tisha, Rina, their facilitator and their phones, our attention is drawn not to invisibility but to hyper-visibility, surveillance and control, as educators read into students' technology uses assumptions about their lack of attentiveness, their captivation by the device. Technologies interrupt the power of the teacher; indeed, who was doing the teaching in these encounters?

Taken together these vignettes suggest that so entangled are digital technologies and governance in our everyday lives that we can no longer be sure of where the boundaries might be between machines, algorithms, media and our everyday social, educational and political selves/lives. We also see theory at work in producing concepts and interpretations. Giddens (1990), Foucault (1975) and Deleuze (1992) open up those of precarity, pedagogical conflict and subjectivities of control. Perhaps other theories and ontologies would produce different stories, but ours seem to offer a cautionary tone to the goals of digital inclusion and ask us to consider, into what kinds of digital ecosystems are people being invited (Gangadharan, 2017)?

Each vignette draws our attention to digital environments as sites of oppression, control and surveillance but these need not be so. Within the moments we described are openings to different kinds of social and pedagogical relations and adult education activism. We can choose to see and respond differently to the techno-materialities of people's lives, perhaps rejecting digital inclusion in favour of theories and critical pedagogies that engage more-than-human subjectivities as questions of justice.

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MAPPING THREE WAVES OF POLITICAL AND CITIZENSHIP EDUCATION IN EGYPT

Mai Atta
The Pennsylvania State University (USA)

Abstract

This literature review contributes to work in adult citizenship education. Although several adult education studies have recently examined citizenship education theory and practice, little attention has been paid to the experiences of pre-and post-revolutionary Egypt. As such, this study maps out experiences of citizenship and political education across three eras in modern Egyptian history: before, during, and after the January 2011 revolution. Findings conclude that citizenship education has undergone three phases from manoeuvring around the state repression to expanding its practice in times of the revolution to then finding alternative ways to resist under the military coup.

Keywords: literature review, citizenship education, political education, Egypt

Citizenship education has been practiced since the early 1900s, but its role has been significantly changing across time, political climates, and political agendas (Corbel & Pollock, 2012). This paper maps out three waves of citizenship and political education in Egypt between 2004 and 2019. I examine secondary data to identify prevailing political and citizenship education themes within three eras in modern Egyptian history. The first section of the paper recounts citizenship education during the final years of Mubarak's rule. The paper then explores citizenship education after the January 2011 revolution and up to the military coup in 2013. Finally, the third section discusses how citizenship and political education thrived from 2014 until 2019.

This study aims to understand the change of citizenship and political education purpose, tools, and methods across the three waves of citizenship and political education Egypt between 2004 and 2019. Building on the literature on citizenship and political education in Egypt, I identify two main themes in the literature: 1) the changing definitions and purposes of citizenship and political education across time, and 2) different practices, tools, and methods used to achieve these purposes in each era. The paper concludes that Egyptian civil society found ways for continuous contestation of power and that, accordingly, citizenship education can occur across multiple fronts despite the state's ongoing repression.

Defining Citizenship and Political Education

There has been an ongoing conversation within adult education on the definition, purpose, and themes of citizenship education. Scholars focused on studying the definitions as well as the objectives that shaped citizenship education programs. For example, Schugurensky (2006) argued that educators' priority should be to define citizenship before seeking to define citizenship education. He discussed four dimensions to effective citizenship through which citizenship education programs can be more integrative. These dimensions are inclusion, plurality and respecting individual differences, critical consciousness, and active participation in society (Schugurensky, 2006). Nikolitsa-Winter et al. (2019) confirm this argument and add that the definition of citizenship education strongly depends on the purpose of the program. The authors explain that democratic citizenship focuses on rights and duties to protect democracy, while active citizenship education is concerned with agency and participation. Finally, critical citizenship implies governance and challenging the existing conditions.

Recently, a UNESCO report introduced global citizenship education (GCED) as the "education [that] can develop the knowledge, skills, values, and attitudes learners need for securing a world which is more just, peaceful, tolerant, inclusive, secure and sustainable" (Nikolitsa-Winter et al., 2019, p. 10). The report brought attention to global citizenship education's political dimension and the importance of acknowledging the local context. UNESCO proposed a set of skills that would foster GCED, including political engagement skills, digital literacy, critical thinking, and advocacy skill (Nikolitsa-Winter et al., 2019). Additionally, several organizations have to teach political education basics (Nikolitsa-Winter et al., 2019; Schugurensky, 2006). This intersection between citizenship and political is prevalent in the literature I examined for this paper.

In the Egyptian context, the terms citizenship education and political education are used interchangeably in the literature. Scholars (Aly & El-Khattam, 2012; Kamal & Bahgat, 2019; Mirhsak, 2019) have analyzed the same organizations' activities using the two terms. The definitions of both titles are very close. Citizenship education is a tool for preparing a good citizen who knows their rights and responsibilities and can effectively participate in a democratic society (Abdelaal, 2016). Political education is a more radical approach to learning about citizenship rights and politics with the purpose of understanding and challenging the existing political, economic, and sociocultural conditions (Mirshak, 2019). There are common elements in both definitions, including learning about rights, duties, and political participation, and developing critical thinking. However, political education, by definition, is more radical and involves developing critical consciousness.

Methodology

The leading research questions were: How was adult citizenship education defined in the studies? And how did it change across the different eras I am examining? I examined literature on citizenship and political education in Egypt from 2004 and 2019. To collect and identify the articles, I searched ERIC, ProQuest education, and Google scholar using three keywords "citizenship education," "political education," and "civic education." I also relied on my professional network and utilized the citizenship education reports developed by three Egyptian research centers with whom I have collaborated in the past. I limited my search by including only articles that examined adult citizenship education and excluded K-12 articles. To date, I have reviewed 17 articles, including empirical studies and theoretical approaches. I began with reading and summarizing the articles chronologically. I analyzed the significant citizenship education providers in each era based on different codes such as the definition of citizenship education, topics, pedagogy, challenges, etc. Afterward, I utilized those codes to identify every era’s prevalent patterns and organized them chronologically into themes.

Background and Political Climate

During the 30 years of Hosni Mubarak's rule in Egypt from 1981 to 2011, Egyptian people had few opportunities to engage in politics. Egypt had several political parties, but they were all there for decorative purposes. The regime succeeded in silencing the opposition using soft repressive tools by crafting new laws that would give them more control over the state and hard repressive tools by imprisoning anyone opposing the state (Mirshak, 2020). Even though the political climate was not welcoming, citizenship education has always been part of the formal education curricula. However, the curricula used in formal education were a seed to cultivate a passive and a non-participatory political life (Abdelaal, 2016; Mirshak, 2020).

In January 2011, a coalescing of factors in Egypt and the Arab world led to the call for demonstrations on January 25th. The response to the demonstration's call was overwhelming, launching an 18-day sit-in within Tahrir Square in Cairo and other sit-ins and demonstrations throughout Egypt, and at Egyptian embassies abroad. The protest culminated in the deposing of president Hosni Mubarak in February 2011.

Between February 2011 and August 2013 Egypt experienced parliamentary and presidential elections that brought the Muslim Brotherhood to power and numerous violent clashes and confrontations between demonstrators and the state. As a result, a military coup took place establishing a military government that restricted individual and collective liberties. Research on the uprising has mostly overlooked non-formal education that develops critical consciousness (Mirshak, 2020), most specifically, education that builds resilience and citizenship and political education, through which people find alternative ways to adapt under state repression.

Before 2011: Negotiating Citizenship Under Mubarak

Between 2004 and 2011, the efforts toward citizenship education in non-formal spaces started to rise during the Mubarak government. During this whole period, the most predominant themes were government control and the lack of a healthy political environment. Nevertheless, citizenship education found ways to thrive, whether in the streets or online.

Kefaya Movement

The Kefaya (or enough) movement began in 2004 with the goal to educate and mobilize the middle class and working-class to create political change. At this time, citizenship and political education were only allowed under government supervision, whether in schools, universities, or student unions. Kefaya disrupted this formal context by mobilizing people in the streets and moving citizenship and political education from textbooks to on-the-ground practice (Oweidat, et al., 2008). The movement created workshops and seminars that would shed light on Egypt's economic difficulties and gave people more "political contexts and reasons" to mobilize.

At the time, the movement ensured that its educational activities include marginalized voices such as women, youth, and citizens from rural areas. These groups were included for the first time in the dialogue about citizenship rights and responsibilities (Oweidat et al., 2008). Kefaya also advocated for online activism using the internet as a political education platform.

The Egyptian Blogosphere

Political blogging in Egypt jumped from 40 bloggers before 2005 to 1800 bloggers in 2006 (Lim, 2012). These bloggers were an essential element in the foundation of citizenship and political education that paved the road for January 2011. The blogs discussed diverse topics that were, by definition, considered citizenship education, including democracy, human rights, and national solidarity (Lim, 2012). The online forums popular among activists before 2005 were replaced by blogs, which quickly matured to provide the Kefaya movement with new opportunities and expand its influence in the streets. The blogosphere acted as alternative journalism as well as an educational tool. Needless to mention that the blogosphere was one of the reasons that the calls to occupy Tahrir started and succeeded online (Lim, 2012).

Post-January 2011: Political Education and the Realms of Possibility

After January 2011, Egypt underwent a massive political change. There were violent clashes and contentious politics, but there was also an open space for all organizations and initiatives to work and innovate. At that time, citizenship and political education were one of the main focuses of civil society and grassroots activism.

Civil society & Grassroots Activism

The revolutionary hopes and goals fueled this second wave. The people were open to participating, educating, and being educated. They were demanding their rights, but at the same time, their consciousness of duties and responsibilities was a given. Waly (2014) states that citizenship and political education post the revolution had three primary purposes: for people to explore their self and national identity, developing an understanding of their community and sustainability, and offering the space for applying and experimenting with political change.

These three purposes were predominant in the literature, especially studying the time between 2011 and 2013. According to Abdelaal (2016), in 2011, the number of CSOs and political initiatives spiked. However, there was little, if any, collective alignment and organizing between those CSOs. The efforts were fragmented and then polarized due to the military coup (Herrera, 2012). Post-2011 was an opportunity to explore various activism types that were not convenient or available in the previous era. It was considered a window of opportunity for activists and educators to expand and redefine the idea of a good citizen. The topics went beyond teaching about citizenship and democracy and how citizens can evaluate government policies and practices (Aly & El-Khattam, 2012). Additionally, citizenship education started to move from a centralized vision of the teacher to a more inclusive and participatory approach that tapped into their learners' local knowledge.

Post-2013: Alternatives of Political Education Under an Authoritarian Regime

The third phase is an adaptation and a thriving phase. CSOs are trying to find innovative ways to operate and educate safely. The literature also claims that one way to keep citizenship education taught in non-formal spaces is to focus on life skills and a depoliticized idea of the "good citizen" instead of focusing on educating about the rights and political participation.

CSOs' Indirect Political Education

After the military coup, the Egyptian civil society experienced a gradual closure of the public sphere. The government started to adopt different repression tools; soft repression tools like legislations that could shut down organizations, and hard repression tools like imprisonment and violent actions (Mirshak, 2020). These conditions strain citizenship and political education; it becomes even more challenging to find trained educators willing to work on content design, documentation, and evaluation at the risk of being on the government radar. However, Mirshak (2020) claims that the more the government becomes oppressive, the more those organizations had to look for and adopt alternative methods to exist.

"Indirect political education" as defined by Mirshak (2019) offers a less radical approach when it comes to discussing political participation and citizenship rights. CSOs organized reading groups, cinema clubs, and designed board games. Another approach was the access of information as a political education tool. CSOs developed data and factsheets (e.g., state budget and minimum wages in Egypt in comparison or other parts in the world). People questioning and discussing these sheets helped catalyzing critical thinking and learning about their economic conditions. Indirect political education helped organizations avoid alienating a large segment of Egyptians who were tired of contentious politics or are afraid to engage with the public sphere (Mirshak, 2019).

Civic Edutainment

A prominent example of indirect political education is "Civic Edutainment" (Kamal & Bahgat, 2019; Reda, 2019), a new term introduced by the Danish Egyptian Dialogue Initiative (DEDI). They defined this term as implementing citizenship education methods through entertainment methods and engaging tools (Kamal & Bahgat, 2019). The purpose of civic edutainment is to help participants produce knowledge, acquire skills, and witness transformative learning experiences. CSOs adopt different methodologies to provide this model of citizenship education. These methodologies included: role-playing, practice-based learning, drama, digital expression, simulations, Feminist writing, and storytelling.

Despite the past years of repression, various patterns of citizenship education have been emerging. First, citizenship education in this era operates beyond the political sphere. It rather promotes "cultural citizenship" which is engaging in community building and bonding activities through exploring and reflecting on learners' cultural environment (Reda, 2019). Second, organizations are now addressing issues of inclusion regarding citizenship (Abdelaal, 2016; Kamal & Bahgat, 2019; Reda, 2019). This includes discussing how gender, race, and disability issues fit within the topic of citizenship and how we accommodate the needs of these populations. Even though it may seem that citizenship and political education are compromising their practice, it is essential not to forget the crucial role they play in developing alternative resistance methods and consciousness-raising.

Conclusion

Before 2011, the Egyptian regime had a firm repressive nature with control over the educational apparatus. However, movements working on citizenship education were less structured and adopted flexible tools to manoeuvre around this repression. Then between 2011 and 2013, Egypt witnessed an exceptional openness in the political space, and many individuals started taking part in political parties, protests, and electoral campaigns. This political environment expanded the traditional definition of learning and education to something more than what happens inside universities. Grassroots organizations focused their efforts on educating toward redefining citizenship, community participation, and policy education. Post the military coup, CSOs continue to find alternatives ways to educate and adapt to the current reality. Additionally, educators found ways to, at least superficially, depoliticize their practice to avoid the risks of being openly oppositional to the state.

There is no doubt that citizenship and political education is a medium through which grassroots movements and civil society thriving to contest the state authoritarianism. However, the definitions of citizenship and political education are vague and the literature has paid no attention to measuring outcomes of this education. Thus, more empirical research efforts are needed to examine the pedagogy of citizenship education and theorize the practice within the field of Adult Education. In addition, this could help us understand how students benefit from, enjoy, and evaluate citizenship and political education.

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VET AT HIGHER LEVELS: REFLECTIONS ON CHANGE PROCESSES DURING THE LAST TWO DECADES IN EUROPE

Monika Auzinger, Karin Luomi-Messerer
3S, Vienna (AUSTRIA)

Abstract

This paper gives an insight into the changes related to vocationally oriented education and training at higher levels in European countries with a focus on the years 1995-2015. The comparative analysis is based on an analytical model composed of essential features or dimensions of VET from three partly overlapping perspectives: epistemological or pedagogical, education systems and socio-economic. Particular emphasis is placed on processes of change described as ‘academic or vocational drift’. The developments observed point to an expansion of VET to higher levels and also show that VET is becoming more pluralistic overall.

Keywords: Higher VET, professional higher education, tertiary education.

There seems to be a common understanding that the labour market increasingly needs people with vocational skills at higher levels to ensure global competitiveness, innovation and economic growth. Although new technological developments are replacing routine tasks, technological progress is both creating new jobs and making jobs more demanding, which requires higher level skills. Indeed, the share of highly-skilled jobs has increased by 25 percent over the last two decades (OECD, 2019) and these jobs require their holders to use cognitive skills that cannot be easily replaced by automation.

Nowadays, vocationally oriented education and training at higher levels is already offered in many countries in many forms. The topic of higher-level skills and “vocational education and training (VET) at higher levels” is also reflected in ongoing policy debates at European level. EU Member States are encouraged to introduce or maintain VET provision at level 5 of the European Qualifications Framework (EQF) or higher. The European Qualifications Framework (EQF) is a common European reference framework whose purpose is to make qualifications more transparent and understandable across different countries and systems. The core of the EQF is its eight reference levels, defined in terms of learning outcomes. Countries across Europe are developing National Qualifications Frameworks (NQFs) that are referenced to the EQF.

In higher education, too, VET principles are increasingly emphasised in the Bologna Process which seeks to bring more coherence to higher education systems across Europe and established the European Higher Education Area to facilitate student and staff mobility, to make higher education more inclusive and accessible, and to make higher education in Europe more attractive and competitive worldwide.

This paper provides an insight into the changes related to VET in European countries with a focus on 1995-2015. It builds on a study carried out by the authors (see Cedefop, 2019) conducted under the name “The changing nature and role of VET in Europe” (Cedefop, n.d.). The programmes and qualifications that are the subject of this paper are often not even referred to as VET or vocationally oriented at the national level, although they clearly contain characteristics that are often associated with what is usually considered VET (see Cedefop, 2017a; Cedefop, 2017b; Cedefop, 2018 for a further discussion on definitions of VET, and related terms such as technical and vocational education and training, TVET). EU-wide statistics do not currently provide sufficient insight into the provision of VET at higher levels, although ISCED97 and ISCED11 classifications distinguish between vocational, general, academic and professional education; this distinction is often unclear at higher levels and is rarely used in many EU Member States anyway. This paper therefore uses a broad perspective and discusses changes to the vocational dimension at higher levels in the following areas:

- higher professional and vocational types of programmes that are included in the qualifications framework of the European higher education area (QF-EHEA), particularly short-cycle and professional bachelor and master's degrees ("professional higher education");
- vocationally oriented programme and qualification types that are fully outside the QF-EHEA and are linked to EQF levels 5 to 8 via their inclusion in a national qualifications framework (NQF) ('higher VET').

This paper first presents the analytical framework for the study of VET at higher education levels and the methodology used. It then discusses selected observed trends and concludes with reflections on possible future challenges.

Analytical Framework and Methodology

To identify characteristics and indicators of change processes in relation to VET at higher education levels in Europe, the study used a multi-perspective model as the theoretical framework. It was developed based on relevant attempts by other researchers (e.g., Moodie, 2008; Rojewski, 2002; Rojewski, 2009; Billett, 2011) to define characteristics of VET. Their work was used as source for potential components of a conceptual VET framework and further developed into a systematic framework with three differing perspectives: while the epistemological or pedagogical perspective addresses the capacity of the sector to support learning and the development of competences, the education system perspective focuses on the providers and their organisation, and the socio-economic perspective draws attention to the functions of VET in society and in the labour market.

The analytical model applied is comprised of the essential features or dimensions of VET as seen through these three partly overlapping perspectives (Cedefop, 2017a, b; Markowitsch & Grollmann, 2019). This model, which is used to structure the concepts for discussing characteristics and indicators of change processes in relation to VET at higher education levels (such as academic drift, vocational drift, and expansion of higher VET), is presented below.

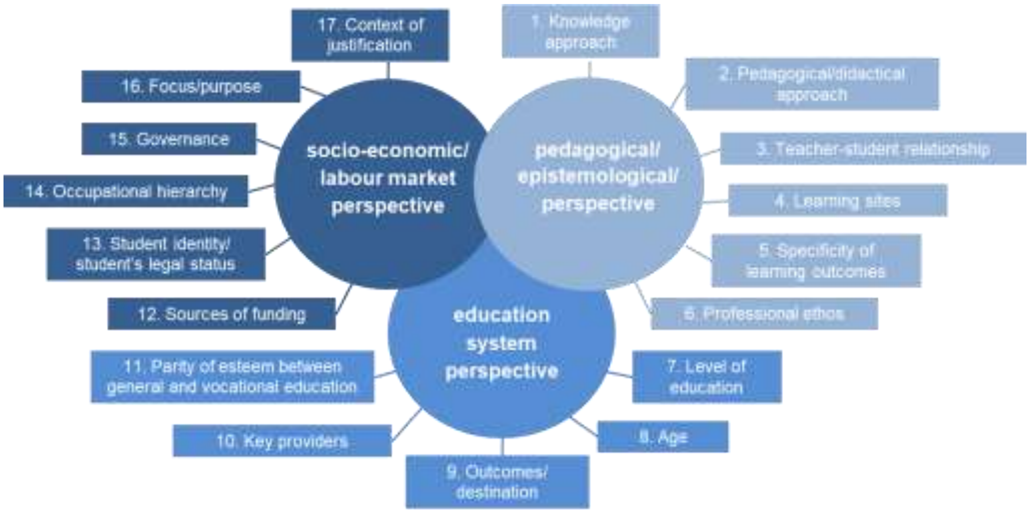
17. Context of justification
1. Knowledge approach
16. Focus/purpose
2. Pedagogical/didactical approach
15. Governance
socio-economic/ labour market perspective
pedagogical/ epistemological/ perspective
3. Teacher-student relationship
14. Occupational hierarchy
4. Learning sites
13. Student identity/ student's legal status
5. Specificity of learning outcomes
12. Sources of funding
education system perspective
6. Professional ethos
11. Parity of esteem between general and vocational education
7. Level of education
10. Key providers
8. Age
9. Outcomes/ destination

Figure 1. Analytical framework (Cedefop, 2017a, p. 31).

The comparative analysis is based on the following main research questions, focusing on change processes between 1995-2015:

- What types of higher VET qualifications are offered across Europe (within and outside higher education)?
- What are the core characteristics of VET at higher levels and how have they changed over time?
- What are the main drivers and obstacles for the expansion of VET at higher levels?

The analysis of the change processes related to VET at higher levels draws on a literature analysis to explore the concepts used for describing the expansion of VET at higher levels or phenomena such as concepts of academic and vocational drift and their underlying theories. Moreover, literature analysis was also used to gain insights into related developments across Europe. In a second step, case studies were carried out for an in-depth review of the developments in selected countries (Austria, Estonia, Germany, Finland, France, Italy, the Netherlands, Norway and UK-England). Data was collected based on desk research and semi-structured interviews with relevant national stakeholders. The data collection and comparative analysis of the results in the European countries were structured according to the analytical model applied.

Trends Observed

This section presents some important trends observed in relation to selected dimensions of the model presented above. The observations are grouped according to the three perspectives, with an emphasis on the education system perspective.

Education System Perspective

The development and expansion of post-secondary higher vocational education "forms part of an overall expansion of tertiary education that has occurred across the Western world since the late twentieth century (Brown et al., 1997), and increasingly across other countries at the start of the 21st century" (Bathmaker, 2017, p. 3). In pursuit of professionalism and higher ranked credentials, many European countries have introduced a separate strand of higher education (from the mid-1990s or even earlier) or have added new vocationally or professionally oriented higher-level degree programmes (professional higher education) to their offers. This can be considered both as "academic drift" of VET and as "vocational drift" of higher education. These developments lead to different models of higher education systems in Europe (Kyvik, 2009; Camilleri et al., 2014).

In most cases, a "binary system" was adopted with two separate strands of higher education, whereby academic HE is provided by universities and professional higher education is often provided by specialised institutions (such as universities of applied sciences – UAS or university colleges). Such professional or vocational strands of higher education were often established through upgrading VET programmes or institutions, a development that can be considered as "academic drift of VET". For example, universities of applied sciences were established in Austria and Finland at around the early 1990s. In Finland, this was done largely by upgrading post-secondary vocational colleges. In Austria, however, the upgrading approach was limited to certain professions (such as registered nursing, training of primary and general lower secondary teachers and social work) and UAS were mainly established as a new type of higher education (this is sometimes considered as "vocational drift within higher education") (Lassnigg, 2011, p. 19).

Many countries also offer higher-level vocationally oriented education and training outside higher education (higher VET), which includes various programme and qualification types, such as post-secondary level VET and higher-level continuous VET (CVET) offered within and without the formal education system. As not all of these qualifications offered outside the formal system are included in an NQF, it is not yet clear whether they can actually be classified as 'higher'. Nevertheless, an expansion of higher VET can be observed.

Some countries such as Sweden have even established a new sector for higher VET, where the new system of Higher Vocational Education was established in 2008; or see Switzerland with the so-called "Tertiary-B" sector in addition to "Tertiary A" (which comprises universities and universities of applied sciences). The Tertiary B sector (i.e., non-university sector offering tertiary level professional education) is aimed at qualifying individuals (experienced professionals) for specific professions and provides programmes for demanding occupational fields and leadership positions. Germany has also recently introduced the term "higher VET". There, higher vocational education and training comprises the educational qualifications regulated by the Vocational Training Act and the Crafts Ordinance, which are based on dual initial training. The best known higher vocational education and training qualifications are master craftsperson (Meister/in), service technician (Servicetechniker/in) and business economist (Betriebswirt/in) according to the Crafts Ordinance. The amendment to the Vocational Training Act, which came into force on 1 January 2020, stipulates that higher VET qualifications can in future bear the titles "Certified Professional", "Bachelor Professional" or "Master Professional" (Bundesministerium für Bildung und Forschung, 2019).

The increasing relative enrolment in professional higher education in relation to traditional universities is clearly an indicator of the vocational drift of higher education (Markowitsch & Grollmann, 2019, p. 392). However, there are some significant differences across countries, as shown for Finland and Austria. The number of students at UAS in Finland is nearly as high as those in programmes at universities, while the share of UAS students of all higher education students in Austria is below 20 percent. In order to understand these differences, it is necessary to look at the landscape of VET at higher levels in these countries. Austria has an important higher VET qualification with a tradition dating back to the 1960s. The colleges for higher vocational education (VET colleges, EQF level 5), and the number of students enrolled in these VET colleges is almost twice as high as the number of students enrolled in UAS programmes. Finland also has one type of higher VET qualification (specialist vocational qualifications, EQF level 5) but the number of students enrolled in programmes leading to these qualifications accounts to about one fifth of those enrolled in bachelor programmes at UAS.

Yet another situation can be observed in Norway where the binary higher education system (universities and university colleges) shows signs of developments towards a unified system. For example, university colleges have become universities, by merging with one another or by merging with existing universities, while professional higher education programmes are increasingly offered by universities. There are also higher VET qualifications, but the number of learners enrolled in these programmes is rather low.

The enrolment is closely linked to the perception of vocationally oriented qualifications at higher levels which also varies across countries. They are often regarded lower than academic higher education qualifications offered at the same levels by traditional academic universities. Nevertheless, at least in some countries, they have an equal, and sometimes even higher, status because of their value to the labour market (such as in Germany, France and Austria). Views are particularly divergent for professional higher education, with a rather low status for example in Italy, high status in Norway and a variable perception from lower to equal, or even higher, status in the Netherlands.

Another interesting aspect to explore is the changing background of learners enrolled in vocationally oriented programmes at higher education levels. These changes are often linked to efforts to broaden access for non-traditional students (such as adult learners with vocational qualifications and/or with work experience) by implementing specific measures such as the definition of new entry requirements and, in some cases, introduction of specific examinations (e.g., in Austria or UK-England) or of bridging courses (e.g., in Norway) and procedures to validate and recognise professional experience (e.g., in France and Norway). Nevertheless, the use of this non-traditional access route is still relatively low in many cases. However, two rather new phenomena are emerging:

- In some newer professional higher education formats, students also have the status of employees in enterprises. This is, for example, the case in "dual study programmes" in Germany and Austria or in apprenticeship programmes offered at higher levels in France, Italy and UK-England.

- There is some increased tendency for (academic) higher education graduates to enroll in lower-level professional higher programmes (EQF level 5), as the examples from Italy and the Netherlands show.

Socioeconomic or Labour Market Perspective

While the education system perspective points to both vocational as well as academic drift processes, from this perspective vocational drift processes can mainly be observed. When anaylsing the governance of vocationally oriented education and training at higher levels, a strengthening of the vocational principles can be observed. This becomes visible in strengthened links with labour market stakeholders (including social partners) and the increasing involvement of employers in the governance structures of higher education providers (but less strongly in the financing structures). However, no significant changes can be identified in higher VET, which has traditionally had a strong vocational orientation, with strong links to the labour market and employer involvement.

Moreover, vocational drift in this regard is also manifested through a stronger policy focus on employability of graduates and professional relevance of programmes/qualifications offered at higher levels.

Epistemological or Pedagogical Perspective

From this perspective, both academic and vocational drift processes can be identified. The profiles of vocationally oriented programmes and qualifications at higher levels often include both academic and vocational components. In some countries, harmonisation and convergence between different types of higher education programmes can be observed. To some extent similar developments as identified for initial VET can be observed. Research points to a trend towards double qualifications, broader occupational profiles, and a growing emphasis on generic and transversal skills (Markowitsch & Hefler, 2019, p. 7). There are also indications that academic principles or research competences have been more strongly emphasised in professional higher education programmes in some countries. However, higher VET programmes and qualifications offered outside higher education mostly maintain the traditional focus on applied knowledge.

Changes in relation to the pedagogical-didactic approach and the learning sites in vocationally oriented programmes at higher education levels point to a vocational drift: On-the-job learning has increasingly been integrated into these programmes, either in the form of internships as part of the programmes or through new formats of dual or apprenticeship training. This development can be observed both in traditional academic HE programmes and in professional HE. Learning in the workplace has traditionally been of great importance for higher VET.

Another change, pointing to vocational as well as academic drift, refers to the background of teachers and trainers in vocationally oriented programmes at higher levels. While their professional competences and experiences are increasingly emphasised (such as work experience, professional qualification), academic degrees are usually a requirement for teaching at higher education institutions. Academic merits or higher academic degrees (PhD) have occasionally been emphasised even more in recent years.

Conclusions

Findings point to an expansion and diversification of vocationally oriented education and training offered at higher levels in European countries over the last two decades. Participation has increased and a continuous growth in VET provision at higher levels, is also expected for the future. These developments at higher levels indicate that overall VET is becoming more pluralistic

(Markowitsch & Grollmann, 2019), with a diversity of vocationally-oriented qualifications ranging from EQF level 1 to 8 – including professional doctorates. This expansion may point towards a future model where the inherent qualities of VET are delivered at all qualifications levels and by a broader range of institutions.

Nevertheless, there is still a lack of awareness and understanding of the purposes and functions of VET offered at higher education levels in some countries. In particular, higher VET qualifications face challenges due to a lack of visibility and commonly understood qualification types. Another challenge is the lack of parity of esteem between more academically oriented and more vocationally oriented qualifications at higher levels.

Employees with vocational skills at higher levels are increasingly needed in the labour market and lifelong learning is considered "the new black". Adult learners (who are the main target group of vocationally oriented programmes at higher levels) should therefore be made aware of different types of VET qualifications at higher levels (within and outside higher education) and the opportunities they may offer, for example with appropriate career guidance activities. This can also be supported by enhancing the visibility of VET qualifications at higher levels, for example by including them in statistics and national qualifications frameworks.

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MẸDAGBE AND THE CHALLENGES OF SUSTAINABLE DEVELOPMENT IN GLOBAL TIMES

Mejai B. M. Avoseh
University of South Dakota (USA)

Abstract

This paper presents initial and summary exploration of *Mẹdagbe*, an indigenous concept of the Ogu people of Southwest Nigeria. The paper theorizes from literature to present Mẹdagbe as an indigenous knowledge system. The presentation here is purely initial because the data collection was snapped by COVID-19. The paper presents a pilot exploration of Mẹdagbe within its Ogu rendering as "active citizen" and analyzes it as an alternative way of knowing and living in global times. The paper presents initial summary that *Mẹdagbe* is worthy of integration into existing knowledge systems in confronting the challenges of sustainable development in global times.

Keywords: citizen, sustainable development, *Mẹdagbe,* Ogu/Egun

The use of an indigenous African concept – Mẹdagbe- as the pivot for the arguments in this paper raises the question whether it is research. Quite often, and from personal experience, most reviewers accustomed only to the Western and linear understanding of research struggle with the classifying efforts as presented by this paper. In fact, one of the three reviewers of this paper confirmed our claim above in their comment. Here is the reviewer's comment:

> The perspective of this paper is extremely interesting and worthwhile. However, I am unclear whether this is research. What is the research question? Most importantly, what kinds of data or sources are being used? In other words, what will be the basis for any findings of this paper (Reviewer A).

The reviewer's comment above is at the center of the struggle that non-Western perspectives face in their efforts at providing alternatives to the construction of knowledge outside the dominant format. Chilisa (2012) and Smith (2012) in their books *Indigenous research methodologies* and *Decolonizing Methodologies* respectively, provided a deeper analysis of the problem of moving ideas from indigenous and circular rubrics to the established linear rubrics. Similarly, Avoseh (2011) challenged scholars to confront the dominance of the linear thought in construction of knowledge basing his arguments on the unique differences between the Western and indigenous African ways of life. The scholar further argues that scholars and writers interested in "research" from the perspective of the African value systems should focus first and more on "overcoming the problem of moving ideas from a periphery and circular worldview to a dominant and linear framework" (Avoseh 2012, p. 237). The clarification above is necessary to introduce Mẹdagbe as an alternative way of looking at the challenges of sustainable development within the assumption of the universality of the sky or what UNESCO (2015) refers to as "global common good". UNESCO cited the specific example of the concept of *Sumak Kawsay* of the Quechua peoples of the Andes in Ecuador to present an alternative view of development. *Sumak Kawsay* is said to carry a collective and corporate sense of development that recognizes the individual as a pivotal for development. Of special interest to our argument in this paper is UNESCO's admission that *Sumak Kawsay* "incorporates western critiques of dominant

development models" and offers a paradigm that is holistic and all-embracing (2015, p. 31).
Any alternative paradigm that veers outside the established models often requires explanations and justifications. Whereas the nature and scale of global development problems are now borderless, some knowledge experts still insist on mainstream patterns of knowledge creation and utilization. The interconnectedness of the world is now so obvious that previously sectional problems now become global problems in matter of days or even hours. A fitting example here is a virus that was said to have started in the city of Wuhan in China – Covid-19 and became a global phenomenon in weeks. Covid-19 has not discriminated against any section of humanity in its devastating onslaught. Although it is an unfortunate aberration, Covid-19 has forced humanity to look for common ways of survival in the face of a life-eating virus. Now people are compelled to share health tips and information across many human spaces on how to stay alive irrespective geo-distance. It all draws attention to the fact that the challenges of humanity in global times are going to require everyone's ideas – not just the traditional "insider" ideas. Covid-19 unfortunately reminds us of the propriety of the common good.

The common good argument requires that development and related issues look beyond the dominant patterns of addressing such issues. All alternative perspectives in knowledge creation are certainly alternatives to western models and are all almost indigenous perspectives. Mẹdagbe is rooted in the worldview of the Ogu people of West Africa. The Ogu are bifurcated between Lagos and Ogun States in Nigeria along the border with Benin Republic. Senayon (2018) aptly calls them "frontier communities" (p. 3). They are also found along the west African geo-lines of Benin Republic, Togo, and all the way to Ghana. The Ogu have for generations been incorrectly called (still called) Egun by other ethnic groups especially the Yoruba. Senayon (2018) reports that Ogu was reaffirmed as the correct name by the Ogu Study Society. Furthermore, the society clarified and affirmed the "people as GU or OGU" (p. 3). Avoseh (2017) argued that the Ogu people are "conservative in their cultural and indigenous values". He further described them as "colourful and religious". Avoseh further affirmed that the Ogu express their culture and beliefs through their fashion, festivals, masquerades, and in their relationship with other tribes (cited in Awa & Taiwo 2017).

The Context and Background

The reference to Adult Education in Global Times presupposes the fact that adult education and its challenges and future are of global concern. It further presupposes the fact that globalization is a factor in determining how adult education and its ancillaries fulfil their "vocation." Their vocation includes, providing pathways to knowledge, learning, and education that enhance individuals' empowerment and sustenance of the common good. The idea of a global common good floated and highlighted by UNESCO (2015) especially acknowledges the imperative of common global citizenship framed in a cluster of common universal values.
The common goods are hinged on sustainable development – a central concern, which is linked to many areas of humanity in the age of a global village. Torres and Dorio (2015) summed up global commons using the universality of our planet, global peace as an intangible cultural good of humanity, and the right of individuals to enjoy life more abundant – including their cultural values, rights to life and the pursuit of happiness. This idea of common goods also acknowledges growing diversity of the world, and of human rights, and the imperative of living together in democratic dispensations. UNESCO has, before and after Confintea V and Confintea VI, consistently acknowledge the role of adult learning and education (ALE) in the pursuit of sustainable development. UNESCO, as well as individual scholars and experts, has also acknowledged the need for exploring all approaches, including alternate knowledge systems, in the pursuit of sustainable development.

The recognition and call for inclusion of alternative knowledge systems indicate that we need to revisit the purpose of education and especially ALE in global times. The history of education tells us that the Western knowledge system has been, and largely remains, the recognized form of education. This recognition applies to ALE as well. Yet, indigenous knowledge systems abound that offer alternative and complimentary ways of using education to sustain global common goods. Mẹdagbe is an indigenous concept and philosophy that fits in the dialogue on alternative knowledge systems.

According to Avoseh (2019), Mẹdagbe translates loosely in English as the "good person." Mẹdagbe is a product of Wadagbe (good character) and it connotes an individual who is an active citizen – one whose activities promote the sustainability of the tripartite communities of the ancestors, the living, and the unborn. It is the responsibility of Mẹdagbe to sustain the best of the community as handed down by the ancestors, use it for the good of the living, and preserve it for future generations. Mẹdagbe is an embodiment of indigenous synchronicity. The development of Mẹdagbe is the absolute objective of the "womb to tomb" lifelong learning of Ogu people.

The Synchronicity of Mẹdagbe

Indigenous people around the world have had their citizenship denied and most cases have experienced the "denial of their humanity" (Smith 2012, p. 106). Smith's assertion applies deeply to Ogu people who as ethnic minorities have had to "fight" to validate their citizenship. While being marginalized has its social and political downsides, the Ogu have managed to preserve their culture without making it a tither. They have held firmly to the past bequeathed to them by their ancestors. This connection to their memories and roots affirms their culture as the foundation of their being. UNESCO has reasoned that "culture is constantly evolving, and its contents develop as human beings and societies change, it always feeds on the past, without which human being would have no roots…Through awareness of common destiny, humanity has discovered a common history and the memory of every people has become that of all people" (UNESCO, 1997) (Emphasis mine).

Mẹdagbe belongs in the humanistic perspective of adult education as advocated by UNESCO and aligns with the views of many humanistic adult educators, including Knowles (1980) and Freire (2018). Mẹdagbe is Ogu's philosophical and religio-cultural concept of describing an individual of fine character – an active citizen. Mẹdagbe derives from M*ẹ* (Om*ẹ*) + *dagbe*, literarily "Good person" that is, person of character. Mẹdagbe is an embodiment of *Wadagbe* (good conduct - character). There is a symmetrical relationship between Mẹdagbe and *Wadagbe* (character). For the Ogu, the absolute objective of education is developing character- cultivating Mẹdagbe. For the Ogu, Medagbe secures ontological balance in such way that it requires what Gaba (1975) describes as promoting existence in its "individual and corporate dimensions" (p. 11). The extent to which an individual fulfils these obligations are the main determinants of whether an individual joins the revered rank of ancestors because "only good people (Medagbe) became ancestors after they had received the favourable judgement of the deities or the cult of ancestors" (Olaide-Mesewake 2013, p. 47). A popular Ogu lyric establishes the code of corporate existence and fellow feeling for Mẹdagbe:

Whenu a ma gbere tho we
A ma sọnọ ba họntọnsi
A mọnọ thinku na mede
Lẹbranú towe na zún àvi
A na mọ alọgọnáthọ

Loosely translates as:
You shall find favor (live a meaningful life) if you've not:

- Betrayed family and kin
- Betrayed friends and neighbors (the community)
- Been a bad citizen (one who fails to be active)

Furthermore, Pa Agogo (2020) has the following to say in his response to the question: What is the meaning of *Mẹdagbe*? His answer was, Mẹdagbe:

> …does not involve themself in any kind of trouble with people…does not get locked in unnecessary tussle with people, and that they are a respectful individual. They have respect for their community and yield themselves willingly for community service… They are well-mannered and tolerant. They take life very simple but seek the progress and peace of any community they are in. They are also very accommodating and do not discriminate on the basis of ethnicity or such other considerations…

Mẹdagbe intones living a meaningful life which is a root and branch connection that requires an individual to invest in others. Olaide-Mesewaku (2013) establishes it as a precondition for receiving "favourable judgement of the deities or the cult of ancestors" after death (p. 47). Merriam and Kim (2008) in their discussion of learning in traditional Africa affirmed the centrality of the community. They further confirmed that learning, within the synchronized format of Mẹdagbe, is meant for "what can be contributed to the whole" (p. 47) for community development. Mẹdagbe provides the framework for sustainable community development and ensures ontological balance with its connection to the totality of the environment – including the ancestors departed. It connects to the synchronicity implied by the Lakota saying - Mitákuye Oyás'iŋ (All are related).

Conclusion

Very many problems bestride the length and breadth of the globe in global times. Most of these problems are borderless and compel a common sense of humanity. These problems – especially those that portend grave dangers to the continuation of life- require more than one lens of looking at and for solutions. COVID-19 is a good example of one of such issues or problems that intone the propriety of the 'Common Good'. The common good argument requires adult education to look beyond the dominant knowledge creation and utilization models. Whereas universalizable solutions along the line of vaccine and science-informed measures may be the prerogative of certain knowledge systems, other dimensions of the solution require different perspectives.

For instance, adult learning and education for citizenship education, for preventive care, and for diversity and inclusion, must rely on, or at least be open to, the use of alternate knowledge systems. Adult education in global times must take the lead in expanding the boundaries of knowledge to include perspectives outside the West. For adult education in global times to lead in the efforts of sustainable development, it must increase its capacity to free individuals from restraints imposed by dominant ways of life and hegemony. Nyerere (1979) in his famous "declaration of Dar es Salaam" had admonished participants at the conference organized by the International Council for Adult Education (ICAE) in 1975, to ensure that adult education empowers individuals to "decide for themselves, in co-operation – what development is" (p. 49). He declared:

> Development is of man (people), and of man (people). The same is true of education. Its purpose is the liberation of man (people) from the restraints and limitations of ignorance and dependency. Education has to increase men's physical and mental freedom- to increase their control over themselves, their own lives, and the environment in which they live (p. 49).

The synchronicity of Mẹdagbe aligns with the corporate idea of sustainable development. The common good argument of Medagbe is a perspective that offers the synchronicity of indigenous African lifelong education as a viable addition to the arsenal of adult education in global times.

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TRANSFORMATIVE LEARNING IN THE PATHY FOUNDATION FELLOWSHIP: PROGRAM FEATURES THAT FACILITATE GROWTH

Adam Baden-Clay
Coady International Institute, St Francis Xavier University (CANADA)[2]

Abstract

The Pathy Foundation Fellowship is a community development and youth leadership development program. This study examined the resulting learning, the elements that contribute to it, and the impact of that fellowship program on fellows. Interviews with program alumnx[3] and analysis of program documents indicate the potential for transformative learning in the fellowship and the tremendous significance it has for fellows. This potential is predicated upon three broad elements: the supportive environment, the experiential program construct, and readiness to learn the fellows themselves. This paper's focus is on the features of the program that facilitate fellows' learning and growth.

Keywords: Transformative learning, youth leadership education, social change.

This paper draws from research I conducted in mid-2020, in which I sought to learn whether transformative learning occurs for participants in the Pathy Foundation Fellowship. Fellows—on average 23 years old, with a mix of undergraduate and graduate degrees — consistently report significant personal development and growth through the 12-month fellowship, with some experiencing dramatic shifts in perspective. Identifying the factors that contribute to creating perspective shifts is important to guide ongoing program development to optimally support fellows' learning journeys. Additionally, detailing elements of the fellowship that contribute to fellows' learning and growth may be helpful for others working in this field.

Context, Purpose, Methodology

The Pathy Foundation Fellowship is a 12-month community change and leadership development opportunity for graduating students from five Canadian partner universities. Fellows are provided with comprehensive training, dedicated ongoing support, and significant funding to make a sustainable impact in their chosen community and to support their growth as active and effective leaders and change-makers (Pathy Foundation Fellowship, n.d.). The Fellowship was created and has been developed within a broader environment of social justice education and to support youth leadership for change.

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[2] Coady Institute is located in Mi'kma'ki, the ancestral and unceded territory of the Mi'kmaq People. This territory is covered by the "Treaties of Peace and Friendship" which Mi'kmaq and Wolastoqiyik (Maliseet) People first signed with the British Crown in 1725. The treaties did not deal with surrender of lands and resources but in fact recognized Mi'kmaq and Wolastoqiyik (Maliseet) title and established the rules for what was to be an ongoing relationship between nations.

[3] The term "alumnx" has recently begun to be used as a gender-neutral alternative reference to graduates, in place of the terms "alumnus" (single male graduate), "alumna" (single female graduate) and "alumni" (both multiple male graduates and multiple male and female graduates). This term is starting to be used by scholars, activists and an increasing number of journalists, and is beginning to make inroads among the general public. It is used in a similar way to the term "Latinx" (which replaces "Latino" and "Latina"), with the intention of moving beyond gender binary and expressing inclusivity and appreciation for the intersecting identities of people, enabling inclusivity for people who are Two-Spirit, trans, queer, agender, non-binary, gender non-conforming or gender-fluid. As a program committed to the values of social justice, inclusion, and anti-oppressive practices, the Pathy Foundation Fellowship has adopted this term to reflect these values and an attitude of acceptance of and welcome to all people.

Mezirow (2012) describes perspective transformation occurring as one becomes “critically aware of one’s own tacit assumptions and expectations and those of others and assessing their relevance for making an interpretation” (p. 74). So, transformation happens as assumptions are revealed about habits of meaning making and those assumptions are questioned and revised to bring about changes in perspective on oneself and the world (Hoggan, 2018). Mezirow (2012) states that this process often follows a process of clarification of meaning that usually starts with a disorienting dilemma, followed by a critical assessment of assumptions, exploration of alternatives, culminating in new action.

Taylor (1998) suggests that Mezirow’s approach is psychocritical, and Hoggan (2016) emphasizes Mezirow's understanding of transformation as a change in paradigm that is more “inclusive, discriminating, open, emotionally capable of change, reflective” (p. 61). Dirkx (2012), by contrast, took a psychoanalytical approach, describing a process of becoming more aware and in tune with one’s unconscious and its powerful influence. In addition, Freire (1970) had taken a social emancipatory approach, helping people gain understanding of the oppressive forces at work against them through the development of critical consciousness, resulting in shifting the power differentials between workers and employer, or students and teacher. This helps learners to gain new perspectives, skills and confidence to actively participate in shaping their environment, rather than passively accept the way things are (Hoggan, 2016). The fellowship attempts a similar approach in its preparation and accompaniment of fellows, endeavouring to move away from a banking model of education (Freire, 1970) towards a more liberating, egalitarian methodology and philosophy.

Research Purpose and Methodology

The purpose of the research was to understand the learning gained by participants in the fellowship, whether transformative learning occurred, and if so, what elements contributed to their learning, and the impact of the fellowship program on participants. This was a qualitative case study with five alumnx of the Pathy Fellowship program. Participants received a visual device in which they indicated the significance of various aspects of the fellowship in their learning and growth, which was followed by individual semi-structured interviews that lasted one to two hours each. Program documents were also analyzed.

All names are pseudonyms and the participants represented a cross-section of alumnx from each of the first three cohorts; they were quite representative of fellows in terms of age, university degree type, location and thematic area of their initiative, and gender.

Findings

There is potential for fellows to experience transformative learning, which is the result of a combination of three aspects: the readiness of fellows themselves to learn, the supportive environment, and integral features of the program. The first element is of central importance, consisting of fellows’ mind-set and openness to the experience, their sense of personal accountability to the fellowship and themselves, and the extent of their utilization of the variety of resources available to them. The supportive environment in the program consists of three broad components that form three concentric circles around fellows, enveloping them in the support provided.

The innermost ring would be the programmatic elements: the approach taken by the core staff members in the program, and the cohort structure that is developed and nurtured. Around this, the Coady Institute, the institution within which the program is conducted, provides additional capacity, instilling foundational values and philosophies, and contributing to credibility and legitimacy. Finally, the outermost circle is the community in which each fellow conducts their initiative. This paper’s principal focus, however, is on the features of the program that facilitate fellows’ learning and growth, in the hopes of offering programmatic structure that may be of assistance to other similar offerings in the field.

There are four specific components of the program that have proven meaningful in fellows' learning, change and growth: 1) supported autonomy; 2) Coady's learning- and learner-centred participatory approach to adult education and an asset-based community-driven approach to development; 3) congruence between values and action; and 4) introducing and incorporating reflective practice.

Supported Autonomy

In order to enable fellows to develop their sense of self-efficacy during the fellowship, they have a great deal of independence and are given total decision-making control over all aspects of their initiative and fellowship journey. However, they are not simply left to flounder or to attempt to determine everything in isolation. There is a significant scaffolding of support that is built to help them navigate through the challenges they inevitably experience. Vella (2001) said, "We recognize that learning is an autonomous activity, but it is our job, as adult educators, to produce a design and an environment that invite this learning" (p. 6). This supported autonomy is a key feature of the fellowship's leadership development and is appreciated by fellows. Henrietta suggested that the support from the cohort, coach, and Coady staff allowed her to "make mistakes and productively learn from them. There was a sense of freedom in potential failure and undying support. …it created the context for learning and an environment of acceptance, non-judgement and thus genuine learning." Henrietta added that the freedom she had in budgeting, planning, and decision-making was effective because she also had "support when I needed support…and could trust that support." This provided a basis of security so that if she "made a huge mistake… there still would be the support" that she needed. This freedom in conjunction with strong support allowed her to trust herself: "Trusting the support and then also trusting myself that I was accountable enough to myself to work as hard as I could work or do the best that I could do." The supported autonomy that fellows experience in the program is key to discovering and establishing their own sense of self, and enables significant learning and growth.

The Coady Approach

Fellows often bring with them four or more years of development theory and all of them bring a lifetime of learning within a liberal model of education. The Coady approach is comprised of two elements: a learner- and learning-centred participatory approach to adult education and an asset-based community-driven approach to community development (ABCD). Experiencing these philosophies and methodologies in action can have quite an impact on fellows as Sarah mentioned:

> After two university degrees, being part of the Coady Approach was the first time I felt my personal values and beliefs about community development fully aligned with the educational institute and approach to learning and teaching. It was a really positive experience to be a part of an educational community that was thinking this way. I knew such groups existed in theory but to be invited to be part of one and valued as a member of the learning group was inspiring.

Many fellows like Sarah, are introduced to ABCD for the first time in the fellowship despite years of education in development theories. This new approach focused on assets can be quite liberating for those versed in the deficiency paradigm and what Henrietta called "critical development" which is "very much needs-based," which means that she was, and still is, "really good at identifying barriers and potential issues, whether … structural capitalism…or … micro." For her, it was intriguing and empowering to shift focus to alternatives that acknowledged people's agency and potential opportunities. Sarah also found her introduction to ABCD a moment of clarity and insight when she found out about Coady and its guiding principles: "this thing that I've been looking for, you know, my whole life. And someone's already figured it out!” Like Henrietta, Sarah did an “undergraduate degree in community development and was exposed to various theories that have been tried and failed,” leaving the impression that “international development from an objective standpoint is pretty bleak,” with some success but still so much to do. So, encountering Coady’s approach and “evidence that it works….is the answer to this question that's been nagging” at her.

An asset-based community development approach can influence how fellows interact with others and implement their initiative in community, and it can also have far-reaching effects on them, beyond the fellowship. Henrietta suggested that:

> The Coady approach to development changed my entire perspective of development and how I want to practice. Specifically, it shifted the perspective/lens that I consider communities, health, development, and myself. ABCD has shaped how I write about projects, people… how I reflect on my own learning, and how I want to grow and have future impact… ABCD has become more influential as I have gotten further away from my time as a fellow.

For many fellows, ABCD becomes more than just a development approach; it becomes a way of being in the world. For Belinda, it forms a core part of her identity and has become “like a lifeline, […] not always easy, but it’s actually always available.” As a result of taking this approach, she said that “it’s just so ingrained in me now… I can’t work outside of it anymore.” This internalization of the philosophy is not an unusual occurrence for fellows. Henrietta made similar comments, saying that it has become “a new lens” for her, “speaking the language of opportunity and … looking for resources rather than what is needed.” From a personal growth perspective, ABCD has also proven influential for Henrietta, “I would very much describe myself in terms of my strengths now. And in the language, I use with other people… it's just kind of a reframing of sentences or reframing so that it's always taking out opportunity or acknowledging opportunity.” So ABCD has completely shifted her outlook on the world and on herself.

Congruence

For legitimacy and credibility, there must be consistency between what is being taught, told, or asked of others, and what is being practiced by those doing the teaching or telling. This is certainly the case in the fellowship. For Sarah, this process began with the selection process, which she found “didn't feel competitive. … So even from the beginning, it was sort of the tone was set that this is about learning and understanding,” a mindset she carried into the fellowship. She found her experience consistent with what she read about the Coady principles:

> It was reassuring … to see that backed up, you know, walking the talk, even in the selection day. It would have been a little bit jarring to have read about Coady and the theory of that learning and then arrive in this militant selection day…. But every step along the way kind of confirmed what I expected… what I hoped for, like the theory behind the Coady style of instruction and community development.

This consistency necessarily extended to all involved with the program. Fellows universally appreciate the personal coaching as part of the fellowship, due in large part to the trust established between coach and fellows, which is at least partially a result of the coach’s congruence between words and deeds. The influence of the coaching was magnified as fellows were able to see those elements that the coach espoused in action in her own life. The concept of congruence, or consistency, is not new (for example, see Skendall, 2017), and is essential in developing and maintaining credibility and trust in a program as deeply personal and immersive as the Pathy Fellowship. The feeling of safety engendered contributes in a substantial way to creating an environment in which fellows can step into their vulnerability and open themselves up to learning and growth.

Reflective Practice

The final key element that contributes to fellows' learning and growth is the focus on reflective practice. Fellows are introduced to the ideas of experiential learning and reflection very early, which continues throughout the fellowship, with consistent encouragement and support. In the classroom, experiences are created to bring out specific learning objectives; and while in community, fellows are supported to make the most of their lived experiences by pausing to reflect and learn from them. Reflective practice, introduced early, includes regular pauses to think about what has happened and to learn from that in order to either affirm or adjust what fellows are doing. This has proven very helpful and effective, as Belinda stated:

> The documentation of what you're doing, and reporting and coming back to [the coordinator] and … [the coach], was probably the most important part of the fellowship—to have that accountability piece. Because I think as such a young person taking on such a large responsibility, if you didn't have those accountability pieces in check, you wouldn't be able to pause, reflect on what you had done and learn from it. You would have just kept moving through and moving through and maybe eventually have failed rather than failed every few steps and fix it.

She spoke further about the importance of reflection in her subsequent life and work, saying that it is now "a system in my life":

> Every so often you need to stop and think about how is that going? Should we be doing it differently? Who's affected right now? Co-workers have even said it creates a safer approach to development. …to have to stop and think and put these pieces of reflection for reporting purposes for my own self, but also to make sure no harm is done. I think that has been huge in my career.

So reflective practice has improved Belinda's life and subsequent career, including enhancing her sense of ethical considerations and developing greater safety.

Conclusion

The Pathy Fellowship provides an opportunity for significant—and in many cases transformative—learning to occur. This is made possible by a combination of the supportive environment, features of the program, and fellows' own readiness to learn and undertake the fellowship. The effect of this transformative learning on fellows is to create shifts in their mind-sets and subsequent changes in their future goals and approaches. There is potential for the fellowship model to help inform other similar offerings in this field, to optimally support young leaders' capacity to bring about positive social change.

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WHEN TRAUMA HAUNTS: CREATING DIALOGICAL ADULT EDUCATION IN EXTREMIS

Alan Bainbridge, Linden West
Canterbury Christ Church University (UNITED KINGDOM)

Abstract

This text embodies a search for dialogue, peace and justice. It encompasses a context in which colonialism has taken hold and the 'other' persecuted. Our quest is set within the traumas of the Israeli/Palestinian conflict. We sought to encourage storytelling and mutual recognition between Israeli Jewish and Palestinian educators as part of a larger project to develop active, informed citizenship. The educators participated in auto/biographical narrative workshops in Canterbury, where dialogue could begin if grounded in open storytelling and appreciation of the other's trauma and humanity. But this is an ethical and philosophical minefield, begging larger questions about the nature of adult education, dialogue itself and struggles for peace.

Keywords: Dialogue, trauma, auto/biographical learning and research.

We describe and illuminate the use of "psychosocial" perspectives, and auto/biographical narrative adult education and research, in difficult spaces across profound difference. Among Israeli and Palestinian educators, against the backcloth of the continuing traumas of the Holocaust and Al Nakba (or the Catastrophe, the forced evacuation and ethnic "cleansing" of many Palestinians in the 1948 War); and of worsening schism, intolerance, violence, anxiety and oppression. We sought to create good enough space for dialogue, and to recognize common suffering and humanity, in extremis. We believe that our work challenges overly rigid boundaries between adult education and therapy, psyche and politics.

Dialogue and weaving shared understanding in mutual recognition are hard won. They take time, even a lifetime, to nurture and sustain; they require a quality of space containing conflicting moods, confusion, hate, longings to return, and desire and resistance to progress. Dialogue requires a transitional space, in the language of psychoanalyst Donald Winnicott (1971), where risks are taken with who we are, pauses allowed, and authenticity is possible as heart, body, mind, and memory are exercised in building what Molly Andrews calls a narrative imagination (Andrews, 2014).

Background

Our work consisted of developing auto/biographical workshops and research within a European Union financed project to cultivate democratic values and active citizenship in Israeli teacher education (Bainbridge & West, 2021). The "CURE" project was a European Union funded programme aiming to cultivate and strengthen the teaching and learning of democratic values and active citizenship. It was a multi-faceted programme for curriculum reform at the level of content, teaching and learning in various institutions, while also aiming to involve students in "Centres of Civic Engagement" Collaboration between five colleges and universities in Israel (and others in Georgia) and five European universities, including our own, who offered specific expertise, advice, support, evaluation, and workshops for staff and students. This included, in our case, auto/biographical narrative enquiry as a resource for building some mutual recognition and hope.

A brief note on auto/biographical narrative teaching and research workshops, which have developed in Canterbury over several years. The ESREA Life History and Biography Research Network was an inspiration, methodologically and epistemologically. The workshop fomat has been developed in varied contexts: careers counselling, early years and teacher education as well as in family support programmes in marginalised communities. The research methods have been used to illuminate the dynamics, inter alia, of racism and Islamic fundamentalism and a "democratic education" in a post-industrial, divided English city (West, 2016). Pierre Dominicé's (2000) work in Geneva was an important resource in these developments. It involved an iterative process of building educational biographies, beginning with oral accounts of significant life experience and then working intensively in groups, moving towards formal presentations and written accounts. The accounts combined stories of diverse experience, interrogaged through a critically reflexive lens, designed to enhance professional competence and creativity.

One intention in Canterbury was to create an interdisciplinary theoretical repertoire, drawing on psychoanalysis, especially object relations theory, ideas of "biographicity" (Alheit & Dausien, 2007), and critical theory, not least the work of Axel Honneth on self/other recognition (Honneth, 2007; 2009). Donald Winnicott (1971) focused on the idea of transitional space and qualities of relationship, and even playfulness in self-formation. These ideas can be applied broadly to cultural and educational experience. Our work represents an intermediate area between people, where self and narrative negotiation takes place – "who am I, who might I be?" - if and when anxiety is sufficiently contained and we feel seen and legitimate in taking risks. But movement within the space is especially difficult for some as we risk exposing uncertain, vulnerable selves to an other's potentially oppressive gaze.

Such memory in feeling is deeply embodied, often unconscious and intersubjective as much as cognitive. It can generate deep anxiety as we move beyond normal defensive structures and open ourselves to others. Eventually, perhaps, we learn to listen to the other and their story, however disturbing. Some anxiety is contained by us, as facilitators, in naming what is happening and using ground rules as benchmarks to encourage respectful, reflexive practice. We seek to build trust, openness, dialogue, listening, storytelling and non-abusive relationships. Our feedback to individuals and groups is done in digestible ways, informed by therapeutic practice. The capacity to digest, and the metaphor of feeding and being fed, and resistance to this, is an important part of the psychoanalytic lexicon.

So, a typical workshop includes an opening round in which people share an object of biographical meaning like a photograph, poem, drawing, or piece of music. There is a theoretical and methodological introduction, an explanation and agreement over ground rules, followed by a role play of a narrative interview, in which one of us tells the other stories of learning to be citizens, while the other models good narrative interview practice. We illustrate respect for silence and giving time to the other. The whole group discusses the experience, agrees our interview protocol, and moves into small groups of four people, deliberately diverse in backgrounds. Participants interview each other and experiment with being interviewees, interviewers, and observers in turn. Over the course of a week, oral material is developed into written auto/biographical accounts of becoming citizens and experiencing democratic values in lives. These written accounts are completed individually and or in small groups; everyone presents their auto/biographical writing, and finally, we consider how methods like these can be used in their own schools, colleges and universities.

The work touches the deepest sensitivities in this context, and evoked frustration and anger among particular Palestinians (who are often constructed as "Arab Israelis" by Israeli Jews in a kind of denial of the other's history). Anger was most often expressed privately to us, as facilitators, around injustice and the difficulties of raising issues in the wider group. Power was asymmetrical, they said, and there could be negative implications back "home" if they were seen as troublemakers. Israeli Jews held the power. The Israeli Jewish novelist, Amos Oz, (Hari, 2018) likens the position of Palestinians and Israelis to two traumatised characters adrift on a piece of driftwood in a raging ocean. Each party wants the other to let go, while both desire safety and the land of ancestors, free from danger and oppression. But one party has more power to decide who lets go. Palestinians in our groups live within the State of Israel and have learned how to remain silent, or adjust stories to avoid danger. One Palestinian we interviewed, later, outside the programme, was born in the State of Israel. They said what we were attempting was like asking people to talk when the other held a gun to the head.

When the Holocaust meets Al Nakba

There are of course profoundly differing perspectives on the historical and contemporary Middle Eastern situation. Both Palestinians and Jews claim the same land and arguably have valid emotional reactions to conflict, displacement and existential threat. But their personal and historical stories dramatically diverge: on the one hand, there is the narrative that in 1897 there were around half a million Arabs, Bedouins and Druze living in Palestine, with only 30,000 or so Jews. By 1935 the Jewish population comprised a quarter of the population and in 1948, Al Nakba represented, for Palestinians, ethnic cleansing of a people driven from their homes, land and communities where they had lived for centuries. Here is a manifest asymmetry of power between an increasinlgy ethno-nationalist Israeli state, and displaced, stateless and colonized Palestinians. Jewish people tell stories of waves of anti-Semitism, across centuries, in Europe and beyond, culminating with 2 out of 3 European Jews exterminated in the Holocaust. Israeli Jews celebrate the 1948 War as one of liberation and finding security, while for Palestinians, this is the catastrophe (Baron-Cohen, 2019). Part of the problem is how the Holocaust tends to be cast as an historically unique event, in the dominant Jewish narrative, often downplaying or rejecting the significance of the Nakba altogether.

When Hannah met Elie

Lebanese writer Elias Khoury (2017) has written that the Jew and Palestinian can become mirror images of human suffering if they rid themselves of the delusion of exclusionist, nationalist ideology. The oppressed Jew in Nazi Europe is not simply the mirror image of the Palestinian but of human suffering everywhere, just as the Palestinian represents the mirror image of the refugee tragedy being played out in seas of suffering. Our question was whether, and if so, how, it becomes possible to recognize the other as traumatised and hurting like ourselves as a basis to begin dialogue. How can dialogue and self/other recognition be nurtured in such settings, and is it even appropriate to try?

Hanna and Elie, or the characters from whom they derive, participated in our project. For Hanna, Palestinian and Christian, colonisation encompasses a lost home, forced family migration, and the death of a grandmother alongside feelings of continuing humiliation. For Israeli Jews, like Elie, the other, Hanna, is a potential terrorist. Elie's family migrated from North Africa, where they were made to feel unwelcome as Islamism, and before that pan-Arabism, reared its head.

These stories are partly fictionalised as well as based on actual testimonies. The award-winning novelist Hilary Mantel (2020) has observed that fictional forms give access to history's unconscious. To moment by moment experience, as the tides of past and present ebb and flow; to what isn't on the record and never really could be in conventional history. It is not about fact, but plausibility. Our characters traverse the folds of silence in individual and collective lives. Fictionalization evokes a playful, creative spirit when seeking to illuminate the complexity, nuance, and trauma of lives. Our work touched deep sensitivities and was ethically troubling despite us laying down the explicit ground rules of mutual respect, non-abusive behavior, of listening, equality, and the right to speak or stay silent.

Hanna introduced herself, in Canterbury, in a small group, as working in an Arab College of Higher Education near Nazareth. She was an active citizen in the field of cultural studies, for the preservation of Palestinian history and culture. She talked, later, in an in-depth interview, outside the workshop, of her family's forced migration when the Jewish Hagenah (terrorists, in this perspective), came to their town of Haifa in 1948. Her family had lived and worked there for generations, including on the railways built by the British. Her immediate family now lives in Nazareth. She told of her family's desperate search for safety in 1948 and of relatives lost, homes seized, and communities abandoned. The family fled to Nazareth, with other relatives, who were escaping a village, Saffuriyya, close by, being "ethnically cleansed". "Surely Jewish forces would not desecrate a place like Narzareth, full of Christian churches, for fear of losing Western support?" Hanna's forebears asked. They were right. She talked of continuing humiliation with a relative living in Gaza not allowed to finish her degree studies in Bethlehem. She was arrested by Israeli defense forces on the way back to Gaza: handcuffed, blindfolded, and left waiting for hours in ritual humiliation.

Hanna described her family's lost home in Haifa and concluded with a question:

> Do you know the novel by Ghassan Kanafani, Returning to Haifa? It's about a couple who did go back to their apartment. They arrived at their old home to find a Jewish Polish family living there. Who in fact had adopted a son they left behind. But they cannot communicate, any of them. There is a wall of silence.

Elie, an Israeli Jew, told a story of Jewish people in North Africa. Persecution, anti-Semitism, and poverty, combined with the 'Arab struggle', and later Islamist fundamentalism, which provoked his family's exodus. But his father was a bully and there was abuse in the family home.

> …He pretended to be nice, when others were there, but he was a bully to me, and bullied my mother. I hated him for it, I felt abused. I tremble now as I tell this story. Things were getting bad anyway and we eventually went by boat: when we landed in Israel, I felt so strongly that at last I was safe....

Later, like everyone else, Elie was conscripted into the military, deployed to deal with 'terrorist infiltration'. He might have been the person responsible for the abuse of the young student from Gaza. But his military experience brought him abuse again, from sadistic authority figures. Elie quit the military:

> I was instructed to beat up someone I knew. Not to hold back. That I needed to act like a psychopath. I tried. I put my fists to his face, like a boxer. I breathed deeply but began to tremble. It was not good. I couldn't hit him. He was much smaller than I was. Get out the Commander said, you are no use to us. This is not a (f……) kindergarten...

What difference did and might one such small experiment in dialogical adult education and research make? Can we really create open, in-depth forms of storytelling, in which a shared 'narrative imagination' is possible for people like Hanna and Elie, in the continuing dark shadows of the Holocause and Al Nakba? Can narrative work of this kind offer sufficient glimpses of the other's humanity and thus some dialogue and degree of self/other recognition. Hannah Arendt (2006), in her book *Eichmann in Jerusalem*, draws a distinction between evil acts and evil doers. There are far fewer of the latter. Israeli troops are not angels, but they are not all demons either. Hanna and Elie did listen to one another, respectfully. And if Hanna knew more of Elie's story, more reciprocal dialogue and self/other recognition is possible. Their self/other learning began in a small group, in a fragile but beautiful moment of recognition. But these are tender processes needing time and resources. There are nonetheless glimpses of profound possiblity beyond the fragility.

Conclusion

Auto/biographical narrative work might achieve, with more time, an illumination of common, insecure and painful experience, where dialogue is born through sharing stories, witnessing these, and slow, maybe ambivalent processes of self/other recognition. We can get to a human core, as

Edward Said (1994) terms it, beyond binaries and blame, to common suffering; and the possibility of shared, fragile humanity when given narrative airing as a basis for dialogue, learning and even healing, in extremis.

The alternative is likely to be more violence, which of course, for some, is the only "solution". Franz Fanon wrote that "naked violence…only gives in when confronted with greater violence" (Fanon, (1963 p. 53). Fanon was educated in an impeccably French way, and his vision of terror, Tom Holland (2018) suggests, would have been familiar to Robespierre and the Committee of Public Safety. One of our interlocutors stated that there could never be meaningful dialogue without an Israeli admission of guilt as a colonial oppressor. How might our Israeli Jew relate to this challenge, without some initual dialogical recognition of his suffering and insecurity? We are left with a conundrum about how people might profitably engage with one other, and the role of forgiveness and magnanimity in the process. This is an age-old question about the potential of violent and non-violent struggle, and the place of a generosity of spirit in our humanity and quest for dialogue and reconciliation. In the witness of Martin Luther King, Gandhi and Nelson Mandela, a life can involve trauma but alongside determined, painful and courageous recognition of the oppressor as human too. It is here where dialogue can begin.

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IS THERE ROOM FOR THE RIGHT TO EDUCATION OF ADULTS IN GLOBAL TIMES?

Rosanna Barros
University of Algarve (PORTUGAL)

Abstract

The subject of this paper is the right to education of adults with a focus on the critical analysis of Portuguese education policies. The purpose of the study is to discuss human rights as a framework for citizenship in neoliberal global and liquid times, underlining Tomaševski's (2001) theoretical 4A framework and key issues in a country with a high number of low qualified adults among their population. From the discussion of the results, we can conclude that the realisation of the right to education of adults by the Portuguese state has been successfully achieved.

Keywords: Availability, accessibility, acceptability, adaptability, right to education.

The aim is to discuss the right to education of adults in Portugal as a broad issue of democracy and social justice, in a context of substantial adult long-term unemployment, significant number of low qualified adults and youth school dropouts, economic crisis and the emerging disruptions of the recent pandemic crises. Against this backdrop, the Portuguese state has developed measures for ALE and declared it as an issue in terms of policy agenda.

This study intends to answer two questions: i) how have Portuguese policy agendas been considered education for adults? ii) Have those national measures realised the right to education of adults?

Methodology

This paper focuses on the 21st century Portuguese policies of ALE. It examines how this country has declared an interest in different policy documents taking specific measures to cope with low qualified adults' issues. Qualitative discourse analysis has been used (Jørgensen & Phillips, 2002) to produce empirical data from official policy documents (programs, laws and other public political instruments and tools).

For critical analysis we apply Tomaševski's (2001) model as a heuristic device to adult education policy. The objective is to understand ways of realising the right to education of adults by means of policy measures and priority aspects of policy discourses on ALE undertaken in Portugal.

Theoretical framework

We resort to the theoretical contribution of Tomaševski, who was the first UN special rapporteur on the right to education for the Commission on Human Rights. She argues that education as a right is a means of realizing other rights. This improves the way the right to education is understood in analytical terms. However, her contribution remains anchored in relation to child learners and their contexts. Nevertheless, we believe the 4A framework could represent an important heuristic device also in the field of ALE for those researchers committed to the vision of ALE as a human right[4]. Therefore, our analytical exercise could be an opening output to reframing policy studies in ALE considering human rights.

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[4] This is an ongoing collaborative work in progress developed with Chiara Biasin (University of Padova. Italy).

The 4A scheme assumes that governments have an obligation to make education available, accessible, acceptable and adaptable. These 4A are to be respected, protected, and fulfilled by the governments of each country, as the prime duty-bearer (Tomaševski, 2006). This assumption enables us to undertake such a study beyond the school environment, particularly in a national context with significant percentages of low qualified adults. The implicit aim is to expand the role of research whilst reinforcing government responsibility for ALE.

The 4A Framework Revisited

In Tomaševski's terms, education is a meaningful right in national contexts if it is available, accessible, acceptable and adaptable. These four attributes must then be present as a guide for policy development and implementation.

Considering Tomaševski's work on the 4A scheme, *Availability*

> embodies two different governmental obligations: the right to education as a civil and political right requires the government to permit the establishment of educational institutions by non-state actors, while the right to education as a social and economic right requires the government to establish them, or fund them, or use a combination of these and other means so as to ensure that education is available (Tomaševski, 2001, p. 13).

This should mean that education has adequate territorial coverage, as well as infrastructures and trained teachers able to support the delivery of education. When adapting the 4A to monitoring ALE national policy agendas, we considered the nature and extent of availability through the presence of different types and modalities in the contexts of public ALE national offers. Particularly we think that availability of ALE can be viewed in two main ways: availability in terms of total supply of practices and trained educators, and availability as a geographical distribution.

Considering Tomaševski's work on the 4A scheme, *Access*

> is defined differently for different levels of education. The government is obliged to secure access to education for all children in the compulsory education age-range, but not for secondary and higher education. Moreover, compulsory education ought to be free of charge while post-compulsory education may entail the payment of tuition and other charges and could thus be subsumed under 'affordability' (Tomaševski, 2001, p. 13).

This should mean that the national education system is free and non-discriminatory, and positive steps are taken to include all, particularly the most marginalized and poor. When adapting the 4A to monitoring ALE national policy agenda, we considered not simply the geographical proximity of practices but also the presence of measures that allowed, with concrete criteria, the practices to explore cultural, social and psychological proximity with heterogeneous adults, looking for the adequacy of "accessibility coverage".

Within the context of Tomaševski's work on the 4A scheme, *Acceptability* is an important facet of education that has to be

> highlighted by the addition of 'quality' before education in policy documents, thus urging governments to ensure that education which is available and accessible is of good quality. The minimal standards of health and safety, or professional requirements for teachers, thus have to be set and enforced by the government (Tomaševski, 2001, p. 13).

This should mean that the indicators for the quality of the education system (including schools and related bodies, teaching and learning environment, etc.) have been adequately achieved. But also, the quality and relevance of contents of education, monitoring what the system offers to the students (i.e., quality of teaching and learning process, curriculum etc.). When adapting the 4A to monitoring ALE national policy agendas, we considered acceptability by studying reports on relevance of ALE by adult learners and practitioners. Public discourses of policy-makers giving importance (or not) to the quality of public educational offers in this sector also provide information on the ways ALE as a human right for adults is accepted.

Finally, in Tomaševski's 4A scheme it is pointed out that *Adaptability*

> has been best conceptualized through the many court cases addressing the right to education of children with disabilities. Domestic courts have uniformly held that schools ought to adapt to children, following the thrust of the idea of the best interests of each child in the Convention on the Rights of the Child (Tomaševski, 2001, p. 15).

This should mean that formal education systems evolve with the changing demands of society and adapt to suit individual specific needs. When applying the 4A to monitoring ALE national policy agenda, we considered that ALE systems are generally regarded as open and flexible, usually being inscribed in a non-formal educational paradigmatic approach. This openness of ALE, therefore, makes it more adaptive, varying in nature and degree, and thus being capable of incorporating new elements to meet new contextual pressures upon society in different ways.

The above exercise has borne in mind the main structural and cultural differences between schooling and adult education, highlighting what the 4A framework could look like in the specific context of ALE.

The Portuguese Policy Agenda of ALE

In Portugal, the policy agenda of ALE was intermittent and had some contradictory mandates. The first framework-law appeared in 1979 concerned with the elimination of illiteracy and the creation of basic education of adults. It led to the *National Literacy Plan for the Basic Education of Adults*. This Literacy Plan was important however, in 1985, was abandoned and the sector of ALE was marginalized and mostly confined to a second chance formal education.

In 1996, government's agenda included relaunching the ALE policy and practices, through *Knowing Plus: program for the development and expansion of adult education and training, 1999-2006*. This political program introduced in Portugal the innovative idea of shaping the national ALE agenda having the recognition of prior learning (RPL) as a central pillar to realise the right to education of adults. Therefore, since 2001 the policy and practices of ALE have been diversified, although keeping, as a common characteristic, the experiential learning of adults as an adaptable attribute and departure point for educational processes mainly based on tutorial practices and biographical approaches, being inscribed in a non-formal educational approach.

A third measure for ALE took place in 2006, the *New Opportunities Program – 2006-2012*, and was responsible for expanding the availability of the RPL system. However, it also introduced some new tensions and ambivalences in the framework of 21st century new public Portuguese panorama of ALE. Some shifts in the main vision supporting the mandate for ALE, recently reshaped by the paradigm of lifelong learning, have been expressed in recent political discourses. For example, policy priority changes are visible by the adoption of politics of measurement, supported by a rational of outcomes-based assessments in the RPL System. Thus, several risks for the humanistic ethos previously present in the agenda have been debated in research literature since then, with the intention of avoiding the manipulation of the ALE agenda in order only to achieve statistical demands.

After a dark period when the ALE agenda was suddenly suspended within the austerity policy context introduced in Portugal by a right-wing government between 2012 and 2015, a turning point has happened through the *Qualify Program*. A new political priority and importance, in the framework of human rights, has been given again to the field and previous practices have resumed, being once again available throughout the country.

Only after the implementation of the RPL policy and practices in 2001, has the right to education of adults been consistently considered as a framework for Portuguese ALE policy measures. Bearing this in mind, we have selected three policy objects for study: i) the Knowing plus measure; ii) the new opportunities measure; and iii) the Qualify measure, to be analysed with the Tomaševski (2001) analytical framework.

Discussion

Portugal has focused on ALE mainly through programs dedicated to the purpose of increasing the level of basic and secondary education as well as the professional qualification of low skilled active working adult part of the population Therefore, since the Lisbon Agenda, three policy programs have created a nationwide network of specialized ALE centres, where practices are offered. A characteristic mark of those measures has been the focus on RPL.

How these policy agendas and mandates have affected the realisation of the right to education of adults is what the Tomaševski's model applied to ALE reveals. The 4A considers availability, accessibility, acceptability and adaptability as factors with substantive different evidence and are used in this paper as a framework for discussion.

When the RPL was introduced in Portugal as public provision, the levels of school certification of the adults were low. According to public data, in 2001 in a universe of 4.892.000 active adults, 8.9% had no instruction, 33.9% had only 4 years of basic education, 21.4% had 6 years of basic education, 14.6% had 9 years of basic education, and just 12% had the secondary education level of instruction. Those 69.9% of literate active adults had not completed basic education but had diverse professional and life experience, nonetheless.

Thus, a low qualified person is the profile for an ageing national adult population, and this reaches a significantly high number. Against this backdrop, we intended to draw attention to the possible ways through which those policy agendas (with concrete RPL programs) realised the right to education of adults, according with the adapted framework of the 4A scheme.

Concerning Availability of ALE

By targeting vulnerable adults with low or no qualifications, the RPL policy in Portugal, according to its main pedagogical scope, has regarded the right of adults to education as a path of social justice. The main expression of this has been the characteristic of Portuguese practices of RPL that have been strongly connected to validation activities. In the content of all three ALE policy measures analysed, the methodological processes seek to give social value to experiential learning, reinforcing (self- and hetero-) recognition of adults' experiences. In this framework, providing counselling and guidance to low skilled adults has been a major priority. Professionals (as adult educators) were trained by national public initiatives to engage in the RPL processes and pedagogical practices. Thus, there is evidence of availability, in terms of trained educators' criteria, and it represents an effective contribution to the promotion of social inclusion by means of personalized support provided before, during and after validation.

Indeed, since the creation of this educational modality, Portuguese adults learners can go through a RPL process by two main routes that can be followed in a separate (single certification) or in an integrated way (double certification): a) the academic process — aiming at improving the qualification levels of adults who do not have basic or secondary education certificates; b) the vocational process — for adults who do not have formal qualifications in their occupational areas to improve their professional qualification levels.

Concerning Accessibility of ALE

Portugal has a low-income social context, so there has been no cost for learners. RPL could even be organized in an itinerant way, with adult educators doing sessions in local associations, recreational clubs, parish boardrooms, etc. with the intention of helping populations with accessibility problems, with fewer resources or with other limitations operating as barriers. Further, a specific system of guidance for immigrants has been developed intended to be culturally sensitive and to go beyond access, promoting an inclusive climate and building networks for successful enrolment levels. That specific measure was implemented in cooperation with the High Commissariat for Migrations in national and regional centres of support for immigrants. In recent years, foreign workers with low qualifications arriving in the country have used the RPL to upgrade their qualifications.

There was also a specific RPL procedure for the disabled, although only for the basic level certification, in the Inclusive RPL Centres. A specific methodological guide, with a non-discriminatory focus, was created for practitioners to develop the RPL process for disabled candidates, oriented to specific disabilities: mental disability, sensorial disability, blindness and deafness, neurological diseases, mental health, and learning difficulties. Therefore, the way the RPL agenda has been developing in the context of the three ALE measures allowed for the consolidation of practices that explore cultural (immigrants) and psychological (disabilities) proximity with heterogeneous adults.

Thus, one criteria of the adequacy of accessibility coverage has been the participatory levels obtained in RPL. Indeed, according to public data, in 2010 there were more than 1 million adults enrolled in RPL processes and 386,463 already certified. Between 2005 and 2012 the national network of ALE Centres offering RPL practices expanded to over 500 units nationwide and over 12,000 adult educators were acting in this system, working during the day and in the evenings.

Concerning Acceptability of ALE

Acceptability of ALE is an attribute that can be found in the Portuguese RPL policy because, i) the above-mentioned characteristics of the practices allow relevance to be reported by adult learners and practitioners in several published studies about the field; and ii) due to the quality of the process which involves a carefully designed national chart of quality working as a framework for RPL. Acceptability also comes from the methodology and its results, focused on the needs and the interests of adults, which remain at the centre of the Portuguese RPL processes.

Concerning Adaptability of ALE

The main methodology used in RPL processes comprises several phases, each one of them being based on a balance of competences and a biographic approach. Consequently, the best practices of RPL meet the adaptability criteria for adults with low schooling levels but high professional and life experience. Indeed, that attribute has been recognized in academic research literature and ALE policy reports for the methodological paths conducted in accordance with the specific rhythms and circumstances of each adult, and for giving rise to a portfolio developed in a permanently accompanied way by specialised trained educators.

Conclusion

This paper allows one to better understand ways of realising the right to education of adults by means of the analysis of availability, accessibility, acceptability and adaptability of policy measures undertaken by Portuguese governments. The two questions of our study were answered. The first one was addressed in section 4 and ALE measures were presented. The second obtained a satisfactory answer, although it still requires more research to encompass voices and perceptions from outside the formal texts of policy documents. Indeed, the adoption of the 4A in ALE policy analysis highlighted the connections between the level, the form, and the content of social rights through ALE availability and accessibility, while the public awareness of social and educational justice can be better understood by means of ALE acceptability and adaptability. Concrete criteria for each of the elements of the 4A model applied to the field of ALE have been used as a lens. From the discussion of the results, we can conclude that the realisation of the right to education of adults by the Portuguese state has been successfully achieved. Indeed, analysis of the three ALE policy measures translates the government's obligation to make education available, accessible, acceptable and adaptable mainly through RPL practices.

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STILL ON THE ROCKS: NEOLIBERALISM AND ADULT EDUCATION IN NEW BRUNSWICK

Amanda Benjamin, Melissa White, Kendra Haines
University of New Brunswick (CANADA)

Abstract

In this paper we update and expand on previous research on adult education in the province of New Brunswick. Our research highlighted the influence of neoliberal ideology on policies and programming around adult education in New Brunswick (Benjamin, White, MacKeracher & Stella, 2013). What we did not explore, was the impact of recent developments and trends in adult education on the teaching of adult education. This has led us to two key questions: how have neoliberal imperatives, ones that make students into consumers and universities into service providers, impacted adult education programs in higher education? And, how does the business of adult education affect instructors teaching at these institutions?

Keywords: Adult education, neoliberalism, teaching

Over the last several decades neoliberal ideology has had a significant impact on education. Given the nature of neoliberalism in particular, it is not hard to argue that adult education has been one of the sectors most impacted. The consumerism, credentialization, the commodification of training, and the explicit link between adult education and employment all highlight the stranglehold neoliberal ideology has on what most understand adult education to be. This paper expands on previous research we conducted on the state of adult education in the province of New Brunswick. That research highlighted the influence of neoliberal ideology on policies and programming around adult education in New Brunswick (Benjamin, White, MacKeracher & Stella, 2013). What we did not explore was the impact of recent development and trends on the teaching of adult education. The focus on teaching, rather than programs and policies, helps us to unpack the nuances and influence of neoliberalism on the experiences of those of us who work and teach in postsecondary adult education. We will be reflecting on our questions through the lens of three subject positions, an adult education professor engaged in the larger university context, a contract academic, and an adult education professor engaged in the teaching and learning context.

To be sure, there can be positive results for adult education programs in neoliberal times because of the increased emphasis on training, skills acquisition and credentialization. Our theoretical approach uses a critical framework as a lens for exploring the discourses around a neoliberal agenda and its influence on teaching in adult education. We use the concept of discourse to tease out power relations in higher education in New Brunswick and how it has trended towards a business model. Luke (1995) reminds us that, power relations are inscribed in discourses as knowledge, and power relationships are achieved by a construction of "truths" about the social and natural world. As such, each of us will speak to the discourses that predominate our subject positions.

Our previous research found that in keeping with national and international trends, the emphasis and focus on adult education programs was on skill and knowledge development for the labour market. We saw the same emphasis in New Brunswick where programs tend to be geared to literacy as a means through which to enter the labour market and make New Brunswick competitive. The important thing to understand is the emphasis on the business of teaching adults and how it supersedes the actual teaching of adults. By this we mean that the focus on cost recovery, student numbers, cheaper delivery methods, and the like, by administrative bodies within higher education institutions which all come at the expense of the student learning experience. We accomplish our goal of revisiting the neoliberal effects on Adult Education in New Brunswick by telling our stories and lived experiences as educators who work in and try to resist the trend towards the commodification of teaching.

Our Stories

Melissa - The International Context of Adult Education

Adult education has a long tradition of activism and social change. On Canada's East Coast, Moses Coady and Father Jimmy Thompkins of the Antigonish Movement worked first to establish study groups, then financial and housing cooperatives. These are two examples of the historical tradition of adult education in Canada, which includes, to name a few, the Women's Institutes, the YWCA, Canadian Farm Radio, and Frontier College. And there are similar cases elsewhere. Miles' Horton's Highlander Folk Schools in the U.S., the Mechanics Institutes and Workers Educational Associations in England, Folk High Schools in Scandinavia, the Mondragon Cooperatives in Spain, Paolo Freire's work in Brazil. Each of these movements contributed to social change and adult education was at the heart of all of them.

But somewhere along the way, we seem to have lost adult education. The link between adult education and the economy has always been strong, but in a neo-liberal era it has become exclusive. There seems to no longer be room for "traditional" notions of individual and social change in the contemporary understanding of adult education. Many scholars note there has been a shift in the focus of adult education from a more holistic, comprehensive understanding of adult education to a narrow, individualized focus on the acquisition of skills and training and economic development (see for example White & King, 2015). This shift in focus reflects broader neo-liberal political and economic trends.

One of the issues our original research did not consider (because of the scope of the research not the significance of the issue) was the impact of recent developments and trends in adult education on the teaching of adult education. To explore this, we begin with a quick look at the international scene.

There is no shortage of research and writing on the internationalization of higher education. It has become a key aspiration of universities across the country. Our own institution also identifies internationalization as a priority where "international" features prominently in its mission statement (UNB, 2010). Governments too have adopted internationalization to their agendas. The Canadian Federal government launched the International Education Strategy in 2014 aimed at encouraging internationalization in higher education. This culmination on all fronts has seen some results from increased international research partnerships to, in some cases, satellite campuses.

In Canada, and particularly Atlantic Canada, the most significant result has been the increase in international students (note these are pre-COVID numbers) on campuses across the region. According to the CBC (2019) Cape Breton University will increase international student enrollment by 500 in Winter, 2019. While less specific to actual numbers, Alex Usher, president of Higher Education Strategy Associates in a January, 2019 CBC article notes a 44% increase in undergraduate enrolment between September, 2107 and September, 2018 at CBU. The article notes, "It is largely due to an influx of international students. Cape Breton University is only one example of increased international student enrollments" (CBC, 2019).

This emphasis on the commodification of higher education and the push for universities to be more entrepreneurial (classic neoliberal ideology) together with funding cuts to higher education in Canada and other Western nations places substantial pressure for institutions in those countries to find funding elsewhere. This pressure has also affected academic adult education programs.

The number of academic adult education programs in higher education have decreased in Canada, the UK and Australia. Only a handful remain in Canada (e.g., UBC, U of T, OISE, UNB) with some programs reduced to a few courses (e.g., Concordia). Elsewhere the decline has been similar. Some programs have been cut, as with the University of New England where the adult education program was shut down after some 50 years and was one of the foundational programs of the university. In other places, like the University of Leicester, academic adult education programs are shifted to lifelong learning centres where they eventually disappear, overshadowed by continued learning. These are not uncommon occurrences and, indeed, reflect the increased neoliberal emphasis on skills and knowledge for economic development (White, 2014; Benjamin, White, MacKeracher & Stella, 2013).

Kendra - Reflections from a Part-Time Contract Academic

Being a contract academic is an incredibly precarious form of labour. Academia can be unkind. In a way, I am one of the lucky ones - or a "happy adjunct" (Murray, 2019, p. 238). In adult education, many of us who are contract academics see it as a "side career". I have full-time employment in the field of my studies - for now. As a contract academic instructor, I have faced many frustrations that are grounded in the ways large institutions manage precarious employees. Contingent faculty provide a large portion of instruction at my institution (a common trend across Canada). There has been a shift over the last decade in the reconfiguration of academic appointments as traditional tenure-track positions give way to a variety of contingent positions that may be full or part-time and involve continuing or short-term affiliations with a particular institution. Our fixed-term contracts give institutions an easy out. We are not employed long enough to receive any type of benefit that one would reasonably expect in an academic environment. There are little or no funds for course design or redesign assistance, allowance for technology, office space, professional development funds, or conference funding.

An increasing number of academic staff at universities and colleges in Canada are working in non-standard employment – working part-time, or on temporary and short-term contracts. The narrative around these "gig" or short-term contracts in post-secondary education is that they serve both the institutions and the workers well. It is no secret neoliberal economic policies have introduced corporatization and managerialism into academia.

As Murray (2019) bluntly puts it, "academia is a knowledge-intensive industry that has created a multiclassed system of professors with contingent personnel serving as the inexpensive laborer" (p. 235). Even though contingent faculty often teach the same courses as tenure-track faculty, we are typically compensated significantly less than our permanent counterparts. Often, we are teaching multiple courses per term in an attempt to "cobble together a living wage" (Murray, 2019, p. 36). If this was one's only source of income, they would need to instruct six courses a calendar year to meet New Brunswick's Living Wage standard. Consequently, many of us are working a full-time (or greater) workload spread across multiple institutions to make ends meet. This meets the definition of contingent work, that has an impact, as we note, "precarity has social, economic, and personal consequences" (Vander Kloet, Frake-Mistak, McGinn, Caldecott, Aspenliederr, Beres, Fukuzawa, Cassidy & Gill, 2017, p. 6).

Davies and Bansel (2005) note, "academic subjects and their products are assigned dollar values" (p. 48) with each individual "reconfigured as an economic unit" (p.48) in the educational assembly line. The more students that are enrolled in a program, the more profit the university can make - often at the expense of highly qualified academics, willing to "do their time" in precarious positions hoping this experience will eventually lead to a tenure-track position (or a coveted LTA where they can prove their worthiness as a researcher and instructor). Although contract academic instructors are classified as teaching faculty, many of us continue to pursue research interests, attend conferences, and apply for funding to remain relevant in our fields.

These economic (profit) based policies not only affect contingent faculty, but they also impact our adult education students. These policies can ease or impede students' progress through higher education - in our case at UNB it is the latter. Our adult education students are often part-time students taking one to three courses a term while continuing to work full-time. These non-standard students are "defined as less important" (Davies & Bansel, 2005, p. 48) as their financial contributions through tuition are less than their full-time counterparts.

Amanda - The Changing Role of the University Professor in Adult Education

The role of the university professor in the teaching of adults is shifting in response to the neoliberal forces, as we noted above. Martin (2017) argues that university professors are increasingly expected to conform to a Marcusian technical rationality of vocationalism and increased managerialism. He further sates that there is a narrowing of the scope of the work of university professors to emphasize attainment and employability. This holds true in New Brunswick. There are many examples of this vocationalism that have arisen in University of New Brunswick in the last few years. For example, we are expected to be marketers and provide rationales for our own market relevance, this aspect of the job does not fit under the standard vision of academic jobs as being 40% research, 40% teaching and 20% service. We are often expected to do our own marketing or to find budget lines to pay for that marketing.

Grace and English (2018) note that" In Canada, academic adult education found space and place in the university during the 1960s" (p. 190). But academic adult education is becoming increasingly instrumental. Grace (2013) notes that academic adult education programs need to engage in instrumental endeavours in order to be sustained. At UNB, the College of Extended Learning (CEL) is the structure under which much adult education happens. Their role is not just to support adult learners but to offer all non-credit and online credit programs. This shift to bodies like CEL emphasizes the business of teaching adults and how it supersedes the actual teaching of adults. For example, non-academic entities like CEL influence the academic instructional side in their administrative focus on cost recovery, student numbers, cheaper delivery methods, and the like. These administrative bodies within higher education institutions all come at the expense of the student learning experience.

The learning concepts of adult education are also becoming co-opted in the neoliberal university. Martin (2017) noted that self-directed learning, a mainstay of adult learning theory, has become synonymous with the student as consumer or customer. The move towards self-direction emphasizes the turn towards individualism in adult education and away from collective. Some of the examples we are seeing include, for profit university programs, the lack of evening and after-hours support, technological fees, and reliance on distance technology. Students are expected to be self-directed learners; however, the understanding of self-direction does not recognize the needed mentorship of instructors as they learn.

UNB describes itself as looking for students who are able to "champion the entrepreneurial mindset and culture in Atlantic Canada" (UNB Website). As the UNB Annual Report (2017) states, "entrepreneurship is more than just running a business. It is a path to creating opportunity for yourself and others. It's about innovating, about growing the economy, about making a difference in society around you." These documents argue that it is important to increase the labour-force preparedness of graduates from public and private postsecondary education institutions, by fostering entrepreneurship and industry experience in all programs of study, and, increasing co-op, experiential and internship opportunities. The expectation that there should be job outcomes to adult education in many ways is contrary to the goal of educating adults. As Grace and English (2018) highlight the influence of neoliberalism on university adult education programs, they acknowledge the need for "critical educators who recognize the need for instrumental education, but want to see it juxtaposed with the needs for social and cultural education" (p. 189).

Conclusions

In sharing our voices, we highlight our experience with the neoliberal impact on adult and higher education. It is our hope that sharing our mutual experiences will contribute to the continued resistance and challenge to the neoliberal emphasis on employability and skills development, and a re-emphasis on adult education's engagement with the work of social justice.

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LEARNING AFTER MOTHERHOOD: UK WOMEN'S RETROSPECTIVE NARRATIVES ON THE IMPACT OF HAVING A CHILD IN THE LIFE COURSE

Chiara Biasin[1], Karen Evans[2]
[1] University of Padua (ITALY)
[2]Institute of Education, UCL (UNITED KINGDOM)

Abstract

Motherhood is a key event that characterizes female life course in societies; it has been analysed from different conceptual approaches and from several epistemological perspectives. Little attention has been paid to the relationships between motherhood, working life and adult learning, starting from a comprehensive perspective, allowing portrayal of the long effects of motherhood in women's life course trajectories. In this paper we analyse the impact of having [or not] children in women's lives starting from a retrospective and a reflective perspective of mid-life, directly from women's narrative accounts.

Keywords: Motherhood, life course, narrative learning

From a feminist perspective, motherhood and mothering are considered historically, culturally and socially defined. Because of its universal nature, motherhood as a construct also provides a lens for examination of societies and cultures. In Western and industrialized economies, motherhood has been discussed in association with gender equality and gender construction, welfare state characteristics, family policies, labour market wages and education levels (Biasin & Chianese, 2021).

The shaping of the female life course is often ascribed to, and its inequalities excused by, this reproductive choice (Lappegard & Ronsen, 2005); negotiating work and family spheres in order to attain a balance between them is predominantly conceptualized as a gender issue (Emslie & Hunt, 2009). The structure of labour markets require that women accommodate, differently from men, this crucial event. The decision to become, or not, a mother entails attempts to reconcile incompatible demands: working part time, delaying childbirth, delegating childcare, parenting at an older age, choosing not to have children.

Although the UK workforce participation rate of women has increased significantly, women continue to bear most of the childcare responsibilities. The presence of children impacts female paid employment, labour market position and the return to the labour force after pregnancy. Research into motherhood shows that having a child under the age of three reduced the likelihood of full-time employment; becoming a mother impacts on life transitions (Shirani et al., 2017); is closely related educational level, to the timing of motherhood and to the female wage gap (Viitanen, 2014).

Using longitudinal data from three cohort studies of people born in 1958, 1970 and 2000, the Centre for Longitudinal Studies (CLS), UCL has explored the role of part-time employment in the occupational mobility of women, demonstrating the association between occupational downgrading upon childbearing and gender wage inequality (Budoki et al., 2012). The differences between women entering motherhood as teenagers or in their late thirties and early forties show age to be an important marker in the intergenerational transmission of advantage/disadvantage (Hawkes & Joshi, 2012).

In this paper we analyze personal accounts of what having or not having children has meant in women's lives, starting from the 1958-cohort longitudinal data set. Highlighting insider retrospective and reflective perspectives in female stories permits us to explore the meanings of motherhood from a distinctive viewpoint where narratives are ways adult women can reflect on their own lives, weaving dialogues and finding connections between experiences and life events. From this perspective, development in adult life may be understood as a self-learning process that requires continuous sensemaking, allowing transformations through critical reflection and insights (Biasin & Evans, 2019) starting from some key events of the life course. Our aim is to explore how women reflect upon how having [or not having] a child has impacted on their lives, focusing on relationships between work, family life and the experiences associated with having [or not having] children in the life course.

Methodology

We have carried out secondary analysis of data from 220 biographies of people born in one week in 1958 in England, Scotland and Wales, deposited in the UK Data Archive, NCDS Social Participation and Identity Project. From 110 interviews conducted with women at the age of 50 about personal histories and influences in their life courses, we selected a sub-sample of 12 to focus on the event of motherhood and its impact in the life trajectory, concerning specifically the decision to be a mother or the circumstance of not having a child.

Narratives depict the relationship between motherhood and working outside the home as a form of self-representation that leads to consideration of the impact in career pathways, in learning and education trajectories, in personal development and in social interactions. The links between having/not having a child, working and learning are investigated directly from women's retrospective accounts of their life course.

Having or not having children is not considered from the point of view of the "moralities" (Perrier, 2013), but as a relating variable connected to life experiences and self-development. While qualitative methodology is the approach selected, the reference paradigm adopted is from Narrative Learning Theory (Goodson, 2013). Narratives of motherhood are explored in analyzing the participant's voice in the selected sub-sample of semi-structured interviews. We utilized thematic, linguistic and narrative analysis to identify themes and categories in order to explore the meaning of motherhood provided by participants.

Our approach focuses not only on what is told, but also on self-evaluative and reflective intensity of expression about motherhood considered as a life event that constitutes a turning point that introduces a change in the developmental trajectory (Ronkä, 2003). We consider having/not having a child as a turning point that has been meaningful for the direction taken in the women's way of life and that is recognized, situated and evaluated by women themselves taking a long-term perspective on their lives.

Research and Data

We consider in this paper retrospective and reflective narrative accounts of three women who have borne children and four who have not borne children: "telling" cases that reflect differences in socio-economic and educational background. In the 3 selected cases of women who have had children, one (#127) has a working-class background, two (#20) (#74) have middle class backgrounds.

For cases #127 and #20, having children at the time they did lowered their lifetime earnings, as they reduced hours and took on temporary work positions while pregnant and while working. Both have worked through most of their adult lives, and both talk explicitly about ways in which motherhood has influenced them at key points in their lives.

In case #127, dislike of schooling combined with strong work ethic set her on the path to a skilled occupation - hairdressing, but she gave it up because of poor pay. When "pregnancies crept in" she limited her paid work to "a few hours" at the school where first husband was caretaker. Having children did not take her away from skilled vocational track as she had already decided she didn't like hairdressing and had gone into retail. Take up of part-time work after her children were born led her to decide eventually to go into the courier/delivery work (*I'm classed as self-employed*) which she enjoys and seems to give her some work satisfaction. There is a strong practical dimension: the children's support as her 'rocks' is reflected upon retrospectively as practical and emotional, in helping her to cope and get over in difficult times and events. The relationship with children is also portrayed as reciprocal and, sometimes, a barrier. She wants to move abroad in later life but is held back by the prospect of leaving her 'boys' behind.

In case (#20) the woman's work life had started in a professional job. Following her husband in his new job and then pregnancy led her to take up "locums" – temporary, infilling jobs fitting around children. Her account emphasises influence of children on work planning and the time she "puts aside for the children". Reflections on motherhood make lateral connections with re-evaluating her marriage, divorce and career development. She emphasizes putting her children first and her concern that her children would not "miss out" by being in a single parent family. In this second case, the mother is aware of benefits arising from her practical engagement in her children's out-of-school activities (for example, musical activities), reflecting that these created personal development opportunities for her as well as the children. The social organization of the family plays a central role in accounts of both women.

The third, contrasting, case (#74) is a woman who becomes a personal assistant despite encouragement from parents and teachers to "aim higher". Later in life, after children, she embarks on completely new professional career as a social worker. Well-being and welfare of her one child is expressed as a consideration from time to time, as she reflects on leaving the abusive relationship of her marriage, job change decisions and her personal life (suitability of partners). Her daughter is portrayed as demonstrating independent behaviour from an early age and the mother's reflections refer to ways in which she has accommodated her daughter's needs and kept her safe, for example changing jobs because a change to her worksite made it difficult to get home in time for her "after school" caring responsibilities.

However, motherhood does not shape the overall direction of her life and, in contrast to the other two cases, she does not explicitly draw on the experience of motherhood as an experiential resource. Her account is driven by accounts of 'testing' confronting situations and acting on the spur of the moment ('insight') or with single minded determination.

In the wider sample, there are cases where not having children has been a clear life-decision; cases where having children would have been a preference but has not been possible cases were becoming a stepmother or step-grandmother to partners' children and grandchildren is given importance in the narrative. These cases overlap.

Of four selected cases of women who have not had children, one, a university graduate from a working-class background (#165) made no mention of not having children in her reflections on her life story. Her life markers related wholly to her career and her current health challenges. A recurrent theme was the importance for her identity development of differentiating herself from her twin sister, from childhood onwards. She emphasises that her family was "poor" and as a twin, the few resources the family had for the children always had to be shared by two.

In case #175, the woman came from a "comfortable" background and had left school early to work in a bank, without considering further education. In her late teens and twenties, she had focused on work and her relationship with a man who was married to someone else, with children of his own. After his divorce, they eventually married and worked together in various business ventures. This woman describes herself as influenced by her father and husband. Looking back on schooling, she reflects that she has done better in life than someone who was always "top of the class". She has stepchildren and step-grandchildren. Valuing being able to "choose when and what I do" pervades her account and she talks about how, recently, she has felt her independence, ability to choose have been curtailed by obligations towards elderly parents-in-law and having to negotiate her preferences with her long-term partner.

The account of Case #149 emphasizes the costs of having children, materially and in terms of constraints on personal freedom. She notes that she gave up work for a time, which would not have been possible had she had the expense of children to care for. She also emphasizes the security of her, and her partner's working lives.

In case #214, a science graduate who became a small business owner and married a partner who had children from previous marriage, discussed briefly whether she had wanted to have 'her own' children: "I knew that the possibility was fairly slim. So, it's not something I'm really upset about. I'm fortunate that I've got goddaughters, a niece and grandchildren, albeit step grandchildren but they're very much just my grandchildren… So no, it just wasn't meant to be."

These selected cases reflect some of the diversity of life situations associated with not having children. They also reflect the modes of agency and learning profiles discussed in a previous paper: "contained"; "reactive"; "testing"; "consciously reflective" (Biasin & Evans, 2019).

Discussion

Motherhood is not a status. Having children or not having them is an empirical fact and an extended life event – women can have children over time and in varying circumstances; with different partners; the fact of "having children" or "not having children" is sometimes not a matter of choice, but involuntary – with consequences bound up with other life course dynamics (Letherby & Williams, 1999).

The accounts all reflect on a life palette of events. Nine event types recur in the wider population (Biasin & Evans, 2019) and each woman's account represents a subset. Most reflect on having/not having children as an extended event that has ongoing consequences. Reflections on life events reveal interdependencies as women reflect on what facilitated (or influenced or impeded) what they have been able to do, or become, in their lives so far, with health, bereavement, job changes all part of an evolving interpersonal and social dynamic.

Some accounts of women without children viewed motherhood as a life event with consequences that they have avoided, such as costs and commitments. For those who made a clear decision not to have children, this too is a life event with consequences, which they discuss in terms of relationships beyond the traditional notion of family. Most women's narratives, irrespective of having children or not, drew on experiential resources afforded by relationships with extended family, including siblings' families, stepchildren/grandchildren or working with children's charities.

How did these extended life events and relationships feature in the ways in which they moved their lives forward? The sample reflects the agency and learning profiles that we have identified previously in the wider sample: "contained"; "reactive"; "testing"; "consciously reflective" (Biasin & Evans, 2019). We elaborate that account by suggesting that the influences of having or not having a child on the life course are mediated by the women's abilities to develop critical insights into how they can move their lives forward. And these abilities are not necessarily connected to educational level. While these abilities are most apparent in women who are 'consciously reflective' in their expressions of agency and learning, there is some evidence of insight developing through the telling of the story, as well as in what is told, with glimpses of the macro influences of gender regimes in micro accounts of gendered expectations and roles.

Conclusion

Implications for adult education theory and practice arise from reconceptualization of relationships between learning and the experiences associated with having [or not having] children in the life course, based on the perspectives of women themselves. Previous research includes a body of literature on how adult education can support women who have left paid employment to care for their children and have lost economically and in terms of confidence in so doing.

While research on women returners has undoubtedly contributed to moving the field forward there is also a danger of unintentionally reinforcing stereotypical assumptions about the life course in women who have and have not had children. In practice, career breaks can increasingly be afforded by women who have not had children, while women with children are often obliged to continue working to cover the costs of a family, irrespective of what they actually want.

Adult education's role is to support the ability to reflect on life course from a critical and reflective perspective in order to help adults to realize the emancipative potential of their unfolding lives (Stromqvist, 2006; Evans et al., 2013).

The dynamic of multiple activating events and relationships in women's lives demands sensitivity from adult practitioners to subtle variations not only in the ways the experience of having or not having children influences the life course trajectories but also variations in the critical intensity and depth of the learning processes involved.

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PRACTICAL CREATIVITY AND CREATIVE PRACTICES. BETWEEN THE HEAD AND THE HAND

Francesca Bracci[1], Alessandra Romano[2]
[1]University of Florence (ITALY)
[2]University of Siena (ITALY)

Abstract

This research analyses transformative learning in relationship to workplace education, intertwining it with the theoretical frameworks of informal and incidental learning, and practice-based studies. We examine the contribution that a practice-based view of transformative learning offers to the study of creativity. From the literature, we adopted an interpretive case study approach involving 20 professional experts in creativity practices. The study aimed at drawing implications for a practice-based view of transformative learning in workplaces that prioritize creativity and innovation. We offer insights for practitioners and adult educators as to what types of learning paths they might construct to increase the performative potential of creative material practices.

Keywords: practical creativity, practice-based approach, transformative learning

This research analyses transformative learning in relationship to workplace education, intertwining it with the theoretical frameworks of informal and incidental learning (Watkins, & Marsick, 2020), and practice-based studies (Gherardi, 2019). Our purpose is to examine the contribution that a practice-based view of transformative learning offers to the study of creativity (Bracci, Romano, & Marsick, in press). We are interested in detecting how and under what conditions professionals in a wide-range of fields can learn and practice to design and realize innovative creative products. The ability to develop innovative products can be a source of competitive advantage for companies; the generation of ideas for new products, or creativity, is the first step in this innovation process. In order to expand our understanding about how to cultivate practices of creativity, the strategic aspects we analysed and valorised are the comprehension, identification, and development of learning and knowledge situated in material work practice.

Theoretical Framework

The conceptual framework is nurtured by the growing breadth of eclectic contributions on transformative learning theory (Mezirow, 2000; Watkins, & Marsick, 2020), hybridized with studies on creativity and practices within the field of adult education and workplace learning, including practice-based studies on community (Wenger, McDermott, & Snyder, 2002), situated learning (Suchman, 2000), socio-materialism (Gherardi, 2012; 2019), and practical creativity as sociocultural participation (Glăveanu, 2011; Sennett, 2008; Nohl, 2015).

Transformative learning is informed by how, and the level at which, we question, reflect upon and converse about experiences in order to develop and grow (Eschenbacher, & Fleming, 2020). Mezirow's perspective transformation highlights the necessity to create a critical awareness of how perspectives and guiding assumptions limit our ways of living, working, and being in the world (Eschenbacher, & Fleming, 2020). Despite the accusation of being a primarily rational-based and individual-based theory of development, perspective transformation does not reinforce an exclusively individualistic approach to learning, as Mezirow himself put emphasis on "intersubjective learning through discourse" (Eschenbacher, & Fleming, 2020, p. 5). Intersubjective learning refers to any learning process that happens between people who communicate and act in order to support or understand each other (p. 5).

Several voices including Tisdell (2012), Taylor (2012), Marsick and Neaman (2018) have emphasized the need to widen the approaches to transformative learning from a variety of practical perspectives. Our effort is to provide a practice-based view of transformative learning theory, paying specific attention to the inter-practices material domain in which people are pushed to question their familiar and prior assumptions and to experiment with new practical schemes of action (Nohl, 2015).

A practice-based view of transformative learning is distinctive in that it

- emphasizes that behind all the apparently durable features of our world, from routine activities to formal organizations, there is some type of productive and reproductive work. This proposition transforms the way in which we conceive of social order and conceptualize the apparent stability of the social world;
- forces us to rethink the role of agents, materials and structures (e.g., creative, the created, the designer, the artifacts, etc.);
- foregrounds the importance of the body and objects in workplace and social practices;
- highlights the nature of situated knowledge and practice-oriented discourse;
- reaffirms the centrality of personal interests and of the constructs of power and positionality in human and non-human relationships (Nicolini, 2012; Bracci, Romano, & Marsick, in press).

The next paragraphs draw insights from an interpretative case study on practice-based material creativity in order to depict new perspectives on transformative learning theory.

The Study Design

Drawing on key literature themes, we adopted an exploratory case study in, the interpretative tradition, involving 20 professional experts in creativity practices. Table 1 synthesizes graphically the composition of the sample of 20 participants: their number, their ages and professional roles. In order to de-identify participants, respondents are conventionally categorized as P1, P2, P3, etc.

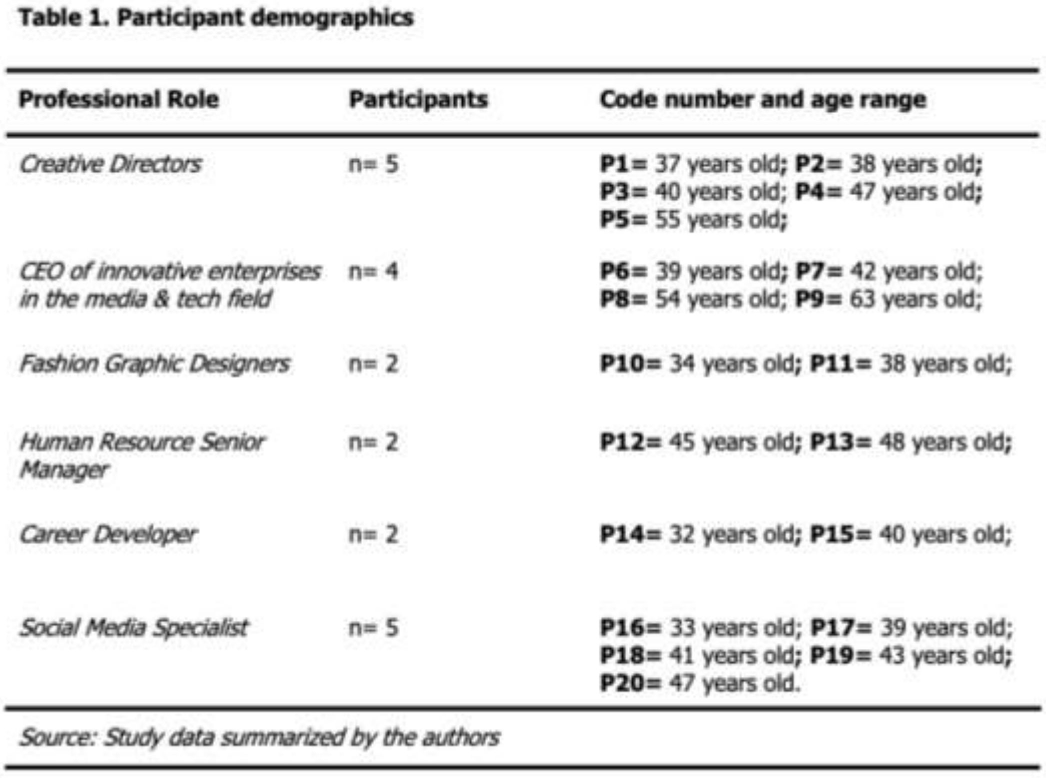


Table 1. Participant demographics

Professional Role	Participants	Code number and age range
Creative Directors	n= 5	**P1**= 37 years old; **P2**= 38 years old; **P3**= 40 years old; **P4**= 47 years old; **P5**= 55 years old;
CEO of innovative enterprises in the media & tech field	n= 4	**P6**= 39 years old; **P7**= 42 years old; **P8**= 54 years old; **P9**= 63 years old;
Fashion Graphic Designers	n= 2	**P10**= 34 years old; **P11**= 38 years old;
Human Resource Senior Manager	n= 2	**P12**= 45 years old; **P13**= 48 years old;
Career Developer	n= 2	**P14**= 32 years old; **P15**= 40 years old;
Social Media Specialist	n= 5	**P16**= 33 years old; **P17**= 39 years old; **P18**= 41 years old; **P19**= 43 years old; **P20**= 47 years old.

Source: Study data summarized by the authors

The researchers chose an interpretive case study approach because of its advantages "in creating novel and profound insights and its focus on examining the rich social, cultural, material and political influences in an organisational context" (Naidoo, 2019, p. 259).

The research questions were:

1. How do practices of creativity and innovation take shape?
2. How and under what conditions do creative professionals produce objects, artifacts and products that are considered innovative?
3. How can adult learners be supported in developing core competences required to think, create and realize creative and innovative products?

We used a purposive sampling technique that included snowballing methods to recruit a heterogeneous group of practitioners in the field of creative professions and highly innovative service companies as participants in this study. We based the rationale for our material focus on creative practices on Gherardi (2019) practice-based studies indicating that the sociomaterial approach would allow us to focus on what *people do in practice*, not what on they *say*. We purposefully included a wide range of practitioners considered as "creative workers" with different ages/backgrounds/genders across a variety of organizations and companies that are considered "leaders" in producing innovative services and products. We expected this sampling methodology to afford us maximum opportunities for in-depth analysis of creative practices of practitioners from different backgrounds, ages, and workplaces, as well as having a variety of professional experiences (Gherardi, 2019).

All participants were informed about the context and the object of the study. A semi-structured interview guideline (Rosenthal, 2004, pp. 48-53) was developed to conduct guided in-depth interviews. One qualitative in-depth semi-structured interview was conducted with each of the 20 participants with probes intended to gain deep insights by allowing flexible answers and follow-up questions, while still ensuring comparability among the different actors

The interviews were then transcribed and interpreted following the principles of the qualitative thematic analysis prescribed by Creswell (2015). In the first step, the content was summarized; the second step served to reconstruct the manner in which the interviewees tackled the topics of their professional experience, usually not explicated by themselves but implied as a means of sense-making while describing practices in their narrations. Hence, this second interpretative step focused on the material aspects of everyday practices, that is, on the tacit "orientations" within which problems were solved, innovative artifacts and products were produced, and on "*what can be innovative*" was perceived (Bohnsack, 2014, pp. 221-222).

Emerging Findings

Creativity as a Performative, Ecologically Embedded, and Collaborative Practice

We discuss findings based on preliminary analysis. We limited the discussions of the findings only to categories that are relevant to the research questions as well as to workplaces and education that prioritize creativity and innovation. We seek to offer insights for practitioners and adult educators as to what types of accompanying learning paths they might want to facilitate or construct to increase the performative potential of work practices.

Creativity as a Sociomaterial Practice

One of the first emerging outcomes was to frame creativity as situated and embedded practice, as well as the result of material collaboration and transfer of knowledge, models, and skills. This is quite novel if we consider that the strong contemporary belief is that creativity is the result of action or thinking by an individual considered a "genius". Through a practice-based lens, creativeness, instead, is seen not contained solely in the psyches of particular individuals, but also, in the objects, techniques, and materials that those individuals manipulate to produce ideas or objects that materialize creativity. When asked about how they produce an innovative product, participants pointed to the possibility of materially "*doing*" and "*re-doing*" things as well as the opportunity to collaborate with colleagues from other sectors.

The unit of inquiry, then, encompasses the analysis of these performative acts in terms of main actors, learning processes within the entire realm of material practices through which a creative product finds its shape. "*When I make things, I don't know when my body ends and material starts, or when material ends and my body starts. They are one thing*" (Creative director, 37 years old). Each product is created within a vast nexus of material practices, also referred to as knots, networks, sites, configurations, bricolage, assemblages, and prototypes (Gherardi, 2019). "*Every piece is a collective undertaking, and a plethora of people have contributed*" (Graphic Designer, 41 years old). The activity of "creative design and fabricating" is one of the most illustrative forms of admixed both cultural and social participation: it entails engaging with extant cultural and material artefacts to produce new material artefacts, employing culture to generate new and unexpected ways to use materials, ideas, media, stuff, and technologies (Gherardi, 2019; Resnick, 2018). We can assume the term "creating-in-practice" to move away from the mental and individual image of creativity to consider it as an enactment.

As the Creative Director expresses above, creativity is not a matter of sudden and brilliant inspiration, but rather of following a series of suggestions that arise from the formative activity itself and prompt the mixing of characteristics that make the product so unique. It is more an experiment with materiality and learning that occurs in this situation:

> How does practical creativity work? Forming and creating requires a relationship with materiality. It is not a mere ideational process that you can carry out in front of the screen of your computer. Creating means forming a material, a product, in example a prototype (Creative Director, age 47).

This material approach to creativity does not at all neatly separate learning from doing (they are typically described as coincident), knowing from creating, and, as the responses of our participants pointed out, creating-in-practice contains at the same time the creation and the acquisition of knowledge, and the enactment of this creative learning.

Sociomaterial Approach, Creativity and Transformative Learning

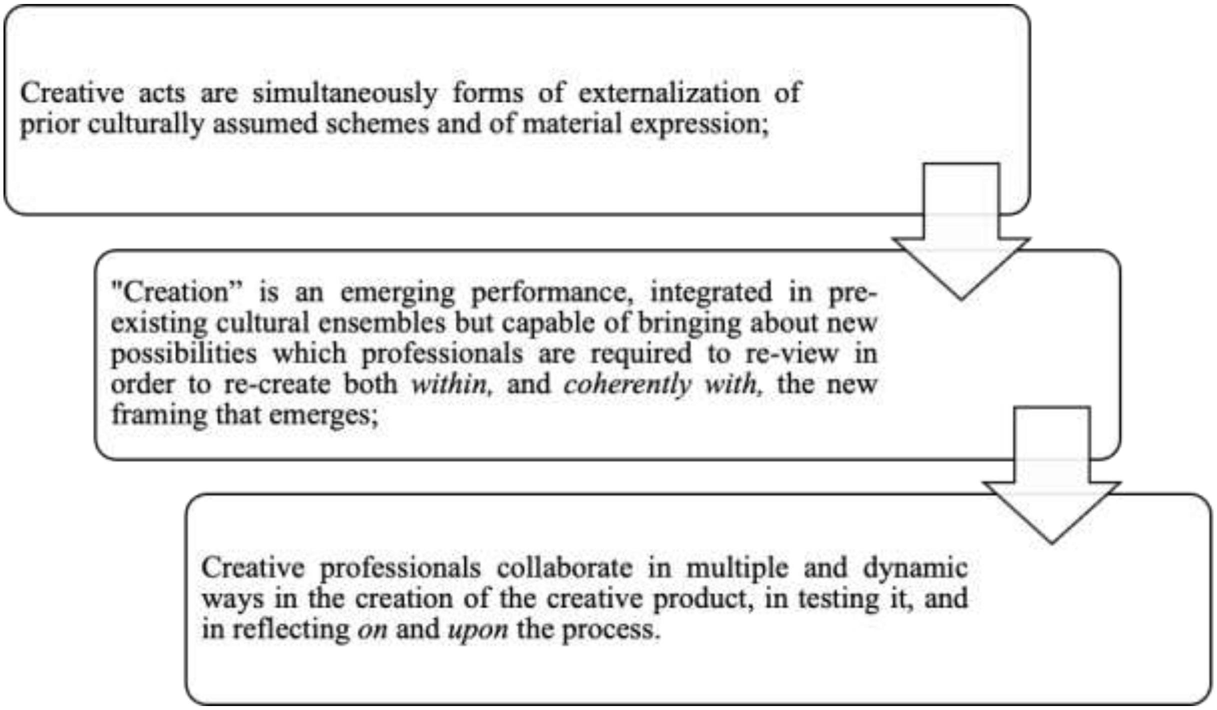
Material creation, in this way, is seen

> as a collaborative process of working with a shared object and growing through the process. To solve complex and unforeseen problems, at the edge of our competence, we have to create, extend, play and build shared products and services (Career Developer, 40 years old).

This last point deserves particular attention since it postulates more than an interconnection—we would use the expression of "entanglement"—among creativity, culture, practice (Gherardi, 2019). Practice is vital for the existence of creativity and creativity is vital for culture transformation and practices development.

> Creativity does not mean being struck by a divine lightning bolt. It means to have a clear objective, to test a project, to have motivation to be open to feedback from other viewpoints, to cultivate passion. Creativity draws out from a very specific hard work, which combines curiosity-driven exploration, with playful experimenting and systematic inquiry. It is a typical distortion of the belief that innovative ideas come up as stunning insights, but actually they are the outcomes of an iterative cycle of imagination, vision, designing, testing, collaboration and reflection upon all the process (Social media specialist, age 39).

Several important aspects contribute to identify creativity as a situated-practical-learning process reported in Figure 1.



Creative acts are simultaneously forms of externalization of prior culturally assumed schemes and of material expression;

"Creation" is an emerging performance, integrated in pre-existing cultural ensembles but capable of bringing about new possibilities which professionals are required to re-view in order to re-create both *within*, and *coherently with*, the new framing that emerges;

Creative professionals collaborate in multiple and dynamic ways in the creation of the creative product, in testing it, and in reflecting *on* and *upon* the process.

Figure 1: key-aspects of sociomaterial approach to creativity

This perspective enriches our understanding of what is called here "externalization" of prior culturally assumed schemes that are more dialectic and intertwined in creative thinking, acting, reflecting (Glăveanu, 2011).

> Creation never spurs from nowhere, with no roots and no help from others. If I have to design a bag, I need to talk with the artisans that will fabricate the bag, with the material responsible for understanding what materials or leather will fit with my idea, I need as a minimum some dialogue and exchange (CEO, 39 years old).

Implications for an Education to Creative and Critical Thinking

The entanglement among creativity, practice, learning, and culture proposed in the present paper has several important methodological implications. We desire to outline here only one of the major contributions—innovative ways of researching and fostering creative and critical thinking in education.

How can we help such students as they move through university and beyond, continue to learn in the kind of professional activities that are informed by a practice-based approach, so that they are supported in becoming creative thinkers? A possible enacted response to this challenge is to provide students with problem-based methods and high complexity scenarios. To solve ambiguous and partially unforeseen problems at the edge of their creative competences, where students have to fabricate, extend, test, and build shared artefacts, which translate in practice their evolving knowledge, understanding, imagination and reflection. The key challenge is not how to "teach creativity" to future professionals, but rather how to create a fertile environment in which their learning and creativity can take root, grow, and flourish. A practice-collaborative informed approach to the education of creativity operates with a different set of assumptions and tools than those commonly used in education today. It encourages active engagement with cultural resources, the exercise of joint activity in the production of new artifacts and collective-ideas-sharing with small but incremental changes as well as the *modelling* through an iterative cycle of practicing, testing, reflecting and communicating.

Conclusions

The influence of practice-based studies (Wenger, McDermott & Snyder, 2002) on creativity studies in the workplace requires going beyond the present conventional research differentiation of the individual from the collective in examining learning processes and embracing an integrative sociomaterialistic approach. Within those frameworks, workplace learning is understood to involve not just human change but interconnections of humans and their actions with rules, tools and texts, as well as cultural, and material environments. Such interactions are often embodied, not even involving conscious cognitive activity while, at the same time, they are also embedded in everyday practices, actions, and conversations (Fenwick, 2008).

The practice-based view of transformative learning theory that we have partially captured through our study may shed light on the argumentation that entails augmenting the possible construing of meaning perspectives to include representations of the often tacit understandings that structure social practices and the process of meaning perspective transformation, itself, as a movement from one social practice into another, or of spanning different social and community practices to produce creative thinking (Hodge, 2014).

The discussion articulated herein has for sure some limits. The empirical investigation at hand, albeit being based on interviews with actors of different genders, educational backgrounds, and ages who are engaged in various topical terrains, nevertheless works with a snowball-determined sample that implicitly cannot exclude bias.

Future research needs to explore whether and how creativity could be supported in training activities in formal contexts. Moreover, the field of study in practice-based approach to transformative learning, undoubtedly in the early stages of an ongoing performance, surely contains vastly more questions still unexplored than answers: How and under what conditions, for example, might it be possible to deliberate critical reflection in collaborative practices? How do transformational processes actually occur? What role, if any, have prior consolidated assumptions on transformational practices in confining our thinking?

Those are only few of the open-ended questions that need to be investigated in the future. Despite, or precisely because of these limitations, the hope is that the empirical results discussed inspire further empirical research and new theoretical reflections on transformative learning, by drawing out complementarities between transformative theory and a practice-based approach.

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A JOURNEY ACROSS THE BORDERS OF CULTURE, RESEARCH & IDENTITY

Corinne Brion, Carol Rogers-Shaw
University of Dayton (USA)

Abstract

This article explores border crossing and researcher identity development. It examines the questions of how one develops a researcher identity at the border where one is both an insider and an outsider and how one learns to be a researcher by straddling that border.

Keywords: border crossing, insider/outsider, identity, cultural proficiency, autoethnography

In this paper, we theorize on the nature of border crossings experienced by adult education researchers who not only face the complications of being both insiders and outsiders in the research setting, but also cross the border between traditional qualitative research and autoethnography. It explores autoethnographic border crossing, insider/outsider and in-betweener positionality, cultural proficiency, and identity development. Qualitative researchers cross positional borders. They study others and themselves. They seek to understand cultural exclusion and practice inclusion while amplifying marginalized voices as well as their own.

Researcher Border Crossings

For years, the validity of qualitative explorations has been the topic of numerous debates because multicultural qualitative research often involves crossing boundaries between being the researcher and being part of the lives of the people under study (Brayboy & Deyhle, 2000). Scholars continuously seek to understand the positionality of researchers. Morris et al. (1999) asserted that there are two approaches researchers can take to collect, analyze and interpret data: the emic approach (insider) and the etic approach (outsider). More recently, a number of authors disputed a fixed dichotomy between insiderness and outsiderness, proposing the *in-betweener* position. Researchers' identities can shift from insider to outsider depending on the social, political, and cultural values of a given context (Carling et al., 2014).

According to Banks (1998), being an insider is the best approach for successful fieldwork because insiders can have linguistic or cultural skills that facilitate access and interaction with study participants. Researchers are able to gain trust quicker by reducing the difficulties in forming rapport with local people (Falzon, 2009). Insiders have cultural commonalities with the local community as they often share the same social background, culture, and language. Insiders also have better access to local resources which have the potential to enrich their fieldwork (Suwankhong et al., 2011).

Outsiders enter a locality to conduct research. They may hold different values, beliefs, and knowledge from the community under investigation. Outsiders may struggle to understand the community's culture, and they may form more superficial relationships with locals (Suwankhong et al., 2011). Cultural outsiders may also be able to develop deeper explanations of a phenomenon because they are more objective, less biased, and are able to bring a new perspective (Merriam et al., 2001).

In the *in-betweener* space, researchers' positions shift between insider and outsider. The *in-betweener* position is affected by several markers (Carling et al., 2014). These markers include occupation and title, gender, age, physical appearance, clothing style, parenthood, language, cultural proficiency, religion, and sustained commitment (Carling et al., 2014).

As both traditional qualitative researchers and autoethnographers, we are not only insiders and outsiders in our work, but we also move across the border between self-study and the study of culture. We examine border crossing in order to "understand how culture flows through the self while the self flows through culture" (Winkler, 2018, p. 236). In our autoethnographies, we express our thoughts and feelings, and in the act of creating a narrative of our lived experience, we discover who we are (Ellis et al., 2011). In autoethnography, the researcher is the subject of the study and personal experiences are shared within an examination of the cultural context (Ellis, 2004).

Crossing borders can take researchers to places that feel uncomfortable and provoke self-analysis; autoethnography reveals the sensitivity of the researcher and allows readers to respond in a way that reveals their own vulnerability as they connect to the researcher and the cultural context. Qualitative research, as a continuum, spans from creative, interpretive work to more positivist approaches while autoethnography varies from evocative at one end to analytic at the other (Ellingson & Ellis, 2008). Autoethnographers stand on the border, especially when deciding between pursuing evocative or analytic autoethnography, choosing to write creatively or in a traditional academic style.

The question for autoethnographers is where do they see the border between "systematic, 'scientific' methodologies of ethnography [and] the evocative, creative, and artistic elements and forms of storytelling" (Bochner & Ellis, 2016, p. 67). An important part of being an autoethnographic researcher is determining where the border lies and on which side of the border one exists. Ellis (2004) described authoethnographers as first looking through "an ethnographic wide-angle lens, focusing outward on social and cultural aspects of their personal experience and then … look[ing] inward, exposing a vulnerable self that is moved by and may move through, refract, and resist cultural interpretations" (p. 37). This reveals the movement of autoethnographers who traverse a variety of borders in their research. They cross borders and share the experience so that others may understand the realities of those across that border.

Cultural Learning

Across cultures people have different values, beliefs, ways of communicating, interacting, and conducting research. Because culture is pervasive, "researchers must not only be well versed in qualitative research methods but also know how to work with communities that have been historically exploited by mainstream society" (Ojeda et al., 2011, p. 186). Understanding the cultures of others, developing a culturally centered approach to research, and becoming culturally proficient is crucial to conducting quality inquiries (Ojeda et al., 2011; Papadopoulos et al., 2001).

Papadopoulos et al. (2001) contend that culturally proficient researchers are culturally aware, knowledgeable, and sensitive. These investigators realize that they are cultural beings and are aware of personal beliefs about the culture at hand (Lyons & Bike, 2010). They also examine their own values, assumptions, and biases, and are cognizant that culture affects their positionality. These researchers seek to learn about cultures and take into consideration cultural differences when designing and conducting a study. Culturally oriented investigators are bilingual and bicultural. They speak the participants' language and are able to navigate two cultures (Ojeda et al., 2011). They use incentives for participation when appropriate and culturally necessary, and they reflect on the consent procedures and on how to conduct interviews and choose locations for the interviews that are respectful of the participants' culture. They seek the input of locals in the research process and understand power dynamics (Ojeda et al., 2011).

One way to foreground cultural learning in research is to adopt an emancipatory approach and practice inclusion throughout the process. Using an emancipatory paradigm in cross-cultural research can enhance the relevancy of research in the lives of marginalized people. Oliver (1992) argued that emancipatory research moved away from "an activity carried out by those who have power upon those who do not" (p. 110) toward a process that encourages "the empowerment of research subjects and the main technique for empowerment [is] the encouragement of reciprocity" (p. 110). Emancipatory research can encourage dialogue across borders. It includes participants in a meaningful way; they are not the subjects of research completed by an outsider but are the drivers of the research who contribute to the examination of their lived experience. Key elements of emancipatory research shift the focus away from the notion of conducting research "on" a community to conducting research "with" a community, a more inclusive approach.

Emancipatory research focuses on the transformation of the lives of marginalized participants and highlights their role in the research. The research design includes the researcher as a facilitator who collaborates with participants to construct knowledge within a cultural community and then provide access to the findings. The role of the researcher is to support participants as they examine economic, political, cultural and environmental structures with the aim of dismantling those that marginalize the community members (Barnes, 2003). In order to become more culturally proficient researchers, scholars can design inclusive studies that identify and amplify participant-researcher voices, reflect on the different views expressed in dialogue within the community, and transform thinking through the learning process inherent in research (Nind & Vinha, 2014).

Voices of Research & Identity

Addressing social justice concerns is a foundational tenet of adult education and conducting research across borders often provides adult education researchers the ability to amplify "disparate and marginalized voices, including the stories, contributions, and histories of the 'others' who are often omitted" (Johnson-Bailey et al., 2010, p. 340). Researchers also have the opportunity to find their own voices in this process. As scholars researching across borders, our researcher identities are formed as we learn about the cultures where we are insiders and the cultures where we are outsiders.

How one understands and defines who is considered marginalized in society depends on one's cultural identities, power, and context. For this paper, the authors use Pincock and Jones' (2020) definition of marginalized where marginalization is linked to vulnerability, a socially constructed phenomenon contingent on power relations between certain groups in society (von Benzon & van Blerk, 2017). Researchers can also position certain people as vulnerable, reinforcing existing top-down dynamics, augmenting inequities between researchers and communities, and reproducing marginalization in the research process (von Benzon & van Blerk, 2017). However, qualitative methodologies also allow marginalized voices to be amplified and heard because participants tell their stories. Qualitative research enables the researcher to gather rich and contextual data that respects and embraces cultural differences (Banks, 1998).

There are several approaches qualitative researchers can choose depending on their research questions, sites, and participants. Critical multicultural research (CRM) is one of these approaches (McDowell & Fang, 2007). Researchers are uniquely positioned to provide an avenue for hidden and vulnerable communities to share their stories on their own terms. Therefore, it is the responsibility of researchers to protect their study participants and the integrity of the research process by being culturally proficient and inclusive minded (Stonewall et al., 2017).

As the "production of voice is always situated, socially determined, and institutionally organized" (Juffermans & Van der Aa, 2013, p. 112), the researcher voice is developed in the context of the research process. As researchers transcribe the voices of others in their studies, they present their findings in their own voice even when they quote the words of their participants. An "individual voice . . . reflects the influences of other voices and discourses" (Juffermans & Van der Aa, 2013, p. 116); as we develop a researcher voice in the field and through our writing, it undeniably reflects the voices of those with whom we interact.

The reactions of study participants can be used as a mirror to our image of ourselves as researchers. By reflecting on the research, we can see ourselves in a variety of roles, with diverse identities and positions within the research community, and we can come to recognize who we are, particularly in relation to others. The visibility of the researcher's voice is the essence of autoethnography, and by reflecting on our own voice as we analyze our own experiences, we discover who we are, and "[w]ho we are changes what we write about and how we write" (Brearley, 2000, para.1). By foregrounding our own voice as autoethnographers, we resist using that authoritative all-knowing researcher voice sanctioned by the academy and explore more creative ways to engage both cognitively and emotionally with the data (Brearley, 2000).

Conclusion

As qualitative researchers and autoethnographers, we often find ourselves in the role of in-betweener as our positions shift between insider and outsider. We have learned to recognize ourselves as researchers as we cross borders in our work, amplifying marginalized voices as we seek our own and developing cultural proficiency through inclusive emancipatory research.

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MATURE GRADUATES AND VISUAL CULTURE LEARNING COMMUNITIES: WORKING THROUGH THE COVID-19 PANDEMIC

Samantha Broadhead
Leeds Arts University (UNITED KINGDOM)

Abstract

Mature graduates (defined as people who enrolled on their first undergraduate degree when aged 21 or over) who have studied an arts degree in the United Kingdom and subsequently have set up Visual Culture Learning Communities share their stories through narrative inquiry. Some mature creative graduates establish spaces where intergenerational learning about the arts can occur. These learning spaces make a valuable contribution to sustaining individual creative practices during crises such as the Covid-19 pandemic. A more nuanced understanding of graduate outcomes is required where this contribution is recognised.

Keywords: Mature students, visual culture learning communities, Covid-19 pandemic, graduate outcomes, higher education, arts education.

During the Covid-19 pandemic there have been difficulties for those working in the United Kingdom (UK) arts sector (OECD, 2020). Unfortunately, freelance artists and designers are vulnerable to the economic impacts springing from the pandemic crisis (Brabin, 2020). Additional funds have been given by the UK government to support the arts at this time (Department for Digital, Culture, Media and Sport et al., 2020). However, it is not certain how well this support will assist creative people working with temporary or insecure contracts. The situation is likely to be especially difficult for those who have recently graduated from their arts degrees.

This paper concerns those mature students graduating with an art's degree. It considers what graduate outcomes have been possible for these students and how they have responded to the Covid-19 pandemic. The participants are referred to as mature graduates to indicate that they achieved their arts degrees later in life. Within the UK mature students are those who enrolled in their first undergraduate degree when they were 21 or older (OfS, 2020).

As mature students it has been argued that they are able to draw upon their life experiences to overcome any barriers they have encountered in their education (Broadhead & Gregson, 2018). Mature students/graduates, potentially, could continue to use their practical wisdom after they have graduated enabling them to respond positively to the current crisis.

One possible response to the Covid-19 pandemic is through group learning. Freedman (2015) has provided an example of communal support for artists through the model of Visual Culture Learning Communities (VCLCs). This model will be evaluated and applied to the case of mature arts students who have recently graduated. VCLCs provide safe spaces for creative people to develop their identities, artistic knowledge and practices.

Three VCLCs are considered using narrative inquiry, a method that draws upon stories to investigate people's life experiences. The three VCLCs have been created or instigated by mature graduates. They provide informal arts education within local communities. Five individuals, who began their own educational journeys in their 40s and 50s, lead and develop these projects. During their learning careers as mature students, they studied on Access to HE courses in art and design before pursuing undergraduate and postgraduate education.

Theoretical Framework

Freedman (2015) has stated that VCLCs provide an important form of pedagogy that lies outside the academy. Many people learn about art in places other than schools, such as in museums, community centres or outside institutions altogether. VCLCs provide a community of like-minded people, mediating against a lack of opportunities in formal education. They create a safe space for practitioners to develop their identities as artists. Diverse practices that are sometimes absent in official sites of learning may be recognised as legitimate creative activity. People who participate in VCLCs share resources and skills. The informal structures of VCLCs can facilitate much-needed opportunities for dissemination, exhibition and critical review. Karpati et al., (2017) have described VCLCs comprising groups of adolescents or young people engaged with expression and creativity outside formal education without adult supervision. Examples include manga, cosplay, contemporary art, fanart, video and graffiti. They support young people's identity formation through creative practice and active citizenship.

Freedman et al.'s (2013) research suggested that VCLCs are formed because formal art curricula are too narrow and there is a lack of availability of classes. It was also found that VCLC members thought that art educators wanted to teach only traditional forms of art and were not interested in their students' preferred practices. Participants thought there was an adult bias against popular art forms in formal education. Many VCLC members said they became part of the group in order to learn. Freedman et al. (2013) at the same time constructed a binary opposition between young people and adults. VCLCs are represented as being only for young people. In addition, it is assumed that adults misunderstand VCLCs, believing them to be primarily about entertainment.

This paper argues that VCLCs can be set up by older people and be places where intergenerational learning can take place. The informal structures of VCLCs can facilitate much-needed openings for dissemination, exhibition and critical review. During the Covid-19 pandemic such opportunities are of great importance where VCLC members are able to share their work with each other virtually.

Research Design

Qualitative research was undertaken based on narrative inquiry. Previous research had utilised narrative inquiry to investigate mature students' experiences in art and design undergraduate education (Broadhead, 2018; Broadhead & Gregson, 2018). This project was partly a continuation of earlier research, where participants wanted to continue sharing their stories after they had left university. Narrative inquiry is a means of seeing the connections between significant incidents and longer-term impacts beyond formal education (Andrews, 2014; Butler-Kisber, 2010; Clandinin & Connelly, 2004).

The people who had set up the three VCLCs were contacted and asked if they would like to contribute to the current research project. One contributor (Eliza) came from Sew for Change, one (Jake) came from Art school/Ilkley and three (Karen, Angela and Mandy) came from the TCL Collective. These people had all, at some point in their lives, been mature students. The participants' names were changed in written or transcribed documents to protect their identities.

The research comprised filmed interviews, email conversations and online meetings. The current research began in 2019 but continued during the Covid-19 pandemic. This was an opportunity to observe how these mature graduates were able to draw upon their life experiences and the support from their VCLCs.

The data collected was drawn together into three narratives about the three VCLCs. The narratives referred to work done during the lockdowns imposed by the UK government in response to the threat to public health caused by the Coronavirus.

Findings

Sew for Change

Eliza, who had previously studied on an Access course, completed her undergraduate education and then went on to postgraduate study where she was able to take part in an international residency in 2018. This turned out to be a critical event in Eliza's story leading her to make the courageous decision to take time off from her paid work to develop her own creative practice outside the United Kingdom.

As part of an Erasmus+ project with a social design collective (Brave New Alps, 2019) Eliza travelled to Rovereto, a city and commune in Trentino in northern Italy. Once she had established herself there, she set up sewing workshops for refugees and migrants. Eliza worked on her project for three months, which has motivated her to develop more projects that used sewing as a means of instigating social change.

Eliza talked about how she had also worked with many community groups in the UK, where she taught dressmaking skills, and was able to use this to gather stories from her learners. For example, she worked with a student-led initiative to tackle Period Poverty internationally by running workshops (Freedom for Girls, 2019). Eliza claimed, "Two principal goals of helping: manage problems in living more effectively and develop valued outcomes/ utilising opportunities. [Participants] become better problem solvers going forward. Sewing is just another way!"

Eliza saw a need and that her skills could meet that need; she did not do this for financial gain. Although she was supported on her trip to Italy and this was an opportunity for her to travel, she did have to contribute a lot to the project herself. She also risked the stability of her day-to-day existence by taking three months off work.

Eliza had a lot of demands on her time but she was still able to engage with others during the Covid-19 lockdown through Zoom. For example, she took part in an online event with the four other mature arts graduates for National Society for Education in Art and Design (NSEAD, 2020). Her stories about her own experiences inspired and encouraged others to participate in the arts.

Art School/Ilkley

Jake had studied on a part-time Access course in art and design and then, because of his previous experiential learning, was able to undertake postgraduate study, achieving his Masters in 2016. He then, set up Art School/Ilkley with his partner. Art School/Ilkley held regular art workshops for young people after school and creative courses for adults in the evening. In addition, there were regular weekend day courses that explored drawing through stitch, printmaking and life drawing. Jake (2018) claimed, "My sense is that the arts in schools are at an all-time low but there is a sea change. Access and undergraduate study needs to be defended...the only available route for many at the moment." He continued:

> This space will also house Art School, of which I am joint founder, which runs workshops and classes for the community, working with 11–18-year-olds after school, and adult classes in the evening. This month, under the Art School banner we have facilitated a Bradford School Trust to celebrate creativity in education. This involves nine schools coming together for a single day of celebration, music, visual arts, performance and dance.

Jake went on to talk about how some of the students had used the sessions to prepare a portfolio so they too could attend an Access course. Thus, a progression route had been made into formal education for those who needed it.

> My life experience has given me entrepreneurial skills, which helped me set up a

> project that would pay its way. From the confidence I have gained from Access and my Masters I have been able to pass it on to other people. I treat them like professional artists.

Jake founded Art School/Ilkley in order to provide art education for those who could not access it formally. Sharing his skills and knowledge, he is currently working with a wide range of traditional and 'non-traditional' learners who wish to be creative practitioners.

At first it was uncertain how Art School would continue to hold classes during the Covid-19 pandemic as people were asked not to leave their homes from March 2020 until the restrictions were eased in the summer of 2020 only to be reinstated in January 2021. The Art School maintained its presence on social media sharing images of its members' work. When people were able to meet whilst socially distancing the Art School took the classes outside often using the opportunity to draw nature. The work the students produced in the pandemic was exciting and experimental.

TCL Collective

The members of TCL Collective worked together in many places in Ireland and the United Kingdom. Karen explained, "TCL Art Collective are preparing for their forthcoming trip to Southern Ireland, Kinvara. Fellow artists will be joining us. Our mission is to respond to place and generate work that will culminate in a pop-up exhibition."

Mandy went on to talk about the impact her work had on others:

> Through the arts trail, I have worked with other people. I have given some of them confidence. Broken down barriers and fears. If I can do it, you can do it! It can be overwhelming, for example, I was working in a community hall where someone had seen my work on Instagram and came rushing over with enthusiasm, wanting to buy it!

Angela, another member of TCL Collective, reflected on the emotional impact creative work can have on other people, "Someone bought my work because it contained the colours of their wedding day, when they told me, at that point it did make me tear up."

During the Covid-19 pandemic it was very challenging for artists to keep working and exhibiting. The TCL Collective created a 'mail art' project where each member posted materials to each of the other group members. They were then challenged to use the materials to create new art-works. The members were motivated to experiment with cyanotypes, collage, photography, and printmaking. The results were then photographed and posted on social media platforms for critical review. The TCL collective continued to be active during the pandemic due to their participation in a VCLC.

Conclusions

The mature graduates have shared their stories about their three projects. It can be seen that they have drawn upon their life experiences, previous education and practical wisdom in order to create VCLCs. For example, Jake had the entrepreneurial experience to help him co-construct the Art School that provided opportunities for people of different ages to learn. He did not do this in isolation but was able to collaborate with his partner who was an experienced artist.

The three projects shared characteristics that complied with Freedman's (2015) concept of VCLCs. They were all practitioner-led and aimed to provide opportunities for other people to learn about art. The groups' members were also able to share their artwork with the community so they could give and receive critical review. The projects created a learning space that was not provided by formal education. All three projects were able to talk about the audiences and participants they had worked with and what motivated them to engage in the VCLC.

The research found that while the original notion of a VCLC was that it was a space for young artists, separate from the control of adults, VCLCs are also created by older people. They come into being for similar reasons - to provide a network of support and encouragement in response to declining opportunities for people to study the arts. The groups discussed in this article blended digital processes with physical art works rather than creating purely digital works. The use of social media was very important for connecting with audiences and the "blended" approach to VCLCs could be particular to those created by older artists.

Due to their small scale and flexible structures, the VCLCs have been responsive to the Covid-19 crisis. Strategies such as delivering socially distanced drawing classes in the open air and creating 'mail art' projects encourage communities to engage with the arts. Members' works continue to be shown for critical review on websites and on various social media.

Implications for Adult education Theory and Practice

The UK Graduate Outcome Survey is concerned with gathering data about graduate careers. It is argued that a nuanced approach to thinking about graduate outcomes is required; one that recognises the contributions of those mature graduates who are interested in supporting people in their communities. Helping other people and "giving something back" to society appear to be values that motivate some people rather than the neoliberal discourse that links education to higher earning power (Burke, 2002).

The Covid-19 pandemic has been very challenging for many arts organisations and arts practitioners. However, VCLCs help maintain people's creative practices and encourage participation and this has been a useful strategy to deal with the lack of social interaction and face-to-face contact.

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DEVELOPMENT OF LEARNING CAREERS AND PROFESSIONAL IDENTITIES IN SOCIAL AND HEALTH PROFESSIONS: FROM TUTORING TO SELF-TUTORING

Stefano Bonometti[1], **Livia Cadei**[2]
[1] *University of Insubria-Varese (ITALY)*
[2] *Catholic University of Milan (ITALY)*

Abstract

The research aims to answer two questions: a) how adult education impacts professional and social development of the health professions and b) are there forms of resistance to the rationalization and privatization of care services? The action-research covered over two years with a sample of 50 Health Care Assistants (Ats Brescia - Italy), engaged in the role of internship guides for students of the three-year degree for Health Assistants. Identity and professional practices are investigated through two training stimuli: redefine the evaluation form of the internship and articulate the section of competence; use emotion cards to reflect back on identity and social issues.

Keywords: Learning careers, professional identity, health professionals

The multiple processes of globalisation, the economic crisis of national health systems, the progressive ageing of the population challenged the traditional competences of health professionals. Several studies (EC, 2020; WHO, 2015) about these roles show the particular attention of the scientific community to these issues. Health Care Assistant is a particular professional figure in the Italian socio-health context, who works mainly in the public sector, for prevention services, health education, epidemiology and vaccinations. Access to this role requires a three-year academic training and a national qualification, and then a public competition to work in the National Health Services. The transformation of the social and health context has required an updating of the competences of the professional profile of the health assistant, starting from the initial academic training.

Some new needs typical of the globalised society (Bauman 2000; Sennet 2008), more and more intercultural approaches (Appadurai 1996), complex and of risk (Beck 2009) guide the definition of the new competences: to pay attention to the experiences of illness (to care) and not only to health services (to cure); to an increase in patients who remain in their own homes and need care at home; to patients from foreign countries with different habits and cultures who require new attention and communication methods; to the ageing of the population estimated in Italy at 6.5% of the total population (Eurostat, 2019), which highlights the intertwining of relationships between family, residences for the elderly and specialist care; to an increase in ethical issues that intertwine the daily choices of care; increasingly multimedia and web-based communication channels; to popular movements around the advantages/disadvantages of vaccinations.

These transformations require, certainly in the Italian context, an updating of the competences concerning the professional identity of the care professions and in particular for the Health Care Assistant. An update that requires not only technical skills but also transversal skills and a transformation of the habits of mind of the profession.

Methodology

The research path is part of the action research perspective applied to the field of organizational learning with the intention of promoting new knowledge, activating a change in practices. As indicated by Darwin (2011) action research is intertwined with Activity Theory (Engeström, 2000) and this allows us to promote learning development and innovation of practices and at the same time allows us to enter into a historical-ethnographic vision to better understand reality. We are inspired by the Change Laboratory's methodology (Virkkunen & Newnham 2013; Sannino & Engestrom 2017).

The design of the research carried out actions with the participants to achieve new professional skills and a meta-path of experimentation on the effectiveness of methodologies and devices for learning. The proposal developed over the two-year period 2018 and 2019, involving 50 Health Care Assistants from the Agency of Health Protection (ATS). Each participant acted as a trainee mentor and welcomed trainees into their service for a duration of approximately 4 weeks.

The proposed training pathway intertwined two learning goals for the health worker-tutors (experts), corresponding to the double stimulation: first, to innovate the tutorship processes, updating the toolbox; second, to reflect and transform the professional identity. Following the double stimulation model that characterizes the progress of the Change Lab, we can outline a scheme that interweaves the primary and secondary stimuli with the phases of the research:

Phase A: the first stimulation provided by the need to change the internship evaluation form; the second stimulation gave by the competence rubrics that go to change the overall frame on evaluation and design.

Phase B: the first stimulation provided by rethinking evaluation as a practice to be included in the ongoing phase of training: the second stimulation gave by the use of emotion cards, which reconfigured the educational relationship by repositioning it at a higher level of complexity. The research intervention through the Change Lab can be represented according to an analytical grid as proposed by Sannino and Engeström (2017):

Table 1: Sannino & Engestrom's Analytical Grid

N. stage of intervention	CONTRADICTION	CONFLICT OF MOTIVES	FIRST AND SECOND STIMULI	ZONE OF PROXIMAL DEVELOPMENT	GERM CELL AND EMERGING CONCEPT
Stage A (2018)	Objectivity in evaluation VS excessive rigidity of the form	Carrying out an effective evaluation VS having a quick and easy tool	1st modification of the evaluation sheet 2nd drafting of a skill heading and a new form	Understanding how evaluation has a formative function through feedback on the task and the professional self	Tutor reflects on own level of competence and professional identity, draws a line for improvement
Stage B (2019)	Tutoring activity to be carried out in a limited time VS an evaluation of learning that complicates the training relationship	the daily work of the operator with the trainee VS the need to design the traineeship in a short period of time	1° using the evaluation form in itinere and in its qualitative part 2°use of emotion cards	Understanding that learning during placement involves operational, emotional professional identity	Tutors begin to perceive themselves as part of a community of practice aimed at discussion, sharing and continuous improvement.

The training course included a first phase (2018) in which the aim was to transform the internship evaluation form that the tutor had to fill in regarding the student's performance. The conflict that starts this first process is to have an effective and at the same time quick tool. The qualitative leap occurs when the competence rubric (a scale describing the level of mastery of the competence) is introduced. This introduces an imbalance in the tutors, as they measure themselves, activate a mirroring process, from which the possibility of reflecting on their own professional identity arises.

The second part (Phase B) takes place in 2019 and the conflict that starts the process is on the one hand the need to carry out a deep assessment of competences and on the other hand the need to develop a quality design of the practical traineeship in a short time. In this case, the second stimulation was driven by the introduction of the emotion cards that allowed the quality leap and the resolution of the conflict. This led to strengthening the sense of group among the tutors and the initiation of a sense of community of practice.

Results

The methodological framework allowed to reposition historically the development of the professionalism of the Health Care Assistant. This emerged from the comparison between the training received by the tutors and the current training offered by the university, and the transformation of the professionalism required in the 80s-90s and that required in the current context.

The research highlighted three central aspects concerning the training of professionals in social and health contexts. The first one induces to think that when one deals with the training of others in the care profession, it follows an action of reflection on one's own professionalism. In our course on the theme of tutorship, the participants activated and increased a process of reflexivity on their own professional identity. This process is the outcome of the second stimulation and is the expected result of the aims stated in the project. The participants developed a habit of mind of self-tutorship, of permanent attention to their own professionalism.

The second aspect confirms the centrality of the social dimension in the learning processes. The possibility of exchanging information, comparing different perspectives and negotiating, in order to find a new shared plan, leads to the elaboration of new competences and patterns of behaviour. This is a process that requires the respect of some important steps, such as the recognition of criticalities and contradictions, a facilitating role by the counsellor/teacher, the evolution of stimuli to activate a proximal zone of development.

Finally, the third aspect concerns the participants' feeling of perceiving themselves as a community of practice. The tutors, during the proposed training course, were involved not only as individual practitioners, but were urged to confront each other and seek solutions together. This process progressively strengthened the feeling between them, they redefined a common territory, a new border space in which they rediscovered themselves as a mutual resource. Within this proximal space of improvement, they have positioned a common commitment, a shared language and updated their repertoire of skills.

Conclusions

The world of social and health work is constantly evolving. It requires an updating of technical skills but increasingly a development of relational, reflective and ethical skills. This is possible if health and care professionals develop a professional identity centred on continuous learning through self-tutorship. This means knowing how to take care of oneself and one's professionalism through processes that follow two lines: an internal one, centred on reflexivity on the professional self; an external one, centred on confrontation and open dialogue with other operators. The balanced intertwining of the two tendencies creates a tension towards the continuous improvement of one's own professionalism, a perception of well-being in the working contexts and greater equity in the services provided to the recipients.

This qualitative research shows the validity of experiential and relational approaches for learning in care work contexts, at the same time, it shows the limitation of being focused on a specific territorial case. This requires further investigation and confirmation.

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THEORIZING EMBODIED, COLLECTIVE, AND SOCIETAL LEARNING THROUGH PREFIGURATIVE SOCIAL MOVEMENTS

Margaret L. Cain,[1] Jennifer Kushner,[2] Cassidy Thomas[3]
[1]Westminster College (USA)
[2]University of Wisconsin-Madison (USA)
[3]Syracuse University (USA)

Abstract

This paper theorizes adult learning as a multi-leveled, emergent process of interactions between individuals, groups, and societal systems. We theorize from the context of prefigurative social movements that are enacting values of direct democracy, solidarity economics, and equity. We analyze Occupy encampments as sites in which individuals, movement groups, and society learn as complex adaptive systems. The theorizing of these learning processes has implications for adult education theory, research, and practice.

Keywords: Social movement learning, systems thinking, adult learning theory, prefigurative movements

Theorizing of social movement learning has developed significantly in recent years (Walker & Butterwick, 2021). This paper builds particularly on research on embodied aspects of protest participation (Drew, 201; Firth, 2016) and the frameworks of Scandrett et al. (2010) and Kluttz and Walters (2018) that seek to understand multi-leveled and interactive learning. Kluttz and Walters found learning is happening amongst individuals and organizations at the micro, meso, and macro levels of climate justice movements as interactive processes within and between these nested levels. They conclude by recognizing the need to better understand the relationship between levels of learning. In this paper, we further that understanding by exploring how individuals, social movement groups, and society interact in emergent ways that affect learning at each level, particularly in the context of prefigurative movement groups.

We begin by defining learning drawing on the theoretical framework of complexity thinking. We use the case of Occupy encampments to theorize from literature and practice about learning occurring in embodied and emergent ways through the interactions of individual participants, the Occupy encampments themselves, and societal-level processes. We conclude with implications for theory, research, and practice.

Learning as an Emergent Process

Lange's (2018) synthesis of key ideas from quantum physics, living systems theory, Indigenous philosophies, and Eastern spirituality describes matter as a bound form of energy. "In this way then, the existence of matter and energy cannot be separated, leading to a *performative* view, of matter performing itself into being" (p. 286, italics in original). This ontological perspective is key to conceptualizing learning as a similarly emergent process between actors in nested levels of complex systems. These levels range from the cellular/bodily system, up through individual, collective, societal, and planetary levels (Davis et al., 2015). Learning is the process by which the living system "performs itself into being" via interactions with other parts of the complex system.

> Learning is thus cast as continuous invention and exploration, produced through the relations among consciousness, identity, action and interaction, objects and structural dynamics of complex systems. New possibilities for action are constantly emerging among the interactions of complex systems, and cognition occurs in the possibility for unpredictable shared action (Fenwick, 2003, p. 131).

This paper describes learning at three levels through these interactive processes with actors at other levels to broaden theorizing and connect it to bodily and social processes.

While it is difficult to identify where an emergent process starts, we begin with neoliberal policies that led to suffering which prompted individuals to action and shaped prefigurative organizing approaches. We explore how learning amongst and within Occupy encampments was shaped by this larger context and individuals participating, followed by learning shaped at the individual and societal levels.

Context for the Development of the Occupy Movement

Legacies of colonialism and decades of neoliberal policies led to the rise of a new kind of social movement. These *prefigurative* movements "…embody their ultimate goals and their vision of a future society through their ongoing social practices, social relations, decision-making philosophy and culture" (Monticelli, 2018, p. 509). This approach developed out of necessity as neoliberal governments no longer responded to the needs of their citizens, leading grassroots groups to believe that self-organization and prefiguration were "the only way to transform society as it develops new relationships and practices that embody the world that is desired" (Sitrin, 2016, p. 147). Occupy encampments that started in New York City and spread to 1500 cities globally provide one example of prefigurative groups (Van Gelder, 2011).

Many individuals were motivated to join the encampments because they were suffering from the effects of neoliberal policies. Full-time Occupiers were frequently underemployed or unemployed due to austerity policies (Milkman et al., 2012; Petrick, 2017). La Botz et al. (2012) describe that when the housing bubble burst in 2008 and the Great Recession ensued,

> ... widespread misery, the willingness of the political elite to provide trillions to bail out the financier-lenders, while doing nothing whatever for the great mass of household-borrowers, brought deep disillusionment and an instant discrediting of the system, along with a profound anger… It was this sudden far-reaching, but hitherto largely unexpressed alienation on the part of broad sections of the working class from a political-economic system that was offering them only worsening economic conditions and deepening humiliation that opened the way for Occupy. (p. 4)

This gutting of the social safety net and austerity policies led social movement groups to develop new ways of organizing and created the conditions that compelled thousands of people to join encampments, thus leading to new forms of learning.

Learning within Occupy Encampments

In contrast to dominant neoliberal dogma, Occupiers prefigured the values of direct democracy, solidarity economy, and equity.[5] Participants learned collectively through enactment, manifesting new collective identities and movement infrastructure.

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[5] We agree with critique of Occupy's failure to recognize indigenous land rights and the exclusionary nature of some encampments and processes (Amirault, 2014). This criticism must be acknowledged, while simultaneously acknowledging ways in which the movement did model more equitable processes.

Occupiers participated in direct democracy, making decisions with a consensus process following open deliberation. Communication was horizontal, using general assemblies and the "people's microphone," learned in response to city loudspeaker restrictions (Szolucha, 2013). Occupiers set up their encampments so that physical needs were met through communal kitchens, laundry, and distribution of donated goods (Juris, 2012). This required adapting to changing physical conditions, governmental restrictions, and changing populations within the encampments. Discourse focused on the 1%/99% divide, which highlighted how the wealthiest have rigged the financial, economic, and political systems to their benefit. This countered the individual-focused "blame the victim" discourse of neoliberalism, aiding people's understanding of the causes of their oppression (Hall, 2012).

Learning in the encampments was affected by the knowledge, skills, and behaviors of participating individuals. For example, some brought extensive organizing experience, knowledge of how to cook for large groups, medical knowledge and skills, and experience with civil disobedience (Juris, 2012). Inclusivity within encampments can be traced in part to the attitudes of individuals participating there, as well as physical constraints of a given location (Amirault, 2014).

The catalyzing context of neoliberal policies on movement formation also influenced specific practices in terms of limitations placed on actions of the encampments and police repression. Policies in cities varied, but the policies were part of a system designed to maintain the power of those currently in power, through criminalizing and repressing participation and depicting participants negatively in media. Many of the US encampments were ended by eviction.

In terms of learning, many encampment participants felt increased agency, enabling Occupiers to see themselves as part of a larger movement fighting an intentionally designed, oppressive system—forging new collective identities for participants and supporters (van Gelder, 2011; Hall, 2012; Permut, 2016).

Different encampments learned from each other's experiences. The movement-building learning and legacies of infrastructure are summarized by a long-time activist:

> Occupy Wall Street created a bunch of movement infrastructure in the form of new associations, new organizations, new models for thinking about social movements, new communications strategies, new movement spaces, and in that way, it left more than was there before it started. And the more that it left there has been useful to subsequent movements (Jesse Myerson, quoted in Stewart, 2019, p. 15).

Occupy arose from the context of neoliberal policies and learning within encampments was shaped by participants' knowledge, experience, and commitment to prefiguring the values and processes they hoped to see reflected in the broader world. Movement knowledge was developed through the encampments and shared globally with other movement groups.

Learning at the Individual Level

Through the physical occupation of spaces and enactment of counter-hegemonic social systems, Occupy participants learned about the values and systems that undergird contemporary alienation and simultaneously learned alternatives. The physicality of the occupation was an integral part of individual learning in which participants put their bodies in public space, vulnerable to weather and human actions (e.g., police repression). Their willingness to take these risks was catalyzed by the aforementioned effects of neoliberalism.

The encampments countered oppressive systems in ways that had physical and emotional benefits. The camps provided for basic physical needs and reduced many participants' feelings of alienation by creating a sense of solidarity. Additionally, the encampments cultivated a sense of agency and identity with the movement. "Participants often expressed a sense of efficacy to influence the United States through their participation in the Occupy movement" (Permut, 2016, p. 185).

Enactment enabled participants' learning of skills, sense of membership, and agency. This experience reduced alienation and empowered participation in activism.

Learning at the Level of Society

Conceptualizing learning at the societal level means that the fundamental assumptions of hegemonic civilization are being challenged and changed. There are three interrelated, on-going shifts that Occupy contributed to: enacting new ways of democratic decision-making, promoting economic structures founded on values of the common good and equity, and changing societal discourse (Amenta & Polletta, 2019; Brissette, 2016).

Decision-making in Occupy encampments strengthened shifts toward less hierarchical processes, reflecting an understanding that current structures such as nation-states and electoral democratic processes are inequitable and unable to respond well to global crises (Brissette, 2016; Hax & Tsitsos, 2016; Szolucha, 2013). "It is not a protest, but a prototype for a new way of living…[Occupiers] are working to upgrade that binary, winner-takes-all, 13th century political operating system" (Rushkoff, 2011, n.p.).

Occupy also modeled equitable distribution of resources within encampments. Learning from these practices informed several progressive political campaigns and movements (La Botz et al., 2012) as well as strengthened cooperative and worker-owned enterprise structures (Hax & Tsitsos, 2016).

> Occupy was the birthplace of some left-wing ideas that have gained mainstream traction: Its "*99 percent*" mantra, which decried the concentration of wealth and power in the hands of a few at the expense of the many, has endured. It animated the rise of Sen. Bernie Sanders (I-VT) and the resurgence of the Democratic Socialists of America, and it is in ways responsible for some of the most prominent ideas in the Democratic Party right now: free college, a $15 minimum wage, and combating climate change (Stewart, 2019, italics in original).

The clearest legacy of Occupy is its discursive effect in the US to highlight wealth inequality through the 1%/99% slogans. This phrasing is now a common part of public discourse and enables people to see how neoliberal policies continue to concentrate wealth in few hands (Amirault, 2014; Milkman et al., 2012).

> ...[I]n a matter of months, the Occupy movement had changed the national conversation from the Tea Party's rightwing agenda of tax-cuts and budget cuts to discussions of the inordinate salaries and bonuses of the bankers and CEOs, the financial contributions of the wealthy to the politicians, and above all, the economic crisis facing tens of millions of Americans (La Botz et al., 2012, p. 1).

In summary, understanding the processes of prefigurative social movements as emergent shows how learning at each level is shaped by and shapes the others. There are multiple ways the dominant values of neoliberalism have impacted individuals and organizing approaches. This led many to become involved with Occupy encampments, through which they experienced different values being enacted. Participants learned as individuals within the encampments in ways that developed aspects of physical health, a sense of solidarity, and new identities. Occupy groups learned from each other horizontally around the globe and their knowledge has been utilized in subsequent movements. Finally, the encampments have contributed to some societal-level shifts that can be conceptualized as learning, such as models of direct decision-making, solidarity economics, and diffusion of new collective stories.

Implications for Theory, Research, and Practice

To adapt and thrive in today's uncertain times, the task facing humans is to approach our world from a systems perspective (Cabrera & Cabrera, 2018). Developing a systems-based theory of learning can guide research and practice in adult education.

Current theory does not adequately describe a synthesized understanding of mind, body, and spirit, nor larger societal level impacts on individuals and groups. Further theorizing can deepen our understanding of the multiple, interactive ways communal enactment of values impacts individual's bodies, sense of self, and sense of membership (Drew, 2014; Firth, 2016). At the group level, complexity theory suggests that the collective dynamics of movements emerge from shared patterns of thought and behavior which respond to societal structures and discourses. Systems-based theories could enable stronger theorizing of learning in other collective contexts such as higher education. Adult educators can also contribute to understanding processes of social change by theorizing how larger societal dynamics enable and constrain learning across levels.

Adult education research could benefit from integrative approaches such as prefigurative action research, which "emphasizes the relationship between action research and the creation of alternatives to the existing social order" (Kagan & Burton, 2000, p.1). Our review of research on Occupy suggests a need for greater understanding of the embodied aspects of learning, especially in terms of internalization of larger societal narratives, impacts of trauma, and the effects of enacting collective values. Our effort to describe interactions between levels offers a map for further research while demonstrating the messiness and magnitude of such research. Still, understanding these dynamics will help adult educators in conceptualizing how learning happens in other settings, especially others that have emancipatory potential. Davis et al. (2012) offer promising models for such research.

There is a role for adult educators in facilitating learning at all three levels (Holst, 2018), with particular promise in teaching systems thinking and exploring prefigurative educational spaces. The field of adult education has much to gain by developing our understanding of learning as an emergent process in ways that can help lead to wider social change.

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IMPLEMENTING THEORY OF PLANNED BEHAVIOR IN HEALTH PROFESSION EDUCATION IN GHANA

Linda Caples
The Medical College of Wisconsin (USA)

Abstract

The process of clinical knowledge translation contributes to clinical decision-making along with interactions with other healthcare professionals, their patients, and the communities they serve. Clinical practice guidelines, patient care experience, and continuing medical education are some of the components that contribute to clinical knowledge translation. The knowledge and interactions help inform a physician's salient beliefs. Thus, the use of the Theory of Planned Behavior (TPB) facilitates research into how background factors which include knowledge and interactions influence behavioral, normative, and control beliefs and in turn, how those beliefs influence intention and ultimately, physician clinical practice behavior.

Keywords: Theory of planned behavior, Ghana, health profession education, continuing medical education (CME).

What it means to be in good health is dependent on culture and context in which one lives. This holds true for hypertension, which is asymptomatic, correlated with lifestyle factors, and is currently incurable. An inquiry into understanding how Ghanaian cultural norms around health/wellness, standards of care, and context as manifest in physicians' beliefs may result in identifiable themes as to how clinical knowledge about hypertension is or is not translated into clinical practice, which may add insights toward the improvement of patient care and decrease in mortality and morbidity in Ghana and throughout Sub-Saharan Africa.

The consideration of physician beliefs into the standards of care, diagnosis, and management of hypertension is critical as hypertension is a lifestyle disease. Lifestyle diseases are a subset of non-communicable diseases associated factors such as diet, exercise, or tobacco use. Hypertension is known as a silent killer since many patients do not feel sick, but may exhibit general symptoms such as low energy, dizziness, or headaches. These symptoms are clinically asymptomatic, and it is not until the patient has suffered a stroke or is severely ill that medical investigations are done to establish a diagnosis of hypertension, or other comorbidities such as heart failure or diabetes.

Problem

Within the medical profession, evidenced-based clinical practice guidelines play a crucial role in optimizing health care across a variety of medical practice settings. However, in some clinical context, a significant disconnect exists between the development and deployment of clinical practice guidelines and their use in everyday clinical practice. Studies indicated that clinical practice guideline dissemination and implementation plans (a) may not be sufficiently extensive as in the Baatiema et al. (2017) study, (b) may not consider the culture of the patient population as seen in the Aborigo et al. (2013) study, or (c) may not take into consideration the culture of a clinical specialty such as seen in the Kitto et al. (2011) study.

Purpose of the Study

This study contributed to the literature by taking a qualitative, theory-based approach to CME and clinical knowledge translation within the culture and context of the Ghana's health care environment. This study identified themes regarding Ghanaian primary care physicians' (PCPs) salient beliefs and whether these beliefs influence clinical knowledge translation of Ghana's hypertension clinical practice guidelines for adult patients. Hypertension and its corresponding guidelines were described by Ghanaian PCPs as shown by their beliefs and shaped by formal and informal knowledge systems. Adult educators' knowledge of physician beliefs and how those beliefs may influence the adoption of clinical practice guidelines into practice could result in an increase in knowledge translation.

This research went beyond the traditional research of continuing medical education (CME) effectiveness by providing an enriched understanding how formal knowledge via CME and informal knowledge via socialized beliefs of physicians influence clinical knowledge translation. Investigating influences of salient beliefs grounded in culture and context on physician behavior may call for a reconsideration of how CME is developed in Ghana and elsewhere. This study did not aim to predict behavior, nor change behavior, but rather to explain and examine the impact of beliefs held by physicians on their medical practice behaviors. Behavioral, normative, and control beliefs as described by the Theory of Planned Behavior (TPB), represent conceptual missing links which would benefit from an interpretive qualitative study.

Theoretical Framework

The Theory of Planned Behavior (TPB) considers how a person's background factors influence salient beliefs which in turn determine a person's intention to perform or not perform a specific behavior. Beliefs are complex constructs for which TPB subsumes into three major categories: behavioral beliefs and attitudes, normative beliefs, and perceived behavioral control (Ajzen, 2017). Increasing evidence-based care could be compromised if behavioral beliefs of physicians are not addressed. Physician's normative beliefs are shaped in part by medical school, residency experience, years in clinical practice, and associations with clinical colleagues. Clinical knowledge translation is influenced by a physician's social interactions with patients, other healthcare professionals, and physician peers. Lastly, perceived behavioral control plays an increasing role in physician education. "Measures of [behavioral expectations] BE are thought to encompass people's perceptions of factors that may facilitate or impede performance of a behavior, and thus BE may be a better predictor of behavior than traditional measures of Intention" (Webb et al., 2006, p. 252).

Research Design

The research design was an interpretivist study of primary care physicians in Ghana who read the Ghanaian hypertension guidelines as published in 2010 or 2017 by the Republic of Ghana Ministry of Health. This study was conducted in accordance with The University of Wisconsin-Milwaukee IRB and assigned protocol #19.033. Using a binary methodical approach of initial one-on-one interviews with follow-up one-on-one interviews allowed for deep reflection upon one's beliefs and increased data validity. WhatsApp was employed to collect data from ten primary care physicians. Initial interviews began in October of 2018 with follow-up interviews no less than one month later. Analysis included line by line coding and thematic analysis, concept maps along with peer debriefing from two Ghanaian primary care physicians who were data and coding validators.

The central research question for this study was: How do the formal and informal beliefs of Ghanaian primary care physicians influence clinical knowledge translation?
Sub-questions include:

1. How do Ghanaian primary care physicians describe hypertension clinical practice guidelines in

relationship to cultural and contextual beliefs systems that they hold?
2. How do these physicians describe the cultural and contextual drivers of hypertension in Ghana?
3. How do or how could CME courses integrate culture and context in a manner that would be considered clinically valid by Ghanaian primary care physicians?

Findings

The purpose of this qualitative study was to utilize the theory of planned behavior to identify themes regarding Ghanaian primary care physicians' (PCPs) beliefs and whether such beliefs influence clinical knowledge translation of Ghana's hypertension clinical practice guidelines for the care of adult patients. Physician background factors considered included patient population characteristics, culture, and context in which the physicians work; participant's gender; medical education; specialty; years in practice; health sector; and clinical setting. As hypertension is considered a lifestyle disease, the findings from this study suggest the most prominent background factor that influences how physicians' beliefs affect clinical knowledge translation was patient population. Primary care physicians managing hypertensive patients in Ghana, stated the following overarching beliefs:

1. My patients are highly complex (behavioral and control beliefs),
2. The cost of care impedes my practice (control belief),
3. Other healthcare professionals benefit from local guidelines more than physicians (normative belief),
4. Ghanaian clinical trials are critically needed for local guideline development and clinical practice (behavioral, normative, and control beliefs),
5. CME should be relevant to local practice and interprofessional in nature (normative and control belief), and
6. Patient education about the facts of hypertension and aspects of lifestyle modifications is greatly needed in Ghana (normative and control beliefs).

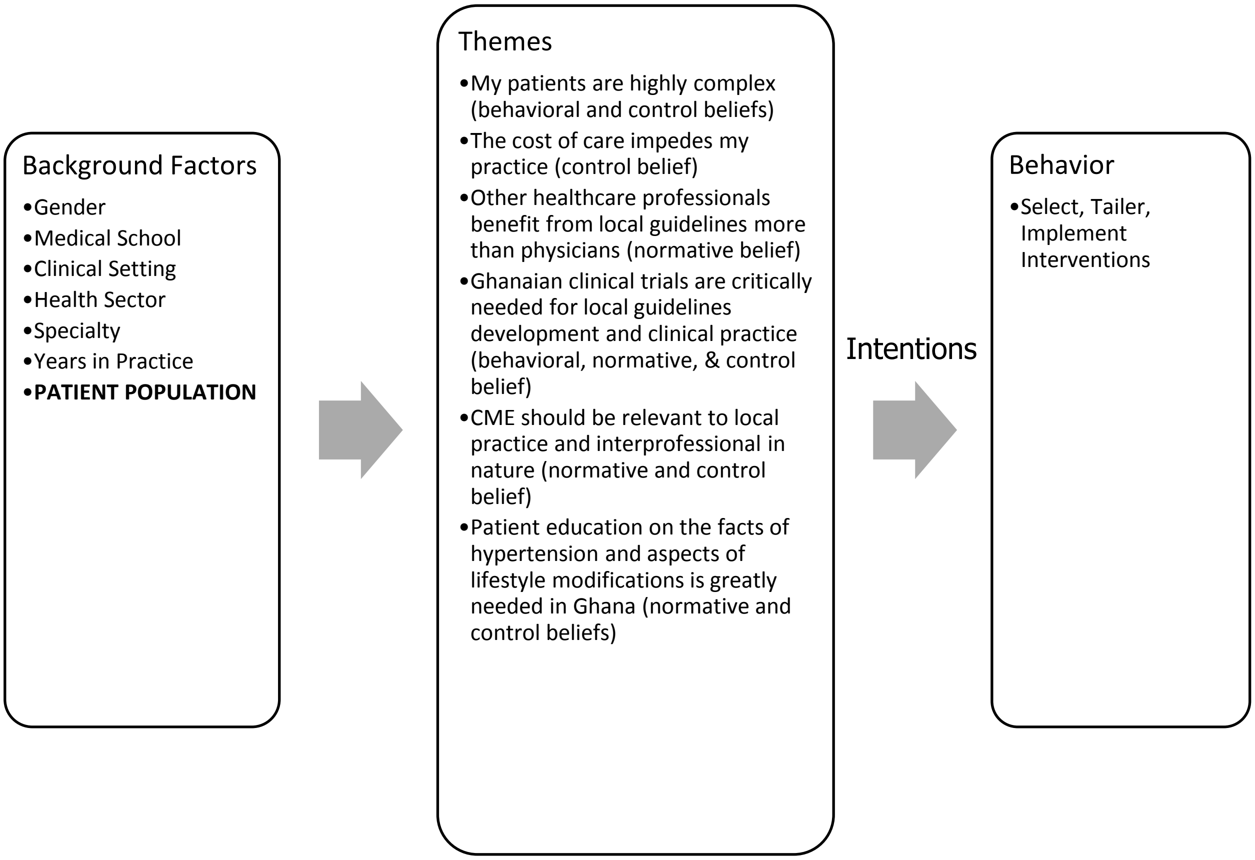
Background Factors
•Gender
•Medical School
•Clinical Setting
•Health Sector
•Specialty
•Years in Practice
•PATIENT POPULATION
Themes
•My patients are highly complex (behavioral and control beliefs)
•The cost of care impedes my practice (control belief)
•Other healthcare professionals benefit from local guidelines more than physicians (normative belief)
•Ghanaian clinical trials are critically needed for local guidelines development and clinical practice (behavioral, normative, & control belief)
•CME should be relevant to local practice and interprofessional in nature (normative and control belief)
•Patient education on the facts of hypertension and aspects of lifestyle modifications is greatly needed in Ghana (normative and control beliefs)
Intentions
Behavior
•Select, Tailer, Implement Interventions

Figure 1: Study findings in the Theory of Planned Behavior framework.

Discussion

The findings of this study provided answers to the following research question: How do the formal and informal beliefs of Ghanaian primary care physicians influence clinical knowledge translation? Eight of the 10 participants attended medical school in Ghana. One participant attended medical school in Europe and one in China. The sample of participants in this study did not show any differences in beliefs between those who attended medical school outside of Ghana compared to those who attended medical school in Ghana. Additionally, all participants attended CME courses as required by the Ghana Medical and Dental Council to maintain a license to practice medicine.

Formal learning, such as in medical school, residency programs, and CME activities are a few sources of medical knowledge and knowledge translation. Chunharas (2006) outlines four dimensions of clinical knowledge translation. The first dimension discussed the diversity of knowledge resources and encourages researchers to be cognizant of available knowledge sources and the preferences of those knowledge sources. Participants were consistent in terms of seeking knowledge from diverse resources including: clinical consultations from senior colleagues, utilization of Medscape®, clinical practice guidelines from European countries or the United States, and other reference materials. When seeking current knowledge about hypertension, there was some variation as to the 'go-to' reference materials or preferred guidelines, with some using Medscape® first and others using the Joint National Committee, the American Heart Association, the American College of Cardiology, European guidelines, or a combination thereof. As source of knowledge are diverse, it could contribute to diverse clinical practice behaviors resulting in differences in clinical outcomes.

The second dimension for clinical knowledge translation Chunharas (2006) outlined was the context in which clinical decisions are made. Chunharas purported that understanding the context contributes to understanding how the knowledge translation process should occur within that context. The informal beliefs of participants help shed light on the context. All participants believed that their hypertension patients sought care from traditional medicine practitioners before coming to hospitals or clinics. They all believed that most of their hypertension patients took herbal remedies along with prescribed medications and that the cost of medical care comprised a physician's ability to adhere to guidelines. Further, all participants believed that the prevalent lifestyle in Ghana, including a high carbohydrate diet and sedentary lifestyle, contributed to the high rates of hypertension in the country.

Additionally, the clinical setting of the participants varied widely, as some physicians practice in rural, urban, private, public, or academic settings. Some clinical settings had electronic medical records, designated hypertension clinics, dietitians or nutritionists, where other clinical settings did not. Some clinical settings were regional referral centers and thus had access to medical equipment and personnel, whereas other facilities did not have this access. One of the clinical facilities in this study had nine physicians on staff, including a dentist, whereas another clinical facility in this study had one physician. This variability of clinical context leads to variability in how clinical knowledge is translated, what physicians believe they can do, and differences in clinical outcomes.

The third dimension in knowledge translation is the nature of the knowledge itself. The knowledge should be evidence-based, explicit, and as scientifically sound as possible. Thus, knowledge derived clinical trials, preferable double-blind randomized clinical trials represent the best available evidence. Consistently across all participants, the physicians believed in the importance of evidence-based medicine and the value of clinical practice guideline adherence in Ghana to optimize patient care and improve clinical outcomes. However, all participants believed that finding evidence-based knowledge from quality clinical trials conducted in Ghana was difficult. Study participants believed the best available evidence for hypertension came from Europe or the United States but with a caveat. Participants understood that the race, ethnicity, diet, climate, and lifestyle of their patients was different than the patients who participate in European and U.S. clinical trials. With hypertension being a lifestyle disease, these differences are significant in the how the knowledge from European and U.S. clinical practice guidelines and clinical trials is understood and translated into practice in Ghana.

There have been a few epidemiologic studies of hypertension in Ghana, and at least six study participants shared they were aware of these studies, as the studies were included in the educational content of the various CME activities. However, at the time of this study, Ghana did not have a national registry for monitoring hypertension. Therefore, the knowledge transformation process was physician specific and based on the individual physician's interest in collecting and managing data. In this study, one participant stated that he personally reviewed the charts of 100 hypertension patients to look for trends.

The last of the four dimensions for knowledge translation, according Chunharas (2006), was the process of knowledge translation; he claimed knowledge can be translated in a variety of ways for clinical decision-making. Based on this study, the diversity of knowledge sources, the variation in the clinical context, the importance placed by these physicians on evidence-based medicine, and how each physician translated knowledge into practice was highly dependent on the second dimension, the context. According to the Landry et al. (2006) clinical knowledge translation process, knowledge is created by looking at the context of medicine and then deriving data from it. Study participants discussed this aspect of knowledge generation using informal processes. Only two healthcare facilities in the study had electronic medical records, which enabled those practitioners to derive data in a more effective manner than other healthcare facilities in this study.

Next, Landry et al. (2006) reported that translational research transforms the healthcare data into information that allows healthcare providers to interpret their own information in their own way to derive actions pertinent to their needs. It should be emphasized that each step of the knowledge-creation process is context specific. Without locally derived data to serve as a basis for the clinical knowledge translation process, Ghanaian physicians in this study had to rely on knowledge derived from other places that were not always contextually congruent with Ghana. Landry et al. (2006) describe knowledge incompatibility as the phenomenon of attempting to implement knowledge that is not compatible with the healthcare context for which the knowledge is to be implemented. Findings show that physicians believed that practice guidelines, be they local or foreign, were incompatible with the culture and context of Ghana, making it a challenge to adapt guidelines into practice.

Implications for Adult Education Theory and Practice

The findings from the study present a unique opportunity to formalize the use of CME as a feedback loop in the development and implementation of clinical practice guidelines in the developing world, particularly in Sub-Saharan Africa. Several Sub-Saharan African countries have formal CME accreditation systems that require various healthcare professionals to earn a specific number of CME credits/points each year. These systems could provide substantive feedback through course evaluations and commitment-to change-statements as to the (a) effectiveness of implementing practice guidelines, (b) barriers to guidelines adherence, and (c) recommendations from healthcare professionals as to how to overcome those barriers. A standardization of two to three post-course questions could be required as a component of the application for CME credit process. As Ghana has a central accreditation system administered by the Ghana Medical and Dental Council, this information could be centrally gathered and used as feedback to the Ministry of Health for consideration in the development of updates to the standard treatment guidelines.

Conclusion

This study utilized the TPB to ascertain if and how beliefs impact clinical knowledge translation. To better understand how beliefs influence clinical knowledge translation, understanding a physician's beliefs toward certain clinical behaviors could help. Iwelunmor et al. (2017) reported, "As stakeholders have the ultimate say as to what evidence was adopted and used, understanding their perceptions may guide efforts to scale-up known evidence-based task-shifting interventions suitable for low resource setting in Sub-Saharan Africa (SSA)" (p. 1). In the Achonduh et al. (2014) study of uncomplicated malaria in Cameroon researchers claim the, "values and priorities of clinicians in the case management of malaria were in contrast to the evidence-based guidelines recommended by WHO" (p.2). Therefore, attempts to improve evidence-based care would be compromised if the beliefs of physicians are not addressed. Primary care physicians in Ghana select what knowledge they intend to translate into the care of their hypertensive patients. Thus, understanding their beliefs toward evidence-based guidelines along with the culture and context in which they practice could help identify ways to improve guidelines and guideline adherence.

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THE ORIGINS AND BOUNDARIES OF LEARNING COMMUNITY

Bo Chang
Ball State University (USA)

Abstract

The learning community has been discussed extensively in recent years. The purpose of this paper is to clarify the origins and boundaries of learning community. The author will review the origin of learning community and explore the concepts of community and learning community, followed by the comparison of two typical learning communities: geographical learning community and non-geographical community of practice.

Keywords: Learning community, origins, boundaries

By the end of the twentieth century, learning community had become one of the hot topics in industry and education. There are many articles discussing the features and definitions of learning community (Fink & Inkelas, 2015; Kilpatrick et al., 2003; Lave & Wenger, 2013; Wenger, 1998). However, the boundaries of this concept are still not well-defined. The purpose of this article is to explore the origins and boundaries of the learning community based on the literature review. More specifically, I will review the literature of learning community and its theoretical foundations, followed by the comparison of two types of learning communities that are being discussed extensively in current literature: geographical learning community and non-geographical community of practice.

Theoretical Foundations of Learning Community

Socio-cultural learning, social construction learning, and situated learning have influenced the development of learning community (Bitterman, 2000; Buffington, 2003; Kilpatrick et al., 2003; Korhonen, 2001; Wenger, 1998). Knowledge, according to Berger and Luckmann (1967), is always the knowledge from a certain social position in a certain context, and is shaped by the social factors and institutions. It is culturally and timely bounded. Meng et al. (2019) stated that "modern conceptions of learning communities have been strongly influenced by sociocultural Perspectives" (p. 492). Learning community values cultural and social aspect of learning where learners participate in shared activities (Bielaczyc & Collins, 1999; Rogoff, 1994).

Vygotsky' s theory of social constructivism moves away from "an individualistic focus, to one that recognises the contribution of others to every individual's learning… Learning communities are a manifestation of this movement" (Kilpatrick et al., 2003, p. 1). In the twentieth century, the knowledge transmission model where teachers are regarded as the knowledge authorities was gradually challenged in practice due to its lower learning efficiency, low retention rate, limited knowledge creation, and learners' lack of skills of solving problems in practice (Buffington, 2003; Meng et al., 2019).

The social construction model, which views knowledge as being situated in social and cultural context and constructed by learners collaboratively, is regarded as an effective learning model that influenced learning community (Buffington, 2003; Chang, 2018; Meng et al., 2019).

Social learning theory and situated learning provides theoretical framework for community of practice, or interest-based learning community. Influenced by the works of Vygotsky and Dewey's collaborative learning, Lave and Wenger (2013) developed situated learning theory and advocated that learning is a social-cultural and collaborative phenomenon, and knowledge is obtained from and applied in collaborative contexts and real-life situations. The primary focus of social learning theory is on learning as social participation, which suggests not just to engage "in certain activities with certain people, but to a more encompassing process of being active participants in the practices of social communities and constructing identities in relation to these communities" (Wenger, 1998, p. 4). Situated learning and social learning theory are cited broadly by the researchers studying the learning community, community of practice, and other types of leaning occurring in social units.

Community

Community has multiple meanings and various definitions. Galbraith (1990) stated that a community can be depicted by its horizontal and vertical patterns in terms of the geographic community. A vertical community is "a large-scale systematic community that is connected by cultural, social, psychological, economic, political, environmental, and technological elements" (p. 3). A horizontal community is connected by the relationship of local units to each other. Warren (1978) analyzed 94 definitions of community and concluded that 69 definitions regard community as a social unit with the components of social interaction, common ties, and locational criteria.

Marquis et. al. (2011) conceptualized the geographic community as an institutional field, "a more or less integrated set of corporate, nonprofit, and governmental actors" (p. 40) that interact with one another and participate in a common endeavor in community. It includes various social units such as government, family, churches, schools, businesses, welfare departments, health agencies, insurance companies, and neighborhood groups which provide different types of support for people in need of help (Warren, 1978).

Other scholars think that community is not just a geographic concept. Galbraith (1990) suggested that a community is "the combination of geographic, locational, and nonlocational units, systems, and characteristics that provide relevance and growth to individuals, groups, and organizations" (p. 5). The boundaries of communities are open and fluid. Most communities include features such as social interaction, common ties, locational criteria, meaning construction, and boundary clarification with a process of inclusion and exclusion.

Learning Community

Learning community is a community which emphasizes the role of learning. Zhu and Baylen (2005) argued that the term learning community has been used to refer to a number of approaches, models, and learning environments. Wenger (1998) regarded a community of practice as a unit where people engage in social practice to learn and to become who they are focusing on shared enterprises over time. Based on the definition of community, this is an interest based non-geographical learning community where people with similar interests meet together to share their practical knowledge and resources.

Henderson et al.'s (2000) definition of learning community emphasizes the role of learning in expanding the ideas of lifelong learning in social units such as cities, towns, and communities. This concept was accepted by some European countries and by Asian countries such as China, South Korea, and Japan to promote lifelong learning in local communities throughout the nation. In China, the social units such as districts and families serve as the learning sites for local citizens. Building a learning community is a process of integrating the resources from districts and families in local administrative communities and efforts from government, business and education institutions (Ye, 2005).

Kilpatrick et al. (2003) regarded that in Australian literature, people tend to "define learning communities as applying to communities of common interest as well as geography" (p.2). The learning community in this definition is a combination of geographical and non-geographical elements. The function of the learning here is to promote social change.

Comparison of Physical and Non-Physical Learning Community

Learning community is relevant to some terms, such as learning society, learning organization, community of practice, service learning, etc. To further enhance our understanding of learning community, I will compare geographical learning community and a non-geographical community of practice – two types of learning community that are being discussed extensively in current literature. Due to the page limit, I will only summarize the main ideas from the literature.

Similarities

Different from the traditional authority-based education model, a learning community emphasizes an equal and safe learning environment and learners' active role in learning activities: Learners are connected by common interests or goals; they collaboratively exchange their experiences and ideas and construct new knowledge together; knowledge is situated in people's daily lives and is closely connected with learners' practice and it is situated in learners' real lives and the community's issues. A learning community also stresses learning situated in authentic environments with less hierarchic power. All of these characteristics can help learners to move from the isolated stage to the bonding stage and promote the collaborative efforts among learners.

Differences

A community of practice is a network composed by people who share similar interests and goals from the organizations; the learners themselves play an important role to organize their learning activities and to share their knowledge and experiences that relate to their work. The geographical learning community is regarded as one part of the lifelong learning system; it integrates a variety of learning resources from different organizations and institutions in a local community into the learning process. Governments play an important role in promoting and creating a lifelong learning environment in the local community.

Conclusion

Geographical learning community and community of practice share some commonalities and at the same time maintain their uniqueness. Social constructionists challenged the traditional knowledge transmission model where learners passively accept knowledge from teachers and the social cultural context of the knowledge is neglected. Influenced by social constructionism, socio-cultural learning and situated learning provided the theoretical foundation of learning community.

In the literature, the concept of community has been referred to as a network, a learning place, or a group of people. By tracing back to the concept of community, I categorized learning community as several approaches: geographical community-based learning community, non-geographical learning community such as an interest-oriented community of practice; and the combinations of geographical and non-geographical learning community. To further clarify the boundaries of learning community, I compared two typical geographical and non-geographical learning communities that are being explored extensively--geographical learning community and non-geographical community of practice.

The boundaries of the geographical learning community and non-geographical learning community overlap. Within the geographical learning community, we can nurture non-geographical learning communities. We can even extend to relationships and discussions in the digital space and use social media such as Facebook, Twitter and Instagram to promote collaborative work (Barber, 2020.

Both a geographical learning community and non-geographical community of practice attempt to develop as democratic and authentic learning contexts for promoting knowledge construction among learners. However, a geographical learning community is operated through different geographical social units and mainly addresses the function of learning in solving community problems and issues and promoting community development and social cohesion. A non-geographical community of practice is where learners with common goals and interest focus on solving problems in practice. It is organized by the learners themselves or the organizations where the learners work.

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WIOA-TITLE II IMPLEMENTATION: AN INTEGRATIVE LITERATURE REVIEW

Alexis Cherewka, Esther Prins
The Pennsylvania State University (UNITED STATES)

Abstract

This integrative literature review draws from critical policy analysis to investigate the implementation of the Workforce Innovation and Opportunity Act (WIOA)-Title II (Adult Education and Family Literacy Act). Based on analysis of 29 publications that met the inclusion criteria, we identified five prominent topics: limitations and efficiency of funds, changing roles and stakeholders in collaboration, performance measures that both facilitate and impede students' access, heightened yet narrowed accountability, and the framing of adult education for employment. Building on the authors' recommendations, future research should explore how the performance measurements and the closer alignment with workforce development affect access to adult education.

Keywords: adult basic education; adult literacy; policy; Workforce Innovation and Opportunity Act

Adult education and adult literacy are in "a new and crucial era" (Eyre, 2013, p. iii) since the Great Recession (Roumell et al., 2019). One key marker of this new policy era is the 2014 bipartisan federal legislation, the Workforce Innovation and Opportunity Act (WIOA). Title II, the Adult Education and Family Literacy Act, governs federally funded adult basic education (ABE) programs, including adult and family literacy, high school equivalency, and English as a Second Language programs. Due to its relative newness, the field has yet to produce a comprehensive literature review of the emerging, collective knowledge on WIOA-Title II implementation. Therefore, this integrative literature review analyzes documents written by academics, practitioners, and policy analysts to provide a more wide-ranging overview of WIOA-Title II implementation. The purpose is twofold: generate a review and synthesis of the collective knowledge on WIOA-Title II implementation and provide direction for future research on the topic. The research questions are: What are the trends and perspectives on the current state of WIOA-Title II implementation? What questions remain about WIOA-Title II implementation?

Theoretical Framework

In critical policy analysis (CPA), policy expresses and constitutes social norms, often perpetuating inequities during the implementation process (Diem et al., 2014; Rosen, 2009). This literature review draws from critical policy analysis to investigate the implementation of policy, including its intended and unintended consequences, and the potential differences between rhetoric and practice. We conceptualize policy implementation as multiple levels of interpretation and interactions among policy design (e.g., goals, target populations, policy tools), and the people (e.g., key implementors, formal and informal policy targets) and places involved (e.g., context, cross-system interdependencies; Honig, 2006). Therefore, instead of asking "what works," our research focuses on the complexity of implementation by asking "what is implementable and what works for whom, where, when, and why?" (Honig, 2006, p. 2). In this analysis, we search for preliminary answers to these questions based on the authors' concerns and empirical evidence.

Background: Federal Adult Basic Education Policy

The Economic Opportunity Act of 1964 marked the first large-scale direct, federal involvement in ABE policy (Eyre, 2013). From the early 1960s through the 1990s, support for federal ABE policy steadily increased both in terms of funding and interest. During this time policies shifted from an overtly vocational focus to a broader one, as reflected by the National Literacy Act of 1991 (Belzer, 2017). However, in the mid-1990s, welfare reform and corresponding "work first" strategies led to a substantial shift in adult education policy, exemplified in the Workforce Investment Act (WIA) of 1998 (Belzer, 2003). The implementation of WIA varied greatly across states and local contexts (Belzer, 2003), and offered less opportunity for practitioners to track non-traditional student outcomes (e.g., helping children in school). WIA also reinforced the idea of "literacy education as a workforce strategy" (Belzer & St. Clair, 2007, p. 29), incorporated transitions to postsecondary education as an emphasis in ABE, and relocated adult education from the Department of Education to the Department of Labor (Eyre, 2013).

The current federal ABE legislation, Title II of WIOA, built on WIA but also initiated a new wave of adult education policy (Roumell et al., 2019), one of continued accountability, decreased funding (National Skills Coalition, 2016), and increased focus on economic development (Belzer, 2017). WIOA-Title II provides federal dollars to eligible state agencies (e.g., State Department of Labor, State Education Agency), who then hold competitive grant applications for local providers (e.g., local education agency, community-based organization, community college). Though the allocation procedures and overall services remain similar to WIA, WIOA-Title II differs in the provision of Integrated Education and Training (IET) programs and prominence of career pathways, the increased emphasis on alignment and coordination across titles (workforce and education), and adherence to the six "core" performance measures. These performance indicators mainly measure employment and postsecondary outcomes. Overall, WIOA-Title II builds on WIA, strengthening the connections between adult education and economic outcomes. How these changes have occurred in practice is the subject of this literature review.

The Research Design: The Integrative Literature Review

Integrative literature reviews aim to provide new knowledge or perspective on a topic by combining critical analysis and synthesis (Torraco, 2016). This three-staged review incorporated empirical scholarship and grey literature such as policy reports. Searches through Google Scholar and ProQuest database returned over 400 potential documents, with 54 meeting the second-round inclusion criteria (Alexander, 2020) since they were published in 2014 or after and mentioned WIOA-Title II implementation. The third round removed articles that did not have a central focus on the policy's implementation, resulting in a final sample of 29 publications.

The critical analysis followed a thematic analysis approach (Braun & Clarke, 2006), involving two rounds of coding primarily at the sentence level. The first round of deductive and in vivo coding targeted discussion of major changes in WIOA-Title II. The second round of evaluative coding entailed descriptive coding and magnitude coding (Saldaña, 2016). After creating descriptive codes, the magnitude codes were used as supplement to discuss the direction of the descriptive codes, such as illustrating negative or positive consequences. Finally, the synthesis resulted in a reconceptualization of current knowledge of WIOA-Title II implementation and a proposed research agenda (Torraco, 2016).

Findings: Authors' Perceptions of WIOA Implementation

This section defines and describes the five themes: limitations and efficiency of funds, changing roles and stakeholders in collaboration, measures that facilitate and impede students' access, heightened yet narrowed accountability, and the framing of adult education for employment.

First, authors in this analysis overwhelmingly agree that funds for WIOA-Title II are limited, and this has a negative impact on services. They claim there is insufficient funding for resource-intensive programs such as IETs and career pathways, which may prevent further expansion of these program models and a wider range of services (Bird et al., 2014), especially for students with the greatest needs (Reder, 2020). The need and pressure to use funds efficiently is also widely addressed. Some authors offered advice for ABE providers to leverage funds and combine funding sources, often to provide the workforce training or support services needed for IET programs (Mortrude, 2017). Others point to how limited funding has necessitated efficient use of resources across partners and providers (Cushing, et al., 2019). Finally, another subset of authors discusses the reasons that have impelled provides to use funds efficiently, citing the influence of market-based reforms and corresponding neoliberal ideologies (Shin & Ging, 2019).

Next, the authors reiterated WIOA's emphasis on collaboration across titles, and examined the changing roles of workforce development, employers, and adult education stakeholders. For example, because local workforce development boards (LWDB) are now required to review Title II applications, authors showed concern for the changing relationship between LWDBs and ABE providers (Jacobson, 2017), entities that have historically experienced friction. On the other hand, several researchers noted the advantages of increased alignment and coordination with workforce partners, such as the role of community college as a hub for workforce development and adult education (Davidson, 2017) and the potential benefits for adults with learning difficulties who are seeking job-related services (Bergson-Shilcock, 2019).

In addition, authors frequently expressed concerns regarding the barriers to student access in WIOA. Several authors noted that individuals, such as those with lower incomes or lower levels of literacy, are "priority populations for funding and service" (Bird et al., 2014, p. 8). Though this may be true, other authors reflected on the reasons why these students and other groups of students may not be served as well by WIOA. For example, for some authors, Integrated Education and Training programs and career pathways programs were particularly worrisome because the entry requirements often excluded adults who had lower reading or English proficiency scores or who lacked educational credentials such as a high school diploma or equivalent (McHugh & Doxsee, 2018; Pickard, 2016; Prins & Clymer, 2018).

The authors contended that WIOA increases the accountability of providers to legislators, but only for certain outcomes focused on obtaining employment or entering postsecondary education, which may be unattainable or take longer to achieve for adult learners with difficulty reading. This has resulted in a related concern and examination of *creaming*, providers' purposeful selection of students who are more likely to meet required outcomes (McHugh & Doxsee, 2018; Pickard, 2016, 2019, 2021). Additionally, authors commented that because WIOA does not track non-workforce measures such as those related to family literacy (e.g., parenting and advocacy skills; Clymer et al., 2017), longer-term outcomes (Reder, 2020), digital literacy, and other relevant skills for immigrant integration (e.g., civic engagement and citizenship; McHugh & Doxsee, 2018), it effectively disincentivizes providers from focusing on these alternative outcomes.

Finally, a number of authors addressed how ABE is framed and connected to economic development under WIOA-Title II. To borrow Belzer's (2017) metaphor, many researchers believe WIOA has "narrowed" the field by turning adult education policy toward economic development: "WIOA can be seen simply as the latest in a series of federal education policies that frame the purpose of schooling in starkly economic terms" (Jacobson, 2017, p. 26). Some scholars, though, remain cautiously optimistic, claiming that "the integration of adult literacy instruction and workforce preparation is tricky but possible" (Bragg, 2016, p. 58) and may support adult learners who are finding increased pressure to complete postsecondary training (Bird et al., 2014) or are aiming for higher earning potential (Shin & Ging, 2019).

The Proposed Research Agenda

For many who are familiar with ABE policy and WIOA-Title II, these findings may be unsurprising. The tensions among differing perspectives of the purpose of ABE policy and how to support adults in reaching their education-related goals is not new. Though the human capital framework has long dominated adult education policy, it has always competed with a more humanistic perspective, both in the U.S. (Roumell, et al., 2019; Prins, 2020) and in international organizations such as UNESCO (Elfert, 2018).

Building on these recommendations and the perspectives of diverse adult education actors on wide-ranging topics within WIOA, we advocate for two lines of research moving forward. First, the field's collective research agenda should prioritize questions of equity and access for students who are most marginalized by current ABE policy. With performance measurements that effectively disincentivize providers from enrolling these students and high academic requirements for entry into potentially beneficial programs like Integrated Education and Training, we need to gather more empirical information about *for whom* WIOA-Title II "works" and how creaming or crowding out may be taking place.

A second line of research could further examine the connection of adult education policy, workforce development, and economic outcomes, explicitly within the context of WIOA-Title II. Authors have shown that "relations among literacy, employment, and earnings are extremely complex and not necessarily causal" (Belzer & Kim, 2018, p. 606). So, with the majority of resources devoted to supporting adults in their pursuit of postsecondary credentials and employment with family-sustaining wages, is WIOA-Title II assisting people in improving their lives through these mechanisms? This research should focus on students with lower basic skills or English language test scores, and lower levels of education since so much of the current evidence on IET models is based on adult learners with a high school degree (Bragg, 2014) and high levels of English proficiency.

Conclusion

This integrative literature review illustrates the complexity of WIOA-Title II implementation. Authors have stated that though increased coordination and alignment across WIOA titles may allow for more efficient use of funding, the high entry requirements for IET programs and career pathways programs and benchmarks of achievement required by the performance accountability framework may also prevent many adult learners from accessing these services. As a result, future research should act on these concerns to provide further empirical evidence of how WIOA implementation unfolds, and whose needs and what purposes this ABE policy serves.

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[6] *Indicates reference was included in the integrative literature review.

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PRIOR LEARNING ASSESSMENT: SYSTEMATIC REVIEW OF ACADEMIC LITERATURE

Catherine A. Cherrstrom, Carrie J. Boden, Todd Sherron, Lindsey Wilson
Texas State University (USA)

Abstract

Many argue a college degree is more important than ever and required for many occupations. However, pursuing one requires time and money. Prior learning assessment (PLA) offers one solution to overcome such barriers by documenting outside learning through competency portfolios or assessment testing to receive academic credit. The purpose of this systematic literature review was to examine the academic literature related to PLA within the United States. The review searched 669 databases, across 72 disciplines/fields, and yielded 47 peer reviewed journal articles, published in 14 journals, during the last decade. Findings included six major themes with implications for adult education theory and practice.

Keywords: Prior learning assessment, PLA, systematic literature review, adult learners, non-traditional students

Many argue a college degree is more important than ever (Insik & Kim, 2017) and required for entry into many occupations (Cherrstrom & Boden, 2018). Over the lifespan, women and men with bachelor's degrees respectively earn $630,000 and $900,000 more than high school graduates (Social Security Administration, 2015). However, pursuing a college degree requires time and money (Bowers & Bergman, 2016). Prior learning assessment (PLA) offers one solution to overcome such barriers and earn a college degree.

PLA documents outside learning through competency portfolios or assessment testing to receive academic credit (Klein-Collins & Wertheim, 2013). Benefits include shortening time-to-degree, reducing tuition costs, supporting student persistence, and boosting degree completion, particularly for adult learners (non- and post-traditional students) and underserved populations (CAEL, 2017; Hayward & Williams, 2015; Klein, 2017; Klein-Collins & Hudson, 2017; McKay et al., 2016; Plumlee & Klein-Collins, 2017). Irrespective of gender, race-ethnicity, age, academic ability, grade point average, and financial aid, those with PLA credit have higher graduate rates compared to those without (CAEL, 2010). PLA often empowers adult learners (Klein-Collins & Hudson, 2017) and underserved student populations (CAEL, 2011). PLA can make the difference between earning or not earning a college degree.

As a national non-profit organization, the Council for Adult and Experiential Learning (CAEL) frequently examines and publishes reports focused on PLA, and institutions often use CAEL's 10 standards for assessing learning to create and evolve PLA programs (e.g., Boden et al., 2019; Cherrstrom & Boden, 2018). In the academic literature, researchers and practitioners have examined and published about PLA. However, such publications exclude an integrative and systematic review of the literature.

The purpose of this systematic literature review was to examine the academic literature related to PLA within the United States. Five research questions guided the study: How many PLA peer reviewed journal articles have been published in the last 10 years? When have PLA articles been published? Where have PLA articles been published? What institutions and organizations do published authors represent? What PLA-related findings and results do authors examine and discuss in the peer-reviewed literature? In addition to the purpose and these questions, a systematic research design guided the review.

Research Design for Systematic Literature Review

Integrative literature reviews contribute to the knowledge base (Torraco, 2005) by examining peer-reviewed literature (Kennedy, 2007) to identify themes, synergies, and gaps (Booth et al., 2012). In this review, we searched 669 databases across 72 disciplines/fields of study. In this completed study, we sought articles situated in the United States since higher education accreditation standards vary by country (a replicated study in progress for international articles). Inclusion criteria comprised "prior learning assessment" in the Abstract, peer reviewed, and published in the last 10 years in English and yielded 47 articles.

For data collection, we used the matrix method (Garrard, 2014) to enhance the literature review's rigor, quality, and clarity (Torraco, 2005). Each matrix row summarized one article, and columns organized 20 data fields related to journals, articles, and if applicable, underlying studies. For data analysis, we began by reviewing the data in their entirety. Based on Abstract data, two of us independently, inductively, and initially coded each article for primary article purpose. As reliability and validation strategies (Creswell & Poth, 2017), we held four coding sessions to test and reach inter-coder agreement and categories. We then read articles to finalize data and coding and summarize major purpose and findings. Based on final coding and categories, we identified major findings, presented in the next section.

Findings

Within the context of PLA in the United States in the last 10 years, Table 1 presents highlights from findings organized by research question. For a fuller presentation of findings, see Cherrstrom et al. (2021).

Table 1. Literature Review's Research Questions and Highlights from Findings

Research Questions	Highlights From Findings
How many PLA peer reviewed journal articles have been published in the last 10 years?	47 peer reviewed journal articles published in the last 10 years
When have PLA articles been published?	• Table of articles published by year for the last 10 years (see Figure 1) • Peaks in 2011 and 2017
Where have PLA articles been published?	• 14 peer-reviewed journals (see Table 2) • 11 journals published one article • Three journals published multiple articles • One journal published 13 articles
What institutions and organizations do published authors represent?	• 65 unique authors affiliated with (in descending order) ○ Public higher education institutions ○ Private higher education institutions ○ Nonprofit organizations ○ Businesses ○ Government entities • One author published four articles and another published three articles • Eight additional authors published two articles
What PLA-related findings and results do authors examine and	Six major PLA themes • The big picture

Research Questions	Highlights From Findings
discuss in the peer-reviewed literature?	• Higher education changing PLA, and PLA changing higher education • Equity and access • Program overviews • Approaches, methods, and processes • Quality assessment

For the reviewed decade, Figure 1 details articles published by year and indicates publishing peaks in 2011 and 2017.

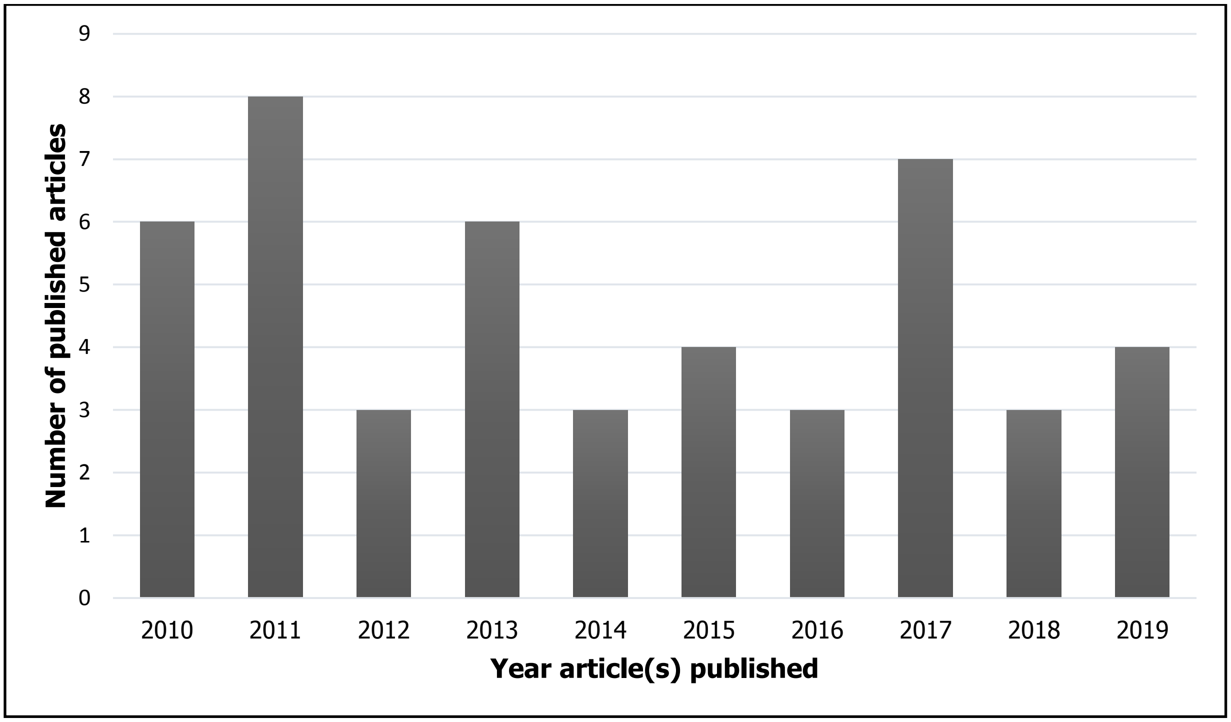

Figure 1. Number of PLA articles published by year

In descending order, Table 2 lists the 14 peer viewed journals and number of published articles about PLA.

Table 2. Journals and Number of Published Articles About Prior Learning Assessment (2010-2019)

Journal	# of Published Articles
Journal of Continuing Higher Education	26
International Review of Research in Open and Distance Learning	4
Change	3
New Directions for Adult & Continuing Education	2
Adult Education Quarterly	1
Advances in Developing Human Resources	1
College Composition and Communication	1
Community College Journal of Research and Practice	1
Continuing Higher Education Review	1
Counselor Education & Supervision	1
International Journal of Adult Vocational Education and Technology	1
Journal of Case Studies in Accreditation and Assessment	1
Journal of Hospitality, Leisure, Sport & Tourism Education	1

Journal	# of Published Articles
Journal of Strategic Innovation & Sustainability	1
Journal of the Utah Academy of Sciences, Arts & Letters	1
Negro Educational Review	1

In the next section, we briefly discuss the major finding from this systematic review of the PLA literature.

Discussion of Findings

This section discusses journals publishing about PLA, author perspectives, and six primary themes. We also highlight the implications of these findings with a focus on the development of adult education theory and practice.

Academic journals play an important role in a discipline', supporting the process of new knowledge joining the body of existing knowledge (Cherrstrom et al., 2017; Cope & Kalantzis, 2009; Taylor, 2011; Wellington & Nixon, 2005). Although PLA is not considered a discipline, we deepen our knowledge by examining when and where new PLA knowledge has joined the existing body of knowledge. During the last decade, 14 journals published 47 articles about PLA with annual publications ranging from three to eight articles over the decade. One journal, the *Journal of Continuing Higher Education*, represented more than half of all publications with 26 articles in nine of the decade's years. These findings indicate continued interest in PLA across the decade and identify journals with aims and scopes encompassing PLA.

Authors also support the addition of new knowledge, and discerning their perspectives is critical in examining academic literature (Cherrstrom et al., 2017; Cope & Kalantzis, 2009). This review's 47 articles represented 65 unique author perspectives. Most prolific authors included Travers (2012a, 2012b; 2013; Travers & Evans, 2011) with four publications and Popova (Popova & Clougherty, 2014; Popova-Gonci & Lamb, 2012; Popova-Gonci & Tobol, 2011) with three publications. Eight additional authors published two articles. Overall, authors predominately affiliated with higher education institutions, not surprising given the emphasis on publishing in higher education. However, PLA can benefit from author perspectives from nonprofits, businesses, and governments. These findings illustrate the critical role of higher education institutions in PLA, especially public institutions, and identify an opportunity for private institutions and other organizations.

This review identified six major themes related to PLA—the big picture; higher education changing PLA, and PLA changing higher education; equity and access; program overviews; approaches, methods, and processes; and quality assessment. For full discussion of themes, see Cherrstrom et al. (2021). Here, we briefly discuss each theme.

The big picture comprises six articles addressing foundational, historical, or broad-based topics. The articles in this theme suggest PLA is mature, versatile, and adaptive, pivoting and evolving to serve the needs of adult learners and the workforce.

Higher education is changing PLA, and PLA is changing higher education. Six articles comprise this theme, illustrating a symbiotic change relationship between PLA and higher education. The articles in this theme indicate a symbiotic change relationship between higher education and PLA with opportunities to adapt to participatory societal shifts and capitalize on opportunities to synthesize learning across emerging options.

PLA supports *equity and access* for learners pursuing a college degree. Four articles comprise this theme. The articles in this theme illuminate the opportunities for PLA to support equity and access and for institutions to create inclusive spaces and structures for special populations of learners.

Eleven articles provide *PLA program overviews* at 10 institutions, and sub-themes included numerous benefits to students participating in PLA and tools and best practices other institutions might adopt. The articles in this theme illustrate the wide variety of PLA programs offering numerous benefits to students and offer best practices for other programs to consider.

PLA uses a variety of *approaches, methods, and processes*. Eleven articles comprise this theme. The articles in this theme illustrate the variety of PLA approaches, methods, and processes and offer yet additional resources for those beginning or enhancing PLA programs or practices.

Quality assessment, the final major theme, comprises eight articles discussing assessment of programs, assessment of prior learning, or student outcomes and perceptions. The articles in this theme provide examples of assessment for programs and prior learning along with student outcomes and perceptions. Such examples may offer resources to those beginning or enhancing PLA programs and practices.

Collectively, the findings from this review offer implications for theory and practice in adult education and inform future research. For adult education theory, this proceeding adds a systematic and integrative review of the academic literature on PLA. Spanning 72 disciplines/fields of study, the review illustrates continued interest in PLA and adds synthesized findings. Findings shed light on the big picture perspective and context of PLA, illustrate the symbiotic relationship between higher education and PLA, illuminate opportunities for those in marginalized populations to use PLA, highlight 12 PLA programs, document multiple PLA approaches and processes, and include quality assessment to strengthen PLA.

For adult education practice, the findings offer implications for institutions and organizations, program administrators, instructors, assessors, and adult learners. The review documents journals, articles, authors, and affiliated institutions/organizations. Ultimately such documentation offers potential resources for information, best practices, and collaborative activities. In addition to the big picture, the review offers specific information about PLA programs, approaches, methods, and processes, including quality assessment.

Future research opportunities include replicating this literature review (in progress) to examine international academic literature related to PLA. Such research will further add to theory and practice to leverage the power of PLA for all adult learners pursing a college degree.

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SUPPORTING CREATIVITY AND LEARNING AT WORK: PRACTICES AND STRUCTURES FROM GROWTH COMPANIES

Kaija Collin[1], Soila Lemmetty[1], Sara Keronen[2]
[1]University of Jyväskylä (FINLAND)
[2]University of Eastern Finland (FINLAND)

Abstract

In this paper, we present our study on learning and creativity and their connection in the context of working life. We introduce and discuss four studies on structural and practical frames supporting creativity and learning. These studies were carried out as part of a larger research and development project on human resources management (HRM) supporting creativity and learning in Finnish growth companies (HeRMo-project). The project examined the impact of organisational structures, supervisory work and climate on collective creativity. Generally, the findings revealed challenges for workplace learning posed by a self-directed organisational structure, highlighted human resources development (HRD) practices supporting creativity.

Keywords: Creativity, workplace learning, growth companies, HRM, HRD

The links between creativity and learning have increasingly attracted the interest of organisational and working life scholars. The reason for this is the growing need for continuous learning and creative activity in the workplace, as well as the need to find new ways to support learning and creativity in contemporary working life. Recent research has found that creativity and learning are strongly intertwined, especially in the context of everyday work and in problem-solving situations (e.g., Collin, Lemmetty, Herranen, et al., 2017; Lemmetty & Collin, 2020). Because creativity and learning both emerge as a part of fast-paced and constantly changing everyday work environments, the availability of individual formal training, courses or qualifications is no longer enough to support employees' daily creative activity and learning. Instead, all activities in the workplace, including leadership and human resource management (HRM) practices, can affect the possibilities for creativity and learning in an organisational context.

HRM and HRD could play an important part in supporting and facilitating creativity and learning in the workplace. Human resources (HR) are an asset, and HRM is an integral part of all organisational activities, not a separate unit but rather a holistic aspect of management that is strongly connected to and reflective of an organisation's overall strategy (Ulrich & Dulebohn, 2015). As an activity that involves several actors in the organisation, HRM is linked to structures, management and supervisory practices (Jimenez-Jimenez & Sanz-Valle, 2012). Consequently, HRM is also the ideal starting point for supporting employees' creativity and learning at work. Although HRM is now increasingly seen as part of the operation of an entire organisation, there is still a lack of knowledge of its various dimensions, particularly as a promoter of creativity and learning.

The Human Resources Management Supporting Creativity and Learning in Finnish Growth Companies (HeRMo) project (2018–2020) explored the relationships between HRM, creativity and learning in Finnish organisations. The aims of this research were to a) examine how creativity and learning emerge in growth companies, b) identify the types of HRM structures and practices within growth companies, and c) understand which HRM structures and practices support or restrict creativity and learning at work. Here, we will summarise, in a meta-analytical manner, and discuss the findings of the four studies of the HeRMo project.

Creativity and Learning in Working Life

In recent years, creativity research has increasingly moved from an individual perspective to the approach of creativity as a collective and sociocultural phenomenon (e.g., Glăveanu, 2015). At the same time, constructivism has been embraced as the dominant educational theory. In the shift within creativity studies, it is essential that creative processes and productions are seen as the outcomes of the actions of several people. In educational theory, this simultaneous change has led to introducing active subjects and metaphors of knowledge construction and reconstruction (e.g., Tynjälä, 1999). Human creativity emerges from the interactions of inherently connected individuals and their surroundings. Collective creativity, as we understand it in this study, is more than individual creativity in teams; it highlights creative behavior that occurs when people interact and cooperate with each other (Sawyer & DeZutter, 2009).

Common criteria for creativity include at least novelty and value. Thus, creativity usually refers to processes or outcomes that contain something new, compared to what exists. This may refer to different solutions to a problem at hand or simply a different perspective being taken (Runco, 2015). Thus, novelty and value can be complemented with aspects focusing on usability and/or quality of the outcome when evaluating emerging creativity (Amabile, 1996). As a process, creativity is often linked to work that connects problem solving and development (Collin, Lemmetty, Herranen, et al., 2017; Lemmetty & Collin, 2020), as well as idea generation. Also, when learning is addressed as active knowledge construction instead of traditional knowledge transmission, both creativity and learning become much more mundane and are reflected in ordinary everyday practices and structures. Thus, in the current project, we see creativity manifested in employees' learning and practices, ranging from simple and concrete problem-solving tasks to more abstract developments, adaptations and changes.

When creativity is accomplished in everyday work, it has been strongly linked with informal learning (see, for example, Marsick & Watkins, 1990). Informal learning can be understood as a part of learning that expands formal learning, training and development, that emerges, and results from everyday cognitive activities, such as reflection and metacognitive considerations practised in real-life contexts (e.g., Noe et al., 2014). In addition, while some previous studies have shown that creativity is linked to employees' existing knowledge and competence (Amabile, 1996) and workplace learning (Lemmetty & Collin, 2020), the constructivist paradigm would advance the idea that the reference point for the evaluation of novelty is represented by the broader knowledge structures used to construct or reconstruct something new.

Practices and Structures Supporting Creativity and Learning – a Focus on HRM

Leadership and management can be seen as broad entities, where HRM plays a crucial role in the success of organisations because it is related to employee well-being (Meglich, 2015), organisational productivity, and creativity and learning (Jimenes-Jimenes & Sanz-Valle, 2012). HRM is linked to organisational strategy and structures, day-to-day leadership and managerial work (Ulrich & Dulebohn, 2015). HRD is considered a part of HRM – with a special emphasis on training, development and learning – and supports the development of personnel skills. HRD is a sub function of leadership and HRM refers to all practices supporting training and learning at and for work, as well as from and through work (Kuchinke, 2017). Creativity is strongly associated with employee competence, previous knowledge and expertise (Amabile, 1996), and workplace learning (Lemmetty & Collin, 2020). For this reason, promoting creativity should be one of the key objectives of HRD (Loewenberger, 2013).

In our first sub-study as part of the HeRMo project (see Table 1), we examined the connections between collective creativity, workplace climate, managerial work and organisational hierarchy. Here, we wanted to determine the role of organisational hierarchy in enhancing creativity. This is an important theme to examine because previous studies have called for a study of organisations with different hierarchical levels (Collin, Herranen, Auvinen, et al., 2018), particularly for self-organised firms; indeed, there are indications that a low hierarchy would increase innovation (Lee & Edmondson, 2017). In the second sub-study, we focused on examining the effects of organisational structure on learning (see Table 1). Here, like the previous research, research was guided by the need to examine self-organising, and thus low-hierarchy, organisations (Lee & Edmondson, 2017).

HRM and HRD practices were examined in Sub-studies 3 and 4 (see Table 1). Thus, during our research project, we identified different HRD practices within the participating organisations and elaborated on how these practices support employees' possibilities for creativity at work. In Sub-study 3, we utilised Jimenez-Jimenez and Sanz-Valle's (2012) categorisation of HR practices as an analytical framework, where it is possible to divide HRD into seven broad categories: job design, teamwork, staffing, career development, training, performance appraisal and compensation. We also wanted to examine HRM from a critical perspective – focusing on those HRM practices that do not meet employee expectations and values, hence creating conflicts that can have negative consequences for the well-being, creativity and learning of individuals. Therefore, in Sub-study 4, we identified different kinds of conflicts in the participating organisations and examined within which HRM practices these conflicts arise. As an analytical tool to locate HRM practices, we used Ulrich and Dulebohn's (2015) framework for the categorisation of HR profession characteristics: (a) people-related practices, (b) performance-related practices, (c) information-related practices and (d) work-related practices.

Aims, Questions and Substudies of the HeRMo Project

The aim of the current research and development project was to a) examine how creativity and learning emerge in growth companies, b) identify the types of HRM structures and practices within growth companies, and c) understand which HRM structures and practices support or restrict creativity and learning at work. The project contains four sub-studies focusing on HRM, creativity and learning. The research questions of the sub-studies are presented in Table 1.

Table 1: Sub-studies and research questions

Title of the substudy	Research questions of the study	
1) The Relationship of Collective Creativity with Managerial Work and Workplace Climate in Hierarchical and Less Hierarchical Organisations (Riivari, Jaakkola, Lemmetty et al., forthcoming)	How do managerial work and workplace climate influence collective creativity in organisations with different types of hierarchies?	
2) Self-Organised Structure in the Field of ICT—Challenges for Employees' Workplace Learning (Collin, Keronen, Lemmetty, et al., 2021)	1. What learning-related challenges or problematic features are described in self-organised structures?	2. What are the consequences of these problematic features on employee learning?

3) Human Resources Development Practices Supporting Creativity in Finnish Growth Companies (Collin, Lemmetty, & Riivari, 2020)	1. What kinds of requirements for creativity do the personnel describe in their work?	2. What human resources development practices align with the requirements of creativity as defined by employees?
4) Conflicts Related to Human Resource Management in Finnish Project-Based Companies (Lemmetty, Keronen, Auvinen & Collin, 2020)	1. What kind of conflicts and their consequences are described by employees in project-based companies?	2. What areas of human resource management practice can these conflict situations be seen to engage with?

Methodology and Data

In the HeRMo project, the target organisations were Finnish growth companies from the construction, technology and artistic design sectors. In addition to the field of industry, the target organisations differed in size, location and organisational structure. Within the mixed methods and ethnographic framework, a multimethod approach towards data gathering and analysis was applied. First, a survey of employees' experiences of creativity, leadership and management, as related to organisational culture and their life conditions and creativity at work, was conducted. Second, 118 interviews were conducted. The participants were employees of the organisations, middle managers and top management. The interviewees were randomly selected, and the interviews were semi-structured thematic interviews. The themes were management and staffing, creativity and learning, and competence development. In addition, the interviews discussed the work community, the support needed at work and work interactions. The interviewees were asked questions that were more specific about each, if necessary. Surveys and interviews were designed to facilitate a comparison of different professional groups, fields of industry and the sizes of the different organisations.

Basic information from the survey data – namely, tools for comparing different professional groups, fields of activity and the sizes and structures (hierarchy levels) of the organisations – were developed. Multiple linear regression and correlation analyses were used as analytical tools for the questionnaire data. In addition, thematic analysis (Braun & Clarke, 2006) and content analysis (Hsieh & Shannon, 2005) were employed in the qualitative sub-studies.

Summary of the Main Findings from the Sub-Studies

In Table 2, we describe the studied phenomena and original publications of the sub-studies, the utilised data in each of the studies and the main findings.

Table 2: Summary of the main findings from four sub-studies

Substudy	Data and analysis	Findings	
Substudy 1	Electronic questionnaire responses (N = 265) consist of respondents' accounts of	The climate in the workplace and managerial work are linked to collective creativity.	Managerial work mediates the relationship between workplace climate and

	collective creativity, managerial work and workplace climate. Multiple linear regression and correlation analysis		collective creativity. Organisational hierarchy does not change the relationship between climate and creativity.
Substudy 2	A total of 36 thematic interviews with the personnel of two self-organised organisations (software and information) Content analysis	Problematic features of self-organised organisations in relation to employee learning are unclear structures, unclear roles and a lack of responsibility.	These features cause challenges in guidance and support for learning, challenges in long-term sustainable competence development.
Substudy 3	98 thematic interviews with the personnel of five growth organisations. Content analysis and thematic analysis	Requirements of creativity described are time and freedom, resources and support, possibilities for competence development, collectivity, peaceful work environment & versatile work content.	HRD practices aligning with these requirements are related to multifaceted HRD functions and supervisory work.
Substudy 4	95 thematic interviews with the personnel of five growth organisations. Content analysis and thematic analysis	Conflicts between employer and employee emerged in cases of lack of employee orientation in people-related HRM practices, unfairness in performance-related HRM practices, lack of transparency and contradictory action in information-related HRM practices, lack of clarity in work-related HRM.	Employees experienced the consequences of the conflicts as frustration, problems in getting help, a slower pace of work, stress, motivation problems, and illness, feelings of insecurity and inequality, and anxiety. These can become problems for creativity and learning at work.

Based on the previous literature and the findings of our research project, we have formed four conclusions that focus on supporting creativity and learning at work:

1) Creativity and learning are collective and informal phenomena at work,
2) A variety of structures and practices enable creativity and learning at work,
3) Both equality and employee orientation in structures and practices are important,
4) A context-specific examination of creativity, learning and supporting practices is needed.

Conclusions

Based on the HeRMo project, we can conclude that clear and transparent structures and roles, as well as equal and employee-oriented HRM practices, support creativity and learning at work. These practices vary depending on the industry, size and mission of the organisation. The most functional HRM practices in the participating organisations seemed to be developed by listening to the personnel and collaborating with employees, with management then taking into account organisation-specific features and situations. Therefore, we believe that the solutions brought from outside of the organisation do not result, most of the time, in the hoped outcomes. Creativity, learning and HRM should be analysed and defined by the organisation, teams and individuals in a thoughtful and engaged manner. Because of the context-bound nature of this chapter, we especially need research involving small start-ups and large hierarchical public sector organisations. Although the needs and wishes – and even definitions of creativity and learning – of all the organisations above are inevitably different, we believe that continuous learning is needed in all organisations, no matter the industry.

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THE ISLAND AS ANALYTIC: SPACE, PLACE, AND MIGRANT YOUTH ON PRINCE EDWARD ISLAND

Trevor Corkum
Ontario Institute for Studies in Education, University of Toronto (CANADA)

Abstract

In what ways do migrant youth on Prince Edward Island experience *being at home* in Island spaces? What that might their various lived experiences tell us about how the Island is faring as Canada's "immigration lab" (*Globe and Mail*)? In this paper, I consider the ways in which critical concerns in island studies—in particular the notion of *islandness*—might be put into conversation with key concepts in youth studies and critical geography. How might these concerns provide one analytic for considering the migration and settlement experiences of international students on Prince Edward Island?

Keywords: Prince Edward Island; international students; islandness; island studies; youth studies

In what ways do migrant youth on Prince Edward Island experience *belonging* on or to the Island? How is the Island taken up as an *imagined community* (Anderson, 1996) by migrants and how might the logics of island spaces influence their migration experiences?

At a time when recent immigration to Prince Edward Island is reshaping the demographic make-up of Canada's smallest province, what might the experiences of migrant youth reveal about how existing social relations operate, and in what ways are these youth resisting, reproducing, or otherwise troubling traditional expressions of *islandness*? If islands—as King (2009) suggests, are *heuristics*—social, political, and ecological "labs" which might help us better understand the intricacies and impacts of complex global processes (pp. 55-56), what do the experiences of youth migrating to PEI tell us about the current interplay between space, migration, and social reproduction in island spaces?

Context: An Island in Transition

Prince Edward Island welcomed 3,148 immigrants between April 2018 and March 2019 (Government of PEI, June 19, 2019), bringing the provincial population to over 155,000. Annual provincial growth of 2.2% during this period was highest among all provinces, well above the national growth rate of 1.4%. Such robust growth puts the province well on track to surpass its goal of "achieving a resilient, diverse population of 160,000 people by the end of 2022" (CBC, October 4, 2019). According to media, booming immigration has underpinned housing and retail growth. Housing prices have skyrocketed, rising 38.5% in Charlottetown between 2016 and 2018 (CBC August 25, 2019), while the Island's rental vacancy rate in 2018 was 0.3%, the lowest in the country (CBC, November 28, 2018). In 2018, the *Globe* ran a front page report calling PEI Canada's "immigration lab" (*Globe and Mail*, 2018), positioning PEI as a leading case study in how immigration is re-shaping parts of rural Canada.

My research concerns lie with how international newcomers to the Island are faring in their experiences of settlement. How do migrant youth experience the Island? What systemic and symbolic barriers influence these experiences? How are Islanders responding to their arrival? If, as Baldacchino (2012) points out, Island networks often feel threatened by longer-term resident outsiders, what might an exploration of the everyday experiences of migrant youth reveal about how power and social relations are experienced on PEI?

At a time of rising xenophobia and backlash against migrants the world over, these questions are not simply academic. Giroux's (2009) work shows us how youth resistance can pinpoint what's at stake in a particular historical moment. Examining the recent trajectories of migrant youth to PEI provides the opportunity to consider how the dimensions of space and place, especially within a geographically confined *spatial laboratory* of the island (King, 2009)—might shed light on how current global forces are taken up in island spaces. While that work is ongoing, in this paper I begin to lay a theoretical framework for the project by placing key concepts in island studies—particularly *islandness*—in conversation with critical geography and youth studies.

Conceptualizing *Islandness*

Carpenter and Mojab (2011) have theorized the ways in which global and local forces of domination exist in constant dialectical relation. "Dialectical conceptualization means looking at the social world as sets of relations between multiple phenomena occurring simultaneously at both the local/particular and global/universal levels" (p. 5). I'm concerned with how this dialectical conceptualization of local/particular and global/universal relations may be put into conversation with theories of *islandness* to consider how social relations are reproduced or otherwise troubled by youth migrants to PEI. Mirchandani et al. (2018) have highlighted how subject formation is a "complex and contradictory process that is always ongoing and must be understood in relation to broader social forces" (p. 140). In what ways might *islandness* be taken up as an historicized and culturally scripted set of relations? In what ways might the production of various "Islander" subjects ("true Islanders", "new Islanders", "Come From Away") result in the reproduction of transnational relations of power, such as white supremacy and heteropatriarchy?

By studying migrating youth who have recently moved to the Island, my research hopes to track, trace, and better understand how Island migrants are caught up in the mobile and often hidden nature of transnational capitalist relations, but also how their arrival onto "the Island" and into island spaces reveals how local forms of power are always in dialectical relationship with larger transnational forces. Groome Wynne (2007) traces forms of social capital in sub-national island jurisdictions. Social capital is most effective in island spaces when forms of *bonding* and *bridging* ties are in balance (p. 117). Bonding refers to social cohesion *within* a community, and bridging to "the vertical and horizontal linkages between groups at the macro and micro levels, such as the relationship with external bodies like the metropole, or *between* groups on the island" (p. 117). Groome Wynne agrees with Kirkpatrick and Falk (2003) that "islands are ideal settings in which to study social capital, as the formal and informal social networks and institutions are more easily isolated" (p. 118).

Kirkpatrick and Falk (2003) believe that island *networks* are social capital resources that are drawn upon to manage change and that these links "have the power to influence whether communities strive and thrive in a rapidly changing global economy" (p. 503). Group identity on islands, for Groome Wynne (2007), is "embedded in the complexities of social networks and relationships" (p. 121), though she underscores Baldacchino's (2005) caution that an island is a "nervous duality" (p. 248) caught between the local and global, openness and closure, threat and opportunity, trust and xenophobia (Groome Wynne, 2007, p. 120). While Whittaker (2016) suggests that *islandness* is an "ontologically secure marker of selfhood" (in Baldacchino, 2018, p. xxiv), Groome Wynne argues that for the "in group" on the island, the concept of *islandness* results in feelings of "collective identity" which act as a stabilizing agent in an ever-changing world (2007, p. 124).

Baldacchino (2018) outlines five space-related variables to help us conceptualize the *conditions* of *islandness*: boundedness, smallness, isolation, fragmentation, and "amplification by compression" (See Percy et al., 2007, p. 193; Fernandes & Pinho, 2017), or the increased intensity of *how* the first four variables are experienced (p. xv). Thus, the small, bounded, relatively isolated geography comprising the material fact of the island dictates the way islanders relate to themselves, to one another, and to the wider physical and social world. While the emphasis on *islandness* here largely refers to geographic features, these same features may be understood by as the variables which determine an island's social field, or the psychic and emotional geography of islanders themselves. Baldacchino considers how the lack of hinterland space on an island, for example, creates a greater *intimacy* among islanders, (2018, xvii) and this intimacy takes on particular traits of dependency, conformity, and "feelings of tolerance and understanding" among islanders (Anckar, 2002 in Baldacchino & Veenendaal, 2018, 342).

Meanwhile the 'hard edge' of the island (its defined physical boundary) has made islands sensitive to forms of 'border-crossing' (xxvi) via conquest, colonization, and rescue, while the water boundaries of islands make them "premier sites for experiments, both natural and political" (xxvi). The vulnerable borders of islands have made them historical pawns in centuries of empire-building, colonization, and various types of forced migration, including slavery, penal colonies, and indentured labour (See Aldrich & Johnson, 2018).

Massey (1993) reminds us how place is not defined solely by static boundaries, either physical or social, but "by the dynamic processes involved in the articulation of social relations in both local and global contexts" (p. 66). Baldacchino and Veenendaal (2018) invoke Richards (1982, p. 157) to underscore the tendency within island cultures "towards the convergence of the elite structures in the economic, political and social fields" (p. 341). The prevalence of economic monopolies in these fields (for example, the state as a dominant employer), renders those not part of the elite "powerless", so that "to a much greater extent than larger mainland units, small island societies can be divided into strict 'in' and 'out' groups, or 'haves' and have nots'" (p. 341).

Baldacchino (2012) suggests that on some islands "immigrants cannot, or are not allowed to, fit in" (p. 149). Despite islands being historical sites for migration of all sorts, why do some island societies respond by evolving into *nodal* islands, or islands which "attract and exchange populations, leading to the creation of cosmopolitan, hybrid, and stratified societies, often with and "open" mentality towards the outside world" (King, 2009, p. 63) while others turn inward, grow more economically depressed and socially conservative? How might the robustness of recent immigration to PEI—and the response of local populations—be affecting the *type* of *islandness* experienced and expressed by Islanders?

Put differently: how is recent immigration re-shaping the experience of *islandness* on PEI? Is it leading to more vibrant and inclusive expressions of *islandness*, or is there some sort of contraction or retreat underway?

Migrating Youth and "The Island"

To respond to these larger theoretical questions, we must consider how migrant youth themselves experience belonging on Prince Edward Island, and what their experiences tell us. Kelley (2013) is concerned with how youth fight back on their own terms; how they imagine a different future. For Kelley, resistance is a diagnostic for a particular historical and cultural moment. "Everyday acts of resistance are telling you what people desire. They are telling you what causes pain. They are telling you where there are trouble spots. They are telling you where people are confused. Everyday acts of resistance are revelatory, revealing things about social relations and power" (p. 88). So, the ways in which migrant youth on PEI resist particular forms of *islandness* might also reveal gaps and ruptures in the web of dominant relations on the Island.

Giroux (2009) says "The category of youth may be one of the most important referents for beginning a critical examination about the pernicious consequences of a society driven by market values…Youth become a powerful touchstone for a critical discussion about the long-term consequences of neoliberal policies, which undermine any viable notion of justice, equality, and freedom, while gesturing towards those conditions that make a democratic future possible" (p. 21). As young migrants find themselves on the front lines of debates about immigration on PEI—and the tensions between neoliberal aims of policies like the Atlantic Immigration Pilot Program, migrant youth are simultaneously held up as the model "new Islanders" who will be the saviours for the Island's economic and demographic woes, and yet also bear the brunt of anti-immigrant sentiment. Giroux's framing is helpful to understanding the interpellation between youth as a category of analysis for larger social relations, but also as a lens onto possible resistance.

Carpenter and Mojab (2011) point out that social policy "seeks to construct young people as particular subjects such as flexible knowledge workers and virtuous and engaged moral citizens" (p. 1) against the material and cultural reality of global young people's lives today, characterized by insecurity, surveillance, precarity, and over-policing. Thus, young people find themselves both the symbolic or cultural illusion of a market-driven economy in which the future can be saved by economic growth, but also reveal the particular, historically produced anxiety of our time, and the reactionary fears of local populations.

Cuervo and Wyn (2014) reflect on the use of spatial and relational metaphors in youth studies, paying close attention to the emerging relational metaphor of *belonging*. They question recent theoretical orthodoxies in youth studies, taking aim in particular at "youth-as-transition" as a theoretical paradigm. Drawing upon analysis of young people's lives in Australia, they compare how the use of belonging and transition metaphors offer different insights into the actual conditions in which young people now find themselves and how they negotiate their worlds. The authors call for a shift to "belonging" as a central metaphor, since belonging "brings into focus the nature and quality of connections between young people and their worlds" (p. 904). In particular, they consider young people's *belonging to place*, following researchers in the social sciences who define this term of attachment as "place-belongingness": a "personal, intimate feeling of being "at home" in a place (Antonsich, 2010, p. 645).

Conclusion

In this paper, I have put critical concepts of Island studies—in particular, the notion of *islandness*—in conversation with key concerns in youth studies to conceptualize how migrant youth to PEI are subject to highly localized expressions of transnational power. Critical geographers understand that place and space define the particular ways and means by which social relations are reproduced, an understanding taken up by Island studies scholars who consider how the fixed borders and intimate spatial relationships of islands dictate how such relations are produced in Island societies. Indeed, throughout human history, islands have been intense focal points for the movement of global capital, human migration of all sorts, the trade of goods. As such, an island like Prince Edward Island—a sub-national jurisdiction produced through the blood of settler-colonialism—offers a unique opportunity to study youth migration in the context of larger transnational relations of power. Indeed, *Islandness* as a concept might be understood not just as the particular, often similar, geographic and cultural features of island societies, but the particular historical processes by which certain social relations are formed and newly reproduced within these same societies.

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EUROPEAN UNIVERSITY INTERNATIONALIZATION, ENGLISH AS THE MEDIUM OF INSTRUCTION, AND INSTRUCTIONAL PROFESSIONAL DEVELOPMENT: ITALIAN FACULTY PERSPECTIVES ON TEACHING INTERNATIONAL GRADUATE STUDENTS

Joellen E. Coryell[1], Maria Cinque[2], Monica Fedeli[3], Angelina Lapina-Salazar[1], Concetta Tino[3]
[1] *Texas State University (USA)*
[2] *Libera Università Maria Santissima Assunta (ITALY)*
[3] *Università degli Studi di Padova (ITALY)*

Abstract

Europe's higher education (HE) systems are seeking to improve university education and addressing the needs for learning in an ever-increasing international diversity of student populations. Likewise, Italian university faculty, with their increasing numbers of international graduate programs offered fully in English, are reflecting on their pedagogical strengths and needs. This research was funded by the Fulbright Commission to investigate the perspectives of Italian university faculty who teach international graduate students in English about their experiences and the instructional professional development in which they have engaged and desire more of to teach internationally diverse student populations.

Keywords: internationalization of higher education; instructional professional development, international graduate programs, English as the language of instruction

The European Commission asserted that internationalization "must move into the very centre of the university or college strategy and development" (2013, p. 50). Green and Whitsed (2013), however, found that faculty often "feel under-informed, under-supported, underprepared, and under-confident when it comes to internationalisation" (p. 2). One approach for European university internationalization where English is not the native language is to provide graduate programs with English as the medium of instruction (EMI). In fact, in Italy, Broggini and Costa (2017) found that 85% of universities offer courses and/or full programs in English to improve institutional reputation, recruit international students, and prepare domestic Italian students for the competitive global market.

These offerings attract national and international students who enroll with various cultural influences along with academic preparation and life experiences that can enrich both teaching and learning. Yet, both domestic and international students in these programs often lack sufficient academic proficiency in English, and faculty often struggle without training and support for teaching international students and for teaching in a foreign language (Aguilar & Rodríguez, 2011; Pulcini, 2015). Unfortunately, there are few organizational and instructional professional development (IPD) opportunities in Italy to support teaching internationally-diverse students and to guide EMI teaching and learning (Broggini & Costa, 2017; Costa, 2017; Campagna & Pulcini, 2014).

This paper offers research that was conducted to learn more about the experiences, knowledge, culture, and needs for teaching in Italian EMI graduate programs that attract international learners. We first provide the context of the study, and briefly introduce the cross-national team of researchers. We then provide the theoretical framework, research design, and the findings from three subsequent publications that focused on various components of the research. Finally, we offer resultant implications for practice and future research.

Study Context

In 2018-2019, Coryell was awarded a US-Italy Fulbright Core Scholar Grant to work in Rome on a project titled, *Transnational, Cross-Cultural Learning and Instruction: The Investment in the Professional Development of University Educators and Students.* The research component of this award included working with Italian adult education faculty members to design the study including Cinque (LUMSA), Fedeli and Tino (UNIPD), as well as a doctoral candidate at TXST, Lapina-Salazar. We created an online survey to query Italian professors about their experiences of teaching international graduate students in EMI courses and programs, as well as their engagement in and desire for future IPD to learn about teaching internationally diverse students.

Theoretical Framework and Research Design

Situated cognition framed the study. As such, we recognize that participants, values, beliefs, behaviors, resources, and other contextual factors of educational communities greatly influence learning and development (Brown, Collins, & Duguid, 1989; Lave & Wenger, 1991). Situated cognition is comprised of four elements: the content, the context, the community of practice, and participation. Briefly, the content in this study involved the knowledge, skills, and thinking that occurs within disciplines and in university learning processes. The context included the instructional environments in Italian university graduate courses where English is the medium of instruction and which includes often competing priorities, values, culture, politics, and instructional traditions within academic disciplines.

The community of practice (CoP) is comprised of the participants (faculty, students, administrators) who interact with reflection on their practice and communicate co-constructed understandings and knowledge during learning opportunities. Finally, participation includes the interactive engagement among instructors with each other, students, and instructional materials within the socio-cultural settings of Italian universities, departments, and faculties. Here, we focused closely on faculty experiences, learning, and IPD - viewed as functions of the context, actions, behaviors, and culture in which they occurred.

A mixed-method research design was employed and included an online survey. The link to the survey was sent to five Italian universities to forward to any faculty who were teaching graduate courses in English in which international students were enrolled. The survey comprised Likert-type, multiple-choice, and open-ended questions informed by IPD literature.

Research questions included:

1. What attitudes, behaviors, values, and teaching skills do faculty believe are needed to teach today's diverse learners in HE?
2. In what ways, using which resources, and from whom do faculty learn about teaching international students?
3. How might these experiences inform future IPD during globalization and HE internationalization?

Data were gathered from 195 participants who had university teaching experience spanning 0 to 20+ years. Participants included 52 professors, 80 associate professors, 52 assistant professors, and 11 other teaching professionals. Males comprised 65.5%, 33.3% were females, and 1.0% unspecified. Academic sectors varied with 46.2% from the social sciences and humanities, 34.4% from physical sciences and engineering, and 19.5% from the life sciences. Participants reported that their students came from Europe, Asia, Africa, the Americas, Micronesia, Australia, and New Zealand.

Over half (67%) of the respondents taught in full graduate programs delivered in English. Quantitative data were analyzed with descriptive statistics and the open-ended question data were analyzed utilizing qualitative thematic methods.

Selected Findings

Findings offer culturally nuanced insights about the contexts, perspectives, attitudes, values, resources, and IPD participants indicated were important for teaching international graduate students. Insights into values-driven instructional practices, culturally responsive teaching, linguistic support, and active teaching and learning techniques are provided to inform future IPD. Here we provide an overview of the findings from recent publications of the project.

UNIPD Case Study

The first article (Coryell et al., 2019) was centered on our largest sub-sample of faculty respondents. Respondents from UNIPD equaled 131, and demographic data mirrored that from the larger survey participants. In this report, we analyzed the quantitative data gathered to identify faculty perceptions of attitudes and values needed to teach international students, ways respondents learned about teaching these students in their courses, and future IPD to which these participants wanted access.

When asked to identify attitudes/values necessary for successfully teaching international graduate students, the top responses included openness (81 respondents), inclusiveness (93), flexibility (71), and intercultural awareness (70), followed by curiosity (48), cultural adaptability (44), and adaptability to change (41). Findings "help us to understand that these instructors believe teaching is values-driven, and faculty who are teaching diverse students likely need to reflect deeply on their own personal values, theories, and goals as they engage and improve their practice" (p. 37). We found that UNIPD respondents had learned about teaching international students in workshops/seminars offered by UNIPD (47 respondents), through international travel (37), books (23), academic conferences (22), mentors (18), and videos (17).

Notably, 39 of these faculty acknowledged they had not learned about teaching international students prior to the survey. When asked to choose from a list of IPD topics they would like to know more about, active learning strategies, building critical thinking skills, teaching in English, and collaborative learning or groups/team-based learning were the topics most often selected. Over eighty-five percent of the participants were interested in learning more to improve their teaching practices. Of the modalities listed for which they preferred to engage in IPD, 60% chose workshops or seminars offered by UNIPD, with additional opportunities through websites, international travel, workshops offered by outside organizations, conferences, and videos.

Italian Faculty Perspectives on University Teaching in Global Times

A subsequent article (Coryell et al., 2021) was published in the *Journal for Studies in International Education*. The data analyzed included the full respondent pool (N=195) and reported findings regarding the differences Italian faculty perceived between international graduate students compared with domestic students, the IPD respondents had engaged and that which was desired in future to teach international learners, and finally their recommendations for others interested in teaching international students in future.

Sixty-four percent of faculty respondents believed teaching international graduate students was different from teaching Italian students. Analysis showed that linguistic and cultural differences underpinned respondent perspectives. "Teaching in a non-native language" with foreign participants was found to be time-consuming in lesson preparations, identifying resources, and in-class communications (p. 7).

Additionally, participants highlighted different cultural perspectives on teaching and learning that influenced faculty's instructional approaches and interactions in class. Respondents shared that international students' diverse cultural backgrounds, academic preparations, and examination expectations required cultural adaptability in teaching and interacting, incorporation of cross-cultural disciplinary examples and materials, adjustments for contextualization and varied explanations of new content, modifications in teaching strategies, and explanations about or changes to assessments.

Participants, however, also emphasized that having international graduate students in their courses provided rich opportunities for building meaningful interactions and relationships across cultures – both with other students and with instructors – and promoted exchange of ideas and perspectives about the discipline, communications, learning, and work. Faculty also provided important data about how they had learned about teaching international students and about additional IPD they desired.

The top-rated professional development modalities included international travel (n=71), IPD workshops/seminars at their own institutions (53), conferences (47), and books (45). Similar to the findings from the UNIPD case study, participants (53) from the larger sample acknowledged they had not learned about teaching international students. For future IPD, contributors overwhelmingly chose workshops and seminars at their institutions (n=110). They also selected international travel (51), conferences (44), and websites (42) as the topmost viable formats. When asked about recommendations for others who may teach international graduate students, participants stressed the importance of building relationships and getting to know their students, inclusion of active learning and teaching strategies into their lessons, acquiring formal and informal IPD, increasing English proficiency, engaging in international experiences to improve teaching and intercultural interactions, and networking with faculty members about teaching.

Values and Attitudes Needed for Success

The most recent publication is in-press and was authored by Coryell and Salcedo, a current doctoral student at TXST. In this chapter, we analyzed the data from four survey questions that resulted in both quantitative and qualitative data analysis on the values and attitudes respondents (N=195) believed were important for successfully teaching international graduate students. We also identified implications for IPD from these analyses.

Regarding perspectives about the values/attitudes necessary, participants were asked to choose as many as they felt applied from among 13 options that previous research had identified. Similar to the UNIPD case study and without finding significant differences across rank, gender, or teaching experience, over half of the respondents chose openness (n=120), intercultural awareness (112), inclusiveness (111), and flexibility (100). As well, 69 participants chose cultural adaptability, and 66 chose both adaptability to change and curiosity. Continuous improvement garnered 54 clicks, and creativity was selected 54 times.

Finally, not quite a quarter of participants (23.5%) chose both commitment to individualized learning and students' cross-cultural development, while social equity and a results orientation were selected by only 15.9% and 8.2%, respectively. When asked about their perceptions of their colleagues' attitudes toward international graduate students, 160 of the 195 believed attitudes were between slightly to moderately positive to extremely positive.

Positive attitudes derived from favorable perceptions of internationalization, cultural diversity, and global perspectives that resulted from interactions with international learners. However, while participants highlighted their own and their peers' positive attitudes toward international students, respondents also offered insights into the challenges that were present in their courses including varying levels of academic preparation and expectations of international students, faculty's negative attitudes about changes they needed to make when teaching diverse learners, and the difficulties of teaching in English.

Implications for Theory and Practice

The findings underscore the opportunities present when scholars, instructional designers, administrators, and faculty work to understand the context, content, and participation within instructional CoPs. Within the community of teaching and learning practice of EMI graduate courses in Italian universities, our findings suggest there is attention and value placed on global perspectives and cultural diversity, as well as on instructional practice, efficacy, and IPD activities. Our findings emphasize connections between effective teaching, student learning, learner satisfaction, and employability are underpinning HE's organizational/ cultural contexts in Italian university CoPs. With regard to the context and content, we found that, similar to previous authors' findings, Italian graduate faculty members who teach in English find international learners to help in increasing global perspectives and in contributing culturally and socially to the university community (Jin & Schneider, 2019; Coates et al., 2014). As well, in alignment with previous research (Costa & Murphy, 2018), we found

> approaches to addressing cultural differences (varying student backgrounds, attitudes, and educational preparations) required adaptation of content and instruction, including internationalizing the curricula, providing examples and cases from outside the national or local context, and taking time to ensure international students understood the expectations of instructional formats and assessments [in Italy] (Coryell et al, 2021, p. 16).

The community in the current study included non-native English speakers, both faculty and students, as interactive participants in the EMI context, and this resulted in both benefits and challenges for teaching and learning. Similar to Fedeli and Taylor's (2016) work, faculty participants valued opportunities to participate within the CoP with others who teach international students, with faculty and programs in other countries, as well as with and among their diverse learners. Many (though not all) believed continued IPD about teaching and learning was essential.

Findings across the three articles offer ways of situating and informing IPD regarding Italian faculty motives, expectations, and needs directly, as well as within the larger IPD contexts of research and teaching around the world. Implications for professional development include designing opportunities for faculty to reflect on their teaching philosophies, to learn about learning and teaching theories, and to develop knowledge and skills for interacting effectively with diverse learners. Content of future IPD should further include ways of supporting diverse students in-class and in the university context; active, collaborative, and comparative learning strategies; critical problem-solving; connectedness; perspective taking; and English language proficiency for teaching.

Additionally, we found that faculty appreciate learning in both formal and informal ways, and value the opportunity to attend professional development offered through the home-university context. As analysis indicated many of our participants identified as members of a larger community of instructional practice across globalizing universities, we emphasize professional developers acknowledge and design for a variety of learning modalities that include opportunities for networking, cross-national and cross-disciplinary collaboration, international experiences through travel and conference participation, and learning through videos, books, and websites.

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PROFOUND LEARNING AND END OF LIFE CAREGIVERS

Donna Daniels[1], Sue Wigdorski[1], Neal Ricks[1], Corinne Brion[2], Davin Carr-Chellman[2] Michael Kroth[1]
[1]*University of Idaho (USA)*
[2]*University of Dayton (USA)*

Abstract

This empirical study explores the learning of end of life caregivers (EOLCG). The research utilized the profound learning framework, and a grounded theory approach was taken to explore how learning occurs for EOLCGs and what the content of that learning is. Through data analysis of the theoretical codes, the following themes have been identified: Disposition Influence, Love and Care for Others, Relationships Matter, and Adaptability to Life's Direction. These themes appear to play important roles in shaping the caregivers across their life experiences and in their role as caregivers. These themes contribute to profound learning theory building.

Keywords: profound learning, hospice, end of life care giving, end of life care learning

Profound learning (Carr-Chellman & Kroth, 2017) is a theoretical lens for considering lifelong learning from what might be considered a "deepening" lens. In this view, learners are considered to be intentional, agentic, values-imbued, volitional decision-makers who have the ability to choose to move their learning processes in ways that build substance and depth, or in ways that remain passive, superficial, and serendipitous. Within this framework, the choice and execution of meta-practices, practices, disciplines, and routines anchor the profound learner's ability to organize and undertake learning activities in ways that compound their effect over extended periods of time, and a lifetime. In addition, profound learners take advantage of serendipitous learning experiences by intentionally optimizing their effect, incorporating the resulting insights, skills, and knowledge into existing or adapted ongoing practices. Over time, these transformational events will take their place within the larger learning context and strategic aims of the profound learner.

Profound learning is a theory-in-the-making. Two empirical studies have been completed to date. The first was an inquiry into teacher's experiences of profound learning (Carr-Chelllman & Kroth, 2019). Here, profound learners were found: 1) to have depth of thought; 2) to be emotionally wise; 3) to take life seriously; 4) to be adventurous in thought and deed; 5) not constrained by age, ideological perspectives, or level of education, thus transcending structural identity and therefore able to consider matters holistically; and 6) to be humble.

The second empirical study was an exploratory Delphi study which sought to find consensus among a number of thought leaders in the field of adult education. Among the findings were qualities of profound learning, categorized into themes, which included: 1) deeply reflective, 2) a deepening process, 3) consequential, 4) a change process, 5) progress toward a more authentic truth, and 6) integrative. Also found were qualities of profound learners, which included themes of: 1) looks beyond their own existing knowledge, 2) is a deep thinker, 3) pursues on-going growth over a lifetime, 4) is open-minded, 5) is engaged in the world around them, 6) pays attention, 7) explores, and 8) is mature in their approach to life. The grounded theory study discussed here is intended as another step in this theory-building process.

The end of life represents significant uncertainty for the individual who is near death, the family of the individual, and the caregivers (Axelsson et al., 2015; Berinato, 2020). Caregivers feel loss and grief as they witness suffering and death, and provide care and comfort to the individual (Supiano & Vaughn-Cole, 2011). These uncertainties and suffering prepare individuals involved in the end of life experiences for learning. Caregivers feel a need for discovering and making meaning in their experiences and benefit from reflection (Ford, 2006). Meaning making in this case can result in shifts in personal identity (Supiano & Vaughn-Cole, 2011; Lindsay et al., 2012). A need for discussion among caregivers is useful as a means of reflection, evaluation and change of practice, and for emotional support (Ives-Baine et al., 2013). Running et al. (2008) speak of daily spiritual practices and grieving rituals as means to cope with the grief, process information, and increase job satisfaction for caregivers. White and Gilstrap (2016) add that hospice nurses identify a sense of calling - service beyond the scope of work - and an ability to face and adapt to uncertainties as important characteristics for in-home caregivers.

The relationship between profound learning and end of life caregiving has not been investigated to date. This study is intended to extend the theoretical understanding of profound learning through the learning experiences of end of life caregivers.

Purpose of the Study and Research Questions

This exploratory, theory building study seeks to understand how profound learning occurs for end of life caregivers. The research questions for this study are:

- What constitutes profound learning?
- What actions/behaviors and practices generate profound learning?
- What is the formation process involved in becoming an EOLCG?
- What did end of life caregivers learn from their clients, from their own personal responses to their clients, and their client's situations?
- How has their profession impacted their world-view and their self-conception?

Methodology

This study was intended to build a deeper theoretical understanding of profound learning, using grounded theory methodology. Following Charmaz' (2014) Constructivist Grounded Theory approach, the researchers applied an inductive lens to emergent conceptual categories present in the data in order to generate meaningful characterizations of the phenomena. A more robust understanding of profound learning, generally, as well as profound learning for EOLCGs more specifically, resulted.

Participants

Participants for this study came from a population of hospice volunteers in order to focus on those who choose to do this work and are motivated by a desire to provide hospice care without compensation. At this point in the study, data from the first interview has been collected from 13 participants, eight women and five men.

Volunteer coordinators were contacted at hospice centers and programs in an urban area in the northwest United States at both hospital hospice programs and independent hospice centers. Initial phone contact was made to hospice program volunteer coordinators followed by an email detailing the study. Volunteers responding via email directly to the team were sent additional information about the study either by email or through a phone conversation. None of the volunteers recruited were known to the team members prior to this research study.

Participants were chosen using a purposeful, convenience sample. All of the hospice volunteers who indicated an interest in the study, and agreed to be interviewed, were included in this study.

Data Collection

For our two-interview structure, we collapsed Seidman's (2006) three interviews into two.

Interview one was intended to develop a thorough understanding of each participant's biographical history and an initial understanding of the participant's current lived experience with the topic. Interview two is intended to develop a thorough understanding of each participant's learning as caregivers while processing through other's end of life experience. Interview two includes additional questions about the participant's current lived experience, transitioning into the meaning of that experience. Interview two concludes by establishing closure with the participant. Interviews were conducted by an academic researcher and a doctoral student, following an apprenticeship model. Initial interviews were conducted by the academic researchers and later interviews were conducted by the doctoral students. All interviews were 60 to 90 minutes in length, conducted over Zoom, and then transcribed.

In this paper, we report the findings of the first round of interviews with three participants. These three interviews are part of a much larger study, as described above.

Data Analysis

Our data analysis process involved a team of six researchers, each of whom performed a full grounded theory analysis on one interview transcript in order to calibrate our analytical process. Subsequent to that initial calibration, the remaining two interviews were analyzed by three researchers, respectively. Each researcher performed initial coding and focused coding, at which point the researchers met to compare results. At this meeting, the researchers collaboratively generated theoretical codes.

We performed three rounds of coding. Following the pattern described above and Charmaz' approach, we conducted initial, focused, and theoretical coding. Initial coding is the process of defining what the data are about. Focused coding relates concepts/categories to each other. In theoretical coding, hypotheses (between and among categories, subcategories, their properties and dimensions) are integrated to build a theory or explanatory account of the studied phenomenon.

Findings

Current findings are preliminary based on the first interview with participants 6, 10, and 12. Themes developed from analysis of the combined theoretical codes from the interview transcripts included Disposition Influence, Relationships Matter, Adaptability to Life's Direction, and Love and Care for Others. These themes played important roles in shaping the caregivers across their life experiences and in their role as caregivers specifically.

Participants' Dispositions

Dispositions are professional attitudes, values, and beliefs demonstrated through both verbal and non-verbal behaviors as people interact with family and community members, friends, or colleagues. In this study, participants embodied various dispositions. These dispositions included being adaptable, jacks of all trades and doers, opportunist, and religious. When talking about his life's journey, Participant 10 shared that he had moved a lot both within the United States and abroad due to his family needs or professional engagements with the military. Living in several milieus and having to acclimatize to numerous cultures made him adaptable. This same participant spoke about holding many jobs in different fields, making him a doer and a jack of all trades. Another interviewee shared being a doer and an opportunist. She explained: "If I just see something that needs to be done, I just do it." When speaking about her life and her many successes in business, as an author, and as a pianist, participant 12 admitted: "I'm an opportunist, a real opportunist." Another disposition that participants frequently mentioned was when they shared their upbringing stories. Participant 10, for example, shared that he went to church with his family and to bible college later. He exemplified his faith when he contended:

> God has given every one of his believers, all of his children, a particular gift or multiple gifts, but one primary gift. Over the years, I think the gifts change a bit because of culture, because of education, because of whatever. But each Christian is part of the body of Christ.

During the interviews, participants personified several additional characteristics such as being life-long learners, solution focused, entrepreneurial, and reflective. In this study, the participants' dispositions appear to have enhanced their capacity to be profound learners. Participants were constantly learning and reflecting on themselves before and during their service with hospice patients, through robust relationships.

Relationships Matter

Participants discussed the value of their relationships as both givers and receivers of care. Value was expressed in giving care through willingness to sacrifice in order to serve, "I drove 80 miles each way to go out there and play just because it was such a profound experience" (Participant 12). Direct expression of value was also noted, "I kind of fell in love with the veterans group" (Participant 10). These expressions of value indicate a sense of personal investment in time, attention, or emotion. These investments were given as a result of the inherent value found by the caregiver in these relationships.

Because relationships are reciprocal in nature, it is not surprising that participants also found strength and value as receivers in their relationships. Evidence of value found as a receiver was noted as participants expressed what it meant to receive mementos from the family of someone who the participant cared for, or their statements about the impossibility of an achievement without the support of another person.

Adaptability to Life's Direction

Participants exhibited and discussed three primary characteristics or qualities related to adaptability to life's direction: psychological and metaphysical self-awareness, awareness of and sensitivity to transitions. All three participants, participants 6, 10, and 12, exhibited deeply experienced and well-articulated understandings of their own psychological and emotional status, make-up, and limitations. They had endured physical and emotional challenges, addressed them, and had internalized important lessons from these experiences, especially in relation to their work as caregivers. Even more, this adaptability carried over into their sense of their place in the universe, providing a broad perspective on life and death and the relationships of their choices and work in the context of larger metaphysical concerns.

All three participants spoke powerfully about their own life transitions, whether it be transitions from youth to adulthood, married to divorced, physical strength to physical limitations, and many others. Ultimately, the emphasis on transitions opened doors to a similar sensitivity to the transition from life to death. Interestingly, death was never discussed as an end, only ever as a transition, a passing from one thing into the next, a hurdle to one's next important life phase.

Love and Care for Others

Participants displayed their love and care for others through various forms of action and in their service to others. Participant 6 spoke of usefulness to others and a commitment to drop whatever she might be doing at the time to perform late night or weekend vigil work and to be truly present. She wanted to be present during the last few hours to be useful and present for the patient and the family.

Participant 10 became aware of a desire to care for others at a young age as he witnessed a disabled veteran on a public street asking for money and felt a deep need inside to offer help to the veteran. From that moment, he knew he wanted to help others. Later in life, throughout his wife's many hospitalizations, he observed lonely family members late at night wandering the hospital floors.

He made it a point to intentionally greet other family members as he passed by them as a way to offer warmth and care. He indicated that he could feel and relate to their loneliness. He described himself as having a heart for people which led him to his hospice volunteer service.

Participant 12 found deep satisfaction through sharing her music with others and conveyed a sense of deep satisfaction she felt by relating to others as she saw the patients come alive through her music.

Conclusion and Implications

This study reports initial findings after the first round of interviews and provides data analysis of three interviews. Our preliminary findings contribute to the ongoing research efforts to develop a deeper understanding of profound learners, profound learning characterizations, and a more robust conceptualization of profound learning theory. Data analysis from the first round of interviews will continue to explore the preliminary themes. The second round of interviews is anticipated to occur over the coming months.

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INTERNSHIP-ON: A WORK-INTEGRATED LEARNING DIGITAL MODEL

Giovanna Del Gobbo, Daniela Frison, Marta Pellegrini
Universitá di Firenze (ITALY)

Abstract

The paper presents a Work-Integrated Learning (WIL) digital model proposed in response to the situation created by the health emergency due to Sars-Cov-2 virus for master's students on Adult Education and Lifelong Learning. A total of 147 students attended "Internship-ON" in two different editions. A variety of methods and tools have been proposed, aligned with learning outcomes per module. The paper describes the key tools and the main results collected via a final questionnaire developed and implemented in order to evaluate students' perceptions of the content and structure of the course and the support given through group coaching sessions.

Keywords: Work-Integrated learning, higher education, career management

Debates surrounding the capability of Higher Education Institutions to produce work-ready graduates have dominated the Higher Education debate at both the academic and policy levels for many decades. Emphasis is traditionally devoted to university-workplace transitions and the encouragement of more interactive learning environments and partnerships with the job market, to integrate formal and professional settings creating meaningful benefits for students, organizations, and other stakeholders. Universities are promoting strategies to encourage *University-Business Cooperation*, emphasizing the centrality of cooperation between the academic and the productive world, as well as *Work-Integrated Learning* (Cooper et al., 2010; Gardner & Bartkus, 2014; Huddleston & Stanley, 2012) opportunities that engage students in self-reflection and learning processes.

Within this framework, effective guidance actions are considered a key aspect and may influence the understanding that young people have about themselves and the Labour market. Indeed, the lack of understanding of the Labour market among young people is one cause for the mismatch between their aspirations and the reality of their jobs. Early exposure to the Labour market and workplace plays a significant role, as does the involvement of professionals and organizations in career guidance (OECD, 2017, 2018).

Universities are engaged in providing career and placement services in order to facilitate the transition to the Labour Market, and self-directed guidance approaches are considered particularly effective and innovative to achieve this aim. Internships represent a way to get to know the world of work and to learn how to improve personal and professional skills from work experiences. Furthermore, recent literature has highlighted the effectiveness of blended versions of work-integrated learning, defined virtual or simulated work-integrated learning (Fong & Sims, 2010; Sheridan, Gibbons, & Price, 2019) or digital workplace learning (Littlejohn & Margaryan, 2014) in which students, teachers and stakeholders converge within an ICT-mediated learning community – such as game-based learning, simulations, social networks, mobile applications or MOOCs.

Evidence from a recent meta-analysis of experimental studies showed a medium effect (ES = +0.20, p <.001) of online learning compared to in face-to-face instruction (Means et al., 2013). The effect size is even larger for distance learning with undergraduate students in higher education contexts (ES = +0.31). Among different educational strategies delivered online, cooperative learning (ES = +0.25) and instances of expository instruction by the teacher (ES = +0.39) have positive effects compared to individual work. Furthermore, some practices show promising effectiveness according to the authors of the meta-analysis, albeit to be confirmed with further research given the lack of statistical significance: (i) exercises and practical activities mixed with presentations; (ii) the entire duration of the course over one month for greater effectiveness in terms of student learning; (iii) the course is taught by the same teacher or tutor.

Internship-ON: a Work-Integrated Learning Digital Model

Within the above-mentioned framework and evidence of effectiveness, we piloted a Work-Integrated Learning (WIL) digital model in response to the situation created by the health emergency due to Sars-Cov-2 virus, which forced a stoppage of regular traineeship activities in Italy. The proposal targeted master’s students on Adult Education and Lifelong Learning (University of Florence) who have potential access to a wide range of jobs in the field of education and training. Demand is increasing for professionals specialized in the design, planning, management and evaluation of non-formal educational activities and services, professional and continuing training of young people and adults, or in the provision of a specific training service (career guidance, team building, coaching, etc.). This implies on a robust ability to manage one's employability to make it sustainable over time (Knight & Yorke, 2004) and in different contexts.

Therefore, this implies a consistent strengthening of self-perceived employability (Magnano, et al., 2019) which can be fostered by knowing the multiple employment opportunities and opportunities. In this context, professional identity is not a state that is definitively achieved through training and consolidated through work experience. Internship-ON is based on a definition of identity as a dynamic construction, consistent with the concept of career development: subjective and contextual factors, and interpersonal interactions can play a crucial role in this dynamic. Individuals play a fundamental role as agents of the process of creating their professional self-image (Cohen-Scali, 2003; Patton, 2001; Slay & Smith, 2011).

Methods and strategies inspired by WIL have been implemented to enhance the training potential of a digital exposure to the world of work. With the aim of offering students an opportunity for online internships (Internship-ON), four modules were designed and implemented, each of which had a different focus:

- developing a professional identity through a reflection on the student’s professional inclinations,
- enhancing knowledge of non-formal educational organizations and a reflection on career opportunities,
- becoming familiar with the management of non-formal educational organizations,
- designing a student professional development plan.

Each module consists of three main phases: a video-introduction on the objectives and the activities of the modules; three activities to be completed individually; and a coaching support aimed to help students to finalize the activities as well as to reflect and share their opinions.

Representatives of local educational organizations were involved in the design and implementation of the course through interviews and the development of materials to create module activities and work-related assignments. A variety of methods and tools have been proposed, aligned with learning outcomes per module (Federighi, Del Gobbo, & Frison, 2021). Among them:

- immersive scenarios, aimed at encouraging exploration of cases and problems emerging from the educational setting, and summarizing and reflective tools such as a revised version of Business Model Canvas,
- a Personal Development Plan (PDP) to improve critical reflection on the learning process and to support the planning of future steps in education, training, and entering the world of work,
- online group coaching synchronous session to encourage discussion and group reflection as

well as to support relationships between the participants even at a distance,
- self-evaluation tool at the end of each module concerning learning outcomes,
- final self-evaluation.

Internship-ON in Practice

A total of 147 students volunteer to attend Internship-ON in 2020 in two different editions (May-July 2020 and September-November 2020). A questionnaire (currently in use) was developed and implemented by the research team in order to evaluate students' perceptions of the content and structure of the course and the support given through coaching. The questionnaire consists of 23 items in the following sections:

1. Personal details (6 items) - closed-ended items regarding student information, such as the course of study, the year of the course, previous internship experience.
2. Perception of the effectiveness of Intership-ON (5 items) - items on a Likert scale to be assigned a score from 1 to 5 according to the level of agreement with the statements presented.
3. Perception of the functionality of the path (9 items) - items on a Likert scale to be assigned a score from 1 to 5 to know the perception of students regarding the adequacy and functionality of specific elements of the course, such as contents and times. Two open-ended questions were dedicated to free comments and suggestions by the students for the improvement of Internship-ON.
4. Usefulness of the coaching (3 items) - a closed-ended question and two open-ended questions to understand how useful the orientation coaching sessions were to guide the accomplishment of tasks and reflect on the activities.

The Likert scale used in Section 2 and Section 3 of the questionnaire consists of five points, with the low end corresponding to "Not at all" and the high end to "Very". For the second section of the questionnaire, the scale measured the level of agreement, for the third section it measured the level of satisfaction.

144 students out of 147 have completed the questionnaire. According to the personal details section, half of the students (50.7%) attended the first year of the course at the time of the Internship-ON, 42.4% the second year, while a low percentage of students (6.9%) who were not aligned with the session exam schedule. Few students (9%) stated that they have had previous experiences of internship in person in educational or training settings. In addition, 30.6% of students expressed their intention to carry out internships in person when the health situation makes it possible again. Students' answers about the effectiveness of the course showed that Internship-ON has increased their knowledge regarding future job opportunities and supported students' reflection about the role of educator in different contexts. Furthermore, students highlighted that the course improved their knowledge of educational settings. The presentation of settings where the educator usually works through videos, interviews, pictures was considered an effective way to make connections between students and educators, to be combined with the usual internship at the organizations.

Regarding section 3 and 4 of the questionnaire, the students reported that the overall structure of the online course was particularly appreciated and the coaching provided by a tutor during the course was useful to complete the proposed activities based on the answers of the students who attended the coaching. 30% of the students attended at least one coaching meeting, 70% did not, mainly for working reason. Of those who participated, 34 students found coaching useful for carrying out their tasks. In particular, the students highlighted the following positive aspects: being able to receive clarifications on the activities; being able to reflect with colleagues and the tutor on aspects that emerged during the exercises. Some of the students' comments are: "I believe coaching is fundamental for the success of the course, because it allows for an exchange and therefore to clarify doubts and perplexities"; "It was interesting to reflect on what we had faced alone in the various tasks; "It was an opportunity to ask questions on things that were not completely clear"; "Useful for reflecting, interacting and having an exchange".

In line with the self-directed learning approach, the activity ended with a self-assessment exercise on the learning outcomes achieved. The "Radar" tool was used: it is a tool that helps visualize, by means of an area chart, levels of achievement (five: from not achieved to fully achieved) of each of the established learning outcomes. An Excel file has been set up with the description of the expected learning outcomes, divided into the learning areas provided for the modules. In addition to the self-assessment of the knowledge acquired and the understanding of particular aspects of the world of work, the exercise led to a reflection on learning outcomes related to the fifth Dublin Descriptor "learning skills", expressed in line with the second cycle of university education: study in a manner that may be largely self-directed or autonomous. The three learning outcomes referring to this descriptor are:

1. identify one's training needs and define the stages of one's personal and professional development plan,
2. use the experience acquired to promote self-assessment actions aimed at one's personal and professional development,
3. manage the process of joining the world of work.

147 radars have been compiled and overall, the students believe that they have achieved these results with an average of the answers provided that lies between level 3 (sufficiently achieved) and level 4 (largely achieved). Only rare cases report a level 2 (partially achieved).

Internship-ON offered the opportunity to define and apply a training device that has shown good potential in the university course of study of future educators. In fact, the internship has increased students' awareness of their role as educators and in building an open professional identity through the development of their self-management and self-regulation skills. The first application of Internship-ON mainly involved students close to university graduation, who benefited from the course to formally complete their mandatory internship. However, the results presented show the possibility of using Internship-ON at the beginning of the master's degree course, to support the choice of type of organization in which to carry out the internship and following the entire development project.

In this first application, data were collected on students' perceptions regarding the effectiveness of the course. In addition to self-assessment tools, future applications also need to administer tools to measure the knowledge and skills acquired by the students during the course, by measuring to what extent the educational action carried out lets them:

- develop awareness of the opportunity to acquire professional project management skills,
- reflect on the factors that support the levels of consistency of the professional project, with respect to the study program and to personal expectations and life experiences,
- anticipate the post-graduate phase of disorientation in order to have the skills of positive and constructive management of transitions.

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ONLINE UNLEARNING: HOW AUCKLAND NEW ZEALAND QUEER YOUNG MEN NAVIGATE BETWEEN VIRGINITY AND NETFLIX AND CHILL

John P Egan
Faculty of Medical and Health Sciences, University of Auckland (NEW ZEALAND)

Abstract

This exploratory ethnographic study aims to naturalistically understand how young queer men in Auckland, New Zealand seek, find, understand, and make meaning of their emergent queer selves in the context elevated HIV vulnerability. Two main themes emerged from the data: differentiated notions of sexual début (also known as virginity) and differentiated meaning between interactions within (or the potential to become) romantic versus casual "hook-ups". The implications for adult education and sexual health education are also considered.

Keywords: sexuality, queer, transformative learning theory, ethnography

This exploratory study aims to naturalistically understand how young queer men in Auckland New Zealand seek, find, understand, and make meaning of their emergent queer selves in the context elevated HIV vulnerability. Behavioural data has shown that self-reported unprotected anal sex with casual partners increased by fifty per cent among younger men (aged 16-29 at time of research participation) between 2002 (18%) and 2008 (27%; there are no subsequent data on this population). This presents the potential for a dramatic increase in HIV diagnoses (Saxton et al, 2008) among these men.

Theoretical Framework

This study views queer youth information seeking as a socially situated, andragogic (Knowles, 1980) process of both learning and unlearning, through which nascent queers make sense of themselves and their lived experience in the context of pervasive public discourses that are often homophobic, heterocentric and heteronormative (Egan & Flavell, 2006). As a result, their personal andragogies are self-directed, complex, and iterative, a process that is unique to each individual (Egan, 2008). Our analysis is framed around Mezirow's transformative learning theory (1990; 1996), which differentiates between two aspects of transformative learning. Meaning schemes are "points of view that become transformed with everyday insights", while meaning perspectives are "obdurate, less permeable habits of mind" (Mezirow, 1996, p. 168). Meaning schemes are usually linked to specific actions, experiences or thoughts—contextualized knowledges—while meaning perspectives are our epistemologies and broader values. Transformative learning theory provides a framework to understand how, when individuals' attitudes, values and beliefs evolve—particularly with respect to themselves and their position/place in the world—how such shifts in perspective have the potential to impact behaviour, i.e., meaning schemes.

Research Design

This ethnographic study (Bernard, 2012; Chambers; 2000) considers how 16-29-year-old gay-, bisexual-, queer-, or takatāpui-identified men living in Auckland at time of recruitment understood their lived experience in the context of elevated HIV vulnerability. Data for this study included detailed field notes kept during participant observation sessions and key informant interviews. Each participant completed between one and three interviews, which examined a broad range of topics related to: HIV/AIDS knowledge, sources of HIV/AIDS knowledge, sexual risk taking, seeking community and support, and decisions around condom use at time of sexual début ("virginity" in common parlance). Data were transcribed verbatim and analyzed using Atlas.ti qualitative data analysis software (Scientific Software, 2019). A total of 31 men participated in the study.

Findings

Two main themes emerged from this analysis. First, the sort of safer sex discussions before online dates or hook-ups ("Netflix and chill") that led to sexual encounters often indicated whether condom use would be framed as normative during said initial encounters. Second, heteronormative notions of penile-vaginal penetrative intercourse as the marker of "virginity" did not reflect all participants' experiences, regardless of the other partner(s)'s gender identity at the time of sexual début.

Chill

Those who discussed sexual wellness and safer sex prior to meeting—regardless of who initiated the conversation—were more likely to report consistent condom usage during anal intercourse. Douglas described himself as "probably pretty much a hundred per cent romantic." He is someone who does not hook-up with guys for casual encounters and is a "'more looking for a partner' kind of person." Lorne similarly described how his initial focus was on finding a romantic partner through various "apps" like Grindr:

> I think when I first got [online], I was just out of high school, 18, and then it was very much like "oh find a boyfriend, it's going to be great" kind of thing. And then that kind of crashed and burned quite quickly. And then after that it was just mostly looking for hook ups and maybe dates.

Having found apps better suited to casual hook-ups, Lorne no longer sees things like Grindr as a reliable mechanism for finding a boyfriend. As he learned about the normative cultural practices in online queer spaces, he adjusted his expectations - and behaviour.

Brenner "got Grindr initially and then Tinder when it became a thing and I had Hornet for a bit but that was all very like hook up culture and I was like nah, abort." Aran, who is bisexual, noted how the website GayNZ.com has a bisexual section, but he finds it is more of a hook-up site where "people just post pictures of themselves and are like "I'm lonely" and then other people post ones like "anyone in Rotorua who are keen right now?" and I am just like "oh my God, whatever happened to [people looking for a romantic partner]?"

For Floyd, exploring online queer spaces was very much "going through the process of learning what it is like to date and then also having hook-ups and not kind of just go through the motions and work out what the difference between those things are." He has found the experience "quite fun but quite exhausting". Uri has used online spaces to pursue hook-ups, romantic relationships and friendships, but has found another reason to explore there:

> [I tend to be] more conversational, probably seeking friendship first. Yeah, it depends on my mood as well. Like probably the last few months I have not really been that focussed on hooking up or anything. I have been quite busy. But there are definitely periods, especially when I am idle at work or there is not much going on, or I am feeling a bit depressed that I use [apps] more often, but more for probably affirmation, if I really ask myself, than for the sex

> itself.

Other participants also cited affirmation (or external validation) as a reason for using apps. All these men expressed a sense of disappointment with a hegemony of hooking up versus finding a romantic partner in online queer social spaces.

Virginity

Participants experiences include those who were and were not virgins at time of interview, as defined for themselves. The topic of virginity was part of the third (and final) iterative interview, which not all participants completed.

Non-penetrative Definitions

For Aran "virginity is not related to sexual intercourse" because "if you have sex, oral or other things beside sexual intercourse, for me that means I already lost my virginity". Similarly for Caleb:

> I think in the general context I would define virginity as you've kind of got naked with somebody and spent a decent amount of time exploring each other, for lack of a better term, mutual masturbation, some oral sex, things like that. Not necessarily penetrative vaginal, anal sex.

Caleb's first sexual experience—which was with a guy—happened when he was 18 years old. His first experience with penetrative intercourse happened when he was 19. Thus Caleb "lost" his virginity when he was 18.

For Nolan any consensual activity between two or more adults in which at least one of them achieves [orgasm] could "count as sex," though he also acknowledged that sexual activity does not always lead to orgasm. Walker has not engaged in penetrative intercourse, but felt his experiences with a "hand job turned into a blow job" (mutual masturbation and oral sex) meant he was no longer a virgin.

Ryker had not engaged in any form of intercourse at the time of his final interview, and considered his virginity having ended after experiencing oral sex. Terry's experience was similar, but his meaning-making around his nascent sexual experiences was deeper:

> I would say that me doing oral would be losing my virginity and I think there's different types [of virginities]. I think that's a very kind of, from the straight kind of view, it's you know, there is a very definitive role for each side [female and male] to take so it's very easy, well clear cut.

Terry did not discount that ending one's virginity could involve penetrative intercourse. But he rejected the notion that for everyone—particularly for him as a queer person—virginity and penetrative intercourse were inextricably linked.

Penetrative Definition

For Joey, who considered himself a virgin at the time of this interview, "it's most likely either being penetrated from a dick or penetrating someone else" that will mean he is no longer a virgin. For Zeke "that I've been fucked" meant he was no longer a virgin.

Myles described his experience of "losing" his virginity with his first boyfriend at age 21 along those lines:

> [It] was really awkward the first time. I didn't know what to do. He didn't know what to do. But we knew about using a condom and lube. Actually, there was lube but there was not a lot of lube, so that was really awkward as

> well. And we only did it [anal intercourse] three times in a year.

Myles waited for several months before exploring anal intercourse with his first boyfriend, though they did engage in other non-penetrative sexual activities.

Phillip's virginity ended with his "first anal intercourse experience" with his first boyfriend. But for him, the meaning behind this experience went beyond the physical experience of anal intercourse:

> The first, early sexual encounters, I guess, were me finally allowing myself to accept that I wasn't straight. I think that during school there was obviously now signs that I was gay that I didn't pick up on, but I always was really, really hesitant to get into a relationship or do anything sexual. So, I feel like a lot of straight friends went through their sexual awakening around 14/15/16 whereas mine was in my early 20s and I think it felt good to finally be catching up on things that all my friends had experienced. I think it was also a bit sad to think like "oh this is, I thought it might be worse than it was," and then looked back and think "why did I take so long to accept this. It's not as bad as I thought."

Wade was a virgin when he was interviewed and felt that penetrative intercourse would constitute ending his virginity. For him whether he was the receptive ("bottom") or active ("top") partner would not matter.

Conclusion

This study views queer youth information seeking as an experiential, pedagogical process of unlearning and learning. Via lived experience, these men make sense of their lives in a public sphere where pervasive discourses remain homophobic, heterocentric and heteronormative (Egan & Flavell, 2006). In creating a queer sense of self, they subsequently seek out local spaces—physical and geographical, but increasingly digital and online—where their desires are, ostensibly, normal. This pedagogical journey continues as their lives progress (Egan, 2008).

In general, participants more often defined virginity either as penetrative intercourse (anal or vaginal) or any sort of sexual contact, including mutual masturbation and oral sex. Many did not engage in penile-anal intercourse when they first "lost" their "virginity". When "sex" is conflated with penetrative intercourse, we leave queer young men vulnerable to sexually transmitted infections that can be readily transmitted via oral sex, if these men do not consider themselves sexually active.

These two themes are indicative more of meaning perspectives rather than meaning schemes. What is being learnt is a reshaping of values, picking apart assumptions, and a series of trials of new ways of being and knowing. Most participants describe a process of uncovering, discovering, examining, attempting, and integrating a range of beliefs around sex, love, romance, fun, trust, integrity and all the other aspects of being human. A more jaundiced interpretation is that these men lose their naivety: I disagree. These men have, without exception, retained aspects of their pre-queer identities and values and discarded others. What is important is that they are all empowered to do so.

Implications for Adult Education Theory and Practice

These findings have implications for social justice and public health workers engaging in sexual health and wellness work, whose learners might include young queer men. A better understanding of how these men live their lives will allow such workers to help young queer men activate discussions related to meaning perspectives, which increases the likelihood that these men will be able to activate meaning schemes related to safer sex prior to a sexual encounter, which increases the likelihood of condoms being used during anal intercourse.

Above all, any heteronormative notions of sexual début need be jettisoned: these men experience a range of sexual experiences, including males and females. Adult educators need to interrogate their own assumptions about what constitutes "virginity" and move away from a conflation between virginity and penetrative sexual intercourse.

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APPLYING ARGYRIS TO OCCUPATIONAL SAFETY: UNDERSTANDING DOUBLE-LOOP LEARNING IN SAFETY

Paul English
Adult, Professional and Community Education, Texas State University (USA)

Abstract

Chris Argyris and Don Schön argued that people act based on espoused theories rather than theories-in-use. Espoused theory is considered what people believe their actions or intentions are achieving, while theory-in-use is considered the current practice that people use. People attempt to learn and change organizations for the better through espoused theory while ignoring the current state. The purpose of this paper is to identify gaps in organizational learning in organizations that affect the safety function, inhibiting moving towards improved occupational safety. Organizations must identify the specific attributes held within Model I or Theory-in-Use and Model II Espoused theory.

Keywords: Occupational safety, organizational learning, learning from incidents

Many organizations continue to attempt to apply different concepts within safety to achieve maximum results of keeping employees safe. While occupational safety has been, and continues to be a support service, many organizations fail to understand Organizational Learning (OL) at face value. The theories of single and double-loop learning were introduced over forty years ago, with no application to occupational safety. Some have described that the approach to safety was based off scientific management theory, which was replaced by Total Quality Management (TQM), culminating into the continuous improvement model we now have today (Provan et al., 2020, p. 2). The purpose of this paper is to identify gaps in OL that affect the safety function, inhibiting moving towards an improved occupational safety process. To achieve this, organizations must identify the specific attributes held within the theories of action as defined by Argyris and Schön (Argyris & Schon, 1974, 1996).

The goal of occupational safety within organizations is to eliminate or minimize workplace injuries and incidents. Espoused theories of occupational safety within organizations includes the "zero incident" mindset, the idea that all incidents and injuries can be prevented. However, many organizations fail to identify the different theories-in-use that prevent any significant change in the safety management process. "We often make sense of our own actions by filtering them through the lens of an espoused theory" (Cormode, 2020). There are many different attributes within safety management, dealing with competing theories. Organizations want to produce a safe work environment for all employees, but consistently fail to identify theories-in-use for safety, while continuing to espouse theory of what safety is to the organization. "We study the product, not the process, we look at what happened, not what is happening" (Conklin, 2018, p. 5). Only when organizations identify learning issues found in these theories of action can new knowledge be created including Learning from Incidents (LFI) for safety.

Theory-in-Use (Model I) Single-Loop Learning

To understand why organizations do not move out of a theory-in-use for safety, meaning must be applied to the context. Organizations will define safety goals and agendas with intent of reducing injuries and incidents. However, a previous lack of OL outside of Model I will inhibit any attempts to improve safety. The goal of reducing recordable injuries or the Total Recordable Incident Rate (TRIR) as defined by the Occupational Safety and Health Administration (OSHA) is one example of a model of unilateral control to achieve the bigger goal of reducing injuries without any observable data.

Organizations that rely on TRIR metrics as a guide to measure safety performance are managing safety within Model I. This strategy appeals to the larger goal of reducing incidents, specifically recordable injuries. Any reduction in this category would be viewed as an improvement with little public testing within the organization to determine why this reduction took place. A recent study reviewing the use of TRIR as a metric to compare construction companies revealed that the occurrence of recordable injuries and the use of TRIR to measure safety performance is statistically invalid. "Because of the random nature of TRIR, it is unclear if a change in performance (positive or negative) is due to an underlying change in the safety system or if the organization is simply observing random variation" Hallowell et al., 2020, p. 12). If organizations continue to utilize TRIR as a metric for performance, the organizations will continue to create low freedom of choice, encourage defensive behavior, and reduce the risk-taking of looking for additional metrics to apply to observable data. No new knowledge will be created stemming from incidents, leading to self-sealing or single loop learning.

Other attributes that signal organizations are utilizing theory-in-use include the inability to share honest information. Organizations that fail to recognize communicating correct information due to the perceived notion that the correct information may be seen as embarrassing or as a threat (Argyris & Schon, 1996). Incidents that have contributing factors linked to lack of compliance or established safety processes within the organization often get downplayed or not reported at all. False information or the lack of sharing information will also lead to self-sealing learning that does not go beyond a specific person or location within an organization.

Safety Interventions

Organizations that maintain constraints that are ideological for safety will force anything but free and unrestricted communication. Safety interventions are needed to force people and organizations to reflect on the attributes of safety programs, policies, and norms. Many organizations believe they live and breathe in espoused theory while really advancing the current theory-in-use. "Individuals may or may not be aware of the discrepancies between their espoused theories and their theories-in-use" (Elkjaer & Nickelsen, 2016, p. 271). In these cases, management will become defensive when discussing safety issues, leading to a cycle of single loop learning that will eventually need an intervention. This "double bind" effect as described by Argyris refers to an individual or organizations conflict with revealing or hiding errors. Hiding safety errors can be a punishable offense, while revealing an error, "runs the risk of exposing a whole network of camouflage and deception" (Argyris, 1977, p. 6).

Unfortunately, the intervention may come in the form of a significant incident or emotional event. Organizations believe certain things because there is no reason to question or understand what people think, "the enemy of the question is always the answer. If I know something, then I don't need to learn anything" (Conklin, 2018, p. 25). Lack of honest information transfer will lead to future incidents with similar characteristics, in turn creating defensive work groups within the organization. Safety professionals will continue to maintain a reactive role in the process as, "line management asks safety professionals to explain and address incidents and non-conformances. This level of reactive activity prevents proactive exploratory activity to understand and support the current functioning of operations" Provan et al., 2020, p. 4).

Argyris and Schön believed that an error was a mismatch between intent and consequence, leading to the production of something other than what was intended. On the surface, single-loop learning can correct the consequence, while double-loop learning would offer to expose the question, possibly changing the assumption of what was learned. The "Project of Argyris" is to move espoused theory into theory-in-use or to normalize double-loop learning (Bokenko, 2003).

Espoused Theory (Model II) Double-Loop Learning

In a 2003 interview, Argyris was asked how behavioral and cognitive psychology intersected with his ideas and theories. He was quick to point out that enabling organizational learning and producing it are two very different things. In his research, when he asked management to change or correct outcomes, many times management was unaware that they had control over the issues that led to the consequence. This was due to absence of the double loop in learning or the lack of reflection in assumptions and beliefs. Conklin acknowledges this stating that the pressure to fix a problem is stronger than the pressure to learn about the problem. "We don't learn very well. Alternatively, perhaps it would be better to say that learning has not been our first tool in understanding safety and reliability events" (Conklin, 2018, p. 53).

Argyris stated that he drove the theory of how to produce behavior in people and organizations. What he discovered was a meta to study how well a process worked, helping people learn (Crossan, 2003, p. 45). In double loop learning, learning occurs when the organization shares and communicates openly, regardless of feelings or internal causation. Trust is gained through development of personal relationships and collaboration for the greater good or the safety of the employees. Moving occupational safety to a new paradigm that accepts human error as normal and looking at how an incident occurred as opposed to why can be considered double loop learning. "Double-loop learning is based on open inquiry into deep-rooted causes, system failures and values. This mode of learning questions the underlying assumptions of organisational work" (Littlejohn et al., 2010, p. 431). The idea is for people and organizations to learn from the process of why and how an incident occurred and not the product or incident itself. In other words, what processes were put or not put in place that created the result or incident. Conklin (2018, p. 29) points out:

> By not creating a space for operational learning in our organizations and not giving the profound users of our processes a voice in operational feedback, we have actually reduced the amount of learning that we do. By moving problem identification upward, we have actually reduced the amount of information that we gather about our systems and process.

Employee Feedback

If organizations do not get feedback from employees, no real learning will take place. Employees are the subject matter experts at what they do. "They (employees) make money for the company at 2 a.m., when no one is looking or watching, by being smart and making good decisions" (VanderWaal, 2020). Communication and feedback from employees can be considered a key strategic safety measure. Organizations that base safety performance solely on employee injuries, will not consider the total effort taken to reduce workplace incidents, including near misses and property damages. "Put another way, strategic measures focus on the process that affects the results rather than focusing solely on the results. This clarity increases safety awareness for both managers and employees" (Blair, 2017, p. 35). If organizations do base safety performance off injuries, no employee feedback is necessarily required. The value of employee feedback and collaboration must be evaluated to move forward. "People and organizations will do what they value every time" (English, 2012, p. 129).

When employee feedback is included in safety, responsibility and operational effectiveness will be jointly controlled by the organization. Employees are the preverbally "boots on the ground" in any organization. For OL to occur within safety, we must learn to trust the employees performing the job tasks. Organizations that defend policies and procedures over employees will fail to learn. "If you ask workers to tell you about potential failures, you must be prepared to hear, accept and act on information and not protect a system or process over people" (Conklin, 2012, p. 48). Blair points out that priorities need better identification to improve workplace safety. "Many organizations deal with symptoms and consider the problem solved. However, the removal of a symptom generally does not solve the underlying problems" (Blair, 2013, p. 63).

Double loop learning includes learning-oriented norms of trust, individuality that open confrontation on difficult issues. Espoused theory expects that all issues brought before the organization are discussed freely among all to determine the solution, creating a high freedom of choice. Moving from Single to Double-Loop Learning will require creating new knowledge around the safety process and letting go of old habits and rituals that provided no observable data to improve worker safety.

Learning from Incidents (LFI)

Many organizations rely on incident review or Learning from Incidents (LFI) as a form of learning within an organization to reduce future incidents. This includes some form of communication that requires employees to receive information and process past incidents, attempting to apply the incident to their specific job role or task. This knowledge transfer is considered an espoused theory since the organization is sharing information in a timely manner regarding a serious safety event. Knowledge does not equal behavior or learning. "Incident information does not always result in learning and action to change professional practice in the ways that are needed to prevent future incidents" (Littlejohn et al., 2017, p. 80).

Employees rarely have time to reflect on what the incident means to them in relation to their specific role or job task. This inability for organizations to reflect and create incident knowledge for learning is defined as single loop learning. Organizations that suffer from a lack of OL towards safety can "over invest" in learning on specific incidents instead of looking at organizational norms, policies, and values. LFI only looks at the incident, rather than the total, holistic approach identified by Argyris and Schön of OL. "To learn at an organizational level, experiences of groups and individuals need to be shared and knowledge needs to be transferred within the organization" (Drupsteen & Guldenmund, 2014, p. 90).

LFI Concepts for Learning

LFI has two important concepts regarding learning: inclusion, and participation. "Double-loop learning is based on open inquiry into deep-rooted causes, system failures and values. This mode of learning questions the underlying assumptions of organisational work" (Littlejohn et al., 2010, p. 431). The acquisition of knowledge should occur as close to the shop floor as possible while including the management hierarchy to support learning. "Opportunities for double-loop learning are now often missed due to difficulties in the identification of organizational factors and managerial weaknesses that created the conditions for the event to occur" (Drupsteen & Guldenmund, 2014, p. 88). Many organizations hold LFI as a core value within safety that is completely reactive to initiate action to prevent further reoccurrence.

The belief that a learning event has been created will foster a change in safety, is misconstrue at best. For safety, operational and organizational learning is needed. The intended learning is replaced with the need to get past the event outcome itself, to continue the operation. This act gives, "immediate satisfaction and putting the problem behind us, versus learning and improving" (Conklin, 2018, p. 38). In other words, organizations will have anxiety of the actual learning event and getting the LFI information disseminated to the rank and file, than learning something from the event itself. "Double-loop learning within an organisation includes focus on reflection, critical examination of the whole system, openness, trust and exploration of the power relations" (Littlejohn et al., 2010, p. 431). Without the employee, manager, or organization to reflect on past incidents, the goal of learning becomes restricted at best.

Conclusion

For OL to take place to advance safety, safety practitioners as well as organizational managers must identify specific characteristics of how and what organizations are learning. The belief that simply disseminating information regarding LFI will create new knowledge around safety can be considered classic single loop learning. Valid, observable safety information must be communicated without fear of reprise or embarrassment. Organizations must stop attempting to manage safety outcomes and start managing the safety processes. This may include letting go of past programs and "safety rituals" that have increasingly diminished returns for employee safety and OL. Management must be willing to collaborate to determine what is working, and pitch was is not. "These actions are the result of self-generating beliefs which remain largely untested. One adopts those beliefs because they are based on conclusions which are inferred from what one observes, added to past experiences" (Blokland & Reniers, 2020, p. 3). Organizations must be willing to test all attributes of the safety program for valid information. Occupational safety must be willing to move from a punitive, reactive mode to an inclusive, social mode that incorporates all aspects of the organization for learning.

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TRANSFORMATIVE LEARNING THEORY, A THEORY IN PROGRESS? THOUGHTS FROM A HABERMASIAN PERSPECTIVE

Saskia Eschenbacher
Akkon University of Applied Human Sciences, Berlin (GERMANY)

Abstract

Mezirow borrows heavily from Habermas utilizing core concepts of his theory. However, this activity has serious shortcomings. This paper explores these shortcomings and contributes to the further development of the theory of transformative learning (TL). This paper focuses on three philosophical aspects of transformation theory. I (1) underline inaccuracies and misunderstandings of Habermas' ideas utilized by Mezirow. It will (2) identify theoretical shortcomings and problems in the work of Habermas transposed onto Mezirow's theory of transformative learning. And (3) finally I argue for a way forward for the theory of transformative learning to become a theory in progress.

Keywords: Transformative learning theory, Habermas, Mezirow, theory development

Mezirow (1991) echoes Habermas' (1971; 1984; 1987) ideas in his core concepts and theory. However, Mezirow's reception of Habermas' work have shortcomings, which I underpin and reflect upon in this paper, aiming to lift hindrances and contribute to further developments in Transformative Learning Theory (TL). I make here a systematic critical reflection on three philosophical aspects, of the theory's premises, and discuss the relations to one another. The goals are (i) to underline inaccuracy and partial use of Habermasian ideas; (ii) to identify theoretical voids and problems which go along with Habermas' ideas within the context of TL; and (iii) argue for a theory in progress.

Thoughts from a Habermasian Perspective: *Erkenntnisinteressen* and Domains of Learning

The first critique centers around Mezirow's inaccurate and partial use of Habermas' ideas. This problem needs to be solved within TL in order to develop the theory further. In part, some of these unresolved issues have been identified within secondary literature (Collard & Law, 1989) but are far from being solved, adequately addressed, identified or discussed. The inconsistencies and contradictions that go along with Mezirow's reception of Habermas' ideas need to be addressed because they have remained unnoticed within the critical discourse on TL for almost three decades.

Some of the problems derive from within Habermas' work while others come along with Mezirow's use of Habermas' work in the context of TL. Mezirow adopts Habermas' idea to distinguish between instrumental, communicative and emancipatory interest and translates them into domains of learning: "A key proposition of transformative learning theory recognizes the validity of Habermas's fundamental distinction between instrumental and communicative learning" (Mezirow, 2003, p. 59). This transfer is not conceivable without a conceptual narrowness, as Habermas' Erkenntnisinteressen or knowledge interests go far beyond what Mezirow conceptualizes as a domain of learning. This conceptual or terminological reduction goes along with a narrowed understanding of Habermas' ideas.

Mezirow focuses on the communicative interest, which he refers to as learning aiming at understanding what others mean while they are communicating with each other. Instrumental learning follows a different logic and emphasizes "improving prediction and performance" (Mezirow, 2003, p. 59). Following Habermas, the third interest, the emancipatory interest, has a derived status as distinguished from both other domains (Habermas, 1973, p. 400). It pertains to critical theory as a scientific field.

Mezirow locates TL explicitly within this third domain: "The Transformation Theory of adult learning is based upon an emancipatory paradigm" (Mezirow, 1996, p. 158). At the same time, Mezirow sets Habermas' distinction aside: "Although Habermas suggests a third learning domain, emancipation, transformation theory redefines this as the transformation process that pertains in both instrumental and communicative learning domains" (Mezirow, 2012, p. 78). It remains questionable, whether Mezirow does justice to the complex theoretical framework Habermas has built. There is also the question as to whether that was Mezirow's claim: "Although I have taken ideas from the work of Jurgen Habermas [sic], for example, I do not write from the perspective of the Frankfurt School with which he is associated, nor have I attempted to interpret systematically what Habermas or any other single theorist has to say about adult learning" (Mezirow, 1991c, pp. xiv-xv).

In any case, narrowing Habermas' ideas needs a critical examination. The problem with Mezirow's use of Habermas' work is not only that he incorporates interests in knowledge (Erkenntnisinteressen) as learning domains but he reduces the complexity of the relations among the different interests. In addition to that, it remains unclear, within the work of Habermas (1973), how the emancipatory interest in knowledge pertains to the communicative and or instrumental interest in knowledge, according to Ottmann (2012, p. 105).

Obviously, there is a direct relationship between Habermas' work and Mezirow's TL but this relationship is theoretically underdeveloped. In addition to that, Mezirow (e.g., 1991) refers to different writings from Habermas (1973; 1981; 1984). Collard and Law criticize Mezirow's "selective interpretation and adaption of Habermas" (Collard & Law, 1989, p. 102). And, even more importantly, Collard and Law reflect on the shift in Habermas' work and the problems that go along with Mezirow's use of his ideas: "As Habermas shifts the focus of his investigations, Mezirow also moves away from a philosophy of consciousness towards a theory of communication" (Collard & Law, 1989, p. 101). Mezirow's work clearly lacks a critical reflection on this shift: "Mezirow does not address the difficulties created by the shift in Habermas' position and attention" (Collard & Law, 1989, p. 104). Until now, these inconsistencies and incompatibilities have not been addressed within Mezirow's work and partially limit further theory development. [indent first line] Your first heading will likely be related to context, prior literature, rationale, purpose etc. Or it could relate to something entirely different.

Thoughts from a Habermasian Perspective:
Reflective Discourse and Ideal Speech Situations

> Discourse, in the context of transformation theory, is that specialized use of dialogue devoted to searching for a common understanding and assessment of the justification of an interpretation or belief. This involves assessing reasons advanced by weighing the supporting evidence and arguments and by examining alternative perspectives (Mezirow, 2012, p. 78).

Mezirow's notion of reflective discourse is based on an idea which was originally developed by Jürgen Habermas (1981a; 1981b; 1984; 1987) in his magnum opus The Theory of Communicative Action. Two considerable problem dimensions are derived from incorporating Habermas' ideas: (1) There are voids within Habermas' work and (2) problematic aspects which result from the reception of Habermas' work within TL. The purpose of this section is to discuss several of these problems.

The first difficulty arises from Habermas' notion of discourse and communication. According to Habermas (1973, p. 291), the unconscious remains beyond discourse, and it is by definition not a part of discourse. This results in a theoretical void within TL which still needs to be addressed. The role of the unconscious is inadequately theoretically developed within Mezirow's conception of TL and needs to be adequately addressed.

Habermas' understanding of discourse goes hand in hand with the idea of an ideal speech situation or ideal speech conditions. Mezirow (1991, pp. 77-78; 2012, p. 80) reflects similar conditions explicitly without a reference to the work of Jürgen Habermas. What is referred to as Mezirow's ideal speech conditions within the debate on TL, has its origin in the writings of Habermas (e.g., 1981a; 1981b). Collard and Law made us aware of that aspect almost three decades ago: "It will be recalled that Habermas' ideal conditions for discourse constitute Mezirow's ideal conditions of self-directed learning" (Collard & Law, 1989, p. 104). In contrast to Mezirow's work, Habermas' conceptualization of these conditions is more elaborated and differentiated. Habermas differentiates between communicative, constative, representative, and regulative speech acts, to mention only one aspect (Habermas, 1981a, pp. 177-178).

Another problematic aspect, which is central to transformative learning as a theory of adult learning, arises out of the implementation of a sociological theory that is not concerned with adult learning. Habermas' Theory of Communicative Action is not particularly concerned with learning and the concept of learning is not only theoretically underdeveloped but to a large extent conceptually overlooked. It remains questionable if, and how, learning processes can be situated in a non-hierarchical or authority free context. As Collard and Law already have mentioned, "[s]uch discourse requires a symmetrical relationship between participants, yet that this symmetry needs to be fostered through perspective transformation implies an asymmetrical relationship (Collard & Law, 1989, S. 104). Learning as well as transformative learning is somehow guided learning. It is questionable if this is compatible with Habermas' ideal speech conditions if discourse is where transformative learning is located. Furthermore, Habermas' conception of an ideal speech situation, as a key element within TL, is "theoretically based, with little support from empirical research" (Taylor, 1997, p. 54).

There is a more general, fundamental dilemma which arises out of Mezirow's conception of promoting TL through fostering ideal speech conditions. This dilemma pertains to the very possibility of creating an ideal speech situation. Habermas himself says that the expression 'ideal speech situation' is delusive, insofar as it suggests a concrete form of life (Habermas, 1985). The idea of rational or reflective discourse is a counterfactual idea. We have to ask if there is a possibility to reconcile the ideal and the real speech situations. Bauman (2012) questions the very possibility of achieving a consensus, even a tentative one, which is a prerequisite of both Habermas' and Mezirow's speaking about discourse. Following Bauman, there is only one option in achieving a thinkable consensus, the shared acceptance of heterogeneity of non-conformity (Bauman, 2012). In accepting the impossibility of an ideal speech situation, we have to ask how to promote TL. "[T]here needs to be continued exploration into the practice of fostering transformative learning, recognizing the limits of promoting ideal practice" (Taylor, 1997, p. 55). These limits need to be addressed while our current understanding of how to foster TL needs to be broadened. This includes the idea of how individuals and communities can create "good enough" public spaces.

Thoughts from a Habermasian Perspective: Possibilities and Limitations

The third aspect is concerned with one of the most fundamental tensions within TL, the distinction between personal growth and social action. The dilemma inherent in the use of Habermas' work becomes apparent here: "He [Mezirow] wants to situate transformative learning within an emancipatory framework, but at the same time his model seems to emphasize personal transformation to a greater extent than social transformation" (Taylor, 1998, p. 25). According to Rorty (1989), Habermas and his notion of discourse belong to the public sphere and not to the private sphere. The private sphere is not addressed by Habermas' *Theory of Communicative Action* and is irrelevant for his purposes. The implementation of Habermas' work with its specific orientation inherent in his notion of discourse becomes problematic within the context of TL. It becomes apparent with respect to Mezirow's differentiation of distorted assumptions. He identifies several areas, such as epistemic, sociolinguistic and psychological premise distortions (Mezirow, 1991, pp. 123-143). With regard to the latter, it becomes evident that the personal dimension, which belongs to the private sphere, is theoretically underexplored in Habermas' notion of discourse (1981a, 1981b) since it is not at the very heart of his theory. Both dimensions need to be placed at the center of TL on equal footing and are highly relevant for future theory development.

One possible solution is to focus on different aspects within the work of Habermas (1973) which put an emphasis on the personal dimension. Those aspects allow us to build bridges between individual and community transformation. At the same time, we are able to fill a theoretical void within Mezirow's theory of transformative learning (see Eschenbacher, 2017, Eschenbacher & Fleming, 2020). Self-reflection is – according to Habermas – no lonesome process (Habermas, 1973, p. 290), and requires intersubjectivity. Mezirow himself distinguishes between intrapersonal and interpersonal processes within his notion of TL: "To take the perspective of another involves an intrapersonal process, drawing on the information one has about the speaker to form a model of the other" (Mezirow, 2003, p. 59-60). He continues: "Perspective taking also involves an interpersonal dimension, using feedback to adapt messages to the other's perspective" (Mezirow, 2003, p. 59-60). In order to do justice to intra and interpersonal processes within TL on a theoretical and conceptual level, we can focus on different aspects within Habermas' work (Habermas, 1973, p. 179).

Following Habermas, *life stories* constitute themselves on a *vertical* and *horizontal* level. The latter refers to the interpersonal dimension, while the former is constituted by an individual's life experiences in a temporal context (Habermas, 1973, p. 196-197). Focusing on these aspects within Habermas' writings allows us not solely to fill a theoretical void but to strengthen the tension within TL, Mezirow's in-the-middle-of-the-road position that emerged from the original study: "A woman becomes a *transformation learner* when she realizes how the culture and her own attitudes have conspired to define and delimit her self-conception, her lifestyle, and her options in terms of a set of prescribed, stereotypic roles. As a result of recognizing these taken-for-granted cultural expectations and how they have shaped the way she thinks and feels about herself and her relationships, the transformation learner comes to identify her personal problem as a common one and a public issue" (Mezirow, 1978, p. 15). This tension between personal growth and social action can then be used as a new starting point for theory development.

Critical Reflection

Besides the possibility to extend transformation theory's understanding of communication (Mezirow) by paying more attention to different aspects within Habermas' writings, it became apparent that there is a need to reflect critically on the theory's basic premises. Interestingly both Habermas and Mezirow discuss one dimension explicitly and another in an implicit way:

While Habermas recognizes the personal dimension of processes of transformation more in an implicit way, his theory is explicitly concerned with the public sphere. Mezirow, in contrast, locates his theory of transformative learning implicitly in the public sphere as a result of the centrality of discourse which is at the heart of his theory.

At the same time the theory of transformative learning emphasizes the personal dimension to a greater extent. Mezirow refers to the "reciprocity between democratic theory and transformation theory" (Mezirow, 2012, p. 91). Following Habermas, personal development is a prerequisite for communicative action while an in-depth exploration of personal growth is missing in his work. According to Habermas, society has to guarantee enough possibilities to enable people to participate in discourse.

Both, Habermas' and Mezirow's lines of argument or notions of processes of transformation are on the opposite side of one continuum. One might go so far as to say that Habermas sees personal growth, development, or maturity as a prerequisite for processes of change, while Mezirow completes the task that Habermas within his *Theory of Communicative Action*. Even though Mezirow was inspired and greatly influenced by Habermas' writings, one might say that from a learning perspective, he is addressing a theoretical void within Habermas' work.

In a broader context, an ongoing critical and theoretical review needs to reflect on TL's philosophical premises in order to go back to a *theory in progress*. In addition to reflecting critically on every philosophical underpinning, there is a need to reflect on the relationship *between* them and possible incompatibilities in Critical Social Theory, Humanism and Constructivism. Therefore, this paper can be seen as an invitation to go back to a *theory in progress* for further theory development.

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DEVELOPING GEN Y COMPETENCIES FOR THE NEW WORK ENVIRONMENT: COMPARING AND CONTRASTRING 4 WORK INTEGRATED LEARNING APPROACHES ACROSS NATIONAL CONTEXTS

Pierre Faller[1], Irina Lokhtina[2], Andrea Galimberti[3], Elzbieta Sanojca[4]
[1] Teachers College, Columbia University (UNITED STATES)
[2] University of Central Lancashire (CYPRUS)
[3] University of Milano-Bicocca (ITALY)
[4] University of Strasbourg (FRANCE)

Abstract

While higher education institutions are increasingly interested in preparing a new generation of students to meet the demands of the workplace, there is still limited research on how work integrated learning (WIL) strategies can specifically benefit Gen Y's competency development. This multiple case study aims to (1) examine the rationale for considering WIL as part of curriculum development; (2) compare WIL strategies through four cases studies and (3) analyze the benefits of those strategies for Gen Y's learning and employability. The findings shed more light on how WIL contributes to Gen Y's development of self-identity, reflective capacity, and critical skills.

Keywords: Work integrated learning, Generation Y, higher education, reflective practice, employability

Work integrated learning (WIL) embeds a broad range of learning practices encompassing (1) systematic training (e.g., apprenticeship), (2) structured work experience (e.g., field experience, internships), and (3) institutional partnerships (e.g., service learning) (Sattler et al., 2011; Stirling et al., 2016) that are designed to provide students with exposure to "real-world" work experience by deliberately integrating theory with practice (Patrick et al., 2009). Among the benefits of integrating curricula with workplace experience are deepening students' knowledge and understanding, enhancing students' and work-related capabilities and developing a sense of their professional identity (Cooper et. al, 2010) and learning experiences (Patrick et al., 2009) as well as exposing the student self (Barnett et al., 2001).

Preparing a new generation of students to meet the demands of the workplace has become an increasing concern for higher education faculty. But how to approach curriculum development in a way that both appeals to Gen Y students' learning styles and equips them with the competencies required by the new work environment? Even though there is evidence that certain disciplines in higher education (e.g., nursing, education, and engineering) have greater experience with WIL (Patrick et al., 2009), the rationale for concentrating on WIL practices stems from limited research studies focusing on the interpretation of the data regarding the benefits of WIL to Gen Y's learning, competency development and employability across national contexts.

Research Purpose and Methodology

This multiple-case study research aimed to fill this gap and bring further insight into WIL approaches and their impact on Gen Y's learning. The idea of this research emerged from the discussions amongst four convenors of the ESREA "Workplace Life and Learning" (WLL) network. Each convenor shared a case about a program incorporating WIL in its design. These different WIL approaches served as our main unit of analysis when comparing each case and searching for patterns, using a qualitative multiple-case design as a research framework (Merriam,1998). To guide our research, we collaboratively agreed to explore the two following research questions:

1) What are the ways 4 university professors from different institutions and countries are approaching and integrating WIL in their curricula?
2) How are different WIL approaches benefiting Gen Y's learning, competency development and employability?

We addressed these questions through a multiple case study approach, allowing both a micro-level analysis and greater academic reflection on the value of integrating project-based learning, traineeship and active learning in curriculum design. Similarities and differences across cases were examined and led to recommendations for practice and future research. Methodologically, our research approach fits in the tradition of multiple-case study (Yin, 2003).

For our inquiry, different sources of information were collected and analyzed depending on data available for each case. To identify patterns and themes, each researcher first conducted a "within" case analysis. Regular team meetings occurred to enable a common understanding of the themes emerging in each case. Development of themes and categories was facilitated by a series of summative analysis meetings of the research team. In table 1, we present an overview of the four cases used for exploring our research questions.

Findings

Overall, three main themes emerged from our cross-case exploration and research meetings: 1) through WIL, students developed a clearer and more meaningful sense of identity 2) they developed a greater capacity for reflection and learned to use reflection to surface and question assumptions present in their work and 3) they gained confidence in their ability to transfer skills and competencies perceived as critical for today's workplace.

Identity Development

Many scholars (Cooper et al., 2010; Jarvis, 2009) stress the importance of developing students' identity in order to help them better connect with different ideas about learning and be prepared for lifelong and life wide learning (Field, 2006). Identity development also helps develop a sense of authorship over their own biographies and take responsibility for their life choice (Côté, 2005). Across cases, there was evidence that working in small groups helped students gain insights into their own contribution, which in turn developed their confidence and engagement with their team.

For example, in the Cyprus and US cases, students explained that participation in the project helped them develop a strong sense of self-efficacy and become more confident voicing their views and opinions. In the French case the development of "self-confidence" gained through work was the most frequent competency mentioned by the students. In the US and Italian cases, there was also evidence that projects and teamwork served as an opportunity for many students to develop a new sense of openness and appreciation for diverse people and styles. One US student for instance shared: "I am an introverted person; I am usually not comfortable talking and expressing my opinion. But then, having the opportunity to work on the project….it helped me express my voice and needs".

Reflective Capacity

Gen Y students acknowledged the value of engaging into reflective practices as an integral part of their learning. We found that many of the learning outcomes were linked to the opportunity to think critically and reflect during their real-world experience. As we went deeper into the cases, we found that both *reflection-on-action* (after the event) and *reflection-in-action* (during the event)

(Schön, 1991) had an impact on their development.

Table 1. Overview of the Cases

	Case #1 Cyprus	Case #2 Italy	Case #3 France	Case #4 United States
Context and Sample	**Audience:** Nine final-year undergraduate students (Six females and three males) **Academic Year:** 2016-2017 **Program of study**: Hospitality and Tourism Management **Institution:** Private university, the Republic of Cyprus. **Language of instruction:** English	**Audience:** Six Master's students Six females **Academic Year**: 2019-2020 **Program of study**: Human Resource Development **Institution:** public university, Italy **Language of instruction**: Italian	**Audience:** 64 Master's students including 23 Gen Y students (20 females and three males) **Academic Year:** 2017-2020 P**rogram of study:** Sciences of Education **Institution:** public university, France **Language of instruction**: French	**Audience:** 16 Master's students (twelve females and four males) **Academic Year**: 2019-2020 **Program of study**: Adult Learning and Leadership **Institution:** private university, United States **Language of instruction:** English
WIL intervention/ Process	**Project-based learning** Plan and organize a fundraising event to develop professional identity and critical skills **Process:** **Pre-project stage:** 1. Create and organize work in two teams 2. Deliver a series of four team dialogues to reflect on performance 3. Peer-assessment 4.Find sponsors, media support	**Traineeship** Use exploration of HRD websites dedicated to online assessment of soft skills to develop critical thinking and reflexivity on assumptions **Process:** 1. Explore and identify websites 2. Deconstruct and analyze language, method 3. Experiment and assess websites' process 4. Group discussions 5. Reflexive writing 6.Final dialogue in group	**Apprenticeship** Use apprenticeship experience to develop the ability to question one's competencies and approach to work **Process:** Three phases: 1. Development of questions based on cases studies 2. Learning groups co-led by faculty to share experience, examine assumptions, and reframe questions during apprenticeship 3. Final report capturing reflections and learning	**Action Learning** Work with a real-world client using an action learning process **Process:** 1.Meeting with real-world clients 2. Form 3 teams to investigate client's problem 3. Weekly team meetings assisted by an action learning coach 4. Reflections led by action learning coach 5. Client presentations at the end of the semester 6. Individual journals submitted at the end of class
Underlying	Experiential learning,	Transformative	Vocational didactic	Action Learning

Theories	Identity formation in practice, Reflective Practice	learning, Reflective practice, Social constructionism	approach to the analysis of activity Reflective Practice	Transformative learning Reflective Practice

Through reflection-on-action, many students across cases reported becoming more aware of their team performance and their process. They also developed a more independent point of view about what they should do in order to achieve more effectiveness and a greater capacity to test assumptions. For instance, a French student shared: As one of "I learned how to reflect on my work…. give meaning to what I do". Reflection-in-action was experienced as an opportunity to pause, step back and make adjustments in real time while working on their projects. In the Cyprus case, reflection-in-action helped students strengthen their own levels of critical consciousness and deepen their knowledge. In the US case, reflection-in-action through interventions of a learning coach helped students develop the capacity to become more aware of their assumptions and challenge automatic thinking.

Transfer of Learning and Employability

It is our view that employability is not only a quantitative measure but also should be linked to the development of a comprehensive skill set attractive to potential employers (Coll et al., 2009). Another important aspect related to employability is the capacity to transfer learning. Successful transfer of learning requires that knowledge or skill gained in a classroom be applicable and relevant to future work situations. Across cases, there was a shared perception that many of the skills developed in WIL projects would be immediately transferable in a work context. Many students also evolved in their self-perception of being prepared for future employment. In the Cyprus case for instance, many students reported feeling less insecure and anxious regarding their future employability. In the French case, students reported increasing confidence in their capacity to take responsibility for their work.

Today, organizations put problem solving and creative thinking at a premium. Critical thinking is becoming increasingly important due to accelerating change, intensifying complexity, escalating interdependence, and increasing risk (Paul & Elder, 2007). In our analysis we found evidence that students experienced development as "critical thinkers". In the US and the Italian cases, there was evidence that students saw immediate applicability from the practice of examining assumptions and recognized that critical thinking would be a key competency for their future success. One US student shared: "before I would just accept and go with flow, but then I learned that I can have a more critical mindset in order to be more productive".

Discussion: WIL for Supporting Gen Y's Learning and Growth

WIL can take many forms depending on the culture of academic institutions, programs and approaches to curriculum development. As we reflected on our cases, we developed a better understanding of common success factors for supporting Gen Y's learning and growth. Firstly, WIL cannot be approached without recognizing that Gen Y students are part of a generation which has spent its entire life in the age of smartphones and are comfortable journeying through the digital sphere. WIL approaches should acknowledge and leverage their digital literacy, but consider a risk if Gen Y students do not question the functioning of the digital world.

Secondly, our Gen Y students exhibited "over enthusiastic" attitudes towards making progress and getting to the final result. They felt very confident about themselves and this sense of confidence would determine their "readiness" to undertake new tasks and roles without doubting their capacity to succeed. This "get it done" mindset would often come at the expense of taking the time to challenge important assumptions and paying attention to other aspects of their project.

Thirdly, it is important to offer diverse opportunities for reflection as part of WIL approaches. Across cases, it was through reflective activities that students were able to generate their insights and slow down their urge to jump to conclusions. However, the process of reflection can be uncomfortable and should be enhanced by receiving either guidance or support from the faculty.

Finally, we observed an interesting tension between the need of Gen Y students to find their own identity while keeping a strong sense for belonging. This tension is important to be recognized especially in the context of WIL where students interact with each other.

Implications for Practice and Research

The cases had in common to rely on different reflective interventions designed to support peer or individual learning. Table 2 presents an overview of those interventions as these can be useful for educators interested in enhancing learning and growth through WIL approaches.

Table 2. WIL interventions for learning and growth

WIL Reflective Practices for Collaborative Learning	WIL Reflective Practices for Individual Learning
• Reflective conversations • Reflective dialogue • Reflection on assumptions (surface, examine, challenge)	• Personal learning goals • Journaling/reflective journal • Giving / receiving feedback • Formative assessment

WIL is enhanced when teams make space for reflective conversations (Faller et. al, 2020; Gray, 2007) as a form of reflection-in-action (e.g., in presence of uncertain and unique situations) or as a form of reflection-on-action (Schön, 1991). Learning is enhanced when we help students step back and re-examine the work accomplished as well as the processes employed by the team. Reflection is enhanced when faculty members act as learning coaches and facilitate the reflective process through reflective and interpretive questions (O'Neil & Marsick, 2007). To support individual learning, we recommend WIL practitioners to use feedback (e.g., formative assessment (Black & Wiliam, 1998)). Journaling can also help increase self-awareness about values and norms (Gray, 2007)

In this research, we have focused our attention on the benefits of WIL and not looked at any particular components that could have slowed down Gen Y's learning. As we continue our research collaboration, we would like to further investigate this aspect. We recommend future researchers to consider the Covid-19 situation and investigate how WIL can be implemented in blended formats combining asynchronous and synchronous learning. The pandemic would probably also affect employability dynamics, so it would be important to gain more insights into the impact of WIL on building conditions (e.g., networking, personal development, identity formation) developing self-confidence and resilience in difficult times. It would be useful to have more longitudinal studies exploring the effects of WIL on work transition and career benefits.

Conclusion

WIL has emerged as an important form of instruction for supporting the development of important workplace competencies. With this paper exploring four different WIL approaches across different national contexts, we attempted to shed more light on this question. Our study is the first step into looking at WIL from a broad perspective across different national and educational contexts.

By presenting multiple case studies, allowing both a micro-level analysis and greater academic reflection, we established how WIL while taking many forms can benefit Gen Y's development of self-identity, increase their reflective capacity, and support their ability to transfer critical skills.

Our cases demonstrate the importance of making space for reflection and integrating collective and individual reflective practices in WIL designs. We encourage researchers to look further into WIL strategies by further exploring both the benefits and possible shortcomings associated with WIL in an international perspective. WIL is not a "one size fits all". We hope the variety of examples presented and lessons learned will inspire practitioners and scholars to research and implement new WIL strategies that will make an impact on Gen Y's future.

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THE ART AND SUFFERING OF DIALOGICAL LEARNING: THE INSPIRATION OF METALOGUE IN ADULT EDUCATION

Laura Formenti[1], Linden West[2]
[1]*University of Milano-Bicocca (ITALY)*
[2]*Canterbury Christ Church University (UNITED KINGDOM)*

Abstract

This text seeks to illuminate the complex processes of deepening dialogue and transformations across difference in meaning-making and ways of seeing. It asks not less than everything: body, mind and soul. It requires an encounter with, and openness to otherness, including within. Our writing illustrates the use of storytelling in an open, experimental, and reflexive process of writing-as-research, that was – and can be – a kind of royal road to increasing epistemological and reflexive sophistication, however hard the journey.

Keywords: Transformation, metalogue, dialogue, otherness.

This paper is the continuation of a project on transformation and transformative learning (Formenti & West, 2018) that brought us to explore our assumptions in a dialogic way. In a fractious, neo-liberal world, transformation and transformative learning can be beacons of hope, or mystifying, or empty concepts. Binary thinking, rationalistic assumptions and marketisation dominate this world, opposing the spiritual and material, self and other, mind and body, the socio-cultural and psychological. Our dialogue incorporated many diverse voices; those of adult women and men, participants in our research and teaching, and theoretical friends – pilgrims in the uncertain journey of transformation such as Dante, Freud, Jung, Spielrein, Bateson, Arendt, Gramsci, Tawney, Williams, Lonzi… - adult educators, psychoanalysts, sociologists, artists, poets, activists, and more.

We may feel disorientated. Learning to dialogue in a context of superdiversity and ongoing struggles for identity and well-being is no easy task, and yet it seems fundamental to education, to community life, to consciousness, and to transcending the fractious and destructive tendencies of a neo-liberal world as one now seeks to understand and recover from a global pandemic. In the last year, due to social distancing, online interaction and social media became more so than ever like an echo chamber, where we risk talking and listening only to people like ourselves. Closed communities shrunk unto themselves even more while gaps of communication deepened, so dialogue becomes harder. Dialogue does not only depend on our individual (in)capacity or willingness to be open to the other, and to otherness: it derives from the concrete features of our everyday life: a kind of disembodied, solipsistic context is not a facilitating one. How can we keep dialoguing, if we cannot touch each other, or feel the tension in the other's body, or even see what the other may be looking at?

Our worries started long before the Coronavirus. We wanted to recover inspiration from the roots of adult and continuing education, when popular and workers' education sought to embody a dialogic spirit (West, 2016). Are we able to do the same, today? In our journey, we have drawn on the "differences that make a difference" (Bateson, 1976), composing them, using our own experience, diverse literature, and our extensive practice of auto/biographical narrative enquiry to explore the meaning of adult learning and lives. In our dialogical pilgrimage (Formenti & West, 2018), we delved into our capacity to generate deepening stories, and explored the practice of metalogue, a way of writing-as-research that we used to question our perspectives of meaning in the stories we tell. Metalogues are meta-dialogues, where the form and content of a conversation meet to generate deeper understanding. Here, we reflect on the two of us learning to dialogue and developing ideas through our difference. This form of shared writing generated rich description, eclectic understanding, and epistemological sophistication in our struggles to be and learn.

An Epistemic Exercise about Ways of Seeing

Laura: How can we build our dialogue on difference?
Linden: Do you mean *our* difference?
Laura: Yes. Did you know that Bateson wrote imaginary dialogues between a father and a daughter in his books? It was his way to story epistemology and invite the reader to think narratively. He called them metalogues, meta-dialogues, because the content was illustrated through the process.
Linden: Mhm… these then could be the beginnings of transformative conversations.
Laura: Right. It is also about you and me talking to each other and how ideas develop through difference. A sort of philosophical dialogue, transcending the identity of the speakers. Our difference goes beyond us; it's a difference of sight, of perspectives. We could call it a cultural difference, maybe. I am not sure. A metalogue is also an epistemological exercise about seeing, embodied by two speakers. People see the 'same' object in different ways, and this reveals their contexts, their life worlds.
Linden: Got it. Let's start then. Look at this image. What do you see?
Laura: What…? Yes. Oh! I see an amazing piece of art, *La Pietà* by Michelangelo. It's white, so gleaming white that it could have a light inside it. And smooth, polished, material. Makes me want to touch it, caress it. And you? What do you see?
Linden: I see something that speaks to me. It's transcendental. Sometimes you get the same feeling in a landscape. Something beyond representation: you are overwhelmed by it. Shall I tell you the story of my first ever encounter with the sculpture? (Formenti & West, 2018, p. 27).

A dialogue can start with a simple question: *What do you see?* The answer reveals *ways* of seeing (Berger, 1972); it is redolent with our identities, a metaphor of who we are. Laura and Linden, we, are totally there, inside our specific, subjective reactions. An answer reveals our habits of thought, values, and how we interpret the context at hand. And yet, what is more interesting is the difference in these two answers. Matter against spirit. Touching against transcendence. Two people of difference can start a dialogue.

Difference is the source of dialogue: without difference, there is no need to make a conversation. Difference is personal, biographical, and cultural. It is generated and reinforced here and now, by what is said and done. At a microlevel, our perception, emotion, interpretation of the object are features of subjectivity. Or, if we use macrolevel lenses, we recognize the action of social values, discourses, and ideologies in the construction of an object. La Pietà is a masterpiece of art; it is also expression of Christian culture; it may tell stories about women and men, etc. In fact, the metalogue goes on with stories told. The mesolevel (Laura's favourite) is about the here-and-now of relationship: how the other's reaction triggers, maintains or challenges my vision. It is circular: I depend on you, within a conversation.

We do not see the 'same' object, but does it mean that we must fight and reach the same vision? Or combine our differences in one story? Or will we learn to see the object in a more complex and richer way? Will you abandon your perception and interpretation to please the other? In these different paths there is all the history of inter-cultural contact, education, and politics.

Metalogue as an Exploration of Perspectives

"A metalogue is a conversation about some problematic subject. This conversation should be such that not only do the participants discuss the problem but the structure of the conversation as a whole is also relevant to the same subject" (Bateson, 1972, p. 1). Bateson created these fictitious conversations between a father and a daughter, which is interesting because he shows that notwithstanding their gap of age, gender and experience they both learn and think, and struggle to reach some point in common. But most of the time they both do not know; they are exploring meaning together. For example, when the daughter asks: "Why do things have outlines?" (p. 27), the father does not answer, but tries to find out what she means by "things" and by "outlines".

He quotes William Blake "a very angry artist", throwing ideas at people, and keeps challenging not only the meaning of words, but the daughter's passive attitude, at the point that she weeps. And this gives her the opportunity to ask why people get angry about outlines. The metalogue illuminates the epistemological roots and intimate connections between intolerance and disconnection. It also illuminates the importance of conversation as a way to attune unpredictable beings, such as humans, one to another. So, Bateson was storying epistemology and inviting the reader to think narratively, in relationship.

Bateson's idea, in using metalogues extensively in his writing (indeed, apart from "Steps to an ecology of mind", most metalogues were written by Mary Catherine, his older daughter), was to show that knowledge is not an individual possession, but an emerging form, the result of an ongoing ecology of ideas, of the quality of relationship where a conversation can be seen as a whole, where individual minds create interdependency by connecting to each other, and to the world around them. Human talk is far less about "contents" than about the message, the relationship. What is this "meta" level, a framework of meaning? A changing context where contents are re-interpreted at any moment? Or is it a communication about the ongoing relationship: "Who am I for you, who are you for me, and what are we doing here?".

"The attunement required of the metalogue is a certain orientation to the affectivity of language, of interaction with others" (Yared & Davis, 2014). Surely, metalogues have to do with telling stories and learning from them in relationship. They are a creative exercise of dual writing, that we initiated to explore our biographical, cultural and epistemic diversity in order to highlight the perspectives of meaning that we bring into the relationship - with the other, with the world, and with ourselves, but also with our own perspectives, and the legacy of our cultures. We need a challenging methodology, forcing us to become (painfully) aware of the impossibility of direct knowledge of the other and otherness.

Gender Issues and a Doll's House

Laura: Linden, some days ago you were talking of Nora, Ibsen's character.

Linden: Yes, from 'A Doll's House'. A very powerful play. […]

Laura: Nora became a symbol for all those women who end up disrupting given rules and roles […]

Linden: Never had theatre dared to do so much, to challenge fixed women's roles and gender stereotypes […]

Laura: At the beginning of the play, Nora enacts the perfect bourgeois wife, but soon she realizes that she is trapped in a dilemma […]?

Linden: There is a wilder more untamed side maybe to every one of us. […] A need to escape entrapment, to find our own way beyond a crushing compulsion to abide by society's norms of success and respectability. […] Here I am struggling to express truer feelings in this moment, and as I think of rigidity. The rigidity of Torvald and the culture he embodies; the rigidities that Nora must escape from. The rigidities within me […] there was a Nora part to my mother as she sought to escape a culture in which women's roles could be rigidly prescribed.

Laura: This story speaks differently to different people. […]

Linden: I see her as having internalized particular cultural norms but the shadow and desire must break through the carapace if she is to develop psychologically. […] the bourgeois woman had to keep up appearances at all costs. […] the cultural construction of our masculinity and its frequently oppressive, repressive and static forms. Nora insists we all have work to do.

Laura: As a woman, born almost a century later, I still resonate with Nora. Maybe because I was my daddy's little girl too. […] Daddy's sweethearts have a difficult choice to make if they want to be free. I remember my own awakening, in adolescence, when I realized that dominant role models hindered my flourishing, my freedom. […] I despised, at that time, those of my gender who used seduction, childishness, and condescension […]. But lately I stopped blaming them and became more curious about the overall game. […].

Linden: And I guess thinking systemically also takes us directly to specific family structures and the nature of the game being played between men and women, fathers and daughters, mothers and sons […] Sons too need to learn different sets of possibilities: including non-hierarchal and collaborative ways of being with the other. […]

Laura: In the final conversation with her husband, Nora dreams of an almost impossible 'prodigy' […] She imagines a true relationship, where 'serious words' about 'serious things' can be spoken. She has in mind a transformation, then, that is not only individual. It entails a different positioning for both of them, in relation to each other. A 'prodigy' where separation is a necessary step to open new possibilities. […]

Linden: Doors slamming can be frightening as well as liberating. […] Slamming doors is a kind of metaphor of shaking us to our foundations. Teaching us, me, of work to be done. A lifetime's work, that is still going on. […]

Laura: Yes, life is not linear. We can come back, and repair what was broken. Is Nora's story then an example of transformation? […] (Formenti & West, 2018, pp. 96-100)

How can a man and a woman talk about gender and say such intimate things? We refer to Ibsen and Nora, and then we talk about mother-son, father-daughter, man-woman relationships, and we try to use our lived experience to make sense of the dilemmas of freedom and self-respect. We include among our influences our parents and what they gave to us: they enter in our ways of seeing, in my and your thoughts, and in our talking. The context is implicated in the act of meaning and revealed by it.

A Tale of Two Cathedrals

Linden: … I was muttering to myself about the commercialised display of flesh in a fashion show… I saw something unexpected: the face of one young woman looked tired, and I could see pimples…

Laura: … agencies specialize in the transport, allocation, mobilization and marketisation of this human flesh. It is horrible, especially if you think that we are building walls against other fugitives. As a mother I wonder… who sees them? Who cares for them? Are they happy? Are they learning, and if so, what?

Linden: [at the Duomo, the Cathedral in Milan] … women in head scarves, in the Orthodox fashion, holding their children's hands… Four Orthodox priests took over.

Laura: Are you sure? That's not possible! The Duomo is a Catholic church.

Linden: Wait, wait. Yes, I am sure… 'Oh they have come to worship at the nail from the one True and Holy Cross…'… The faces of some of those worshippers seemed awe struck, and the sense of reverence was, well, frankly moving...

Laura: … I do not know what to think about it. It is pagan… totems and rituals… The awareness of being part of a larger whole, the feeling of transcendence… The boundary between religion and magic… sanity and madness…

Linden: … some ways of knowing are richer and deeper than others. Like the metaphors of the

> Christian story, once we get beyond the pomp and pomposity of the Church... dealing with inner chaos: finding a structure, imbibing a story as given. It was the same with Communism; maybe with many other isms too. They abolish uncertainty and give us a home; a false and ultimately self-defeating prison of a home, but a home nonetheless. I am also thinking of the divine finding space in the ordinary… I fail to see the divine in a shopping mall, but maybe I am missing something… (Formenti & West, 2018, pp. 272-274.

Here, storytelling revealed forms of blindness and unawareness, but also the clash of social and value frameworks, or the seductions of capitalism and how de-sacralization brings a loss of meaning (Bateson & Bateson, 1987).

Conclusions

Four cultural objects - Michelangelo's La Pietà, Ibsen's drama A Doll's House, and the two Cathedrals of Canterbury and Milano – became "evocative objects" (Bollas, 2009) in different moments of our pilgrimage. They were helpful to start a philosophical dialogue transcending our individual identities, and the anxieties or conflicts generated in encountering profound difference in the other. Our difference goes beyond us; it is a difference of sight, of perspective. We could call it a cultural difference, but culture is too often constructed as a fixed, static object, which we need to challenge. Culture is in fact constantly built and negotiated in dynamic flux.

Writing a metalogue is an epistemological, aesthetic and ethical exercise about seeing and meaning, embodied by two (or more) speakers who do not see the 'same' object but are able – at least in principle - to name it: naming to each other reveals the cultural frameworks, context, worlds where we are immersed. Relationships are enveloped in the here and now of the meso, between us, within this place where we are, with Michelangelo or Cathedrals. The object has no 'inherent features' since a few differences out of several are chosen as relevant and become part of multiple interactions, which are complex and potentially beautiful and 'true'. Such an artistic, dialogical, thoughtful, critical, embodied and ecological imagination lies at the heart of adult transformative education.

Writing these metalogues was an open, experimental and reflexive process of learning, deepened by being open to each other and otherness, including within. By combining description ("what do you see?") and epistemological reflexivity, we came to see our world, and self, in new ways. The question for us all is when and in what conditions can we create such transforming conversations?

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PRACTICING ETHICAL RESEARCH TO EMPOWER SEXUAL ASSAULT SURVIVORS IN HIGHER EDUCATION: AN INTERNATIONAL PERSPECTIVE

Amber Giffin, Mitsunori Misawa
University of Tennessee, Knoxville (UNITED STATES)

Abstract

Sexual violence is a major global health concern and sociocultural issue (World Health Organization, 2021), with around one-third of sexual assault survivors developing mental health issues (Carey et al., 2018). However, there is a dearth in research about sexual assault survivors in higher education. Therefore, this paper will explore how researchers can ethically empower sexual assault survivors through research processes in higher education. The questions guiding this study are: 1) What are the current strategies used by researchers to ethically empower sexual assault survivors in higher education? 2) How do researchers employ these strategies in practice?

Keywords: Sexual assault, higher education, research practices, ethical research, empowerment

Sexual violence is a major global health concern and sociocultural issue (World Health Organization, 2021). In the United States alone, an estimated six million people over the age of 12 experienced sexual assault in 2018 (Department of Justice, 2018). Around one-third of sexual assault survivors develop mental health issues, such as posttraumatic stress disorder, major depressive disorder, and substance abuse issues (Carey et al., 2018). Research initiatives, in addition to the crime's continued prevalence and long-lasting damage to the survivors, have led to a substantial amount of research being conducted on the topic (Backes, 2013). Furthermore, due to the significant and ongoing psychological harm endured by sexual assault survivors, they are perceived as a vulnerable research population (Campbell et al., 2010).

Conducting research with vulnerable populations comes with a unique set of ethical challenges and considerations. Like the United States, many countries require their post-secondary institutions to maintain institutional review boards to ensure that the research conducted is ethical and centred on the human subject's or participant's physical and psychological wellbeing (Roffee & Waling, 2017). However, when researching vulnerable populations, such as sexual assault survivors, investigators face unique ethical dilemmas regarding confidentiality, participant safety, community empowerment, and research authenticity. In addition to these ethical considerations, those who research sexual assault survivors in higher education also have further federal and institutional policies to follow, such as the Title IX guidelines that dictate how sexual assault is handled in institutions of higher education in the United States.

While research studies must focus on participant safety, many social justice researchers also strive to empower the communities with whom they work. Throughout the years some social science researchers have created and employed successful and empowering research designs when conducting research with vulnerable populations. For instance, when interviewing sexual assault survivors, the outcome for the participants can be unpredictable (Campbell, et. al, 2010). It is important for social science researchers to make sure that the research process is ethical for sexual assault victims and that the research design, including data collection methods, is empowering.

Considering the prevalence of sexual assault and the unique and challenging nature of conducting research with sexual assault survivors, it is not surprising that there is a robust body of literature regarding this topic. However, there are significantly fewer articles that discuss the process of conducting research with sexual assault survivors in higher education. Therefore, the purpose of this paper is to explore how researchers can ethically empower sexual assault survivors through research processes in higher education. The questions guiding this study are: 1) What are the current strategies used by researchers to ethically empower sexual assault survivors in higher education? 2) How do researchers employ these strategies in practice when studying sexual assault survivors in higher education?

Literature Review

A literature review was conducted in order to provide context and to discover some of the ways that researchers empower sexual assault survivors in higher education. The first section of this literature review will discuss sexual assault as gender-based violence. Next, the argument will be made that, based on the definitions in the literature, sexual assault survivors are a vulnerable research population. The final section of this literature review will explore research practices that scholars have used to ethically empower their participants while still conducting rigorous and trustworthy research.

Sexual Assault as Gender-Based Violence

Violence against women is a global issue affecting most countries, and sexual assault is one of the main types of violence committed against women (UNESCO, 2019; World Health Organization, 2021). Sexual assault disproportionately affects women regardless of age, geographic location, education level, or socio-economic status and is rooted in gender-based social structures rather than random, individual acts (UNESCO, 2019). In the United States alone, a person is sexually assaulted every 73 seconds, and 90% of those assaulted are women (Department of Justice, 2019). While it is important to acknowledge that sexual assault is a form of gender-based violence, it is imperative to understand that sexual violence can happen to anyone, regardless of gender identity or sexual orientation. Whether the survivor identifies as a woman or not does not negate the long-lasting physical and psychological effects of sexual assault, which can be devastating (UNESCO, 2019; World Health Organization, 2021).

Sexual Assault Survivors as a Vulnerable Population

Before beginning the discussion about ways to empower sexual assault survivors through research, it is important to first understand how and why, in this paper, sexual assault survivors are classified as members of a vulnerable population. This classification is not done with the intent to make their inclusion in research more difficult (Glesne, 2016), but rather to acknowledge the fact that discussing traumatic memories during a research interview comes with increased risks. While the qualifications for being considered a member of a vulnerable population differ from country to country, in general, research participants are thought of as members of a vulnerable population if they are at increased risk for adverse reactions from participating in the research project and require a higher level of monitoring throughout the research process to ensure their safety (Alexander et al., 2018). Those who do not meet the qualifications for vulnerable research populations are considered vulnerable if they are involved in research about their experiences regarding a sensitive topic (Alexander et al., 2018). Therefore, conducting interviews with sexual assault survivors regarding their assault and the aftermath of that assault would be considered researching a sensitive topic, and thus would classify the sexual assault survivors participating in the research as a vulnerable population. While conducting research with sexual assault survivors about their experiences comes with higher risks, if the research is conducted in an empathetic and empowering manner, then the survivors who participate are likely to be satisfied with their research experience. Alexander et al. (2018) found that most participants from vulnerable populations who participate in research are generally pleased that they participated, even if they did have some adverse reactions due to the research topic. This is also true of sexual assault survivors. Campbell and colleagues (2010) found that the majority of their research participants found the interview process to be a "helpful, supportive, and insightful experience" (p. 60).

Empowering Research Methods

While there are many ways to ethically empower research participants while conducting research, this paper focuses mainly on research concepts and methods that are rooted in feminist theory, a branch of critical theory, due to the fact that critical researchers engage in research as a political act that uncovers and challenges dominant value systems that oppress various identities and groups (Glesne, 2016). Furthermore, critical researchers often "advocate understanding from the perspective of the exploited and oppressed" (Glesne, 2016, p. 11). Foster-Fishman et al. (2005) state that what makes research empowering is its ability to offer opportunities to engage in the construction of knowledge and knowledge reflection in order to deepen political understandings. Lather (1988) highlights the importance of producing knowledge that is both emancipatory and empowering for the research participants. Since sexual assault is considered a gender-based crime, this paper focuses on feminist research practices. In order to facilitate a deeper understanding of these techniques, this section discusses the concepts and components of feminist research and explores how photovoice, a method based on feminist theory (Wang & Burris, 1997), may be used as a method to empower sexual assault survivors through research.

Feminist research is often connected with critical research due to the oppression and exploitation that women experience (Glesne, 2016). Many feminists critique positivist and postpositivist research due to its focus on objective truth, which inherently privileges masculine ways of knowing; therefore, feminist research is mostly conducted in qualitative research methodologies. However, some feminist researchers do engage in quantitative and mixed methods research (Cokley & Awad, 2013; Krause et al., 2017; O'Rielly & Kiyimba, 2015). According to O'Rielly and Kiyimba (2015), feminist research has three defining characteristics: 1) feminist research should be conducted for women, not on women; 2) feminist research often uses innovative methodologies through feminists' challenge of conventional ways of collecting and analysing data; and 3) feminist research is focused on issues that are related to social justice and broader social change. Glesne (2016) adds that feminist researchers are aware of the power dynamics between the researcher and researched and advocate for critical self-reflection throughout the research process.

Furthermore, feminist research is collaborative and participatory in nature, which allows participants to have an active role in the research and to be seen as experts rather than simply having research conducted on them (Krause et al., 2017). Campbell et al. (2010) advocate for providing information to their participants to help normalize their experiences. Allowing the participant to know that they are not alone and not the only person to have experienced something is an important feminist interviewing technique that provides comfort to the participants (Campbell et al., 2010). Some ethical research practices that are prominent in feminist research include minimizing power differentials between the researcher and researched, designing research to build on shared knowledge between participants and researchers, and centring participant experiences (Krause et al., 2017). Each of these components of feminist research make it an excellent choice for research conducted with sexual assault survivors.

The components of feminist research can be incorporated into a variety of methodologies. Additionally, feminist researchers have created data collection and analysis methods that empower research participants. One of the more popular methods is photovoice, which has been used as a therapeutic intervention as well as a tool of empowerment when conducting research with sexual assault survivors (Rolbiecki et al., 2016). Photovoice is based on Freire's critical pedagogical techniques and feminist theory Wang & Burris, 1997) and has three goals: 1) "to enable people to record and reflect on their community's strengths and concerns" (p. 370), 2) to facilitate critical dialogue regarding community issues through small and large group discussions, and 3) "to reach policymakers" (p. 370). The photovoice process is similar to photo elicitation, but instead of the researcher showing participants photos in order to begin a conversation, the participants decide what photos they will take (Rolbiecki, 2016; Wang & Burris, 1997). Therefore, the participants are empowered to choose what they discuss during their interview sessions, which minimizes the power differentials between the researcher and the researched. When Rolbiecki et al. (2016) used photovoice as a narrative intervention, they asked their participants to plan a private showing of their photos and invite people of their choosing to attend. Among the attendees were the participants' friends and family, as well as policymakers. After the private showing, the participants took the initiative to become even more engaged in the fight against sexual assault on university campuses and held a public viewing of their photos for sexual assault awareness month (Rolbiecki et al., 2016).

Discussion

A review of the current literature showed that one of the more prevalent approaches to conducting empowering and ethical research with sexual assault is to incorporate components from feminist research into existing methodologies. Engaging in critical reflection, being aware of power dynamics between the researcher and researched, trying to equalize the power balance between researcher and researched, designing research built on shared knowledge, and ensuring that the participants understand that they are not alone in their experiences (Campbell et al., 2010; Glesne, 2016; Krause et al., 2017) are practices that can be incorporated into qualitative, quantitative, or mixed methods studies. These practices will centre the survivors' experiences and empower them throughout the research process by encouraging them to be active participants in knowledge construction.

Feminist-based methods, such as photovoice, further empower research participants by allowing them to choose what they photograph and discuss throughout the interview process and by inviting them to become agents of change by providing them with methods to contact policymakers and stakeholders (Rolbiecki et al., 2016; Wang & Burris, 1997). This method allows participants to have complete control over what they discuss in their interviews due to the fact that they choose which images they are going to capture prior to the discussions (Rolbiecki et al., 2016). Thus, photovoice disrupts the researcher/researched hierarchy that is present in most research methods. Photovoice also includes a social action component that allows participants the opportunity to reach policymakers and other stakeholders regarding the issues they are being interviewed about (Rolbiecki et al., 2016; Wang & Burris, 1997). In fact, photovoice's goal of reaching policy makers helps marginalized groups, such as sexual assault survivors, reclaim their voices through the sharing of their photographs, not only with the researchers for interpretation, but also with the larger community through photo exhibits (Rolbiecki et al., 2016; Wang & Burris, 1997).

Implications and Conclusion

Sexual assault is a global health concern (World Health Organization, 2021), and due to the long-term physical and psychological impacts of sexual assault, survivors of the crime are considered a vulnerable research population. While there is a large amount of research regarding sexual assault and how it affects survivors, there are not many articles regarding how to conduct ethical research that empowers sexual assault survivors. Therefore, this paper explored relevant literature to gain a better understanding of how researchers can ethically empower sexual assault survivors through research processes in higher education, with the aim to contribute to the existing international scholarship regarding conducting ethical and empowering research with vulnerable populations. Additionally, this information will also be useful to researchers who work with adult sexual assault survivors outside of higher education, as well as to adult educators who engage the community in sexual assault education and research. Utilizing the practices discussed in this paper will lead to a more equitable power balance between the researcher and researched and empower sexual assault survivors to share their stories so that others from around the world can learn from their experiences.

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ADULT EDUCATION IN EASTERN ONTARIO: A COLLECTIVE PURSUIT OF COLLABORATION AND INNOVATION

Lorraine Godden[1], Sandy Youmans[2]
[1]Carleton University (CANADA)
[2]Queen's University (CANADA)

Abstract

This research showcases activities undertaken during the Ministry of Education (2017) Adult Education Strategy (AES), in a region of Ontario, Canada. Researchers collected data from eight pilot projects in adult education in the final year of the three-year AES. The research team collected data from field notes, generative products, photographs, participant interviews, participant surveys. In this paper, we present the outcomes of the final phase of the project, that demonstrates how the AES built greater capacity and collaboration across the ERPAE region, promoting higher quality AE programs to meet the diverse needs of adult learners.

Keywords: Innovation, action research, adult education

The Ontario Association of Adult and Continuing Education School Board Administrators (CESBA) defines adult and continuing education (A&CE) as, "flexible" programs that "include different supports for adult learners." CESBA emphasizes that "the supports enable adult learners to achieve their learning and or employment goals" ("FAQ," 2016). A&CE in Ontario is delivered through the school boards, alongside the K-12 system. A&CE programs are flexible and include different supports for adult learners which enable adult learners to achieve their learning and employment goals. A&CE programs in Ontario include credit courses leading to a high school diploma, language support programs such as English as a Second Language (ESL), French as Second Language (FSL), various literacy programs, and literacy and academic upgrading to help people transition to credit, employment or post-secondary education. Some school boards offer sector specific training programs such as the Personal Support Worker certification, chef training, child-care worker, personal trainer, and hair styling. Typically, adult education includes vulnerable and transient populations including displaced workers, seekers of career advancement or change, immigrants, early school leavers, and those in alternative education programs (Youmans et al., 2017).

A&CE programs are a powerful tool for equipping adults from vulnerable populations with skills (i.e., decision-making, literacy, numeracy, and self-confidence; Crittenden, 1968) needed to participate more fully in society (de Greef et al., 2015). Adult learners' lives are complex and there are a variety of reasons that adults return to learning (e.g., high school diploma completion, upgrading courses to prepare for post-secondary education, re-training for a new career path, acquisition of an additional language by newcomers; Wynne, 2005). Adult learners in A&CE have identified multiple life challenges, such as: adverse/traumatic life circumstances, mental health challenges, special education needs, competing priorities, and economic hardships (Youmans et al., 2017). Given the complexity and challenges typically experienced by adult learners, it is not surprising that they have unique needs that must be addressed to promote their educational success. These needs include flexible program delivery, guidance and career counselling, and wrap around services.

The Ontario Adult Education Strategy (AES)

In 2014, the Ontario Ministry of Education (EDU) established an Adult Education Strategy (AES) with three overarching objectives:

- improve adult learner outcomes by promoting system innovation and accessibility through ***collaboration/ coordination and partnerships*** among school boards at the regional level;
- better support the provision of EDU Adult and Continuing Education programs and services that are flexible and responsive to learner needs; and
- improve the transitions for learners between EDU adult credit programs and programs funded by the Ministry of Advanced Education and Skills Development and Ministry of Citizenship and Immigration.

To fulfill these objectives, EDU organized all 72 district school boards across Ontario into seven Regional Partnerships for Adult Education (RPAEs), which include six regional, English-language partnerships and one province- wide, French-language partnership. This was intended to promote a regional and more collaborative approach among school boards and foster a shared responsibility for adult learning to improve accountability for learner outcomes. Each partnership received provisional funds from the Province to support regional strategic program objectives for the three-year AES aimed at achieving the three overarching objectives through four key areas of scope:

(1) Regionally coordinated access to flexible delivery of EDU Adult and Continuing Education programs and/or services (e.g., e-learning or hybrid delivery programs) that best meet adult learner needs.
(2) Access to coordinated information, intake, assessment, and referrals at school boards to ensure learners are directed to the program or service that best meets their needs.
(3) Regionally coordinated access to consistent Prior Learning Assessment and Recognition (PLAR) for Mature Students working towards a high school diploma.
(4) Regional guidance, career counselling and pathway planning for mature students working towards a high school diploma or seeking prerequisites for post-secondary education.

This paper tells the story of the eastern Ontario RPAE (ERPAE), and how they came together over three years (2016-2019) to fulfil the EDU mandate for the AES. In particular, we focus on year three of the project, the execution phase with the implementation of innovative best practices.

Method

The overarching goal for the execution phase of this project was to provide a series of facilitative processes to support ERPAE group members as they executed their innovative projects. The year's activities were outlined as follows:

- The ERPAE released a memorandum about the 2018-19 Innovative Best Practice Proposals and timelines were discussed with ERPAE member board principals and vice-principals,
- Each of the member boards was advised by the Project Coordinator of the processes required to submit the 2018-19 Innovative Best Practice Proposals,
- Boards created their Innovative Best Practice Proposals based upon the needs of their board and adult learners,
- Boards submitted their 2018-19 Innovative Best Practice Proposals to the ERPAE Project Coordinator and the ERPAE Table Representatives reviewed each of the submitted proposals and provided feedback on each board proposal,
- Each of the ERPAE member boards received an individual email from ERPAE Project

Coordinator detailing feedback on their proposal and the approved budget amount,
- Each of the ERPAE member boards' implementation teams received training on research questions and data collection methods from the project research team,
- The project research team and Project Coordinator met on location with each board team during the initial project execution period to support project implementation,
- The project research team and project Coordinator held further visits and conference calls with each Board, as needed, during the execution period to further support project implementation,
- The boards executed their Innovative Best Practice Projects, evaluating throughout, and
- Each board shared its experiences of implementing the Innovative Best Practice Project during presentations to the ERPAE members towards the end of the implementation period.

The execution phase of the AES for the ERPAE was structured to provide the participating district school boards with an opportunity to reflect upon and hone their Innovative Best Practice Projects and gather information to evaluate their implementation. This purposeful structure was considered crucial for further developing capacity within the ERPAE.

ERPAE members were provided with a structured approach to data collection and analysis in order to evaluate the usefulness and effectiveness of the project. The ERPAE research team was keen to provide the ERPAE members with an opportunity to develop their own research skills which they could then use as applied, indispensable processes to evaluate future innovative projects. The research team subsequently introduced the ERPAE members to action research. Action research is one form of applied research that is an attempt to "study a real school situation with a view to improve the quality of actions and results within it" (Schmuck, 1997, p. 28). Action research can draw upon a range of designs and methodologies, and it can provide educators with an opportunity to examine a practical problem within its educational setting. Action research provides educators with a systematic process to consider options, reflect, implement, and evaluate options (The Alberta Teachers' Association, 2000).

The school board teams were each responsible for developing and implementing their own project, and they obtained research ethics clearance within their own board. All ERPAE members were committed to principled action through the execution of Phase 3 of the AES. The paramount welfare of adult learners, the collaboration between project participants, evaluation and tracking of project outcomes, and ensuring the transparency of planning and decision-making by all ERPAE members were the principles that underpinned the implementation of the execution phase of the AES.

Findings

The eight participating ERPAE school boards each self-selected a focus for their project related to their board's Adult Education (AE) priorities and one of the four Ontario Ministry of Education Adult Education Strategy (AES) mandates (i.e., Intake, Assessment, and Referral; Guidance and Pathway Planning; Prior Learning Recognition and Assessment (PLAR); Flexible Delivery) or a fifth regionally established mandate about the Positioning of Adult Education. The ERPAE established a structured approach to project execution that included:

- project proposal submission and feedback to improve the proposed project;
- consultation with researchers to refine research questions and discuss data collection methods that would be used to determine the effectiveness of the project;
- the submission of a project report with specific requirements; and
- presentation of the project to ERPAE members to contribute to shared knowledge of AE best practices.

This structure provided support and accountability for school boards in project development and implementation. Together, ERPAE projects addressed all four AES mandates and a fifth regional mandate. The projects, identified by mandate, were as follows:

- Intake, Assessment, and Referral (1 project)– creating an online registration system for adult learners.
- Guidance and Pathway Planning (1 project) – developing a pathway/service planning document for adult learners.
- Prior Learning Assessment and Recognition (PLAR; 1 project) – improving PLAR by making students aware of PLAR upon registration, offering PLAR assessments online, and the development of a Senior PLAR student survey to identify potential work and life experiences for credit equivalencies.
- Flexible Delivery (2 projects) – partnering with community organizations to offer A&CE programs at accessible rural locations and working with eligible parents involved in a parent engagement in math project to earn their Ontario Secondary School Diploma (OSSD).
- Positioning of Adult Education (3 projects) – partnering with a professional marketing agency to develop a social media campaign, raising school board awareness about A&CE programs through school presentations, and developing a community partner referral resource.

The majority of school boards collected sufficient data through their action research to document the effectiveness of their projects. Case studies from each of the projects were created to provide guidance to colleagues who aspired to undertake similar projects and to inspire further innovation in the field of A&CE. Ultimately, the execution of innovative pilot projects by the ERPAE aligned with the AES by building greater capacity and collaboration within the ERPAE and promoting higher quality A&CE programs to meet the diverse needs of adult learners.

Discussion

In this summary section, we provide an overview of how the district school boards within the ERPAE responded to the five mandates, with commentary about the importance of each of the mandates in ensuring the Ontario adult education system addresses and supports the diverse needs of adult learners. Despite the transformative nature of A&CE, it often has a negative stigma attached to it and people are unaware of the programs available in their local communities (Youmans et al., 2017). For this reason, the ERPAE added a fifth regional mandate to the four provincial AES mandates about enhancing the position of A&CE through building community awareness of A&CE programs. In reality, if people do not perceive Adult Education positively and know programs can be accessed in their communities at little or no cost, programs will be undervalued and underutilized.

Three of the eight participating school boards choose to pilot a Best Practice Innovative Project related the to the Enhanced Positioning of Adult Education. It was interesting to note that all three projects had a different focus, which highlighted the range and diversity of work that can be done to raise the profile of A&CE. One board worked with a professional marketing agency to develop a social media campaign. The marketing campaign promoted an encouraging message about the life-changing nature of A&CE. Another board focused on raising awareness about their Continuing Education programs within their own board. To do this, board project team travelled to schools in their board and gave a short presentation about their programs during staff meetings. Many school board staff were unaware of the variety of programs offered by their board and were happy to be advocates of the programs. The work of this board affirmed the importance of raising awareness of A&CE within the board so that colleagues could help promote your programs to parents of students and anyone else who could benefit from A&CE.

To promote internal school board awareness about A&CE, one board organized reciprocal classroom visits between credit and non-credit A&CE program staff. This was meant to build bridges between the programs and to equip staff with information needed to make effective referrals for adult learners. The board also developed relationships with their community partners and created a resource about the A&CE programs available to support appropriate education referrals from their partners. The resource had pertinent information for credit and non-credit programs that included a program description, eligibility criteria, and suitability criteria. Although the intention of the resource was for community partners, it could also be used to help A&CE staff during the intake, assessment, and referral process. The board team recognized the importance of reaching out to community organizations to make them aware of the adult learning possibilities available for their clients.

As demonstrated by three of the ERPAE's innovative pilot projects, enhancing the position of adult education could be done through different methods. For example, community awareness can be developed through a professional marketing campaign, school board awareness can be increased through short A&CE program presentations during school staff meetings and reciprocal classroom visits between credit and non-credit A&CE programs, and partnerships with community organizations can be developed and supported to enhance the referral process to A&CE programs.

Another board designed and tested a new online intake and registration process intended to retain and increase the number of adult learners entering A&CE programs. The results of this pilot suggested that adult learners liked having the flexibility to complete an online, rather than paper-based, process for registration. The online process helped with providing a more streamlined feedback and connection between adult learner and teacher, however the face-to-face meetings were still crucial. Take-away messages were that the technology should be used to complement the existing highly personalized service that A&CE provides.

One board developed a tangible and straightforward process of tracking with a pathway planning tool that helped adult learners navigate the complexity of programing in A&CE. Adult learners responded very positively to the document, finding it easy to understand and implement alongside their learning. Crucially, adult learners felt that the A&CE staff were better able to understand their motivation and potential barriers to success, as they pursued their education and/or training goals.

Another board sought to improve their prior learning assessment and recognition (PLAR) process to make it more student-centered and accessible. These updates included: developing a process so that all students are made aware of PLAR upon registration, making PLAR assessments available online, creating a Senior PLAR survey for students to complete to learn more about their life and work experiences for credit granting purposes, and making ACE staff aware of the PLAR process and its benefits. As a result of their PLAR changes, the board reported a 41% increase in the number of students who completed PLAR, compared to the previous year. This was promising because PLAR supports higher graduation rates.

Two district school boards within the ERPAE responded to the mandate of examining how regionally coordinated access to programming could be achieved. One board sought to extend the math learning of primary students at one of their elementary schools by engaging parents in a program that equipped them with mathematics knowledge and skills needed to work with their own children using the Literacy and Numeracy Register. Through this work, the project team connected interested parents with the appropriate A&CE programming, encouraging the parents to work towards gaining their OSSD.

The board found that parents appreciated the "community" feel of this learning environment, and the project had the scope to be extended to all elementary schools across the board. The second response to this mandate came from another board who sought to identify underserved communities that might benefit from their A&CE services and programing. This board found that many community partners were enthusiastic and eager to work with them by providing an offsite location, referring clients, sharing resources, promoting A&CE programs, and brokering other connections within the communities to expand programming. Adult learners responded very positively to being able to access A&CE programs in their immediate locale, with a significant number of them stating they would return and take additional programs in the fall.

Conclusion

Although the Innovative Best Practice Projects piloted in the ERPAE were very diverse, they were all aimed at improving AE programs and practices in school boards to support the educational outcomes of adult learners. School boards focused their projects on one of the four AES mandates or the regional mandate of enhancing the positioning of adult education. By piloting innovative projects in all eight school boards, the ERPAE has developed a range of best practices that the regional partnership and others can draw upon.

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CONTINUING AND COMMUNITY EDUCATION AS ENGAGED LEARNING

Wendy M. Green, Catherine A. Hansman, Nancy Pratt, Marius Boboc
Cleveland State University (USA)

Abstract

CPE providers focus on understanding learning needs, designing and providing educational offerings, and evaluating programs. Cervero and Daly believe these decisions are made within the contested spaces of the social, professional, institutional, and educational systems; however, CPE continues to focus on the needs of the workplace and economic demands. We argue for a re-framing of how CPE is conceptualized and situated within the realm of adult learning and development specific to higher education institutions which engage in the endeavor, proposing the Community Transformation Model for Continuing and Extended Education to address neo-liberalism bias.

Keywords: neoliberal ideology, continuing professional education, Community Transformation Model for Continuing and Extended Education

An early and significant goal of Continuing Professional Education (CPE) is the professionalization of the workforce through the provision of learning and development activities across a variety of providers and sites. CPE providers focus on understanding learning needs, designing and providing educational offerings, and evaluating programs. CPE is mainly focused on providing training and education for individuals to gain licensure or re-certification in their professions (Cervero & Daly, 2016). In this context, CPE and continuing pre-professional educators hold specific views of the individual, how the individual is situated within the broader societal context, and the individual's relationship to the workforce.

Cervero and Daly (2016) argue there is a shift occurring in CPE which has required providers to re-conceptualize how changing venues, shifts in pedagogies, and interdisciplinary aspects influence the overall goals and provision of programming. They argue, moving forward, theorists and practitioners need to reflect on the overall purpose of CPE, where and what is presented, who delivers content, and what systems are utilized. Cervero and Daly assert these decisions are made within the contested spaces of the social, professional, institutional, and educational systems. Ultimately though, in Cervero & Daly's conceptualization, CPE continues to focus on the development of the professional (or pre-professional) and is strongly connected to workplace and economic demands.

We argue this shift in CPE should also include a re-framing of how CPE is conceptualized and situated within the realm of adult learning and development specific to higher education institutions which engage in the endeavor. Contested spaces should include consideration of the larger societal contexts as well as community needs and engagement. In many aspects, higher education has adopted neo-liberal thinking and practices which have resulted in a market driven mission. Higher education institutions have altered how they frame students and how they engage with surrounding communities. As a result, community members are viewed from the lens of commodification and as potential customers for the university rather than partners.

Neo-liberal ideology incorporates the idea that competition across institutions is essential as it forces institutions to tailor course offerings to market needs, linking higher education content to for-profit business and workplace needs. Indeed, CEO's and leaders of for-profit organizations sit on university boards of trustees and influence university goals. Through this lens, higher and/or continuing education institutions that respond adeptly to overall markets will thrive, and those that do not will inevitably and rightly fail. Giroux (2018) argues that mission of higher education institutions are being reshaped "with an intense emphasis on privatization, commodification, deregulation, training, and managerialism" (p. 110) while becoming more inaccessible to American youth. There is less emphasis on the role of higher education institutions in support of the development of civic societies which includes the furtherance of economic and social justice (Dougherty & Natow, 2019). Furthermore, as higher education institutions focus on becoming more economically efficient in their operations, they have sought and engaged in alternative sources of revenue. Partnerships with for-profit organizations or international relationships have become increasingly common in higher education. Increasingly, CPE is viewed as another avenue to increase revenue and outreach to the community is framed through a consumer lens.

Continuing Education programs, in partnership with urban communities and local organizations, can provide avenues to develop lifelong learning networks. In urban centers, universities should understand the necessity of preparing new workers to fill talent gaps and provide opportunities for workforce development strategies emphasizing outreach for underserved communities. The problem is, however, that there is frequently a disconnect between Continuing Education and community-based development as an avenue to address social inequality and improve the overall wellbeing of urban areas (Martin, 2001).

Through discussions and experiences of the authors and theoretical discussion as Continuing Education Director, University Administrator, and Adult Education faculty members, we realized the disconnect between the purposes of the university as it plans Continuing Education programs and the needs of the urban community in which our institution resides. The university's mantra is "Engaged Learning"; however, we question how the university is engaging the urban community in meaningful learning networks and lifelong learning. Through our discussions, we asked questions, such as what needs are there in the community that the university is not meeting? Whose interests are being served by this university Continuing Education program? And what models might more accurately depict and assist Continuing Education planners to meet the university and urban community needs?

The purpose of this theoretical discussion and model is to describe a developing Continuing Education model for an urban university that focuses on preparing new workers to fill talent gaps while providing opportunity for workforce development strategies emphasizing outreach and training for underserved communities in partnership with community organizations and business sector stakeholders. This model is particularly essential in urban centers where high school non-completion is prevalent and significant numbers of individuals remain in low wage jobs.

Neoliberalism and Higher Education

The events of 2020 have highlighted ways in which American society has fragmented, compartmentalized, and rejected science and critical perspectives. The world experienced Covid19, a global pandemic, that had significant impacts on individuals' lives and health as well as major impacts to economic systems. In the United States (US), there was an outright rejection of science in respect to navigating and managing Covid19 beginning with the federal government. This directly contributed to the expansion of the pandemic, increased mortality, and economic hardship. In concert, there were incidents of violence towards people of Asian descent as they were unjustly blamed for the spread of the disease. During the election of 2020 there was an increase in disinformation from political leaders that was amplified across social media platforms. A significant outcome of this was the idea that the 2020 election was invalid, resulting in violent protests and an insurrection attack on the U.S. government. In addition, the US experienced a reckoning in the widespread and long-term disenfranchisement of communities of color. These events and others have underscored the need for community engagement and individual development in areas of the critical consumption of media, understanding political systems, the role of science, critical analysis of societal structures that contribute to racial inequality and economic disenfranchisement, with the ultimate goal of better positioning communities to navigate and manage immediate and future challenges. We see an opportunity within higher education, specifically through continuing education, to focus on strategies that can aid in the continued development of the community in which the university is embedded with the hope of developing and maintaining a just and engaged society.

The framework of neoliberalism and marketisation is embedded within our national discourse and accepted without argument or critical analysis (Giroux, 2014). Neoliberal perspectives are embedded in the belief that individual and societal wellbeing are best achieved through private enterprise rather than government intervention (Dougherty & Natow, 2019). From a neoliberal perspective, individual worthiness is viewed through the lens of economics and consumerism. Members of society who are able to contribute to the economic health of the society as workers and consumers are valued. Individuals who are under-employed, non-employed, or unable to secure employment due to their health, ability levels, family issues or by choice, are perceived in a negative light (Giroux, 2018).

This neoliberal framework has been applied to services that were once solidly in the purview of government agencies and this includes K-12 education, healthcare, and higher education (Chomsky, 2017). In the example of higher education, we have seen a shift in the discourse that higher education benefits society broadly to higher education is a direct benefit to the individual specifically (Giroux, 2014). Using this lens, federal and state governments have increasingly shifted the cost of higher education to the student. Students are now perceived as consumers of education. The role of the university now "is to improve the country's economic performance, and that considers that the most valuable outcomes of higher education are exploitable knowledge and credentialled graduates" (Brown, 2018, p. 9). Lost in this discourse is "the notion of the university as a center of critique and a vital democratic public sphere that cultivates the knowledge, skills and values necessary for the production of a democratic polity" and is replaced by the "view of the university as a marketing machine essential to the production of neoliberal subjects" (Brown, 2018, p. 1).

Continuing Professional Education (CPE)

Viewed through a neoliberal lens, CPE can augment the income streams of universities and colleges (Cervero & Daly, 2016). From this perspective, CPE foregrounds institutional benefits in form of financial outcomes, potential students, and increased community awareness of the university brand. Individual benefits may be situated in a participant's ability to secure employment or progress within their current occupation. We argue that centering the development of the individual in relation to the strengthening of communities and community systems expands the role of CPE. Foregrounding the development of the person as an outcome is as important as the development of the worker and emphasizes the importance of the individual apart from economic systems. By integrating key tenets of adult learning, we argue it is possible to augment and expand the focus of CPE to include the development of the person as a common good and in conjunction, facilitates the strengthening of community systems. Facilitating learning experiences that allow individuals to employ critical lenses on our political systems, environmental issues, community issues, among others, will foster a population that is more fully engaged.

The expansion of our framework includes the integration of the development of criticality, meta-cognitive strategies, and critical consciousness in appropriate areas of CPE. The focus is the development of the individual who can critically examine the world, solve complex problems, apply innovative strategies, and learn new skills. The social and economic impact universities have on communities varies in scope and range. Regional comprehensive universities address meeting local needs by providing economic and civic engagement initiatives (Orphan, 2018). Research universities use scholarship, creatives activities, teaching, and service to solve current issues and investigate solutions to future problems (Owen-Smith, 2018). As a subset, urban research universities have had a long history of placing service at the core of their mission going back to the late 19th century (Harkavy, 2006). Global urbanism has initiated attempts at reframing how urban universities could become more efficient and inclusive in their contributions to the knowledge economy, given their role as hubs of local development and economic activity (Addie, 2017). In this light, community engagement can inform CPE and WFD efforts undertaken by urban universities, as they (re)define and (re)present themselves to the world by a range of outreach programming (Weerts & Hudson, 2009).

Community Transformation Model for Continuing and Extended Education

Neo-liberal policies operate as a deficit model that have allowed some to achieve economic security while excluding others. Neo-liberal framing has resulted in a diminishment of the opportunities for university partnerships that promote lifelong learning in urban communities. The Community Transformation Model for Continuing and Extended Education (Figure 1) is a developing model that links continuing and community-based education. We argue Anchor Institutions are uniquely placed to strengthen the ties between the university and the community they serve as they have the capacity to aid in human, community, and economic development. Following the economic downturn in 2008, institutions of higher education have had to identify constructive ways in which to revitalize inner cities and their surrounding communities, while combating increasing nativism, racism, anti-immigration sentiments, and anti-intellectualism (Guarasci, 2018). Moreover, colleges and universities have had to defend their mission as it supports training, educating, and preparing for civic life (Chunoo & Osteen, 2016). Set within the larger global milieu, the social responsibilities of colleges and universities (Hayter & Cahoy, 2018) gives the concept of "anchor institutions" new meaning that emphasizes community outreach and sustained involvement that rely on shared value (Initiative for a Competitive Inner City, 2016).

In this light, the Community Transformation Model for Continuing and Extended Education develops our university's vision of engaged learning as a way to move away from neo-liberal and marketization frameworks that view Continuing Education solely as a revenue generating process. By drawing on anchor institution frameworks, continuing education literature, and critical theory (e.g., Freire, 2000), we argue that continuing and community education can be linked to diminish the distance between the institution and the urban environment while working in partnership with the community it serves.

Our model is significant because it takes into account the various models of planning (Cervero & Wilson, 2006; Sork, 2010), leadership, and facilitating programs (Knox, 2016) at an urban-serving, public research university's Continuing Education program, Our model recognizes the value of such programs to all stakeholders (i.e., students, faculty, urban communities, local organizations, institutions), as well as gaining an understanding of the current challenges facing public urban universities. The model also highlights the need for equal and collaborative relationships across contested spaces as identified by Cervero and Daly (2016) which include social, professional, institutional, and educational systems.

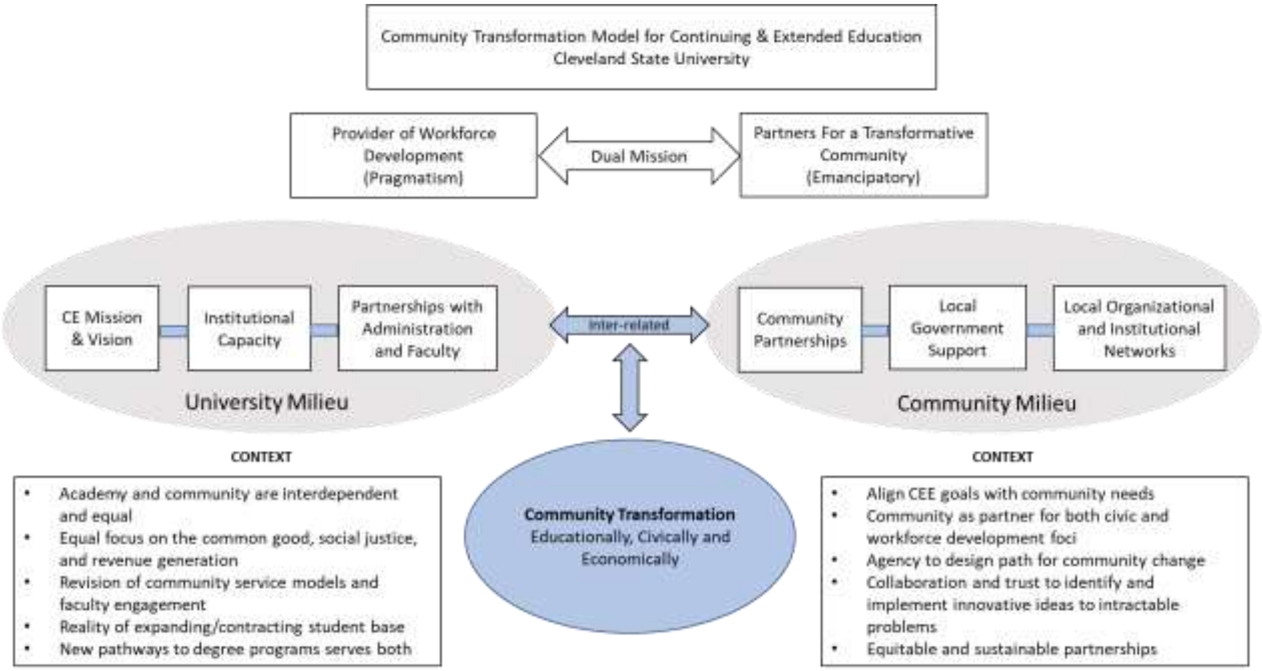
Community Transformation Model for Continuing & Extended Education
Cleveland State University
Provider of Workforce Development (Pragmatism)
Dual Mission
Partners For a Transformative Community (Emancipatory)
CE Mission & Vision
Institutional Capacity
Partnerships with Administration and Faculty
University Milieu
Inter-related
Community Partnerships
Local Government Support
Local Organizational and Institutional Networks
Community Milieu
CONTEXT
Academy and community are interdependent and equal
Equal focus on the common good, social justice, and revenue generation
Revision of community service models and faculty engagement
Reality of expanding/contracting student base
New pathways to degree programs serves both
Community Transformation
Educationally, Civically and Economically
CONTEXT
Align CEE goals with community needs
Community as partner for both civic and workforce development foci
Agency to design path for community change
Collaboration and trust to identify and implement innovative ideas to intractable problems
Equitable and sustainable partnerships

Figure 1: CTMCEE for Cleveland State

The challenge of implementing this model is to ensure it does not become co-opted by neoliberal ideology and is viewed primarily as a way to build the university brand or increase student enrollment. We argue the role of civic engagement and social justice is equal to and in some ways supersedes workforce development and the needs of for-profit organizations. At local, state, and federal levels there is much to accomplish in relation to major issues that face this country and its communities and this includes but is not limited to, unequal justice (e.g., policing, sentencing), racial inequality, environmental issues (e.g., water crisis in Flint, Michigan; Dakota access pipeline, climate change), and income and wealth inequality. Community engagement is essential in order to identify solutions and hold officials accountable to their constituencies. However, it is an open question whether these two visions can co-exist within a university that operates within a neo-liberal ideology.

Conclusion

Our local, state, national, and global communities are in the midst of unprecedented challenges, among them the ongoing pandemic, social justice and civil rights assaults, unequal wealth distribution, and environmental issues and changes. These challenges bring unprecedented opportunities for universities to engage with community organizations and groups to become a true partner in community reforms. The Community Transformation Model for Community and Extended Education that we developed can guide universities away from a neo-liberal ideology toward a more social justice oriented framework that will allow them to engage with the communities in which they are located, addressing community problems and stakeholder concerns, revising the overall goals of programming, and reflecting on and transforming the overall purpose of CPE within the contested spaces of the social, professional, institutional, and educational systems.

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ATTITUDES TOWARD HOMOSEXUALITY AT A PRIVATE COLLEGE IN TAIWAN

Jannette Wei-Ting Wang Gutierrez
Tamkang University (TAIWAN)

Abstract

Taiwanese electorate passed referendums to prevent same-sex marriages in the Civil Code and restrict teaching about LGBTQ+ issues in November 2018. The three motions against the LGBTIQ+ rights have been approved, and up to 35% of all qualifying voters support. The two motions on behalf of LGBTQ+ were endorsed by fewer than 18% of the votes. This study is to understand students' attitudes toward the LGBTQ+ community on campus to contribute to the debate on how to make the campus environment more LGBT-friendly in a private college in Taiwan.

Keywords: University campus climate, LGBTQ+, higher education, student attitudes, Taiwan

Everybody should be equally entitled. Educators must ensure that we are equally represented and inclusive. University education institutions are becoming more inclusive and accepting for the lesbian, homosexual, bisexual, transgender and queer (LGBTQ+) communities, but there is still a long way to equality. The Taiwan electorate adopted referendums in November 2018 to prevent homosexual marriage under the Civil Code and prohibit LGBTQ+ teaching. By studying universities' structural effect on LGBTQ+ communities, we will understand how LGBTQ+ groups need assistance on campus. Discrimination and marginalization have since intensified among many LGBTQ+ people. 35% of the eligible electorate supported the three resolutions against LGBTQ+ rights. Less than 18 % of the votes supported the two resolutions on behalf of LGBTQ+.

In the United States, higher education campuses are generally welcoming environments for individuals from diverse backgrounds. While this is true for many students, the on-campus reality for marginalized student groups such as the LGBTQ+ community is not nearly so affirming. In reality, higher education institutions are microcosms of the larger society, which continues to struggle with bias, mistrust, misunderstanding, and intolerance of individuals who do not fit the norm (Medley, 2005). While the common perception of today's campuses is that they are relatively accepting and supportive of gays and lesbians, it was not so long ago that students who identified as gay or even rumoured to be gay faced instant exclusion.

Dilley (2002) traced the history of higher education from 1945 through to the 1960s and found that the on-campus climate tended to mirror the larger cultural and social trends that criminalized, demonized, and then pathologized gay identity and behaviour. From the 1970s to the 1990s, some institutions still sought to restrict gay student associations on and off campus, and denied the recognition and funding of student groups supportive of gay social or political activities. It was not so long ago that students who identified as gay or even rumored to be gay faced instant exclusion. The study in the American Journal of Social and Economic Sociology found that between the 1970s and the 1990s, some institutions still sought to restrict gay student associations on and off campus and denied student groups' recognition and funding supporting gay social or political activities. The author analyzed college students aged 14 to 25 who identify as LGBT and want to attend college to express their sexuality and be free from discrimination. The authors hope to use their research to improve college campuses' climate to make them more LGBT-friendly.

Generally, it is considered that more highly educated people are more likely to have a liberal perspective. Previous studies have shown that more highly educated students tend to accept the LGBT community more easily than first-or second-year students (Melinda, Laurel, & Todd, 2009). However, researchers have been pondering whether there are gaps between this theory and the real community. Therefore, this research investigates the gaps between theory and the actual college climate at the Tamkang University Lanyang Campus (TULC). Tamkang University has four colleges with about 24,000 students, around 2,000 faculty and staff members, and more than 270,000 alumni. There is a small LGBTQ+ community. TULC is one of four colleges and has a small residential campus in Northeastern Taiwan, a two-hour drive from the main campus. Most faculty, staff members live on campus and students share a room with another student.

This study asks about students' attitudes toward the LGBT community and discerns the attitudinal factors. The author believes that understanding these issues is necessary to make the campus environment more LGBT-friendly. Both qualitative and quantitative methods are used to answer the research questions. The qualitative analysis employed questionnaires and interviews, and for the quantitative analysis, a face-to-face survey was conducted, after which statistical analyses were applied. The results are vital to higher education in Taiwan because there is no comprehensive research about LGBTQ in universities since the same-sex marriage referendum in 2018. LGBTQ+ hope that the campus will be more open, and the fear of coming out will be removed gradually. Higher education institutions should ensure that everyone on campus can be aware of the LGBTQ+ community, respect each other, and not evaluate anyone based on their sexual orientation and gender. This research helps understand the campus climate in Taiwan and promotes a more tolerant campus attitude towards the LGBTQ+ community. It can be a capstone for the Tamkang University as well as for a Taiwanese higher education.

Campus Climate

Garvey, Sanders and Flint (2017) examined campus climate perceptions from alumni across 3121 LGBT undergraduate students. They found differences in LGBTQ+ student campus climate perception across generations. In comparison to the other students, LGBTQ+ students view the world as more aggressive and more informed and concerned about the practice of queer. LGBTQ+ students were overwhelmingly insecure on campus until the 1990s and were not willing to expose their sexuality. In the 2000s, however, LGBTQ+ students reported a warmer atmosphere, but it depended on several variables, key actors, generational contexts. However, while the overall views of LGBTQ+ students in the campus community have been positive, surveys also suggest that it can be improved. The National LGBT Alumni Survey (Garvey, 2016) highlighted essential academic experiences, co-curricular experiences, institutional environments as influential to LGBTQ+ student climate perceptions, and empirical evidence demonstrating generational progress and improved campus climates for LGBTQ+ students. The study also reveals that LGBTQ+ students have unfavourable perceptions of the campus. After 1998, there were more resources, probably due to Matthew Shepard's death due to hate crime.

Gender and Religion

Previous studies have found that gender is significantly related to a negative attitude toward LGBTQ+ people. In particular, men have been found to have a more negative attitude towards the LGBTQ+ community. Some research found that the gender gap had less influence on LGBTQ+ attitudes. Moreover, according to the research, people with more traditional or conservative religious beliefs have more negative attitudes toward LGBT people. Arndt and Bruin (2006) found a negative correlation between deep religious habits and negative attitudes. However, other studies have found that individual religious characteristics were influential but not the leading cause of the negative attitude.

Data Collection Procedures and Study Site

The purpose of conducting an LGBTQ+ campus climate survey is to establish a baseline understanding of campus perceptions and experiences. Data for this study were collected on the Lanyang Campus from September 2015 to January 2016. The researcher conducted face-to-face interviews with participants who left personal contact information at the end of the researcher's surveys to protect confidentialities. The interview format was selected to allow for fuller responses and more in-depth probing of the survey data's issues. The interviews were recorded and transcribed. The data were analyzed by the researcher, who coded the data according to common themes and information. It could provide an opportunity for mutual self-reflection and help people understand how the individuals view the campus world as representatives of less-representative and majority classes. The survey utilizes a mixed-methods approach (Johnson & Onwuegbuzie, 2004) to offer a complete picture of the campus climate. It uses a paper questionnaire, "Attitudes toward the LGBT community," which the author revised to fit the Taiwanese context.

Results and Discussion

The results indicate that LGBTQ+ prejudice is relatively low and most participants have high LGBTQ+ acceptance. Even though prejudice is low, gender and religious variables correlate with a negative attitude towards the LGBTQ+ community. The study concludes that mere visibility would not address the oppressive settings present for LGBTQ+ communities in higher education settings.

Gender- Females Having a Higher LGBT Acceptance than Males

The study found an attitude difference between males and females at Lanyang Campus. Females had a higher LGBTQ+ acceptance than males. In this study, the lower the score, the more LGBT-friendly this group is. Female college students are generally more LGBTQ+-friendly than male college students. The average score of men at ATL was 1.890 higher than that of women at ATL. Similar results were observed at ATL and ATG, which indicated that both men and women held a friendlier attitude towards lesbians than gays. The study found that males tend to have a more negative attitude to gay males than lesbians. This result is consistent with previous studies (Arndt & Bruin, 2006; Medley, 2005).

Religion-Christians are Less Accepting than Other Religions for most Statements

The average score of Christians in ATL or ATG was higher than that of other faiths. The results indicated that Christians were less accepting than other religions for most statements. Previous studies have shown that different religious activities, such as the frequency of religious activities and the impact on LGBT attitudes (Arndt & Bruin, 2006; James, Griffiths, & Pedersen, 2011). In terms of religious activity frequency, it was assumed that non-believers did not participate in religious activities. At the same time, other religions did participate in religious activities to some degree.

Heterosexuality Invisibility on Campus of LGBTQ+

Findings show that heterosexism on campus is related to lower universities and social inclusion among college students of sexual minorities. Contemporary heterosexuality is more popular on campus than open dissension-making acts, offensive insults and other exclusionary behavioural expressions. Heterosexist harassment is, thus, a constructive construction in assessing the experience environment for students of a sexual minority, i.e., "insensitive verbal and symbolic behaviours' (but not assaulting) which transmit animo toward heterosexuality" (Silverschanz et al., 2008)

Cultural Differences on the Issue of "Coming Out"

In the seventies, U.S. gay rights activists preferred not to disclose their sexual orientation. Even so, it is not an easy task for gender minorities in Taiwan's traditional culture. In-depth interview categorical data point out LGBTQ+ students still are not opened or out on campus. Despite this, they all told the researchers they think Lanyang Campus is a safe campus. A lesbian participant Pink said,

> I usually get along (with peers) and observe that they are very unacceptable to such things(homosexuality), so I will deliberately avoid talking about it. Comparing those of the same generation and those of friends, of course, even if it is the same generation, there will still be people who cannot accept it, and some people will oppose the same. I will first get this person's general idea by chatting with him and determining whether this person can talk or say something. He will feel uncomfortable; I will not talk about it. School is not unsafe; I do not think it is necessary (to come out). Because I do not know you well and do not know who you are, and you do not know who I am, so why would I have to tell you that I am a lesbian? (Pink, 82-90)

It is impossible to obtain the support of peers and teachers' recognition to survive in such a harmful environment, says Brooks. Brooks believes that the formation of disadvantaged groups comes from the classification of cultures. Coming out of the closet is a complex process that requires lifelong resistance and constant negotiation for gay people, she says. The study is in accordance with the theory that LGBTQ+ students need to be careful and disguise while maintaining interpersonal relationships.

Academic disciplinaries significantly influence LGBTQ+ students' coming out because they are a critical microclimate of students' college environments. Negative academic experiences may lead LGBTQ+ students to feel silenced and detached from classroom dynamics. According to the quantitative data, participants' invisibility as they do not see their experiences or identities represented in curricula manifested the school's lack of supportive policy/services (Linley et al., 2016; Patridge et al., 2014; Renn, 2010).

Conclusion

Taiwan's Ministry of Education annually assessed universities for their learning environment resources and teaching about "how universities and colleges handle the promotion of gender equality education." Tamkang University Lanyang Campus has been striving for internationalization and globalization by adopting the British educational system and the concept of holistic education. Student enrollment began in 2005 and all course instruction is English-based. The goal of this study was to understand students’ views of minority sexual orientations, which, in the author's opinion, would contribute to the establishment of a friendly campus and a gender-diverse educational environment. The results indicate that LGBTQ+ prejudice is relatively low and most participants have high LGBTQ+ acceptance. Even though prejudice is low, gender and religious variables correlate with a negative attitude towards the LGBTQ+ community. The study concludes that mere visibility would not address the oppressive settings present for LGBTQ+ communities in higher education settings.

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ASSESSMENT OF THE IMPACT OF THE MINDFULNESS-BASED ETHICS OF RESPONSIBILITY (MBER) PROGRAM ON INDICATORS OF CREATIVITY AND OTHER SOFT SKILLS

Hélène Hagège[1], Mohammed El Ourmi[1], France Arboix-Calas[2], Christophe Leys[3], Todd Lubart[4] and Rebecca Shankland[5]
[1]Unité FrED, Université de Limoges (FRANCE)
[2](LIRDEF, Université de Montpellier (FRANCE)
[3]CRPSI, Université libre de Bruxelles (BELGIQUE)
[4]Laboratoire PEA, Université de Paris (FRANCE)
[5]Laboratoire DIPHE, Université Lumière Lyon 2 (FRANCE)

Abstract

The consequences of our individual actions have an increasing impact on the rest of the world as we are now living in global times. We name the individual awareness of these consequences "Consciousness of one's own responsibility". We developed a scale to measure this consciousness and a Second Generation-Mindfulness-Based Intervention (SG-MBI) that, as such, contains an explicit and central ethical perspective. We present a first impact study of this Meditation-Based Ethics of Responsibility (MBER) program on indicators of responsibility, creativity and other soft skills. The results underline the promising potential of the MBER program for ethical development among young adults.

Keywords: Mindfulness, ethics of responsibility, soft skills, creativity, adult education.

The consequences of our individual actions have an increasing impact on the world as we are now living in global times. In the current market economy, the possibility of a sustainable future requires individuals to integrate an ethical perspective. Ethics implies caring for the self, all other human beings, and the non-human environment on an equal footing (Hagège, 2019). Our default functioning is, however, mainly self-centered (Dambrun & Ricard, 2011), and education rarely fosters this ethical perspective. How could adult education promote this perspective? And how effective would such an education be?

Scientific Context and Frame of the Study

International research on soft skills, social and emotional learning, positive psychology and the third wave of cognitive and behavioral therapy shows that such a change of functioning relies on specific processes, notably facing and accepting one's emotions, reflecting on one's values, being open to change and mentally flexible – both the latter characteristics relating to creativity (Chambers et al., 2009; Cottraux, 2007; Shankland, 2014). Developing programs that enable the promotion of these processes may be an important means of enhancing ethical attitudes and behaviors, notably through developing soft skills such as creativity.

The growing literature on mindfulness, and more generally on meditation – which partly overlaps the former areas of research – shows that these practices can also act upon the aforementioned processes (Braboszcz et al., 2010; Guendelman et al., 2017; Lippelt et al., 2014; Sedlmeier et al., 2012). Meditation consists of "a family of complex emotional and attentional regulation strategies" (Lutz et al., 2008, p. 163), and mindfulness practice can be more precisely defined as a set of meditation practices aimed at developing "the awareness that emerges through paying attention on purpose, in the present moment, and nonjudgmentally to the unfolding of experience moment by moment" (Kabat-Zinn, 2003, p. 145). To date, the scientific studies on the effects of meditation have mainly concerned physical and psychological health, whereas effects on creativity or ethics have rarely been assessed.

As far as ethics is concerned, its importance and relevance in Mindfulness-Based Interventions (MBIs) have recently been discussed in the literature. Despite the statements that ethics would be intrinsic to any mindfulness practice (Purser, 2015), and that overt ethics teaching could be problematic in some contexts (Monteiro et al., 2015), Second-Generation-MBIs (SG-MBIs) have recently put forward explicit ethical teaching and psycho-spiritual transformation (Van Gordon & Shonin, 2020).

As far as the effect of meditation on creativity is concerned, some studies showed a positive impact of meditation on creativity, depending on the type of meditation (focused attention vs. open monitoring), and creative thinking (convergent vs. divergent) (Lippelt et al., 2014). And it seems that the greater the mindfulness training, the higher the effect on creativity (Berkovich-Ohana et al., 2017), even if a significant effect can be measured after a classical 8-week MBI (Bellosta-Batalla et al., 2021).

The aim of the current study was to develop a mindfulness-based program that explicitly addresses ethics of responsibility by adding psychoeducational material to classical meditation practices and to evaluate its efficiency (thus a SG-MBI program). We present here the first empirical evidence to support such a program: the evaluation of a Meditation-Based Ethics of Responsibility (MBER) program through a non-randomized trial with an active control condition. Our theoretical framework postulates that ethics of responsibility includes prosocial and proenvironmental inclinations, which rely on open-mindedness (Hagège, 2019). We consider the relational skills of empathy and connectedness to nature as respective mediators of prosocial and proenvironmental inclinations. Also, given this frame, decentering is a facilitator of prosociality and proenvironmentalism, as well as creativity is an indicator of openmindedness. As we argued above, intraindividual competences also seem required for openmindedness and behavior change. That is why we expect this MBER program to have a positive effect on all these indicators and putative mediators.

Methods

Participants

In order to assess the impact of this program on creativity, open-mindedness, mental flexibility we conducted a standard controlled experimental study (pre-test/post-test with control group) among young adults (average age: 20,5 years old; n = 106), in the context of a faculty of sciences. The experimental group was composed of university science students who chose the MBER module, whereas the control group consisted of students who chose another module of "general knowledge".

MBER Program

We designed a 25-hour SG-MBI program (3-hour-sessions and one whole silent day) called Mindfulness-Based Ethics of Responsibility (MBER) based on an existing FG-MBI7 which was itself based on the standard mindfulness-based programs: MBSR (Mindfulness-Based Stress Reduction; Kabat-Zinn, 1981) and MBCT (Mindfulness-Based Cognitive Therapy; Segal et al., 2006). Therefore, the program integrates explicitly all the pre-cited processes (facing and accepting one's emotions, being open to change and mentally flexible…), and promotes open-mindedness as well as an ethical orientation through a reflection on values. Furthermore, in line with an ethics of responsibility

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[7] This first generation MBI has been built by Philippe Lestage (University of Limoges) and its detailed content is available here: https://drive.google.com/file/d/16CCuFGHIf3LqifDIKviIR6JZ69fruviC/view.

(Hottois, 1996), it proposes practices to become more aware of the consequences of one's own actions, thoughts and emotions on self, others and the non-human environment – thus it aims at developing what we call relational skills (towards humans and nature).

Measures

To measure creativity, we used four tasks (convergent or divergent thinking; verbal or practical) that have been adapted from the EPoC tool (Evaluation of Potential Creativity; Barbot et al., 2015). The other soft skills were assessed through Likert-type scales.

"Ethical Behavior" were self-reported as relying on the frequency of commitment in prosocial or pro-environmental actions at different scales (family, intended profession or organization; Hagège et al., 2009).

Among the 60 items of the French validated version (Berthoz et al., 2008) of the Empathy Quotient (EQ, Baron-Cohen & Wheelwright, 2004), we used the 11 items that constituted the first factor in a principal component analysis of the EQ, as a short partial version of the scale (Lawrence et al., 2004).

Intra-individual Emotional Competencies were measured by the corresponding half (namely 25 items) of the Profile of Emotional Competence (Brasseur et al., 2013).

We used a French version (Mayer, personal communication) of the Connectedness to Nature scale (Mayer & Frantz, 2004).

The French Values scale (Grégoire et al., 2016) aims at evaluating self-reported knowledge of one's own values and coherent actions with them.

The "Consciousness of one's own responsibility" scale was developed for the purpose of this study, and is currently being validated. It contains two subscales: the sense of responsibility with 7 items such as 'I feel concerned by the fact that my actions contribute to a better world' and knowledge of one's own responsibility composed of 3 items such as 'I know the consequences of my limitations and defaults on my environment and on others'.

Finally, decentering was measured by the French version (Gamaiunova et al., submitted) of the decentering scale (Fresco et al., 2007).

We checked for internal consistencies of these scales and they were all satisfactory (.70 < Cronbach's α < .86).

We administered these paper and pencil instruments, then we conducted the statistical analyses using SPSSStatistics 20.0.0 software.

Results

In order to compensate for the absence of random assignment in the trial, we conducted covariance analyses controlling for the pretest scores (Figure 1), after having checked for the regular assumptions associated with covariance analyses (Pallant, 2003).

Table 1: Summary of the Results of One-Way Between-Groups Analyses of Covariance on Centered Means, using the pre-test scores as covariates.

variable	Ethical behavior	Empathy	Individual Emotional Competence	Connectedness to Nature	Knowledge of values	Sense of responsibility	Decentering	Creativity
p value	-	**	**	*	-	**	*	**
$\eta^2_{partial}$		*	*	*		**	*	**

Note. *: $p<.05$ or $\eta^2_{partial}>.05$, **: $p<.01$ or $\eta^2_{partial}>.14$.

The effect was large only for the responsibility score ($\eta^2_{partial}$ =.14), and the global score of creativity ($\eta^2_{partial}$ =.25), whereas it was moderate (.05< $\eta^2_{partial}$ <.09) for the 4 other variables with a significant effect at the threshold of .05.

Discussion

Here we aimed at evaluating the impact of the MBER program on creativity and other soft skills that we consider as indicators of an ethics of responsibility. In line with the international literature about the effects of mindfulness practice on soft skills, effects were shown on emotional and relational skills (Braboszcz et al., 2010; Sedlmeier et al., 2012) – *cf.* empathy, intraindividual emotional competence and connectedness to nature. Also, we observed a large effect on creativity and sense of one's own responsibility, a moderate effect on decentering and no significant effect on self-reported knowledge of own values and coherent actions with them, and ethical behavior.

Several studies have shown that trait mindfulness is linked to pro-environmental behavior (Geiger et al., 2018; Panno et al., 2017; Wamsler & Brink, 2018) and connectedness to nature (Howell et al., 2011; Wolsko & Lindberg, 2013). Also, meditation practitioners expressed a greater inclination towards sustainability than non-practitioners (Jacob et al., 2008; Loy & Reese, 2019). However here we were not able to measure a significant effect on self-reported 'ethical behaviour', which was measured in a narrow sense. It would thus be useful to conduct other studies with a more recent prosocial behavior scale which has been developed (Chen & Jordan, 2020). Although we did not measure a significant effect on knowledge of own values and coherent actions with them, a promising result concerns the 'Sense of responsibility scale' for which there was a large significant effect.

Altogether, this tends to show the potential of the MBER program to increase conscience of responsibility, which may lead to more frequent prosocial and pro-environmental behaviors. Thus, explicit ethical teaching may be a means to favour ethical development and mindfulness practices can add significant value to this development. Further research is needed to test these hypotheses using a randomized controlled trial.

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POLICY BOUNDARIES: THE DEVELOPMENT OF THE ACADEMIC FIELD OF ADULT EDUCATION IN CANADA AND THE U.S., 1950-1970

Catherine A. Hansman[1], Amy D. Rose[2]
[1]*Cleveland State University (USA)*
[2]*Northern Illinois University (USA)*

Abstract

In this paper we examine the history of North American professional adult education during 1950-1970 by looking at the expansion of the field within universities. We argue that the academic field of adult education developed because of internal pressures related to the post-war university expansion.

Keywords: History, professionalization, graduate study

This historical study analyzes of the development of the field and compares the experiences of Canada and the U.S. in the 1950s and 1960s. We used archives at Syracuse University as well as contemporaneous articles and books. Our overarching research question is: What were the differences between the U.S. and Canada in their respective visions of academic adult education and how did these visions fit into broader views of social change, the university, and the broader world?

A Developing Profession

Adult education has followed something of the same trajectory as the field of education in general. Clifford and Guthrie (1988) divide the history of professional schools of education into two categories: formative (1900-1940) and mature (1955-1985). They go on to note that the study of education is highly politicized and constantly being redefined.

Looking at adult education alone, we contend that the history of the academic adult education in the U.S. can be categorized as: Formative (1920-1950); Maturing (1950-1990); and Contracting (1990 – present). Our focus is on the pivotal period of the 1950 and 1960s during the Maturing period. However, the timeframe for Canada is somewhat different. While Canadians joined with the Americans during the Formative period, starting in the 1960s, they began to break apart from the Americans and forge a different path.

Formative Period (1920-1950)

In both the U.S. and Canada, university graduate programs began in the 1920s, and in the 1930s, the first programs specifically dedicated to adult education were organized. Graduate programs in adult education were introduced and formal associations grew and became more complex in the 1950s. During this period, in the U. S. there was a widening gap between the perceived interests of practitioners and academics.

In the United States, the first professional association for adult educators was housed in the National Education Association (NEA) and was devoted to teachers of immigrants. The first professional association that went beyond basic education to focus on a broader definition of adult education was the American Association of Adult Education (AAAE or A^{3}E). Initially funded by the Carnegie Corporation, by the 1940s, the AAAE had lost Carnegie support. It ultimately merged with the NEA’s Department of Adult Education to form a new group, the Adult Education Association of the U.S.A. (AEA) (Rose, 1989).

Maturing Period (1950-1990)

During this period, there was continued debate about the purpose of the field, whether it was a profession, and how academic study should be conducted and organized. Graduate education grew and with it, controversies over research purposes and practices became paramount. In the 1950's and 1960's, several steps were taken to improve the teaching of adult education in university settings. Most researchers point to the publication of the so-called Black Book in 1964 (Jensen, Liveright & Hallenbeck) as culmination of the general effort to enhance graduate study and research. However, they overlook several of the most important developments, such as the founding of the Commission of Professors of Adult Education (CPAE) in 1957, the inauguration of research conferences, and in 1960, developing what later came to be the Adult Education Research Conference (AERC).

The AEA, founded in 1951, was seen as a research consuming, rather than a research producing organization, and therefore, other organizations were needed to produce research. At its founding, the AEA's initial focus was on activities "geared to the changing needs of the social scene and the emerging professional needs of its membership" (AEA Press Release, Jan. 31, 1951). Actual work of AEA focused on consulting, field services, in-service education, and publications. By 1952 the AEA developed a vision that prioritized research, furthered by a grant from the Fund for Adult Education (FAE), (established by the Ford Foundation), that had a significant research component, emphasizing both research and the syntheses of research (Bradford,1952, p.2). In addition, the FAE funded development of an evaluation model and an effort to advance the training of adult educators.

Commission of Professors of Adult Education (CPAE) USA

In the 1950s, the U.S. and Canadian professors of adult education were affiliated with the AEA, but they strategized about forming a group made up solely of professors within the AEA. The CPAE was founded in 1957 to provide a common space for the small group of AE professors to meet and discuss the issues specific to teaching in doctoral programs. Nine individuals, representing nine programs in the United States and Canada, initially met in 1955 to discuss possible structures (Whipple, 1957). In April 1957, CPAE had its first meeting, and three organizational issues immediately surfaced. 1) who would be allowed to be a member of the organization; 2) the graduate curriculum and the place of graduate adult education within universities; and 3) efforts to build the research base and theory building (London, 1961, p.4). London (1961) noted that the professors saw themselves as the group responsible for the dissemination of knowledge about adult education with a target audience of students, universities, and those who train or work with adult educators at all levels

CPAE membership was initially limited to those who taught or researched (at least half time) in institutions that offered doctoral adult education programs, but in 1966 this was amended to add those teaching and researching in master's only programs. Both the membership and the meetings were closed to outsiders. However, there was no consensus on this issue by members, and membership qualification was a source of unending debate.

The founding of the CPAE led to a renewed effort to improve research findings and methodologies. The professors viewed their research roles as framers and synthesizers of research, and they hoped to promote the field through the research of their graduate students. However, they were also well aware that as professors they also had to pay attention to their on-campus duties, their campus cultures, and their need to gain tenure and promotion. The professors worked on establishing research priorities both within the CPAE and within the broader organization and field (London, 1961). They held initial discussion about holding their own separate research conference. Ultimately three conferences emerged: National Seminar on Adult Education Research (NSAER), which became the AERC in 1970, and AEA's Commission on Research.

The founding discussions and actions of the CPAE illustrate some of the initial tensions and disagreements and the need for clearly delineating adult education as a university-based area of study, the development of theory; defining *who* exactly adult educators are and *what* they do; and analyzing various structures created to *systematize* this emerging field. However, it would be a mistake to think that these developments followed a rational course. There were disagreements, feuds, and conflicting ideologies.

Canada: Developing a Research Base while Expanding Social Justice

Adult education in Canada has a long and varied history, although the academic area of adult education developed later than in the US. Three universities were instrumental in this development: Queen's University was the first to develop tutorial classes in adult education in 1889; the University of Alberta Extension department was created in 1912; and the University of Toronto opened its Extension Department in 1920 with workers' education tutorials and classes, conceptualizing extension as a form of "public service" (Welton, 2013, p. 95). Extension programs and the Mechanics Institutes allowed Canadian universities to relate research to the problems in the communities they served. Welton (2013) contends that "In 1938, E. A. Corbett, director of the Canadian Association for Adult Education (CAAE)...estimated that 100,000 people were involved in non-formal adult education...it was the golden age of adult education, a time of inspiration for contemporary adult educators" (p. 118).

This so-called "golden-age" resulted in the founding of the CAAE in 1935, where Canadian adult educators attempted to define their mission "in a context of economic distress, spiritual dislocation, and emergent social movements" (p. 120). Welton (2013) further maintains that one of the motivations for the founding of the CAAE was Frederick Keppel, then president of the Carnegie Corporation at the time, and Morse Cartwright, his assistant and then director of the American Association for Adult Education (AAAE), which had been founded in 1926. Two ideals framed the CAAE: conservative (education for self-development), and liberating (education for social reform), and Welton asserts that these two philosophies "present at the CAAE's birth, weaves through Canadian adult education movement's philosophy and practice to this day" (p. 122). Furthermore, Nesbit (2013) draws from Cranton and English (2009) to state that the "close historical ties between Canada's social movements and much Canadian adult education literature have originated from its university sector" (p. 9).

The CAAE was the analogue of the U.S. AAAE (later the AEA). In both countries, academic adult educators were involved in the organization, although it was primarily led by others because the field was so small and not yet reified. In 1980, the Canadian group founded the Canadian Association for the Study of Adult Education (CASAE), which roughly included the functions of both the adult education research conference and the CPAE. Boshier (2011) indicates that there was unease about the extensive influence that Americans had within adult education programs in the U.S., contending that "CASAE was primarily spawned by the desire of some Canadians to create an arena for adult education not tainted by barbarians from the south" (p. 12).

According to Boshier, some worried about the influence of Americans on Canadian faculties. These included Verner and Niemi (both at UBC). Other non-Canadians followed, although all looked to their new locale for research foci and on establishing the field in much the same way that the Americans had. They all sought to connect with the U.S. by attending conferences and publishing in the AEA journal, *Adult Education*. Another camp, led by Selman and Kulich, eschewed U.S. meetings and publications. However, Thomas (1969) felt that the American influence was too pervasive and that the Canadians needed to focus on their broader approach to adult education.

This divergence was also connected to the perception that the U.S. was increasingly insular, while Canadian adult educators were leaders in the field of comparative education. In the 1960s, Kidd had tried to move the AEA to look more broadly, attempting to start a committee, but despite strong support from the AEA, he never managed to generate sufficient momentum. He eventually gave up and helped found the International Council of Adult Education (ICAE) in 1973. Additionally, the

Canadians were becoming increasingly distrustful of the U.S., even the ones who had received their doctorates there. While Boshier examines the many forces pushing the Canadians to form their own association, what interests us here is that the new organization differed from its U.S. counterparts in its attention not only to all things Canadian, but also to the importance of social movements.

Thus, while the driving force in the U.S. had been on constructing a discipline and setting parameters, the Canadians (possibly in reaction) strove for inclusivity and broad definition. It is no accident that their organization focused on the study of adult education and not on the professors of adult education. Yet, the Canadian universities of the 1960s and 1970s were pushing a research agenda in much the same way that American universities had begun to do a decade before. In the end, both countries have tried to extend notions about the meaning of adult education while simultaneously trying to maintain a foothold in the university.

Discussion – Concerns of Legitimization and Unresolving Tensions

The attempts of a few professors to internationalize the field and move the Americans to a broader focus were not successful. J. Roby Kidd initiated this effort from his perspective as a Canadian professor who had close American links. Kidd eventually gave up pushing the international perspective on the Americans and threw his energy into the Canadian Association for Adult Education (CAAE) (Welton, 2013). Initially, the Canadian professors of adult education considered themselves to be part of a greater North American profession. The first Canadian professors of adult education received their doctorates from U.S.-based universities, mostly from Columbia University, leading to both personal and professional U.S./Canadian links and close cooperation among the professors of both countries. Coolie Verner, an American, who taught at the University of British Columbia is an example of the fluidity of American Canadian connection. As the first chair of the CPAE, Verner was well regarded among his peers, and he was the chief advocate for defining a discipline of adult education (Boshier, 1995).

In addition, Canadian professors, Roby Kidd, and Alan Thomas, attended the first meeting in the United States of the CPAE in 1957. The Canadians initially were full partners in the exchange of ideas about the meaning of adult education, but by the mid-1960s, early disagreements had begun to surface. Groen and Kawalilak (2019) state that "the individualism of American thinking rested uneasily with Canadian collective orientations to the world…Canadian adult educators had not repressed their own critical traditions" (p. 4). On the other hand, Grace (2012) maintains that North American adult education's embrace of empiricism and quantitative methodologies was to the detriment of the field in both countries.

Adult educators in both the United States and Canada sought to establish credibility "as an emerging discipline within the broader context of social sciences research" (Groen & Kawalilak, (2013, p. 30). At the same time, Grace (2000) argues, they were trying to professionalize their practice. The differences between the two countries were both philosophical and individualized. For example, in both the United States and Canada, the postwar period was an expansion of university programs in adult education. Newly developed adult education programs were striving for academic credibility while remaining true to an early vision of the field. While educators deemed it important to present a united and coherent vision of adult education to the university community, the many disparate aspects of adult education defied efforts to cohere into one clearly identifiable mass. This tension was clear in both countries. Professors in Canada and the U.S. wanted visibility for the field, respect within academe, and the ability to raise funds for meaningful projects.

In Canada, the tensions about the purpose of research and its connection to social change were consistently discussed, while in the U.S. it was virtually unmentioned. Where Canadian researchers tried to push the field to a global focus connected to social change, U.S. adult educators put themselves at the center of the discussion, validating the new field of study and promoting research that their peers would value. Instead of being inclusive, they tried to set boundaries and marginalize non-professors (such as practitioners and even doctoral students). Because of these competing interests, the U.S. professors were unable to agree upon a research agenda, or consistently secure funding for projects. This does not mean that individuals were not successful in writing grant proposals, just that the field itself, through its organizations, had a problem maintaining funding. The Canadians, however, were much more successful in maintaining a policy perspective that enabled them to have a seat at the table.

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COLONIAL ACTS AND CRITICAL VOICES: ADULT EDUCATION FOR THE PUBLIC GOOD

Cindy Hanson
University for Regina (CANADA)

Abstract

Adult education practices in North America emerged from institutional and epistemic practices supported by church or (Western) state-sponsored systems. Systems that often operated with an unconscious colonial gaze. This paper asks adult educators to reflect on the foundations of the field and to disrupt colonial models through pedagogies and practices that engage with place, communities and solidarities. It posits examples of this disruption from the author's personal practice as a (hopeful) decolonizing adult educator. The examples illustrate several ways Canada's colonial history and relationships with Indigenous people can be interrogated through adult nonformal learning.

Keywords: decolonizing, solidarity, engagement, epistemic, settler, ally

Scholarship in adult education that directly challenges colonial values is sparse. Yet for colonial legacies to end, educators are called upon to trouble histories of unequal relations. By interrogating the way adult education developed a narrative that highlighted Western knowledge, values, and virtues, and by demonstrating practices that challenge this narrative, I hope to provide insights into developing pedagogies that challenge dominant settler-colonial narratives. I will begin by situating adult education historically as part of the colonial project and then suggest ways it can work to disrupt this model. The primary context discussed is Canada's historical relationship with Indigenous peoples, and adult education's possible contributions to decolonizing through community and place-based engagement.

In situating my practice, I wish to name my own position. I grew up as a settler in the Canadian prairies with little knowledge of Indigenous people or their views on the land we occupied as settlers. My knowledge grew because of my activism and solidarity work with Indigenous, feminist and Latin American social justice movements. In these movements and with the assistance of Indigenous knowledge keepers, I started to understand my role as an ally and later solidarity activist (Hanson, 2021). It is from this position I understand my need to work at decolonizing practices, including my own, in the field of adult education. A first step in decolonizing is naming the practice.

Colonization and Adult Education[8]

Colonialism involves a complex, historical relationship between people and economic systems. It includes the subjugation of one people over another; the colonizer and colonized in oppositional or contradictory positions. Colonial processes reinforce the hegemony of people who come to believe, often unconsciously, in their own inferiority or superiority. It is frequently marked by stereotypes based on gender, race, or class. The superiority of Western knowledge is no exception in this. It is maintained and reinforced by its relation to capitalism, patriarchy, evangelism, and science and by the absence of other voices or worldviews.

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[8] This section draws on work completed earlier (Hanson & Jaffe, 2021)

Church and State

Adult education in North America has a long history of being situated within state- and church-sponsored systems. As such it is frequently complicit in the values of settler nation-building. Adult education for extension services, literacy, citizenship, women's clubs, and religious education are examples of this. Welton's (2013) example of the men who carried out extension work described as "pioneers and pedagogues" (p. 95) highlights the depictions of settlers modelling science that included Western models of farming. In some respects this colonial aspect of extension education remains, albeit in the guise of continuing or lifelong education. Neoliberal cost recovery models promoted in continuing education are such an example.

Women's role in colonial patterns of education was less obvious. Women's Institutes developed in the early 20th century and because their presence was more in the private realm of experience and hidden from socio-political actions, their role as colonial actors was more nuanced. The women's institutes, made up largely of Caucasian middle class women, met mostly for adult learning about homemaking and hygiene. They would also meet to sing hymns and quote scripture (Hanson & Jaffe, 2021). Although this kind of activity has been depoliticized in adult education literature, the more recent attention to decolonizing has offered us the opportunity to see it through a colonizing lens that posits gender, religion and class as attributes of colonialism.

It would be nearly impossible to speak about the foundations of adult education without acknowledging Christian influences, especially as they are played out in Christian, social gospel work. English (2005), for example, writes of the close connections between adult education's history and its links to social change and spirituality. She discusses by example, the work of Moses Coady and Father Thompson in the Antigonish Co-operative Movement in Canada; the path of Myles Horton, a former theology student who inspired the Highlander Movement in the US; early adult educators who advocated an evangelical feminism developed through the establishment of Chautaugua in the US; the global influence of liberation theologist/educator, Paulo Freire; and the Christian influence in the community development work of Eduard Lindeman.

That many of these adult education foundations speak of men with Christian influence, particularly in liberation theology and emancipatory education does not go unnoticed, but the fact that the knowledge systems were based on Western epistemological foundations suggests they may also demonstrate aspects of colonial bias. Examples exist within the teaching practices of adult education where Western epistemic superiority glorifies the past in a linear way where programs and values from extension practices, women's institutes, libraries, co-operative education and literacy programs are upheld. Taken to extremes, this is a form of epistemic injustice because it makes absent the narratives of women, Indigenous, Black, and other vulnerable populations.

Disruptive Pedagogies and Practices

In the current climate of neoliberalism, adult educators are doubly challenged to break the bonds of colonialism by exposing its *modus operandi,* and building conditions for solidarity (Hanson, 2020). I argue that it is through a shift in consciousness and acts of solidarity that positions of inferiority or epistemological superiority can change. An overarching principal of decolonizing education is interrogating who speaks for whom (Spivak, 1994), and how knowledge is embedded in colonial systems of power. Adult education practices in communities and non-formal learning might actually interrupt hegemonic practices embedded in state politics, institutional hierarchies and pedagogies that go on unchallenged. I suggest that these are the examples that may shake up our colonial legacies. In the next section I share a few examples from social movements and public spaces where adult nonformal learning appears to disrupt colonial patterns of domination and Western epistemic hegemony.

Social Movements Disrupting Colonial Patterns

Challenging hegemony is only possible when marginalized groups are aware and resisting dominant structures of power. As acknowledged by emancipatory and feminist educators, this includes that the groups or communities of learners acknowledge a political commitment to social change. Community-engaged learning grounded in nontraditional sites of intellectualism, such as with Indigenous elders, Black leaders, and disability activists is a space wherein these resistances to Western capitalism and neocolonialism can occur. Social movements demonstrate on multiple levels how participatory, community-driven approaches can be used to achieve emancipatory goals (Hanson & Jaffe, 2021).

The practices of social movements such as the women's movement, Black Lives Matter, Idle No More (Indigenous rights), the World Social Forum, popular literacy campaigns, and many others, demonstrate diverse and varied examples of how social movements use community-led methodologies, and secondly, how they engage with processes of decolonization (Hanson & Jaffe 2021). I will explain using the example of *Idle no More,* as described in *Indigenous Adult Education: Decolonizing, Indigenizing and Building Solidarities:*

> *Idle no More* is a grassroots movement which began in Canada in 2012, and spread internationally, demonstrating nonformal learning and action directed by Indigenous worldviews, politics and pedagogies. It was led mainly by Indigenous women and helped to develop an awareness and vocabulary around settler citizens "positioning themselves in relation to this Indigenous movements … by self-identifying as "settlers" and "allies" and signalling an attempted solidarity with Idle No More" (Roberts, 2017, p. 64). Indigenous, worldviews, politics, and pedagogies were central to how it transpired. A community gathering for a spontaneous round dance became a way communities could quickly and effectively gather and engage in participatory pedagogies of protest… (Hanson, 2021)

Engaging with *Idle no More* or other forms of social protest cannot be planned in a curriculum but participation with such movements can become solidarity and decolonization-in-action.

Indigenous Colonial Relations

Perhaps nothing in Canada's history of colonialism speaks to Indigenous-settler relations more poignantly than mandatory residential schooling or child welfare. The Indian Residential Schools were operated by Christian religious denominations and were made compulsory under the 1876 *Indian Act.* While the schools do not fall into adult educations per se, the intergenerational impacts from the abuses committed at those schools continue to impact Indigenous communities today. Some adult educators have labeled Indian Residential Schools a form of genocide (Silver, 2013). The schools operated for a period of over 165 years – a period that damaged the lives of 150,000 Indigenous children, their families and communities (Regan, 2010).

In 2007 Canada responded to a large class action suit by implementing several forms of reparations (see for example, literature on the Indian Residential School Settlement Agreement). The most public of these was the Truth and Reconciliation Commission (TRC) of Canada. It held public hearings across the country to document the abuses suffered in the residential schools. The devastating impacts of IRS are well documented in the TRC Report and its *94 Calls to Action* (2015). The Calls also challenge settler populations to move beyond denial and guilt, and to take necessary political and social actions (Regan, 2010). The Calls do not specifically address adult education, but they present both hopes and challenges for workplaces, post-secondary institutions, and multiple sites of formal and non-formal learning (Hanson, 2021). Adult educators can begin to document the ways in which we are taking up these calls.

Pedagogies to decolonize and disrupt colonial truths are many. Through a conscientious effort to decolonize and learn Indigenous histories and worldviews, I have attempted to understand how this is also a pedagogical intervention. Like other form of social change or transformation my own experiences include tension and discomfort.

Bearing Witness

Over the past two decades I have been drawn into several situations of discomfort where a profound learning takes place. Most recently this took place when I attended the 60s scoop hearings in Saskatoon in a room full of 60s scoop survivors – adults who had been "scooped up" by social services through government sanctioned practices of assimilation in the 1960s-1970s. The hearing was held in Saskatoon, Saskatchewan and Federal Court Judge Michel Shore presided and ruled to approve an $875 million settlement (Warick, 2018). The emotional stories of the survivors were painfully and often abruptly stopped by the Judge whose purpose was to determine whether the settlement would go ahead. The Survivors were not clear about the purpose of the event and their treatment in it was nothing short of another example of colonialism. I was one of two visibly non-Indigenous people in the room of a couple hundred. The other was a reporter.

It was only through a period of discomfort and reflexivity as I analyzed my participation in that event that I came to realize that I was bearing witness and this was in fact deepening my knowledge of colonialism and trauma. I had attended the TRC hearings in 2014 where Indian Residential School survivors told their stories, but perhaps because I was already embedded in that history though research, it did not impact me in the same way. For others being present and bearing witness to the stories at the TRC was also a moment of reconciliation. Bearing witness is not well documented in adult learning but it creates spaces for understanding both oppression and resistance and may be a direction for future research. Pedagogies of place and learning in public spaces is however a growing area of scholarship.

Place-Based Learning and Public Spaces

In 2018, the University of Regina – where I work – hosted Congress. Colleagues with the Canadian Association for the Study of Women and Education partnered with CASAE to host a decolonizing walk in Regina that I assisted to organize. It started with a talk about Regina – (Cree for *pile of bones)* - given on the steps of the Legislature – a history of the City as a place as told by a local activist, Florence Stratton. Then we moved to the side of the Legislature Building to see Trafalgar Fountain where we were met by a local historian who discussed of the colonizing role of the Northwest Mountain Police (renamed the Royal Canadian Mounted Police) in settling the West including the treaties and displacement of Indigenous peoples who lived here. The inscription on the fountain reinforced his message as it reads:

> *This fountain honours the establishment of the headquarters of the North-West Mounted Police at Regina in 1882, and the officers and members who contributed to the orderly settlement of the western plains [emphasis added]. Dedicated in the presence of The Right Hon. Viscount Amory of Tiverton, G.C.M.G. British High Commissioner to Canada on August 2, 1963.*

After the talk at the fountain, we proceeded to the grounds of the Legislature which were occupied by an Indigenous camp protesting social welfare practices against Indigenous children and families – Justice for our Stolen Children. The participants in the walk met with the camp organizers. We also took up a collection for them as a token gesture of solidarity.

089 DAYS
JUSTICE 4 STOLEN CHILDREN
BRING OUR
ildren Home
WHAT HAPPENED?

Photo of Justice for our Stolen Children camp on the Legislature Grounds, Regina by C. Hanson

Finally, the walk moved to the Royal Saskatchewan Museum. Years later, I discovered a blog by "hurdy gurdy girl." She was a participant on that walk and described the visit to the museum as follows:

> One of the best conference sessions I ever attended was a "feminist, decolonizing museum hack" tour of the Royal Saskatchewan Museum with curator, Dr. Evelyn Siegfried. She is an indigenous woman scholar who works to ensure the museum contextualizes both its exhibits and interpretive plaques within a feminist, decolonizing framework that acknowledges the sexist and racist ways indigenous peoples have been often been presented in museums. (posted by hurdy gurdy girl at 12:04 PM on September 1, 2019)

Using museums, political sites, art galleries and heritage sites as locations to disrupt the colonial narrative is increasingly well documented in adult education (Clover et al., 2016; English & Mayo, 2012). It speaks to the importance of place-based learning and community engagement, but also to adult education for the common good.

For the Common Good

Common good refers to "facilities—whether material, cultural or institutional—that the members of a community provide to all members in order to fulfill a relational obligation they all have to care for certain interests that they have in common" (Waheed, 2018, para. 1). Unlike colonialism the common good assumes a relationship that reaches into and works with others in a *relational obligation*. Notions of community engagement and acting in solidarity contained in this paper, speak to this obligation and to the need for understanding colonial histories and practices.

Decolonizing adult education is not about one event in history or one walk through the Legislature grounds; the work is cumulative and lifelong. Being an ally is hard and humbling work. It is not only about place but the relationships within the place – ideas perhaps that fall outside of Western epistemologies but speak to a common good. Adult education rooted in community engaged learning can offer a critical perspective on the colonial gaze. Finally, colonial truths might be shattered when we witness new forms of social action, of understanding history and place, and of bearing witness to injustice. This is a practice worth engaging in for future generations.

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THE POSSIBILITIES OF A FEMINIST POLITICAL AESTHETICS: CREATING MOMENTS OF EQUALITY IN ADULT EDUCATION RESEARCH

Kerry Harman
Birkbeck, University of London (UK)

Abstract

A participatory approach, underpinned by literature on feminist aesthetics, is offered as an approach for researching learning in and through everyday practices at work. Literature from feminist aesthetics draws attention to the privileging of the white male gaze in Western philosophy and the ways this has contributed to particular distributions of what can be sensed and how it is made sense of, and the effects of this in terms of the way participation in knowledge production is enabled or excluded. The paper contributes to literature in the field of adult education on democratic ways of doing adult education research.

Keywords: Feminism, aesthetics, democratic research

In a special issue on aesthetics and adult education, Wildemeersch (2019, p. 119) asked: "How can aesthetic experiences inspire adult education theory and practice"? This paper is a theoretical engagement with that question through a feminist lens. I ask 'what concepts and methods can be introduced in adult education research that move beyond the privileging of the white, male gaze? I am currently developing research with paid homecare workers in the UK in ways that attempt to presuppose and verify an "equality of intelligence" (Rancière, 1991, p. 38). The ambition is to reduce knowledges with homecare workers in democratic ways that contribute to producing moments of equality rather than contributing to an ongoing researcher – researched divide (Harman, forthcoming). We (homecare workers and I) want to reconfigure care in ways that enable homecare workers and their embodied and sensory ways of knowing (Harman, 2021) to become visible.[9] The appearance of what was previously unseen, unheard and thus unable to exist is what Mol (1999) describes as ontological politics and what Rancière (2004) refers to as reconfiguring "the distribution of the sensible".

I am using what I call a 'feminist aesthetic research approach' on the project but what does this mean and what does this approach enable? Why am I using the terms 'feminist' and 'aesthetic' and what work does the language of aesthetics do for me on this project? In the first part of the paper, I provide an introduction to homecare in the UK. Homecare work is generally understood as 'low skilled' work and homecare workers are largely invisible in the area of policy development in the Adult Social Care sector and knowledge production on care in the academy. Next literature from feminist aesthetics is introduced. Feminist aesthetics (broadly conceived) directs attention to the privileging of the white, male gaze in theory development in Western philosophy and the gendered ordering of the senses with touch, taste and smell understood as the 'lower senses'. The final section of the paper explores the possibility of the feminist political strategy of using method as intervention to reconfigure what is able to be seen, heard and felt in care.

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[9] See http://www.bbk.ac.uk/research/centres/social-change-and-transformation-in-higher-education/projects

The Invisibility of Care Work

Paid homecare work in the UK involves providing personal care and support for the frail and elderly in their own homes rather than aged care institutions. This might include showering, cooking and cleaning and, for the most part, this work is performed by women (Fenton et al., 2020) and is largely invisible (Boris & Parreñas, 2010). Homecare work is generally considered 'low skilled' and many homecare workers in the UK receive below the National Minimum Wage (Hayes, 2017). The care sector in the UK is organised hierarchically and there has been a general failure to include homecare workers in the development of policy (McFarlane & Turvey, 2017). This has resulted in various dimensions of care not being attended to in policy and remaining invisible in the current organisation of the care sector (Hayes et al., 2019). Many feminists consider the ongoing undervaluing of care as a form of gender injustice and unethical (Tronto, 1995; Noddings, 2013) and Latimer (2018) proposes we need new ways of imagining care. The current project with homecare workers is one piece in the ongoing feminist political project to reconfigure care.

Feminist Aesthetics

There has been a long tradition in feminist political struggle to use theory as a strategy (or intervention) for reconfiguring gendered knowledge hierarchies and challenging the politics of knowledge production (e.g., Anzaldúa, 1987; hooks, 1989; Lugones, 2003). One strand of this work is feminist aesthetics, which challenges traditional views in Western philosophy arising from the dominance of the white male gaze. This gaze produces a seemingly natural active subject (=masculine=intellect =mind) – passive object (=feminine=sense=body) divide, as well as other gendered orderings implicit in the formation of conceptual frameworks in aesthetics and beyond (Hein, 1998; Korsmeyer, 2004). Literature from feminist aesthetics draws attention to the privileging of gendered ways of ordering sense and the ways this is integrally related with specific inclusions and exclusions. Thus, the philosophical implications of feminist aesthetics extend well beyond a concern with what has been counted as art and who can be counted as artists. At its core, it provides a fundamental challenge to how experience might be understood and theorised through directing attention to an aesthetic dimension of politics.

For example, Hein (1998) has pointed to the dominance of the male gaze in philosophical thinking, with the (male) subject/artist/viewer doing the gazing and (female) object being gazed at. She proposes that the prevailing Western philosophical system is underpinned by a separation of active (male) subjects and passive (female) objects and that a new system is needed that abandons "the imbalance of the subject/object relation" (p. 27). However, rather than simply inverting old hierarchies that have dominated thinking for centuries, Hein points to the need for "positive theory building" (1998, p. 30). While a new philosophical system cannot erase the past, we (researchers) can begin to reconceptualise the world and for Hein this is a distinctly different way of doing theory which involves uncovering the 'traces' of the ways women think, talk, feel and act. Hein argues it is necessary for feminist theory to use women's experience as the basis for developing theory as "theory in its masculinist mold (sic) is suspect" (1990, p. 284) and one place this experience can be located is in the "…*ignored* material record of women's lives" (p. 31, emphasis mine).

The "…*ignored* material record of woman's lives" is particularly relevant in the project with paid homecare workers as currently there is little record of the everyday experiences of paid homecare work produced by homecare workers themselves. There has been extensive academic literature on the topic of care and much written about the ongoing oppression of homecare workers but there are few, if any, accounts of homecare work by homecare workers. One element of the project is homecare workers documenting their everyday experiences of providing homecare thereby enabling what was previously invisible and thus not able to exist when conceiving care, to appear. For example, a group of homecare workers are currently keeping journals, producing podcasts and writing blogs and publishing this work so that it is publicly available.[10]

Also writing on feminist aesthetics, Korsmeyer (2004) points to the traditional valuing of mind over body in philosophy and the gendered assumptions and ordering associated with that separation. The mind is typically linked with abstract, nonphysical, intellectual characteristics and the body associated with the concrete, material and sensuous. According to Korsmeyer, while the ongoing privileging of the cognitive over sensory ways of knowing in Western philosophy led to Baumgarten's concern with the way the senses had been overlooked in theorising 'taste' and the birth of modern 'aesthetics', the field of aesthetics soon shifted to theorising what was distinct about art and the characteristics that made an object or a practice 'art'. This philosophical focus led to an attempt to separate art from the social/the political/the scientific/the economic in order to ascertain what was distinct about art. However, as Chanter (2018, p. xii) points out: "the distinction between art and politics is not categorical" and the judgements made by philosophers on particular ontological realms are "bound up with the aesthetic" and "infused with politics". The aesthetic dimension of politics underpins the project with homecare workers and its ambition to make what was previously unheard, unseen and unfelt (what could not be sensed), visible, heard and attended to (Rancière, 2010).

The relationships between aesthetics, gender, and ways of ordering the world have been explored by Classen (2005; 1994). In *The book of touch*, she contends that touch has been largely overlooked in academia and "Like the air we breathe it has been taken for granted as a fundamental fact of life, a medium for the production of meaningful acts, rather than meaningful in itself" (2005, p. 2). Classen asserts that the physicality of touch has resulted in it being positioned in opposition to intellect and this hierarchical separation has been entrenched in class distinctions between those who work with their heads and those that work with their hands. Furthermore, in *Aroma* (1994), Classen et al. propose that nineteenth and early twentieth century scientists and psychologists believed that "the suppression of the sense of smell" was what distinguished "civilized man" (p. 89) and much anthropological work drew attention to the olfactory practices of non-Western cultures for the purpose of making distinctions between what were understood as civilised and less-civilised societies (p. 91). The ongoing privileging and spread of Western ways of knowing associated with Empire and the colonial legacy is an example what de Sousa Santos (2014) refers to as Epistemicide.

What is particularly useful about feminist aesthetics is the call it makes for a re-ordering of the prevailing subject – object binary in philosophical thinking and how knowing and experience might be conceived. Feminist aesthetics draws attention to the importance of re-ordering a conception of sensory experience that has resulted from the privileging of the male gaze. However, as Korsmeyer (2004) warns, this is not to be interpreted as proposing a unified woman's perspective as a replacement. She says that trying to offer a unified feminist perspective on anything is "wrongheaded" (p. 5) as women are not a unified group. Historical and social factors, including class, 'race', ethnicity, religion, nationality, ableness, age and sexuality, which produce differences mean these differing perspectives need to be included in accounts of experience and how the world might be known. Feminist aesthetics is political as it reconfigures the distribution of what can be sensed and how it might be sensed.

Method as an Intervention in the Present

The critique of the privileging of the white, male gaze in literature from feminist aesthetics provides a useful point to re-think knowledge production practices in adult education and explore what feminist aesthetics makes possible in terms of democratic research practices and as a "method of equality" (Rancière, 2009). What are the implications of the ongoing privileging of the white, male gaze in terms of the conceptual frames we (adult education researchers) use, who and what we research, and how we do research? In other words, what do we attend to (and fail to attend to) in our research? For example, there has been a long tradition of using participatory action research (PAR) methods in adult education research in an effort to contribute to social change and transformation (e.g., Merrifield, 1997; Torres, 1992), and very important work has been accomplished in this area, particularly in the field of popular education (see Mayo, 2020).

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[10] See https://www.bbk.ac.uk/research/centres/social-change-and-transformation-in-higher-education/projects

However, much of this work has been for the purpose of revealing the 'truth' of oppression and the way things 'really' are to oppressed groups using the methods of social science. Thus, rather than challenging the ongoing privileging of the intellectual over sensory dimensions in Western philosophical concepts, these remain intact. This is not a critique of participatory action research methods, rather a call for thinking how we might expand on participatory methods in ways that presuppose and verify an 'equality of intelligence'.

Experience, and how it relates to learning, is a key theme in adult education so rethinking the ways experience and knowing are conceived; for example, the ongoing privileging in Western philosophy of the intellectual over sensory dimensions seems like a useful strategy for those interested in democratic practices. There has been a vital contribution made by feminist scholars to adult education which has troubled the traditional mind-body dualism that has long underpinned a privileging of cognition in theorising knowledge, knowing and learning (e.g., English & Irving, 2015; Michelson, 1996; Tisdell, 1998). Moreover, there has been adult education scholarship on aesthetic practices for some time (e.g., Clover et al., 2014). The project with homecare workers contributes to feminist adult education literature by attending to embodied and sensory ways of knowing in care.

Returning to a question posed at the outset of this chapter: 'what work does the language of aesthetics do for me on the project with homecare workers?' – I propose that it is the feminist political possibility of reconfiguring the distribution of the sensible in care that is useful. The project aims to break with the traditional privileging of the white, male gaze in Western philosophy as the only way of knowing. Attending to sensory ways of knowing in homecare and the way 'good care' is connected with smell, touch, taste, sound and sight will contribute to a re-ordering that disrupts the current privileging of cognition over sense. It is also hoped that by staging the project as a series of 'moments of equality', including a refusal of hierarchical positions in relation to knowledge production whereby the (active) academic subject produces knowledge about (passive) homecare worker objects, an aesthetic rupture of a prevailing subject – object ordering in the academy will be produced. The aim is to operate 'as if' we are equals (Harman, 2019), including organising for homecare workers to be paid for their research contribution to the project. We need to move beyond using methods that work within a traditional philosophical framing of subject (=active=knower=free) / object (=passive=ignorant=subjugated) binary, as these work to confirm particular divisions, including those associated with 'race', class and gender.

Feminist aesthetics highlights the importance of attending to the often-neglected aspects of women's experience and this is of particular relevance in the project with homecare workers. It is in this sense that research works to verify equality and acts as an intervention in the present as ways of knowing, other than those of white, male philosophers, are written back into theory. This is the possibility of a feminist aesthetic research approach.

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“*I LEARNT TO LOOK AT THE DEVIL*”: DEVELOPING ADVOCACY SKILLS THROUGH LEARNING IN NEIGHBOURHOOD HOUSES

Ursula Harrison
Victoria University (AUSTRALIA)

Abstract

This paper draws on research exploring women’s experiences of empowerment. Through participation in Neighbourhood Houses women developed new and empowered subjectivities and a greater sense of agency and control in their lives. In learning new skills and knowledge and engaging with diverse ideas women challenged, subverted, and resisted limiting discourses of gender, age, ethnicity and class. Participating in an adult creative writing class, Grace learned to craft her writing and advocacy skills to engage more deeply with local community members, both antagonists and protagonists, and became a more confident and effective local environmental advocate and activist.

Keywords: neighbourhood houses, women and empowerment, adult learning

Neighbourhood Houses are welcoming, safe and inclusive spaces operating within a community development framework based on principles of inclusion, equity, democratic participation and empowerment. Women were the driving force in establishing many Neighbourhood Houses in Victoria, Australia, from the early 1970s. Broadly, the women’s movement drew attention to the inequalities women experienced in their daily lives, in both public and private domains. Women sought solutions to social isolation for women at home caring for young children, and created opportunities for learning outside mainstream education to skill women to enter the workforce. The participatory, learning, and relational environment of Neighbourhood Houses enabled women to explore new ways of being in the world and to develop new understandings of themselves in relation to the world. This contributed to a strengthened sense of their own agency and control within their personal, work and civic lives.

Gathering together, women shared skills and stories of their lives, advocated for access to local resources and services, and began to critically examine the structural forces limiting women’s opportunities for living agentic and creative lives. For women in particular, Neighbourhood Houses became enabling spaces in which they transformed their lives. They learned to challenge and question and become socially and politically active, and were supported to “find their voice” (Moloney, 1985, p.39). Witnessing the transformation in many women’s lives, and experiencing my own, was the catalyst for my desire to explore and highlight the diversity and multilayered nature of women’s experiences of empowerment in Neighbourhood Houses.

While women constitute the majority of participants in Neighbourhood Houses in Victoria, Australia, there has been little research exploring their nuanced and diverse experiences of empowerment through a feminist and post-structural lens. This paper draws on qualitative narrative-informed research approaches for a doctoral study exploring twenty-eight women’s everyday experiences of empowerment in the course of their engagement as participants (15), and managers (13), with Neighbourhood Houses. Data was thematically analysed to illustrate patterns and similarities and the diversity of the women’s experiences.

In this paper I focus on one participant, Grace. She initially came to the Neighbourhood House to join a yoga class when almost 70, and then was a learner in a creative writing class. Through these experiences Grace "learnt to look at the devil".

Learning in Neighbourhood Houses

Learning in Neighbourhood Houses is often a means for realising the broader aims of community development – to empower local community members (Kimberley, 1998; Rooney, 2011). The interconnectedness of community development and adult learning has long been evident in Neighbourhood Houses. From early days, learning practices were influenced by the transformative and empowering pedagogies of Freire and Illich (Lonsdale, 1993). Learners were regarded as active and creative participants in dialogic learning processes with other learners and teachers.

From the very beginning learning activities were regarded as the "starting point towards empowerment" (Kimberley, 1998, p. 24) due to the critical nature of the learning that occurred (Foley, 1993). The "permeable boundaries" of community learning spaces (Crossan and Gallacher, 2009, p. 136) such as Neighbourhood Houses, encourage knowledge sharing and learning based on the aspirations and shared stories of learners' lived experience, fostering a deep engagement with learning. And the caring bonds (Duckworth, 2018) established between learners, and learners and key staff, build trust and support learners to challenge negative conceptions of themselves as learners.

Learning processes and practices in Neighbourhood Houses are multilayered. They can be described as formal, informal, and incidental (Ollis et al., 2016; Foley, 1993, 2001), or as formal, non-formal, and informal learning (Golding et al., 2009). Formal learning is typically highly organised, intentional, directed towards specific outcomes, and involves accreditation when successfully completed. Informal or non-formal learning is non-accredited educational activity usually directed towards specific learning requirements, whereas informal or incidental learning continues throughout life in any situation either intentionally or unintentionally education oriented (Marsick & Watkins, 2001; Golding et al., 2009; Ollis et al., 2016; Foley, 1993, 2001; Carteret, 2008). All modes of learning can contribute to an enhanced understanding and awareness of the self and the social and political influences in the individual lives and the wider world (Harrison, 2018).

Frameworks of Empowerment

Power and empowerment are discursive constructions historically and culturally situated (Ife, 2016). Dominant discourses shape the way we describe and experience the world, our material practices and social norms, knowledge and truth claims, and who speaks with authority (Foucault, 1980). Multiple and contradictory discourses co-exist, and play a significant role in the ongoing constitution of subjectivity. Power, therefore, is productive, individuals, their subjectivity, are both the effect of power, and the vehicle for its expression (Foucault, 1982). Resistance is the most important aspect of power relations, without resistance there are no power relations (Foucault, 1982).

Foucault described the infinitesimal mechanisms of power, developing a capillary view of power that permeates all aspects of life, that is not possessed but exists in relation when enacted. Foucault's view directs our attention to the "microdynamics of the operation of power as it is exercised in particular sites" (Gore, 2003, p. 336). In paying attention to the microdynamics of power we can acknowledge the transformative and empowering impacts of small changes in the everyday lives of individuals (Fook, 2016). Power is always already there, a view reiterated by hooks (2014) when she claimed that it is false to assume that women have no power, even the most oppressed women have some form of power, for example, withdrawing their labour or spending.

Empowerment, as an iterative and contingent process, does not have a fixed or universally applicable meaning, nor is there one process or one outcome associated with experiences of empowerment (Van Wijnendaele, 2013). Multiple meanings are associated with the changing contexts, social relations, and particular discourses within which it is embedded. Challenging the inequities of structural systems of power is an important aspect of empowerment (Ife, 2016; Ledwith, 2011). Empowerment is a process of challenging and changing discourse (Ife, 2016). Counter discourses challenge and resist stereotypical thinking and discriminating practices. hooks (2014) proposed that power is "creative and life-affirming, definitions that equate power with the ability to act, with strength and ability, or with action that brings a sense of accomplishment" (p. 90).

Grace

Older women often experience discrimination, marginalisation, and are regarded as powerless due to the negative discourses around ageing that emphasise growing dependency on others, loss of independence, withdrawal from social and economic activity, ill-health, and reduced agency (Maidment & Macfarlane, 2011; Wray, 2004). Neighbourhood Houses are places in which women can claim the space to create new ways of being and relating, taking the first step in a process of empowerment (Belenky, Bond & Weinstock, 1999).

When Grace first came to enrol in a "very demanding yoga course" she had no idea what to expect, had little knowledge of the services and programs being offered at the House, but she "loved the connection" with the community and became a member. In doing the physically demanding class she identified and began to challenge negative discourses around women and ageing, that as an older woman she was "too old" to do strength training yoga:

> *It was really good for me because it made me realise I can do stuff that is hard for my body, in a safe place. That made a big difference, being physically capable and strong, being able to do the stuff that these young things are doing. I can do that. It was good, it was very satisfying, and helped me with dealing with the issues of getting older. You think, 'Oh, God the body's declining'. No, we don't have to think like that. I think the centre here has helped a lot with that.*

Having gained confidence in herself physically she was keen to pursue another interest. She had always wanted to learn writing, loved reading and thought she might like writing, so enrolled in a creative writing class. When asked by the tutor what sort of writer she wanted to be, she was encouraged to develop her writing as a vehicle for her interest in environmental issues, and to tell stories focusing on the local area:

> *I started that journey of working out what sort of writer I wanted to be. I'm very interested in the environment. I have a lot to do with the environment as an advocate so* [tutor] *directed me towards advocacy writing. She had to teach me to stop preaching about the environment and to tell the stories about the environment. Like narratives that drew people in …*

Soon Grace was presented with an ideal issue to explore in her writing. A proposal to establish an intensive meat processing plant on sensitive grasslands was an emerging local concern. The tutor suggested she immerse herself in the issue and to visit the site at different times of the day to really get a feel for it, and then write about it. She was horrified when the tutor told her to write from the opposite point of view, to look at the devil:

> *I just couldn't imagine doing that, so she really challenged me but of course through that process of researching and interviewing and going and having a look I realised that it was most important to tell both sides because then your point of view would be stronger, because you'd looked at the devil if you like.*

The challenge to Grace went much further. The tutor not only encouraged her to write a play presenting both sides of the argument but insisted that it be performed. Grace felt "really challenged" and outside her comfort zone by this suggestion and presented many reasons why she should not do it. However, the tutor took not "one blind bit of notice" about her objections and kept "pushing me pushing me pushing me". Grace was unhappy with the early draft of the play, so the tutor suggested she seek advice from two local theatre practitioners. They recommended making aspects of the environment characters in the play to bring it to life. It was performed to a packed house at the local historic courthouse:

> *That was very empowering and it enabled me to have confidence in my writing and in my capacity as a writer. It made me realise I had skills I hadn't recognised in myself. It made me realise that what looked like a fairly bleak prospect, I could impact, I could help change. So that was very powerful. It was a very very powerful feeling of, 'I can do this'. Because there are people in the community who have belief in me and the issues and the power of community.*

The success of her environmental activism encouraged Grace to use what she had learnt to pursue a long-held desire to persuade her land-care group to include an acknowledgement of respect for traditional owners and their continuing connection to country when they held significant events. Now her approach was to open a conversation 'with the devil' rather than "the old way of badgering" or forcing a confrontation. She did this by placing an item on the agenda, to allow others to engage in the discussion. In this situation previously she would have deferred to a man, considering that he had more authority or was more qualified to speak on a matter, whereas now she strongly believed in her own capacity to stand up and advocate for what she held important.

Discussion and Conclusion

The practices and discourses in the Neighbourhood House spoke of gender equality, and the right for women to participate on their own terms. This research showed that in following her desire for change in her life Grace was engaging in creative, self-, and life-affirming forms of empowerment, based on care for herself and for others in her community (St. Pierre, 2004; hooks, 2014). In doing this, Grace engaged with a material and discursive environment in the Neighbourhood House, based on community development principles and practices that emphasise power as 'power with', and 'power to', rather than the idea of power as control or domination. Whereas dominant discourses negatively construct older women as incapable, dependent, and drown out their voices, in the Neighbourhood House Grace encountered and embraced emancipatory counter discourses regarding women, women's place in social and community life, women's capacities, and her own subjectivity.

Multilayered learning practices enabled Grace to construct a new empowered activist subjectivity. The permeable boundaries of the learning environment encouraged Grace to draw on her own interests in environmental matters as a learning tool, allowing her to try out new ways of being in the world. The bonds of care shown by the tutor supported her to "look at the devil", to listen to the antagonists and to construct her counter arguments in engaging and inclusive ways. In doing this she became more confident and skilled in identifying effective ways to employ power with others, to bring them along with her.

As an advocate for change Grace employed creative, energetic, and ethical expressions of power within her community (Foucault, 1988; hooks, 2014; St. Pierre, 2004). hooks' (2014) argues that when people are free, not coerced, it is possible to exercise power and reject dominant and subjugating discourses and push back against prevailing truth and knowledge claims, such as negative scripts of ageing. Grace challenged and ultimately resisted the view of herself as an older woman not capable of undertaking challenging physical activity, and the normative beliefs about authority and expertise that had led her to undervalue her ability to facilitate and initiate change.

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HOW TO TEACH SCIENCE TO OLDER ADULTS? AN EDUCATOR'S PERSPECTIVE

Ronit Herscu-Kluska, Sara Pe'er, Shai Shafir
Oranim Academic College of Education (ISRAEL)

Abstract

The study examines strategies for teaching older adults (OA) from the teachers' point of view. Fifteen science educators were interviewed in semi-structured interviews to understand their reasons for choosing their teaching strategies. Interview analysis identified three main themes: (a) Sensory factors; (b) Cognitive factors; (c) Experiential emotional factors. The study describes the science educators' approaches, emphasizing flexibility, sensitivity and creating and maintaining an appropriate physical environment.

Keywords: older adults teaching, science teaching, lifelong learning, adult educators, teaching strategies

Learning has been acknowledged by many researchers as a major element in active and healthy aging (Formosa, 2018; Carragher, 2017; Mestheneos & Withnall, 2016). Engaging in learning at third age has been shown to contribute to the general health of older adults (OA), helping them retain mental function and supporting their ability to remain cognitively active (Walters, 2021; Boulton-Lewis & Tam, 2018; Formosa, 2018). Recently, it has been suggested that learning at third age may also play a critical affective role by fostering new interests and the willingness to keep enjoying life (Herscu-Kluska et al., 2019; Boulton-Lewis & Tam, 2018; Boulton-Lewis, 2010). In light of its potential importance, there is great significance to understanding what should be taken into consideration when teaching third age learners in general (Boulton-Lewis, 2010), and particularly in academic level science courses.

Third age education researchers have identified multiple pertinent factors to be addressed when teaching OA. As Pincas (2007) noted, these include: conditions for learning, relationships between learners and teachers, learners' prior knowledge and the competencies of OA. Since many OA enter retirement with a high level of education, third age learners should be treated with respect and never talked down to (Saxon et al., 2015). Nevertheless, one of the main factors to consider is the effect of aging on a learner's cognitive processes. Studies of cognitive functions have shown mental decline with age, accelerated amongst the elderly (Wilson et al., 2019; Ben-David et al., 2011). Information processing speed and working memory capability (i.e., short-term memory) are known to decrease while aging (Boulton-Lewis, 2010). Sensory processes associated with aging can also affect learning amongst the elderly, since physical changes such as vision decline and hearing loss often accompany aging (Mauk, 2006).

Third age learners can vary widely (Saxon et al., 2015), so it is crucial to use a range of different teaching approaches. Several third age researchers have noted cognitive and physical adjustments that are recommended for teaching older learners, such as providing sufficient time for the processing of new information (Leedahl et al., 2018; Young, 2017; Boulton-Lewis, 2010), speaking clearly (Mauk, 2006), and eliminating noise and irrelevant auditory stimuli (Jones & Bayen, 1998). The question "How should we teach OA?" should thus be divided into sub-questions: (a) what are the best conditions for learning? (b) what accommodations should be made for the cognitive and physical needs of elderly learners? These lead to our study question: "What are the teaching strategies that science educators use while teaching OA? “

Methodology

Participants

The study participants were fifteen science educators (twelve Ph.D., one M.D. and two M.Sc.), four women and eleven men, all of whom teach science courses to OA as well as other students in academic institutions. They taught a variety of science courses: Genetics, Biology, Chemistry, Earth Sciences, Geology, Pharmacology, and Medicine. Most of them have been teaching OA between two and ten years. Their ages range between 40-80 years and four are themselves in the “third age”. Some of the educators teach year-long 28-30 lesson courses, while others teach shorter courses (14-18 lessons). The lessons are given once a week and are 75-90 minutes long. Two geology educators incorporate trips into their courses. The number of learners in each course ranges from 25 to 100.

Method

We conducted a qualitative study based on 45–60-minute semi-structured interviews. The interviews were recorded by mobile phone and transcribed. All educators participated voluntarily and signed an informed consent form. The interviews were performed by one of the researchers and conducted in Hebrew.

Instrument

The interview questions were developed by the authors based on their own experience in teaching OA. Three education research experts evaluated the content validity of the draft. We revised several questions according to the experts' suggestions and comments. The interview covered a range of topics, including educators' motivation to teach OA, teaching strategies and learners' background. In this paper we present the responses to three questions in particular:
(1) What were the teaching strategies you used in your science course? (2) Did you conduct scientific experiments, demonstrations, or scientific tours? (3) What would you recommend to science teachers before they begin teaching in a senior center?

Analysis

The interview transcriptions were reread numerous times, and coded independently by each of the authors. Codes were organized into categories. Those that expressed teaching strategies were organized into sub-themes, which were then grouped into major themes (Saldaña, 2013).

Findings

The lecturers noted that the OA who attended their courses were generally intelligent individuals, often with advanced degrees, with backgrounds in a wide range of professions and fields of interest. Ron, for instance, said of the learners' choice to study science: “It’s their dream, and I, as a science teacher, am making it come true.” The teaching methods and adaptations for teaching science to seniors, as reflected in the interviews with the instructors, were organized into three themes: sensory, cognitive, and emotional (Fig. 1).

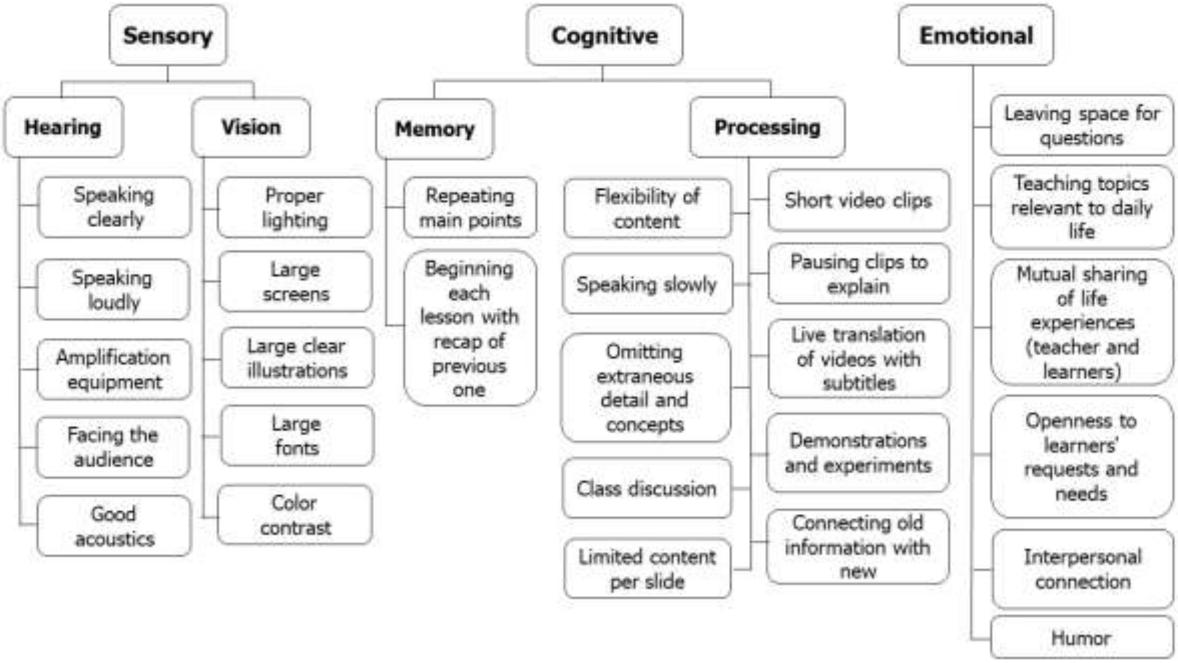
Sensory
Cognitive
Emotional
Hearing
Vision
Memory
Processing
Speaking clearly
Speaking loudly
Amplification equipment
Facing the audience
Good acoustics
Proper lighting
Large screens
Large clear illustrations
Large fonts
Color contrast
Repeating main points
Beginning each lesson with recap of previous one
Flexibility of content
Speaking slowly
Omitting extraneous detail and concepts
Class discussion
Limited content per slide
Short video clips
Pausing clips to explain
Live translation of videos with subtitles
Demonstrations and experiments
Connecting old information with new
Leaving space for questions
Teaching topics relevant to daily life
Mutual sharing of life experiences (teacher and learners)
Openness to learners' requests and needs
Interpersonal connection
Humor

Figure 1: Science Teachers' Strategies for Teaching OA

The sensory aspect was divided into two categories - sight and hearing – both of which are important for learning and impaired with age.

Hearing – To ensure that learners do not have difficulty hearing the educator, course meetings were held in auditoriums with good acoustics. Jenny noted that when the acoustics are bad, OA have difficulty concentrating: "In a makeshift classroom often the sound is not good […]. For them it's like an irritating noise and they lose focus." Some of the educators reported using an amplification system, while others speak in a loud voice. Tom noted that he made sure to speak facing his audience, to see whether they are focused and listening: "you need to keep your eye on the audience, to make sure that you are not losing them."

Sight – All of the educators we interviewed reported using visual presentations in their lectures. Jenny emphasized their importance to keeping the learners focused: "when the lecture is in a classroom that the audience can see the screen clearly […] It's important to provide optimal conditions, otherwise the audience loses focus." In this context, Jenny also noted the importance of "good lighting." Tom noted the importance of considering the learners' failing eyesight and providing large, clear photos and large fonts: "at this age there are vision problems, you have to bring large picture…and not write too small." Tom also checks which colors in his presentation are most clearly visible: "I check the suitability and the contrast between the colors in my presentation."

The cognitive aspect was divided into two categories: memory and information processing.

Memory – The topics taught in these science courses are new to most of the learners. The educators emphasized the importance of consistently repeating the central points of the lecture, to ensure that the learners do not lose the thread of the lesson. Dina asks the participants, "Is that clear? Would you like me to repeat that?" Manny noted that he likes to begin every meeting with a summary of the previous lesson because "that's very important for them, to refresh their memory. It really helps and reemphasizes the main points."

Information processing – Science content can be complicated – often consisting of multiple details, or of complex equations. The educators are aware that their students have come out of curiosity and interest, rather than to acquire a new profession. They therefore prioritize simplifying and illustrating their explanations, and not overwhelming learners with details and concepts. John, who teaches genetics, noted that his experience teaching OA has taught him that the audience is not looking for details, but "rather for the big picture."

When teaching OA, it is important to maintain flexibility in content and teaching methods. Educators can adjust their content and expand upon topics that their audience finds interesting. This was reflected in Hadar's comments: "Teaching OA requires educators to be much more flexible and adaptable." Hadar noted that it is important to slow the pace: "You have to understand that the pace is different than it is with students. The pace of speech and learning." The educators emphasized that because the learners are interested in the course topic, it is important to allocate time for questions and for audience enrichment discussions. As Hadar said, "You have to leave more time for questions, for comprehension." When teaching, it is important to build new knowledge upon the foundation of learners' previous knowledge, and to draw connections between the new and the familiar. OA have extensive life experience, which makes it easier for teachers to draw upon that rich background. As Dan, who teaches about insect life, noted: "I tried to draw parallels with things from the humans' life."

Lab experiences can also be a helpful and enjoyable aid to learning and comprehension, but can be difficult to implement in courses of 50-100 people. Manny described one course in which learners performed experiments to identify rocks, which younger students in an academic setting completed in just one lesson, but which spanned multiple lessons when conducted by OA. This, he said, was because they require more time, move more slowly, can sometimes become a bit confused, and may even suffer from dementia. Nevertheless, he argued that it is important to conduct experiments that provoke interest, curiosity and thought: "I think that the rock laboratory and the field trip, if they are logistically possible, are very important, since this is the learners' active learning experience." Tom makes sure to take one field trip with each course, despite the learners' slow walking pace, since he thinks it is important to see the phenomena in nature: "It's very important to show them the things we talk about in the lectures out in the field as well." Josh related that he tries to engage his learners in illustrative activities: "I brought them a sensory tactile box, and an example of braille writing."

In addition to PowerPoint presentations, the educators also described using pictures and video clips, noting that these can help OA learn, but must be edited in a manner that encourages learning and does not distract learners from the main point. Jenny emphasized the importance of not including overlong text in the presentation slides: "make sure that the presentations are not too wordy." Tom noted that he only presents short video clips, and continually pauses the video to translate from English.

The emotional aspect: Learners of any age are more interested and engaged when the atmosphere in class is pleasant. The educators noted that treating the learners with respect, as equals, is one of the most important foundations for success in teaching OA. As Josh succinctly argued: "Treating them as equals is the most important thing in almost any learning situation. With OA it is very important, because they want to feel equal, relevant." Another important point stressed by the educators is being open to learners' requests and giving them space to ask questions. Josh noted the importance of "respecting and listening to them, paying attention to what they want to learn, what interests them."

Another important affective element is teaching topics that are relevant to the learners' lives. Topics in medicine, scientific innovation, natural phenomena, some of which are also featured in the media, are all of interest to OA. Gal, a doctor, teaches courses about the future of medicine: "I introduce them to medicine from a different angle. Not just 'what diseases do I have', but 'where is the world of medicine headed?'" Henry, the pharmacologist, teaches about the active ingredients in the medicines that many OA consume: "It's part of their lives, and is a topic about which they usually know very little."

Another important point is making connections by sharing personal stories and experiences on the part of both teacher and learner. As Jerry explained, "lots of stories always helps, especially personal stories." Such sharing seems to foster a sense of closeness and belonging. Josh noted that "breaking down the barrier between teacher and learner helps create a relaxed classroom atmosphere," and added that he also employs humor and jokes: "I try to make them laugh a lot during lessons, both by telling jokes and by listening to their own jokes. This makes the lesson more vibrant and livelier." Rina told us that she sent presentations and study materials to learners who had missed lessons: "They called me in advance to tell me they were not coming and explain why […] so I made sure to personally email them what we had done. This reflects the personal connection that exists between educators and learners. This connection sometimes continued beyond the course, as Ben told us, "I'm always in touch with them and they are constantly sending me questions, even after the course is over."

Conclusion

The goal of this study was to determine how educators teach OA, many of whom have no previous knowledge of the subject matter. The educators we interviewed indicated a variety of sensory, cognitive and emotional considerations that they identified as important when teaching OA. Our findings support studies presenting researchers' point of view, which have emphasized strategies like addressing learners' previous knowledge and encouraging discussion as part of active learning (Boulton-Lewis, 2010; Formosa, 2018; Ricardo, & Porcarelli ,2019).

Firstly, they noted the necessity of adapting to the physical parameters of an OA's needs, such as:

> (1) vision – using large illustrations, uncluttered slides, strong color contrasts, large screens; (2) hearing – compensating for learners' reduced hearing by speaking loudly and clearly, choosing teaching spaces with favorable acoustics; (3) attention – clear phrasing, coherent explanations, short video clips, comfortable seating arrangements; (4) experiments and field trips – these must be planned to accommodate hardships associated with advanced age, including Parkinson's and Dementia.

The educators also noted a variety of highly relevant cognitive and emotional issues, particularly in light of the fact that OA are learning 'for enjoyment' rather than professional advancement. They therefore emphasized elements such as:

> (1) flexibility – in content and in teaching style – and suggested choosing contents that connect to the learners' daily life; (2) a slow teaching pace; (3) presenting the 'big picture' without going into the more complex details; (4) repeating the material to help learners remember and connect older information to new material; (5) employing visual and tactile demonstrations to increase interest and provide concrete illustration; (6) fostering interpersonal contact with learners to generate a pleasant learning atmosphere; (7) treating learners with respect, acknowledging their previous knowledge and life experience; (8) remaining open and sensitive to the learners' needs and wishes.

According to the educators in our study, these strategies have been the key to their success in teaching OA. Most of them, if not all, are not necessarily exclusive to topics in science and could easily be applicable to teaching course in other fields of study as well.

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WAS IT A DREAM OR NIGHTMARE? A NARRATIVE EXPLORATION OF ADULT REFUGEE LEARNERS' EXPERIENCES IN A COMMUNITY COLLEGE

Patricia J. Higgins[1], **Mitsunori Misawa**[2]
[1]*Pellissippi State Community College (USA)*
[2]*University of Tennessee Knoxville (USA)*

Abstract

Refugees enter the United States seeking a safe place to rebuild their lives after surviving life-threatening situations. In this journey, education is seen as a bridge from instability to self-sufficiency. The purpose of this narrative inquiry was to better understand the experiences of adult refugee learners as they navigate higher education in the United States. The research questions were: How do adult refugee learners' prior life experiences influence the transition to higher education? How does the intersection of ethnicity and immigration status influence the higher education experience? and What strategies do adult refugee learners employ to navigate higher education?

Keywords: community college, refugee students, adult learning, narrative inquiry

Each year, refugees enter the United States (U.S.) in search of a safe place to rebuild their lives after surviving life-threatening violence, persecution, or environmental dangers. As refugees seek to establish a stable life for their families, education is seen as a bridge from instability to self-sufficiency (Perry & Mallozzi, 2011). Adult refugee learners in the United States can struggle to maintain a balance between cultural frames of reference because they need to learn new standards of behavior and expectations in a new place (Lehtomäki & Posti-Ahokas, 2016). The way they see the world and behave in social situations may vary from U.S. cultural and societal norms. This acclimation process can create stress and confusion while refugees strive to resettle and re-establish their lives in a new country (Lehtomäki & Posti-Ahokas, 2016).

According to the U.S. Department of State (2018), the number of refugee students studying in U.S. higher education has consistently increased over the past ten years. However, due to socioeconomic barriers during the resettlement process, it is increasingly difficult for refugees to access education (UN Refugee Agency, 2019). When refugees arrive to the U.S., it is usually common for them to ask for government assistance while they seek employment or educational opportunities, especially as they also deal with the aftereffects of trauma (UN Refugee Agency, 2019). Additionally, since English may not be the first language for refugees, language and communication barriers must be mediated in order to advance in the resettlement process.

The purpose of this narrative inquiry was to seek a better understanding of the experiences of adult refugee learners as they navigate higher education in the Southeastern United States. The research questions that guided this study were: How do adult refugee learners' prior life experiences influence the transition to higher education? How does the intersection of ethnicity and immigration status influence the higher education experience? and What strategies do adult refugee learners employ to navigate higher education?

Literature Review

This literature review addresses the intersectional nature of the adult refugee learner experience accessing and navigating U.S. higher education. Key themes in the literature include sociocultural acclimation, marginalization and discrimination, language proficiency, and inclusion practices. Some understanding of this topic with regard to refugees, adults, and learners in higher education existed in prior literature. However, the intersectionality of refugees, adults, and learners in higher education has not been extensively explored in academia. This literature review section will set the foundation for this study through prior literature, exposing what is known about the population of the refugee adult learners and evidencing gaps in the existing knowledgebase.

Refugee students have persisted through much hardship and trauma to reach the point of participating in educational opportunities in the U.S. The United Nations Refugee Agency (2019) reports on the high level of physical, emotional, and psychological trauma refugees experience. Refugees may have experienced the violence of war, sexual assault, or hostage situations and starvation firsthand (UN Refugee Agency, 2019). These aspects of the identity of refugees can impact future interactions, expectations, and level of perseverance (Perry & Mallozzi, 2011; UN Refugee Agency, 2019). The process of resettlement can also be influenced by the prevailing social attitudes of acceptance or discrimination toward a refugee's cultural heritage (Urdan, 2012).

The level of an adult refugee personal and professional success in a new culture is impacted by the level of acceptance and mutual respect offered by the local community (Urdan, 2012). Using race as a lens to discuss the intersecting positionalities of students and teachers, Baumgartner and Johnson-Bailey (2008) explore how the coming-together of varied positionalities influences a classroom learning environment. For instance, a teacher's positionality according to race, ethnicity, gender identity, and socioeconomic status may impact teaching philosophies, methodology, and praxis (Misawa, 2015). So, scholars consider how these intersections of varied life experiences and positionalities may further influence the delivery and perception of material in a classroom (Baumgartner & Johnson-Bailey, 2008; Misawa, 2010, 2015). As McBrien (2005) explored the educational needs and barriers for immigrants and refugees, the study found that in many cases educational systems make assumptions of what students need to facilitate a healthy learning environment. Instead, it is vital to consider how to facilitate resettlement for refugees through educational opportunities that are accessible and sufficient to meet students' needs.

Importantly, literature reflects a connection between the level of English proficiency and the level of perceived discrimination for students (Diaz, et al., 2016; McBrien, 2005). English language acquisition for refugees can be viewed as a bridge from a state of uncertainty and instability to a future of opportunities, autonomy, and social efficacy. While exploring the importance of ESL education for adult refugee learners, research demonstrates that language learning can be a complex and layered process (Diaz, et al., 2016). Not only do adult refugees face the challenge of integrating into a new society and culture, but they are also challenged to learn English while immersed in a new academic environment (Saville-Troike & Barto, 2016). Refugee learners come from diverse backgrounds with a variety of life experiences, varied cultural belief systems, and levels of socioeconomic status. In order to serve the needs of adult refugee learners, educators must consider the students' lived experiences.

Methods

Using narrative inquiry, this study focused on the ways that adult refugee learners in the Southeastern U.S. communicate their experiences through storytelling. Through narrative inquiry, we focused on what participants believed were important aspects of their experience in relation with others with regard to their positionality (Clandinin & Connelly, 2000; Riessman, 2008). To recruit nine adult refugee learners currently enrolled in a community college in the Southeastern U.S. for this study, we used the network sampling strategy (Roulston, 2013).

Utilizing a narrative framework, this study included semi-structured narrative interviews using an IRB-approved interview guide to facilitate the interview process. Each participant was asked to take part in an audio-recorded one-on-one, 60-90-minute interview. After completing the individual narrative interviews, the audio recordings were transcribed verbatim for a narrative analysis (Saldaña, 2016). We utilized a four-stage coding process and identified four main themes from the participant narratives. To strive for trustworthiness, we utilized triangulation, member checks, research field notes, and peer debriefing. We maintained a focus on trustworthiness and credibility throughout this study and utilized triangulation, member checks, research field notes, and peer debriefing. Careful attention to trustworthiness in qualitative research is essential to maintain credibility in the field (Roulston, 2013).

Findings

This study included nine participants. Four participants identified as female and five participants identified as male. The age range of the participants at the time of the interview for this study was 22 to 48 years old. Each participant had a unique journey coming to the U.S. As a refugee, however, there were also varied and notable intersections in their stories.

All nine participants left their country of birth in search of safety – safety from war, violence, personal threats, or terrorism. Many of the participants lost close family members due to armed conflict in their home country. The importance and centrality of family served as a thread that binds their narratives. As this study seeks to expose the meaning-making process for adult refugee learners, the importance of family relationships and the preservation of cultural traditions remains a constant source of motivation for the participants.

The narrative analysis of the interview transcripts revealed four main themes. The first theme that emerged from the participant narratives was *Seek to Understand and be Understood*, which refers to the participants' experiences with coming to the U.S. and realizing the role and impact of English language acquisition during the adaptation process. This theme also addresses the participants' complex individual identities. The participant narratives expose the importance to recognize the individuality of refugees, as each person's story may impact needs, abilities, goals, and behaviors as they seek higher education.

The second theme, *Bird in a Cage,* came from a participant when he expressed his feelings about living in his home country where he knew what to expect and how things work – but still feeling trapped. When he came to the U.S., he felt relief at being in a place that offered safety and hope; however, he soon realized he still felt like a bird in a cage. He always felt trapped by barriers and always wanting more from life. This theme embodies the ideas of feeling caught between cultural realities and striving to balance prior knowledge with new social and cultural expectations.

The third theme, *Power of Education*, emerged from the interview transcripts as the nine participants shared beliefs about education as a pathway to success, a way to a more secure future, and as a way to build socioeconomic stability. This theme also refers to the strategies that participants utilized to seek help on campus and the ability to find support and guidance which helped participants on campus and in the community. The participants shared how gaining access to community college influenced their feelings of self-efficacy, level of welcome, and facilitated empowerment as they looked forward to a safe and stable future.

The fourth theme that emerged from the interview data was *There is Only Hope.* Participants in this study talked about how they perceived the resettlement experience as a shift in their perception of themselves and realizing how others perceive them as refugees. The participants shared numerous experiences with discrimination which impacted their academic experience in the U.S.

Discussion

The first research question focused on the prior life experiences of the participants. The participant narratives exposed numerous instances when prior life experiences influenced the adult refugee learner transition to and experience in higher education in the U.S. and it is closely related to the supporting literature. The participants emphasized how prior knowledge of cultural norms no longer facilitated understanding of social expectations. While the nine adult refugee learners were excited and looked forward to a new start in the U.S., they began to experience frustration when realizing they faced new struggles in a quest to understand and be understood in a new cultural and academic environment.

The participants highlighted their feelings of being *set-apart* and as an *outsider* from society. As is widely encouraged within adult education scholarship, adult learner prior life experiences are integral parts of the adult learning process (Brockett, 2015). As adult refugee learners strive to establish stability during the resettlement process, they simultaneously deal with past experiences with trauma, the stress of relocation and resettlement, and the complexity of adapting to a culture - while also learning English. This complex adjustment process involves a process looking forward while reflecting on the past. This process directly influences the adult refugee learners' experience and persistence in higher education.

The second research question addressed the intersectional nature of the adult refugee learner experience. Considering the intersection of ethnicity and immigration status for adult refugee learners, the participants shared how their complex identities influenced their higher education experience in the U.S. The study findings revealed how participants felt they were labeled and understood as refugees in the U.S. and how this perception influences the level of welcome and inclusion they feel in society. The participant experiences highlight the importance of recognizing the intersectional nature of human beings. Each person may share some common ground with others, but every person is individual and carries various part of their identity with them into each new experience. The participants also emphasized the importance of reaching past stereotypes to get to know individual refugees as a way to develop trust and mutual understanding.

In relation to research question three, the participants shared strategies they employ to help navigate U.S. higher education that are also supported by existing literature. The participants found support on campus and built cross-cultural friendships, valued self-directed learning methods, reflected on intrinsic and extrinsic motivation, and focused on the importance of English language proficiency as success strategies. All the nine participants also shared experiences of finding support from faculty, staff, and fellow students on campus. As Brockett (2015) and Misawa (2015) affirm, learners are more likely to persist when they are supported and encouraged by faculty and staff who strive to create a safe learning environment.

When reflecting on the experiences of discrimination, isolation, and fear the participants shared, the support provided on campus becomes an even more powerful example of how simple acts of kindness and the acts of individuals striving to gain cross-cultural understanding can create a positive shift in the trajectory of adult students' lives. As adult refugee learners claim their intersectional identities, they also persist to learn from the past to succeed in current and future goals. These findings illuminate the integral role of prior life experience, motivation, and critical reflection in the adult learning process.

Implications

This research provided a window into the lives of the participants and illuminated ways that their experiences can be applied to practice in adult and higher education. Through this study, educators and program planners will be able to make more informed decisions about how to plan curriculum, support services, and programs to enhance the social environment and learning experience for refugees. By understanding the refugee experience, adult education practitioners and community members can also mediate the impact of marginalization for adult refugee learners.

This study contributes to adult education practice by showing how to improve campus student support services. In particular, we noticed three opportunities for improvement in relation to adult refugee learners: 1) emphasize the importance of recognizing the intersectional identity of adult refugee learners across campus services; 2) recognize the impact of faculty and staff on the lives of adult refugee learners; and 3) realize the need for cross-cultural understanding and knowledge-sharing in order to build a positive learning community. These opportunities for improvement are currently being developed into a comprehensive training program for community college campuses.

In regard to future research, adult refugee learners could be a difficult population to reach, but the potential impact of further research is worthwhile and entirely possible to achieve. Refugee support agencies and non-profit organizations who support refugee populations can be vital resources to connect scholars with the refugee population.

Conclusion

Following traumatic experiences with war, violence, religious or ethnic persecution, and starvation, refugees seek safety, freedom, and stability through the U.S. refugee resettlement program. Adult refugees bring a wealth of knowledge and expertise that can contribute to cross-cultural problem-solving and increased understanding of a globalized society. The participants in this study exuded hopefulness as they sought to rebuild their lives in the U.S. The study shows how adult refugee learners dream about seeing U.S. culture evolve to be more accepting and inclusive of varied cultures and ways of being in the world. This narrative inquiry added to the existing limited body of research on adult refugee learners and sought to humanize the refugee experience to enhance public understanding of the challenges, hardships, motivations, and lived experiences of refugees in the U.S.

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PROGRAM CLOSURES: WHAT HAPPENS TO FACULTY LEFT BEHIND?

E. Paulette Isaac-Savage[1], Lilian H. Hill[2]
[1]*University of Missouri-St. Louis (USA)*
[2]*University of Southern Mississippi (USA)*

Abstract

This autoethonographic study documents the stories of two adult education faculty members' experiences when their academic programs were closed. In both cases, they each became programs of one after colleagues retired or left for other reasons. Despite their isolation as the only faculty members with adult education credentials, both continue to conduct research, teach, mentor students and colleagues, and remain engaged with the field of adult education.

Keywords: program closure, autoethnography, institutional assessment

Over a decade ago, Milton et al. (2003) explored adult education programs. More specifically they examined the changes faculty and students experience in programs. Three factors were identified that contributed to program changes—program integration, responsiveness to change, and leadership, both program and outside leadership. Since 2003, several adult education programs have become defunct, yet others continue to thrive. Still others are hanging on by a thread. It has been surprising to see once viable and well-respected programs in adult education be discontinued, and distressing once it became our own programs.

Purpose of the Study

This study addresses adult education program closures and the fate of faculty left behind after the program closes. Once faculty have invested their efforts in obtaining tenure and promotion, graduating students affiliated with the program, they are still vulnerable to possible termination, exclusion from decision making, and feeling irrelevant. This study employed an autoethnographical approach in which we dialogued about six organizing questions regarding our backgrounds, program history, program decision making, survival in the institution, career consequences, and ability to mentor others.

Perspective

Higher education administrators now largely control curriculum that was once the domain of faculty (Bérubé et al., 2013). Recent "program closures represent the confluence of . . . long-term trends: the erosion and redefinition of tenure, the massive growth in the ranks of the contingent faculty . . . and the nationwide disinvestment in public higher education" (p. 5). Program closure is an emotionally charged, undesirable outcome that often results in termination of tenured and tenure-track faculty, interrupted and prematurely terminated careers, reduced morale, and diminished contributions to research and the literature (Eckel, 2002). It can damage institutional reputations, reduce choices for students, and compromise academic disciplines (Wilson, 2009). Nevertheless, in times of financial stress, academic institutions "must adapt, combine existing resources, and craft an organizational image resonant of societal wants (Platt et al., 2017). When a program closes, termination of tenured and tenure-track faculty may be allowable but only after attempts have been made to place them in another suitable appointment, offering retraining to prepare them for reappointment, and faculty compensation.

Research Design

Autoethnography involves an insider's perspective on cultural events. It connects the personal to the cultural using various methodological strategies (Ellis & Bochner, 2000). This type of research helps glean a deeper understanding of the participant's personal experiences by using techniques such as introspection, focusing on feelings, thoughts, and culture (Esterberg, 2002). The insider has intimate knowledge of the event or group (Ellis & Bochner, 2003). In this case, each author has successfully navigated the tenure process and gained status as full professors in an adult education program. The strategy used in this study is a biographical method where "turning-point moments of individual's lives" can be presented, contextualized, and examined" (Denzin, 1989, p. 13). The authors combined their own personal narratives. These narratives were analyzed for similarities and differences concerning the impact of program dissolution or near dissolution. This study used content analysis to identify, code, and categorize themes and patterns in the data (Patton, 1990). This method provides a way of analyzing the structure of the data, allowing salient themes, patterns, and observations to emerge.

Research Findings

We graduated in the same year from one of the most prominent adult education programs at the time. Upon graduation, we eventually joined the faculty ranks of established adult education programs, one in Mississippi (Lilian) and one in Missouri (Paulette). We are now both members of the International Adult and Continuing Education Hall of Fame. Our programs closed because of institutional requirements for minimum graduate enrollments and administrators making subsequent decisions to close viable graduate programs. In both cases, decisions were made when we were occupied with administrative roles (associate provost and department chair), meaning that we were forced to participate in our own demise by dismantling the programs we hoped to return to.

Our Background and Program History

In our descriptions, we take turns responding to the organizational questions.

Paulette

I, along with another recent doctoral graduate, joined the faculty at the University of Missouri-St. Louis in 1999. Prior to our arrival, my colleague, John Henschke, had been a department of one. Yet, he was able to maintain the program. I was promoted to associate professor in 2005 and professor in 2014. Once under the auspices of secondary education, our program became an M.Ed. in Adult and Higher Education. The adult education program began to grow, especially after we implemented an online component. In 2004, we received the "Malcom Knowles Award for Outstanding Adult Education Program Leadership" for excellence in using best practices for adult and continuing education by the American Association for Adult and Continuing Education. We seemed unstoppable. However, a number of events would dramatically change the trajectory of our program. One junior faculty member was not promoted. She subsequently retired. We were fortunate to hire another faculty member. However, shortly after her arrival, our most senior member retired and began teaching full-time at another institution. I became the program director. The new junior faculty member resigned. I accepted an administrative position at my institution.

Lilian

When I joined the faculty at USM we had MEd, EdS, EdD, and PhD programs in Adult Education. I joined two faculty members, John R. Rachal and W. Lee (Willie) Pierce, one of whom was dean at the time of my hire. A few years after my arrival, they both chose to take advantage of a phased retirement program and they worked half-time for 3 years until they retired. I became program coordinator when they began half-time work and then became a program of one when they retired. When I first arrived, I was startled by the small class sizes (e.g., 5 – 6) students and like most universities, this was not sustainable financially. Later, I also assumed responsibility for coordinating the Higher Education and Student Affairs programs.

Current Status of the Program

Paulette

The program only exists on paper, as no adult education M.Ed. students have been admitted since 2014. When students apply for the M.Ed. in Adult and Higher Education, they cannot select adult education as an emphasis. In an attempt to stay current in the field, I continue to teach 1-2 adult education courses per semester. Unfortunately, because enrollments (four students) are below minimum requirements, I do not receive any credit for teaching them. As the university recently increased the minimum student credit hours faculty must generate per year from 180 to 270, I am required to teach a course outside my discipline.

Lilian

As the university began the process of pruning programs that were not financially remunerative, we were forced to close each of our programs in succession, beginning with the EdS, then the master's, and finally the EdD/PhD programs. We have not been able to offer adult education coursework since 2014. This was not problematic for me at first because I was appointed as department chair and served in that role for three years. During a university reorganization, my department was combined with another that focused on teacher education to form the School of Education. Now that I no longer have an administrative role, there is difficulty in finding suitable teaching assignments for me. I taught both adult education and qualitative research courses for many years, but with no adult education program and a changed emphasis on capstone courses there is little need for my teaching specialties. Now I am teaching remedial reading for freshmen and capstone courses for doctoral students in educational administration, both of which are outside of my expertise.

Changes in Administration can Reduce Support for Adult Education

Paulette

When I left the college to assume an administrative role, it was apparent the dean was not supportive of the adult education program. My departure put a nail in the coffin. Upon my return, a newly selected dean was in charge. She informed me she wanted me to work with a faculty committee, particularly a professor in experiential and family education, to create a master's degree in community education with an "emphasis in adult education." I made it clear, I was not in favor of the idea. Since that time, I was charged with recruiting for and starting a new Adult Education Ed.D. program which began Fall 2020.

Lilian

Recruitment was always a problem and now we have no program. Adult education's difficulties in explaining the field and its value may be a major contributing factor to program closure. For example, students may not see a future, while other faculty and administrators may not see the justification for the program. Given adult educators propensity for critical thinking and questioning, we wonder if there is a perception that we do not support institutional mission and goals?

Surviving in the Midst of Loss

Paulette

I consider myself a survivor and fighter. As I have been a program of one for a number of years, I have adjusted. I continue to supervise doctoral students. Over the years, I have built a number of relationships with colleagues in the field. Knowing I can call them is comforting. I collaborate with them on research projects and publishing. I currently serve as secretary and parliamentarian for the American Association for Adult and Continuing Education. It enables me to keep my pulse on the field.

Lilian

Despite the apparent annihilation of my program, I continue to publish in adult education. I continue to supervise doctoral dissertations in higher education and educational administration. I am able to mentor other colleagues. I am currently serving as President of Faculty Senate. I remain engaged with the American Association for Adult and Continuing Education and have returned to co-editing of *Adult Learning.* The ability to remain connected with others in my field is critically important to feeling meaningful and purposeful.

How We Support Junior Faculty When None Exist in our Program?

Paulette

I support Black junior faculty at my institution, although none have adult education backgrounds or interests. I assist adult education colleagues seeking tenure and promotion by writing external letters. It is encouraging to write them as I am reminded there are programs and faculty fortunate enough to receive support from their institution.

Lilian

Although I have no departmental colleagues in adult education to support or mentor, I do help others in my department and in the field of adult education. I am frequently asked to write external letters for promotion and tenure for colleagues in adult education. I serve on the CPAE Awards Committee and have the opportunity to review the work of our colleagues in adult education. I am able to encourage authors in adult education as co-editor of *Adult Learning*. I am hopeful that others in adult education will have a better experience than mine.

Implications for Adult Education Theory and Practice

When a viable program is closed due to financial exigency, faculty face loss of employment or terminal contracts, invalidation of credentials to teach, teaching courses outside their area, or feeling irrelevant, just when they are at the peak of their ability to contribute. We wrote this in hopes that others can learn from our experiences. Strategies should be created to maintain programs even in the midst of financial exigency and program restructuring. It is important to be politically astute about program evaluation and institutional metrics for success. Student recruitment is a critically important role so that programs will not be questioned in the light of budget restrictions. Aligning adult education courses within other programs, serving on curriculum committees to make certain our voices are heard, and collaborating with colleagues throughout the campus are just a few strategies for maintaining programs. Even if it is difficult, it is also important to describe our successes within adult education programs so that administrators will understand their value.

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TRANSFORMATIONAL LEARNING AS A FRAMEWORK FOR COMMUNITY COLLEGE STUDENT SUCCESS

Chad Hoggan[1], Bill Browning[2]
[1]North Carolina State University (USA)
[2]Independent Education Consultant (USA)

Abstract

This article identifies and defines the transformational learning (TL) needs of historically underserved students (HUS) community college students that are often not acknowledged or supported in policies, procedures, pedagogies, and structures. The three phases of transformational learning—Tumultuous Aspects of Transformation, Exploring the Path Forward, and Reintegration—can often lead students to drop out of college because they cannot navigate the process of personal change that is often necessary for their success, in school, work, and in life more generally. Specific ways colleges can address TL needs practically through specific changes at the course, program, and institutional levels are offered.

Keywords: transformational learning, historically underserved students, community college, student success, student persistence

Disparities in college completion rates between historically underserved students (HUS) (i.e., minority, low SES, no college-going family tradition) and their historically served peers are widespread, well-known, and historically persistent[11] (NCES, 2020; Schapiro, et al., 2017). In our view, this trend is persistent because higher education institutions have largely ignored the *transformational learning* (TL) needs required of HUS who find themselves navigating a process of deep personal change while also trying to complete coursework. The practices and norms of higher education tend to ignore, and sometimes even exacerbate, these additional learning needs.

If institutions want to make real progress in reducing disparities in completion rates, they need to begin by identifying the transformational learning needs of their HUS students so they can reduce or support these needs that are fundamentally different for HUS and their historically served peers. Colleges' ignorance of these TL needs directly contributes to disparities in completion rates between the two groups. As colleges in the U.S. are serving an increasing number of HUS students, understanding and correcting these disparities is of increasing importance.

This paper describes the TL needs and calls for faculty and staff to address and support them by purposefully aligning policies, procedures, pedagogies, and structures such that they lead to higher degree completion and success for all students, especially HUS.

Fundamental Dilemma of Community Colleges

There is a dilemma inherent in the design of community colleges. Namely, while they are intended to promote social and economic equity by providing an affordable education to everyone, including (and especially) the least privileged members of society, their design mirrors traditional universities, which were, conversely, designed to serve whom they regarded as the majority of their students (white, middle class, recent high school graduates from a college-going family tradition). The typical community college student today is certainly different from that demographic; in fact, many community college students are from historically underserved populations, which include first-generation college students, those from low-income households, adults returning to school, and/or those from a racially-minoritized group. The dilemma that leads to low completion rates for these HUS arises from the mismatch between the purposes and the design of these institutions. The design of the community college does not account for—and does not serve well—the least privileged members of society, *who are the very students whom the community colleges were uniquely created to serve*. For these reasons, in this project we refer to the students from any or several of the subgroups named above (first-generation, low-income, older adults, racial minorities) as historically-underserved (HUS).

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[11] To the extent that disparities exist in other countries between different student demographics in higher education or other educational institutions, the transformational learning needs of HUS in those contexts would well also be well worth considering.

For HUS, the college experience often prompts, or at least contributes to, a larger process of dramatic personal transition and change—a transformation. To reiterate, many community college students, especially HUS, show up on campus already embroiled in a larger process of dramatic personal change; this change process is often what prompted them to return to school in the first place. For other students, the community college experience itself is disorienting, which causes them to begin a transformational journey. Because the norms and practices of higher education were designed to serve white, middle- and upper-class students with a college-going family tradition, the resulting environment can feel foreign to students from different backgrounds. Similarly, HUS who are preparing for direct entry into the workforce (rather than transferring to a 4-year institution) will face additional transformational learning challenges if their desired career is one with which they are unfamiliar and that requires more forced cognitive and behavioral adaptions. In other words, HUS are often required to adapt their ways of learning and acting to meet new expectations in an unfamiliar higher education environment and then in an unfamiliar workplace environment.

For all these reasons, many students attend classes at their local community college with psycho-social learning needs that are deeper and different than those most often associated with classroom learning. These challenges often require a degree of change within individuals that can be described as *transformative*; not only are these learning tasks difficult, they also occur at the same time HUS are trying to engage in the curricular learning of their coursework. The difficulties of meeting these additional demands are, we believe, powerful hidden drivers behind the historic and continuing disparities in completion rates between HUS and their historically-served peers.

Identifying Transformational Learning Needs

In many ways, students are looking to make personal change, to transform their lives—after all, many decide to enroll in community college because they want something different, something more in their lives, including a new and well-paying career which they often see as the gateway to a new life vision. Nevertheless, actually undergoing the transformation presents unknown challenges they could not have anticipated prior to enrollment; as a result, the arduous process of personal transformation far too often proves to be too much for students to navigate, and they eventually drop out.

Student comments are illustrative and indicative of students dealing with TL challenges. The following comments were overheard in hallway conversations during co-author Browning's time working with HUS in a training program affiliated with a community college;

> "I'm not smart enough in. . . ."
> "I'm no good in school".
> "I never finish what I start."
> "I'm not college material."
> "I can't fit school in with my life."

> "I don't really like school."
> "My teachers always picked on me."
> "I'm no good at tests."
> "I don't really deserve any better."
> "My spouse/parent/etc. doesn't think I'll succeed."
> "Maybe it's just not meant to be."
> "Employers don't really want me anyhow."
> "I'm afraid of failing (again), so I don't try hard."
> "I can't do it because I'm disabled."
> (Hoggan & Browning, 2019, p.27)

These statements show that many of the TL learning challenges involve students' sense of identity, sense of belonging, and self-efficacy, which are aspects of the TL process that arise during the process of transformation of HUS, as suggested by the theory of transformative learning (Mezirow, 1991; Hoggan, 2016):

I. Tumultuous Aspects of Transformation
    1) Disorienting Dilemma
    2) Self-examination with Powerful Emotions
    3) Critical Self-assessment
    4) Recognition that Others Have Been There
II. Exploring the Path Forward
    5) Exploring Options
    6) Making a Plan
    7) Acquiring Knowledge and Skills
III. Reintegration
    8) Trying on New Social Roles
    9) Building Competence & Self-confidence
    10) Finding a New Normal

Each of these phases brings with it particular challenges, especially to HUS. And, if institutions are made aware of the phases of transformation their students are currently experiencing, then they can examine their policies, procedures, pedagogies, and structures to assess which ones may be exacerbating the challenges of that phase, and/or how they can be changed to better support and facilitate the transformational learning processes of students during those specific phases.

Address Transformational Learning Challenges

We argue that if institutions become aware of the specific types of transformational learning challenges students are currently experiencing, those insights will point them to the policies, procedures, pedagogies, and structures of a given institution and, more specifically, program area within that college, which can be changed to decrease and/or better support students through those challenges. This theory of change is based on the premise that these challenges represent additional, extremely difficult learning needs that are rarely addressed in program curricula. These learning needs can be addressed practically through specific changes at the course, program, and institutional levels.

Of course, there is no one-size-fits-all solution to such complex processes of supporting transformational learning in students; solutions must match the contextual particularities of any given institution and program. The changes suggested by assessing the transformational learning needs of HUS students require institutions to provide more than just additional specialized support services; they will require a re-thinking of the whole enterprise of offering education to students. We describe examples of three areas where students often face psychosocial challenges that impede their success: identity, belonging, and self-efficacy.

Identity

If institutions become aware that students are struggling with their new identity as students and as legitimate future professionals in their chosen occupation, then colleges can consider ways to mitigate the negative effects by helping them recognize, for example, that others have been there (phase 5) or helping them try on new social roles such as a career role (phase 8). Recommended ways to help students overcome the challenges to their identity that cause many to drop out include the following solutions:

1) Redesigning the physical learning space such that it more closely resembles future work environments.
2) Devising pedagogy (i.e., learning tasks and evaluation methods) such that they resemble how that material will eventually be used, such as project-based learning.
3) integrating work-based learning experiences into the program curriculum, such as internships or apprenticeships.

Belonging

If institutions become aware that many students do not feel that they belong in higher education or in their program, then colleges can find ways to enhance students' journey towards their "new normal" (phase 10). Several programs and services can be offered to students as means to their feeling like they belong at college and in the workplace:

1) Creating peer mentoring programs to help them develop relationships between new and experienced students.
2) Organizing alumni panels that help incoming students see that people from similar backgrounds as themselves have succeeded in the program
3) Eliminating placement exams that favor test-taking skills and too often send the message to incoming community college students that they are not prepared for higher education. These placement exams, a staple of college course placement requirements, are already being replaced in many institutions with assessment practices that more accurately reflect what students will be required to do in their coursework.
4) Offering co-requisite development education alongside coursework.
5) Providing more robust and accessible academic support services.
6) Involving academic success coaches/navigators.

Self-efficacy

Struggles with self-efficacy are reflected in some students' inability to successfully complete coursework, meet scheduling requirements, or seek assistance when they are struggling. If institutions become aware that students are struggling with their sense of academic self-efficacy, they can design courses and assessments to purposefully promote and support this attribute. There are several ways colleges can design pedagogy to foster HUS' sense of self-efficacy:

1) Utilize formative assessments, with detailed feedback including encouragement and concrete suggestions, early and often in their courses (as opposed to few summative assessments)
2) Design a system of purposefully-paced scaffolds for learning, where learning tasks at the beginning of a course have more time and support; such a system can help HUS gain a strong foundation that proves they can, indeed, learn at the college level. Once self-efficacy is enhanced, the supports are reduced as the term progresses.

The examples above show in general how aspects of the TL process can be recognized and mitigated or supported; however, the specific challenges in each community college program's student population should be identified before such programmatic changes can be made.

Exemplar of Success

This approach of designing education to specifically address the transformational learning needs of HUS has already been shown to be effective over many years in a training program affiliated with a community college which, during the five-year period assessed by The Aspen Institute, accomplished a 94% completion rate despite what are typically barriers to successful completion: it exclusively served HUS, almost all of whom were non-white, low SES, *and* spoke only intermediate-level English as a second language (Aspen Institute, 2011). Upon completion of the one-semester, 17-credit program, 84% of students secured new training-related jobs at an average hourly wage of $13.31 (compared to the average wage of $10.29 at enrollment for those that were employed) and, perhaps more important, were employed in positions with career growth potential.

Specific ways that this educational program identified and addressed the transformational learning needs of its students is documented elsewhere (Hoggan & Browning, 2019). This case example demonstrates that community college educators can successfully re-engineer institutional practices and norms so that HUS achieve high rates of academic and career success, which will be increasingly important as more such students enroll in the coming years.

This journey towards institutional transformation to one that identifies and addressed TL learning needs can be a difficult one, and will likely require college administrators and educators who are willing to undergo their own process of transformational learning to let go of the comfort of familiar practices, re-imagine what's possible, and take steps to explore these possibilities. As we wrote recently in a blog article (Browning & Hoggan, 2021), community colleges have already demonstrated in the past year that they can rapidly adapt when they really need to. Now, with a large decline in enrollments (Ashford, 2020) and the need to enroll more HUS who have lost jobs and delayed re-training until the pandemic subsides, there is also an economic justification for community colleges to fundamentally change how they support HUS: their future success and sustainability are closely aligned with enrolling a greater number of HUS and adapting to new ways of successfully teaching and preparing these students for new careers—not just with replicable skills, but with deeper personal attributes such as a sense of belonging and self-efficacy that have been shown to enhance success in life in and outside of work and school.

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TOWARDS A POLITICAL ECONOMY OF ADULT EDUCATION AND GLOBALIZATION: THEORETICAL INSIGHTS FOR CONFRONTING WICKED PROBLEMS IN GLOBAL TIMES

John D. Holst
The Pennsylvania State University (USA)

Abstract

Our global times are defined and profoundly shaped by globalization. As adult educators, we need theory to help explain the nature of and paths forward from the devastating social, political, and cultural impacts of globalization. Moreover, when we consider the field beyond academia and include social movement-based adult educators, it is important to understand that not only do we need theory, but some of the best theory we need is developed by social movement-based adult educators. This cross-disciplinary theoretical inquiry presents a political economic framework for understanding adult education and globalization that draws on academic and social movement-based theory.

Keywords: Globalization, political economy, precarity, Marx

The Adult Education in Global Times (AEGT) conference corresponds with a number of important and urgent calls by prominent adult educators. In a recent issue of *Adult Learning*, Thomas Sork (2019) captures the Zeitgeist of our times when he characterizes the "troubled state of the world" as a set of "wicked problems" (p. 143). In 2019, the then outgoing *Adult Education Quarterly* editorial team of Leona English et al. (2019) raised the issue of why our field is not more engaged with social issues and cited globalization as one of the main issues we face today. Patricia Gouthro (2019) has recently challenged us to consider the importance of theory for understanding the "social, political, and cultural contexts within which we work" (p. 65) as adult educators. Inspired by all of these recent calls, the purpose of this paper is to provide a theoretical framework for understanding the socio-political economic realities that are part and parcel of globalization: the hallmark wicked problem of our messy and chaotic global times.

Review of Literature

It is interesting that the former *AEQ* editors cite globalization as one of the main trends shaping our field now and, in the future, as studies under the moniker of globalization have actually waned in the years since the heyday of globalization scholarship and anti-globalization protests in the late 1990s and early 2000s. Why then, given a shifting away from anti-globalization protest and theory building on globalization should we take up the *AEQ* editors' call for studies on globalization? What activists were fighting against through anti-globalization protests and what scholars were trying to describe with globalization theory were really the nature and impact of capitalist relations in particular times and spaces. Globalization, a term so important that Waters (2001) described it as "the concept, the key idea by which we understand the transition of human society into the third millennium" (p. 1) was really about the ever-changing social totality of capitalism.

Theories that consider globalization as the contemporary nature of the social totality of capitalism have been much less prominent in our scholarship. The editors of a recent issue of the *European Journal on the Education and Learning of Adults* make this evident in their introductory essay of a special issue on capitalism and the future of adult education (Milana, Kopecký, & Finnegan, 2021). This is so despite the fact that as early as 1999 Foley argued that adult educators needed to take up precisely this kind of political economic analysis. In this paper, I pick up Foley's call and attempt to provide the kind of analysis of globalization today that English et al. (2019) and Milana, Kopecký, and Finnegan see as lacking and, yet essential to our field.

Method of Inquiry

In making this contribution, I draw on three bodies of literature. First, I draw on the political economy developed by Karl Marx (1967) in the three volumes of his magnus opus *Capital*. Second, I draw on recent political economic theory and empirical studies by political economists demonstrating the permanent crisis endemic to global capitalism around the world (e.g., Carchedi & Roberts, 2018; Kliman, 2012; & Smith, 2010). Third, and perhaps most importantly, I draw on working-class organic intellectuals and scholar-activist popular educators who have been theorizing the growing crisis of capitalism for at least the last three decades (Baptist, 2010; Baptist & Rehman, 2011; Heagerty & Peery, 2000; Katz-Fishman, Scott, & Gomes, 2014; Peery, 1993, 2002); they have actually been considerably ahead of academics in understanding the nature of the crisis we are all coming to realize as wicked problems today.

The method of inquiry is political economy and follows the approach introduced in adult education scholarship by Frank Youngman (2000). Youngman summarizes eight major propositions of a Marxist political economic approach to adult education. I follow these propositions, and build on them, by introducing new political economic theory and perspectives from organic intellectuals, in order to present a theory of globalization relevant for the challenges facing adult educators today. I do this cognizant of the fact that capitalism, while having a general trajectory across the planet, develops unevenly geographically, and therefore, can take on specific characteristics in different parts of the world.

Key Elements of Marx's Analysis of Capitalism as a Global and Globalizing Social Totality

Let's begin where Marx does on page one of Volume I of *Capital* with an analysis of what most immediately appears to be the nature of capitalism, and the immense number of commodities that surround us. Marx argues that a commodity, something produced for the realization of profit in a capitalist society, has a dual nature. It has use-value and exchange value. Use-value, not unique to capitalism, just refers to the fact that the item produced is useful in some way to someone. Exchange value refers to the fact that, in a capitalist society, a commodity can be related to other commodities in terms of a quantity and this quantitative relation usually takes the form of the mediator of money.

The major take-away from this part of *Capital* is how Marx advances, here, and through the text, on the then already existing notion of a labour theory of value to understand the nature of human social relations through the exchange of commodities. The basic point of the labour theory of value is that the value of a commodity is determined by the socially necessary—average productivity of labour in any given place and time—labour time needed to produce it. This labour time is, in a sense, congealed in the commodity and realized through the exchange of commodities. Just think about a sweater you knit to sell at a craft fair. If you are a bad knitter and it takes you three times more to knit a basic sweater than the average craft fair seller, no one who knows anything about knitting will pay three times as much for your sweater. In the back of every buyer's mind at the fair is how time consuming the knitting gone into any given sweater for sale is versus the price. The more complex and time consuming the knitting, the more willing people are to pay a higher price; the labour theory of value can be empirically proven and is a part of any shopper's basic common sense.

Money, the universal equivalent that allows for the exchange of commodities with uneven amounts of labour embodied in them, existed long before capitalism. Moreover, the sale or trade of the products of people's labour also existed before capitalism. For Marx, what distinguishes capitalism from other social totalities is the production of commodities not for their use, but for the realization of their value; this is a fundamental transformation of societies that has happened all over the world. Money that circulates for its increased valorisation is capital; once this form of production and circulation takes hold in a society, it is ever expanding.

Marx introduces some basic formulas to explain the distinction between the production of commodities for use and the production of commodities for profit.

I can grow tomatoes in my garden and sell them for money. Then I take that money and buy what I need. For Marx the sale of my tomatoes is: C-M and my purchase of what I need is M-C. Simply commodity production then is C-M-C with the ultimate aim being the use value of the commodity purchased at the end. A general formula for capitalism, however, is M-C-M′. Here the end goal is money prime (′) or profit.

One of the great questions of political economists like Adam Smith who preceded Marx was to understand the massive amount of wealth produced in capitalist societies. Armed with the labour theory of value, and seeing this process from the perspective of labour, Marx provided a new answer to this question, based on a fundamentally new way to look at it. In Volume II of *Capital*, Marx provides a more complex formula for capitalism:

Financial Capital Productive Capital Commercial Capital

variable capital (labor power)

M – C ……………………………………P…………………….C' - M'

constant capital (machines, raw materials, etc.)

Figure 1: Marx's Formula for the Circulation of Capital

In other words, a capitalist starts with money (M), often financial capital borrowed from a bank, and buys two major forms of commodities (C). The first commodity is what Marx calls variable capital or hired workers' labour-power; it is variable because the capitalist can make us work longer or faster. The second commodity is what Marx calls constant capital or means of production such as tools, buildings, machines, raw materials, etc. Capitalists put the labour-power to work to produce commodities for sale or commodities prime (C') that has more value than the capital they put in. To realize this surplus value, they must sell the product (commercial capital) on the market to get money (M').

Where does the prime (′) on the C and the M come from? Who produces this surplus value that can be realized via commerce as profit? Based on the labour theory of value, labour-power is the only commodity that creates value; remember, the value of a commodity is based on the amount of labour that went into its production. Machines merely transfer the value they contain—the amount of labour used to produce them—slowly over their lifetime to the products they produce. When living labour (the worker) is made to work beyond the point it creates an equivalent of its cost, it adds value to what it produces.

To elaborate on the source of surplus value or profit, Marx takes us into what he calls the noisy sphere of production. Marx looks at a workday as starting at point A and ending at point C. Point B is the time in the workday when a worker has produced enough that when it is sold, it will cover the costs of the worker, e.g., salary and benefits (if any). One can make a similar calculation for piecework or salaried workers.

A→→→→→→→→B→→→→→→→→→→→→→→→→→→→→→→C

Figure 2: Marx's Depiction of the Workday

Marx calls the work done between A and B necessary labour. He calls the work done between B and C unnecessary or surplus labour or labour that produces surplus value. If you think about the workday, from the standpoint of the employer, the goal is to expand the distance between B and C; to expand the amount of unnecessary labour that produces surplus value that can be realized as profit. There are two ways to do that, and Marx labelled these as two different forms of surplus value.

Making people work well beyond point B in the workday creates absolute surplus value; keep wages the same and lengthen the workday. As workers revolt against this blatant exploitation, the capitalist can increase the distance between B and C by pushing B closer to A. Marx called this intensification of labour productivity via an increasing division of labour or via the introduction of labour-saving, relative surplus value. Historically, as struggles for shorter working hours grew, there was a general shift toward strategies aimed at creating relative surplus value, although there is always a mix of both strategies continuously in play.

The Crux of the Crisis of Capitalism Today

In Volume III of *Capital*, Marx begins to put all of this analysis together to analyse the historic trajectory of capitalism and to explain the crisis prone nature of capitalism. If labour is the only commodity that creates value, and if the historic tendency is to favour relative surplus value over absolute surplus value, that means there is a growing tendency for a reduction of the overall presence of labour in the process of production in favour of a growing presence of constant capital or machinery and technology. Marx used the term organic composition of capital and the ratio c/v to refer to this relationship between variable capital (v) and constant capital (c) in the production process.

Marx argued that the evermore top-heavy c/v ratio meant that there was a historical tendency for there to be a fall in the rate of profit in capitalist production, as the value creating commodity of labour was slowly overtime pushed out of the production process. Since it is only labour or variable capital that produces surplus value, the more constant capital involved, the less profit can be made in production. This process is inevitable, and its magnitude increases.

Political Economists and Empirical Evidence

Among political economists, there is ongoing debate about the importance Marx placed on this tendency of the rate of profit to fall over time. While the debate goes on, the political economists I referenced earlier have empirically shown how the ever-increasing reliance on technology, at the expense of labour, to generate relative surplus value has over the past several decades steadily lowered the rate of profit and created not a crisis in capitalism, but rather a crisis of capitalism itself.

Organic Intellectuals and the Lived Reality of the Crisis

How have US social movement-based organic intellectuals drawn on, interpreted, or affirmed Marx's 19th century analysis in the contemporary US? They have witnessed first-hand the transformation of the production process, through the introduction of labour-saving technology throughout the 20th century, to the introduction of labour-replacing technology beginning in the late 20th century and accelerating in the 21st century. This transformation has meant a growing precarity of work, a fragmentation of work, lowered standards of living, and, most significantly, the emergence of a growing sector of society that no longer has stable participation in the basic relationship of capitalism: you get a job, to earn a wage or salary, to pay for the things you need to survive.

From revolutionary organic intellectuals and scholar activists we get a vivid picture of what this crisis looks like for the working-class majority (Zweig, 2012). They tell us of the growing precarity, fragmentation, polarization, and inequality plaguing society, and they explain how there is a growing class no longer attached to the basic labour/capital relation; those pushed out of capitalist forms of production by labour replacing technologies. As movement-based intellectuals, and particularly those most based in this growing sector, they demonstrate how this sector has basic demands for survival that cannot be met within the prevailing relations of capitalism. In other words, there is a growing, objectively revolutionary class. A class, whose lived reality, upon which democratic pedagogies can and must be built, demands a reorganization of society outside of the basic dynamics of capitalism. Production with less and less labour and distribution of goods based on the ability to pay, means a growing sector of humanity cannot survive. Distribution based on need, or socialism, is the only practical solution.

Today, change is not a fiery idea confined to 19th century manifestos or 1960s speeches, but the practical resolution of the lived realities of a growing sector of humanity. Our field has a theory and practice of democratic, practical, needs-based pedagogy. What organic intellectuals tell us is that there is a burning need for a way to help people understand what they already know. There is no need to teach people their lives are precarious, that it is getting harder and harder to just get by. What is needed most today, are the kinds of pedagogies we already have, that help people to understand why their circumstances are as such; how their lived realities contain both the problem and the solution to the crisis of capitalism we face today. What is most essential is for there to be a merging of our pedagogical skills and knowledge with the practical work of movement-based organic intellectuals. To solve the wicked problems, will we as a field put our skills to the service to those who most need it? Will we be relevant?

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FOSTERING MUTUAL LEARNING IN A COMMUNITY-UNIVERSITY RESEARCH PROJECT

Alice Home
Professor Emeritus, University of Ottawa (CANADA)

Abstract

Community-based research aims to co-create knowledge that benefits both the community and the academy. It can promote mutual learning and advance social justice but only when there is mutual trust, engagement and power sharing. The literature provides exemplars of successful projects but rarely discusses how researchers overcome inevitable obstacles. This paper attempts to address that gap. It presents a Canadian community-university research project, which fostered mutual learning and built connections between stakeholders concerned with child disability. It discusses obstacles faced by the team and specific strategies used to circumvent them, against the backdrop of CBR and adult learning literature.

Keywords: Community-based research, mutual learning

Adult educators have been leaders in community-based research (CBR), as it can promote mutual learning and advance social justice. This type of research aims at engaging communities in co-creating knowledge beneficial to them and the academy. However, mutual benefits will flow only if core principles of mutual trust, respect, engagement, and power sharing are translated into action (Tandon & Singh, 2015). This is not easy, given the difficult contexts where CBR takes place and the complexities of community-university partnerships. The literature presents exemplars of successful projects along with roadblocks commonly encountered. However, few publications identify factors that can help researchers circumvent obstacles which make success elusive. The gap between CBR goals and contextual realities can make on-the-ground practice difficult for community researchers.

This paper will contribute to a more practical understanding of these issues and point to some ways forward. It presents a Canadian community-university research project, which sought to foster mutual learning and build connections among stakeholders impacted by child disability. The paper starts with background literature then outlines main features of the project. This is followed by a discussion of obstacles to goal achievement and ways in which the research team addressed them, illustrated by examples. The paper concludes with connections to the literature and implications for teaching, planning and carrying out CBR.

Background Literature

This project was informed by adult learning theory and guided by community-based research principles. Though child disability and adoption research literature provided crucial subject content, it is not discussed here. CBR grew from concerns that traditional research often excludes community participants from decisions about what gets studied, how it is done and how results are used (Wood et al., 2015). Although CBR is understood and applied in varied ways, all approaches seek to co-create mutually beneficial knowledge, using methods that are participatory, relationship based, process and action-oriented (Wood & McAteer, 2017). The research focus must be relevant to community concerns, culture and context, multiple data collection methods should be used, and findings disseminated where and when they will make a difference (Wood et al., 2015). Researchers need to recognize the diversity of legitimate knowers, value unique their strengths and mobilize multiple sources of expertise. All partners must be open to learning and participate in decision-making throughout the project (Tremblay & de Oliveira Jayme, 2015).

These principles are not easy to put into practice. Obstacles related to location, language, culture, time availability and resources abound in many projects. When partnerships involve communities and universities, impediments arise from different knowledge cultures and wide power inequities (Tremblay & Hall, 2014). Universities still seek visible, rapidly publishable results yet CURPs must be built slowly on a foundation of trust. Understandingly, communities can be distrustful, aware that their agenda and capacity may be co-opted for university interests (Kearney, 2015). Though academics bring recognized expertise, skills and access to funding which can be useful to low-resource communities, universities and funders can withhold support or limit time for meaningful participation. Communities may not recognize the value of their knowledge of local needs, culture and networks or may lack the confidence and skills to share it.

A few scholars examine how such obstacles can be overcome. Fostering engagement from the outset and involving all partners in defining shared goals can reduce mistrust (Kearney, 2015). One case study discussed "levelling the playing fields" in South Africa, where status and cultural differences are powerful barriers to engagement (Wood & McAteer, 2017). Researchers emphasized that the knowledge needed for success resided with community partners, so others needed to learn from them. Using first names and paying careful attention to language were key strategies. Not everyone was comfortable in English, the use of which was associated with being "educated". Two community interpreters helped everyone understand and when researchers didn't, they modelled asking for clarification. The authors concluded that early time spent trust-building and foregrounding the value of local knowledge was crucial, along with attending constantly to status, language and culture (Wood & McAteer, 2017, p. 262). Finally, a Canadian study of 20 diverse community-university research partnerships found that flexible arrangements, suitable governance structures, and ongoing application of CPR enhanced success. The authors concluded that taking time to agree on values and develop relationships was critical, as "benefits to the community accrue in direct proportion to the quality, longevity, and trust developed" (Tremblay & Hall, 2014, p. 402).

Some basic adult learning principles offer clues to overcoming internal obstacles. Adults bring past experiences which can both enhance and impede learning, and they protect their established sense of self against perceived threats. Given their past and present circumstances, not all are ready to learn when an opportunity arises, especially if the content cannot be applied to immediate, practical situations. Adults learn in varied ways due to individual, gender, class and cultural differences (MacKeracher, 2004). Allowing ample time for connecting new knowledge with prior experience, creating a climate of mutual trust and showing respect for all participants' self-esteem can reduce fear of failure & encourage new learning. Offering varied activities can connect to learning preferences related to gender and culture, for example, including some collaborative situations in which women do well.

The Project: Working Together for Success in Special Needs Parenting

This partnership had its roots in a qualitative study of stakeholders' views on special needs adoptive parenting. During conference presentations and when interviewing families, practitioners and parent associations, the author was urged to share her work widely. A public outreach funding competition seemed a good fit. Program goals were to increase access to and use of research, foster multidirectional knowledge sharing and build researcher-user connections. The researcher consulted five community stakeholders: an agency director, a social worker, the coordinator of a parent association, a policymaker, and an adoption council board member. They noted that despite common concerns, disability and child welfare communities rarely work together or with parent groups. They suggested bringing together parents, professionals and community groups to learn from researchers and each other. The author formed a CURP with a disability scholar, a national and a provincial adoption council, an adoption agency, and a parent-led support group. Three team members had adopted children with special needs and a fourth was grandparent of a child with a disability. Their project sought to share research knowledge with diverse users, seek their input, foster cross-role collaboration and make co-created knowledge widely accessible. Two main activities were proposed: invitational workshops on parenting children with special needs and creation of varied, accessible documents for community use. After receiving a national dissemination grant[12], the team designed a core format to be adapted by community partners leading regional workshops in Ottawa, ON and Victoria, BC.

Sixty parents, professionals, and organizations from disability and adoption communities met in fall 2012 to hear presentations, discuss issues raised, share experiences in small, themed groups and identify action priorities. Three months later, an independent evaluator interviewed 15 participants, who shared what they'd learned, any changes made and helpful activities. Group-verified discussion summaries were subjected to content analysis. The team created short booklets and four videos from those summaries, the literature, workshop presentations and interviews with five attendees. Informal feedback assessed document usefulness, while team members' reflections documented their learning.

Evaluation results suggested that project goals were attained. Reduced isolation and normalization of experience happened as families realized 'we weren't the worst parents in the world because we can't find help for our child" (Home, Carter, Scarth & Warren 2015, p. 30). Discovering common concerns, and learning/sharing across boundaries were the most important workshop outcomes. Parents learned that professionals' options were limited by policy and budget issues (Ibid). Professionals gained respect for families' resiliency as they fight for every crumb of help, and discovered the crucial role of peer-led groups, whose existence was imperiled by inconsistent support. Respondents concurred that a respectful climate "recognizing all stakeholders' expertise equally" and mixed role groups were critical in "allowing people to speak freely" (Home et al., 2015, p. 31). Documents made practical knowledge accessible in the community, where they were used for purposes ranging from parent learning to professional development. Creating them helped researchers learn non-traditional methods for sharing their work. Participating in media interviews and press releases increased the author's media skills. Some community partners strengthened their research skills, especially the national adoption council, which carried out a survey to learn if initial study findings applied more widely.

The Rocky Road to Mutual Learning

The foregoing makes the road to success look smooth. However, this ambitious project had limited funding and took place in a complex context involving players with differing agendas. The author anticipated and planned around some likely obstacles but others required quick thinking and coordinated team action. Team meetings were impeded by vast distances, language differences, budget limits and divergent organizational priorities and commitments. The parent group coordinator participated in the workshop phase but family and support group crises impeded later involvement. The author's professor emeritus status allowed her time for the project but provincial relocation and the reorganization of university research services complicated communication and project management. For example, the first workshop was organised by a graduate assistant, as grant guidelines and budget precluded hiring an event manager. Despite regular distance supervision, the student became overwhelmed and quit two days before the workshop. It went ahead only because the national partner mobilised volunteers rapidly. Bureaucratic university policies caused tension, with team members having to produce receipts for minor expenses. Rigid procedures interfered with commitments to workshop participants. For example, the author had to explain to the university repeatedly why two parent study participants could attend only if a trusted, trained family member was hired to care for their child.

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[12] The project was supported by a dissemination grant from Social Sciences and Humanities Research Council of Canada

Early consultation and ongoing involvement of stakeholders was critical to success. Several key informants who had participated in the original study knew of the researcher's commitment, and of her insider status as former adoption worker and special needs adoptive parent. These consultations built trust, confirmed project relevance, identified potential goals, prepared the ground for partnership and stimulated suggestions of innovative project activities. From the outset, the researcher showed respect for community partners' expertise and negotiated respective roles and responsibilities. The team designed a workshop format that community partners could adapt, based on their knowledge of local needs. Each regional committee included a researcher, a graduate assistant and community partners, who were tasked with generating an invitation list of stakeholders and leading a workshop. The core plan balanced researcher presentations with activities connecting diverse participants while mobilizing their knowledge. Both presentations focused on practical concerns: one highlighted and illustrated parent challenges and supports, the other outlined strategies for effective advocacy.

The team designed ways to reduce external and internal obstacles to participation. These free events were held on Saturdays and costs of parent study participants were reimbursed. This allowed one couple a weekend away without their complex child, for the first time since her placement. Personalized invitations highlighted the value of lived experience, countering concerns around valued types of knowledge. Community expertise was recognized by asking organizations to bring display material and inviting group coordinators to host lunch tables. In response, a disability group leader offered lunch-time support and an indigenous agency brought a creative art display. To reduce the impact of status and ensure participants felt safe, only first names were used and confidentiality was assured. Context-specific measures were added. Translated invitations and handouts welcomed the Franco-Ontarian minority in Ottawa, where the plenary and one discussion group were conducted bilingually. As Vancouver Island is home to many First Nations, the Victoria team reached out to indigenous stakeholders and offered a discussion group on culture and disability.

To capture co-created knowledge, Victoria presentations and plenary were filmed, as were interviews with a parent, a policymaker, a practitioner and coordinators of two parent associations. Excerpts were blended with research content to produce four videos designed to decrease parent isolation and raise public awareness. As user groups expressed the need for practical tools, the team created short monographs on three themes that emerged from workshop data: disentangling disabilities, child advocacy, and culture and disability. The team agreed on roles: researchers wrote drafts and partners provided feedback, imagining they were exhausted parents or overworked professionals. Writers balanced information with accessibility, using a clear style and a common outline: project introduction, French summary, core content (issues, supports, strategies) and resources for further learning. A graphic designer ensured that web and print versions were engaging and accessible to all, including readers from varied cultures or living with disabilities. One video and monograph were translated into French. The national adoption council made the documents available free of charge on its website, while other partners promoted them and identified strategic organizations for hard copies. Some community partners participated in a professional conference and a scholarly article. The author, national adoption council director and two adoptive parents were interviewed on national radio.

Some Concluding Remarks

Three factors proved critical in facilitating mutual learning in this project: early and ongoing partner involvement, a safe climate and knowledge translation for diverse users. Community partners were consulted regularly on important decisions, met as often as distance permitted and were involved in all activities. Flexibility was needed to accommodate family and community group crises that erupt unpredictably in child welfare and disability fields. A safe climate reduced internal participation barriers related to status differences, confidentiality concerns and low perceived value of community knowledge, while eliminating cost and scheduling obstacles weakened external barriers. Emphasizing community partners' expertise encouraged sharing, using first names helped everyone feel safe and developing varied documents kept co-created knowledge accessible for future community use.

Some of these factors are discussed in CBR literature. Early partner involvement is widely acknowledged as critical. Scholars stress the need to invest time to build trust, foster mutual respect, agree on shared goals (Kearney, 2015; Tremblay & Hall, 2014), co-define roles, and foreground the value of community expertise (Wood & McAteer, 2017), noting that this takes a long time and sustained effort. Some authors stress ongoing partner involvement. CBR literature notes that mutual learning requires a safe climate and adult learning theory emphasizes the need to reduce perceived threats that can impede new learning.

Our work reiterates the importance of applying CBR principles consistently in ways that adapt for context. Two factors facilitating mutual learning were also found in a rural Kenyan CURP (Home, Chubb & Fouché, 2021). First, as we cannot assume that community partners feel safe sharing, researchers need to identify context-specific barriers then design strategies to reduce them. Secondly, as knowledge translation can facilitate mutual learning, researchers should explore, document, and share innovative ways to make this happen. Creativity was critical in devising ways to reduce barriers, co-create knowledge and make it accessible in the community. However, researchers preoccupied with overcoming challenges may not feel free to explore novel solutions. They need to be flexible and creative, while helping new community researchers develop, document and assess effectiveness of innovations (Home et al., 2021).

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RE-CONCEPTUALIZING MEANINGFUL WORK FROM THE SOCIAL CONSTRUCTIVISM

Jeongsan Hwang, Hyeyoon Jeong
Yonsei University, Seoul (REPUBLIC OF KOREA)

Abstract

This study aims to examine the existing literature on meaningful work and reconstruct the concept of meaningful work from the perspective of social constructivism, contributing to an integrated understanding of meaningful work that embraces both individual and organizational discussion, the latter of which has, to date, been relatively neglected in the literature.

Keywords: Meaningful Work, Social Constructivism, Sensemaking, Identification

The workplace is not limited to the location where individuals simply do their jobs according to organizational goals. Rather, it should be understood as the place where individuals learn and develop themselves through their work. The process by which people shape their own meanings of work involves factors from multiple dimensions, including those of the individual, the job, and the organization. Therefore, the construction of meaningful work and learning in the organization takes place through the relationships and interactions among individuals and between individuals and environments. Based on this idea, we will examine the concept of meaningful work and its formation from the social constructivism perspective.

Theoretical Background

Definition of Meaningful Work

Before discussing "meaningful work", we must clarify what the term means. Although this topic has been discussed in a variety of disciplines, "meaningful work" and "meaning of work" have been used interchangeably. However, these two terms are distinct and independent concepts. "Meaning" is the result of "an individual interpreting what their own work means, or the role their own work plays, in the context of their own life" (Rosso et al., 2010, p.94). In contrast, "meaningfulness" concerns the perceived significance of one's work (Monnot & Beehr, 2014). In other words, these can be explained respectively as "the type of work an individual perceived" and "the amount of significance an individual feels", although these could be regarded as similar concepts because of their positive nature (Rosso et al., 2010). For this reason, "meaning of work" can usually be explained as one's work orientation, which falls into the three specified types of job, career, and calling (Bellah et al., 1985). On the other hand, meaningful work is defined as the degree to which an individual perceives the importance or significance of one's work as a part of their life (Ashmos & Duchon, 2000).

The distinction and clarification of these two terms are necessary for expanding the discipline of meaningful work. In fact, perceiving and experiencing meaningfulness from one's work and its results plays a significant role in the individual's overall life as well as the environments surrounding them, so meaningful work will be increasingly emphasized. For this reason, further studies on this topic need to be conducted on the basis of the distinctive and clear concepts, both of which are meaning and meaningfulness.

Recent Studies Theorizing Meaningful Work

Scholars from diverse disciplines have attempted to theorize meaningful work from their own points of view, especially from individual and organizational perspectives.

Some literature has focused on the individual, especially on the psychological process. Lips-Wiersma and Morris (2009) suggested four sources of meaningful work on the basis of two continua (self vs. others and being (reflection) vs. doing (action)): developing and becoming self, expressing the self, serving others, and unity with others. According to the authors, there is a tension between the two continua and—unless this balance is sustained—individuals are likely to overlook the meaningfulness of their own work. Rosso et al. (2010) also conceptualized four pathways toward meaningful work based on two "fundamental modalities of human existence" (Bakan, 1966, pp.14-15): the motives behind the action (agency vs. communion) and the target of the action (self vs. others). In addition, the authors examined four sources (the self, others, work context, and spiritual life) and seven mechanisms of meaning (authenticity, self-efficacy, self-esteem, purpose, belongingness, transcendence, and cultural-interpersonal sensemaking), all of which were derived from the extant literature. For Steger and Dik (2010), meaningfulness arises from three sources: a sense of positive meaning in work, meaning making through work, and greater good motivation. According to the authors, positive meaning comes from doing what holds personal significance and relates to the variable of work and well-being satisfaction. The other two sources concern intrinsic motivation, with meaning-making through work defined as a process of understanding the self and one's surroundings for personal growth, and greater good motivation defined as an others-oriented process including other persons, a community, and the world.

Furthermore, working individuals are assumed to be situated in a specific organization. Two pieces of literature from the organizational perspective were examined. Bailey et al. (2017) addressed four sources of meaningful work (tasks, roles, interactions, and organizations) and its consistency across sources and over time. The authors also focused on the organizational strategies for cultivating a meaningful experience for employees, including job design, Human Resource Management, leadership style, and organizational culture and values. However, if employees feel inauthentic or that there is inconsistency between their own values and beliefs and those of these strategies, they might find their work lacking in meaningfulness and take a 'surface existential strategy' by simply pretending to behave in a way aligned with the organization. Recently, Lysova et al. (2019) proposed an integrative model of meaningful work from the organizational perspective in which meaningful work can occur when an individual's motivation, values, and goals are congruent with those of the organizations one is included in. This indicates diverse influencing factors that interact in a variety of ways, resulting in meaningful work within the organization.

These five works mentioned above are the most representative literature of the discipline of meaningful work, and are recognized as a foundation for the fortification of its distinctive disciplinary identity. Based on insights from these five pieces of literature focusing on either the individual or the organization, the next chapter will reconstruct meaningful work from the perspective of social constructivism.

Meaningful Work from Social Constructivism

Social Constructivism and Sensemaking

Social constructivism, which emphasizes the importance of culture and context in understanding societal occurrences, posits that reality is constructed through human activity and that individuals create meaning through interactions with others in their environment (Kim, 2001). The social constructivist point-of-view can also be applied to workplaces and organizations. From this perspective, an organization is conceptualized as a culturally unique setting in which members collectively participate in the construction of social reality.

As it concerns the formation of meaningful work, this study focuses on sensemaking as a function of social constructivist thinking. Sensemaking is an act that helps individuals manage complexity and uncertainty by interpreting environmental cues and creating reasonable accounts of the world (Maitlis, 2005; Weick et al., 2005). As the process of attributing significance to some target or stimulus by placing it into an existing or emerging cognitive framework (Starbuck & Milliken, 1988), meaning creation can be understood as a type of sensemaking (Pratt & Ashforth, 2003). Sensemaking as the mechanism of constructing the meaning of work has been discussed in several studies (Rosso et al.,2010; You et al., 2020). However, research in sensemaking has primarily dealt with "the sense that people make of their external world rather than themselves" (Brown, 2015).

This study will therefore examine meaningful work on an individual level through the process of forming identity in the workplace, and expand the discussion to the organizational level by focusing on the process in which individuals adjust and reconstruct the meaningful work based on the value and vision of an organization in which they are members.

Meaningful Work: From the Individual Perspective

Meaningful work on the individual level is related to the construction of human identity, a process that can be understood through interpersonal sensemaking in the workplace.

Wrzesniewski et al. (2003) focused on the meaning of one's job, role, and self at work and suggested that the content and evaluation of each is constructed through the interpersonal sensemaking process in the workplace. An individual creates the meaningful work within the process in ways such as noticing interpersonal cues, discerning the affirmation or disaffirmation of cues, and figuring out motives of others who send the cues. Identity and activity are constituted by interacting with others, and thus, interpersonal sensemaking has a significant impact on individual evaluations of job, role, and self in the workplace considering the imputed evaluations of others. In the same vein, Maitlis and Christianson (2014) claimed that sensemaking, by which individuals make sense of their own meaning, takes place in a socio-material context where thoughts, feelings, and behaviours are influenced by the presence of others. Easterby-Smith et al. (2000) likewise viewed individuals as social beings who construct understanding and learn from social interactions within a specific socio-cultural and material environment.

Individuals build the meaning of work based on cues from their environment and others to further justify the value of their work. Lepisto and Pratt (2017) claimed that individuals construct meaningful work regarding the basic value therein by developing an explanation for why their work is worthy in the face of uncertainty and ambiguity. Pratt and Ashforth (2003) stressed that assigning meaning does not necessarily make something meaningful, but rather, that meaningful work is created in the process of answering questions like "why am I here?" As the value of work is "up for grabs" and something that must be interpreted and constructed, meaningful work is directly related to existential issues (Lepisto & Pratt, 2017).

Ultimately, from the social constructivist perspective, meaningful work can be understood as an intersubjective achievement through context-based communication and justification (Jacobs & Coghlan, 2005).

Meaningful Work: From the Organizational Perspective

On the other hand, meaningful work on the organization level can be understood as the perception and experience of the individual's overall work context aligned with the organizational identity. The organization is likely to plan the organization-wide operational and business goals and strategies in line with their mission (Thompson & Bunderson, 2003). As individuals within the organization are also aligned with the organizational mission, psychological identification with the organization can be a vital determinant of the meaningfulness from one's work (Katz & Kahn, 1978; Weick, 1995). This experience of meaningful work might be fortified when an individual's identity is congruent with that of the organization, indicating that the organization can construct and establish their culture and value system as well as overall HR strategies for cultivating employees' meaningful work (Bailey et al., 2016). According to the social identification theory, human beings consider their social group more distinctive and valuable than outgroups if the group is directed toward the right and the good (Tajfel & Turner, 1979).

This leads to a high level of group identification, resulting in group membership (Ashforth & Mael, 1989) and a sense of meaningfulness. This occurs when organizations try to link their mission, goals and strategy with activities based around helping others (e.g., corporate volunteering) or corporate social responsibility. However, if an employee feels that organizational activities lack authenticity or are incongruent with his or her own identity (Bailey et al., 2016), meaningfulness can be lacking. The same is true when there is a breach of the psychological contract between an employee and an organization as a result of the organizational mission or ideologies violating his or her own identity (Rosso et al., 2010).

Meaningful work on the organizational level can therefore be constructed through organizational missions, values and culture, goals, and strategies that are well-aligned with an individual's needs and desires. Meaningful work can be considered on multiple levels and is affected by various factors relating to individuals. It should be noted in dealings with this concept both in research and in practice—as well as both adult learning and HRD—that meaningful work is not a single explainable concept but rather, a multi-dimensional and socially constructed concept.

Conclusion

Several factors originating from the multi-level dimensions of the workplace influence the composition of meaningful work, the process of constructing identity through interpersonal sensemaking in the workplace, that is affected by organizational identity. From the perspective of social constructivism, meaningful work is constructed based on the understanding gained through communication and interpretation with others and various environmental factors within the organization (Rosso et al., 2010; Easterby-Smith et al., 2000). This occurs because humans, as the ones constructing understanding from their interactions in a specific socio-cultural environment, create meaning by sharing their subjective knowledge. This exchange of subjectivity in the workplace—the development of intersubjectivity—significantly influences the individual learning and growth of adult learners as well as organizational performance. Meaningful work from the perspective of social constructivism implies the possibility of harmony between individuals and organizations, as well as of adult learning and HRD. Defining meaningful work and linking it to the core values of the organization, therefore, has implications for educational support of adult work and career paths.

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THE CONSTRUCTION OF LIFELONG EDUCATION IN THE SOVIET UNION IN THE 1970S: RE-READING THE FAURE REPORT (1972) FROM THE SOVIET PERSPECTIVE

Elena Ignatovich
University of British Columbia (CANADA)

Abstract

This paper aims at exploring the USSR's contribution to the Faure report (1972) and the representation of Soviet lifelong education (LLE) in this document. The study reveals that Soviet representatives took an active role in enriching the commission's work with knowledge and facts on the construction of LLE in the USSR and the socialist bloc. Despite these efforts, the knowledge on the USSR is fragmented appearing in different parts of the report and the Soviet construction of LLE is mostly ignored.

Keywords: Lifelong education, education in the Soviet Union, Faure report, capitalist and socialist approaches to education

The conceptualisation of lifelong learning in the 20th century was influenced by a confrontation and competition between capitalist and socialist worlds. Nonetheless, there is a lack of studies on the construction of lifelong education (LLE) in the Soviet Union and its role in such a conceptualisation in a global arena. For instance, the fact that the USSR contributed to the Faure report (1972) is frequently overlooked by both Western and Russian scholars. The report contains multiple references to Soviet learning practices and academic studies, and several comments in the footnotes left by one of its seven authors, Soviet scholar Arthur Petrovsky (1924 - 2006), which capture the tensions between the Soviet and Western approaches to LLE. This paper aims to explore how the USSR appears in the report and what assumptions underlie the Soviet construction of LLE.

Historical Context

UNESCO was established on November 1, 1945, but the USSR joined the organization only in 1954, after the death of Stalin (Porter, 2018, p.iii). "Because of the absence of the USSR from UNESCO, the West shaped the fundamental architecture, …politics, and administrative practices of these organizations" (p.6) in its first decade, and the USSR had little success in changing Western domination in UNESCO after joining the organization. Despite minimal support from UNESCO officials in promoting Soviet education among member states (Porter, 2018), Soviet representatives managed to publish over 30 papers, brochures and books between 1953 and 1971 covering a broad array of topics on Soviet literacy education, schooling, vocational, technical and higher education, polytechnical education, popular education, museums, libraries, planning and funding education, organising research, and training of teachers.

And indeed, the USSR had a lot to share, as by the 1960s, when the concept of lifelong education started to develop as part of the OECD's, UNESCO's, and Council of Europe's agendas, the USSR already had a well-established tuition-free system of general and professional education and out-of-school activities providing broad learning opportunities for the population of all ages (Ignatovich, 2018), and these practices could be of interest to both "developing" and "developed" countries.

The Faure Report *Learning To Be: The World of Education Today and Tomorrow* (1972) aimed to provide the grounds for implementing LLE policies in developing and developed countries by promoting the value of education for "both the development of society and the realization of man's potentialities". (Faure et al, 1972, p. ix). The report was authored by seven men representing different regions and both capitalism- and socialism-oriented "developed" and "developing" states. Despite such representation, the report's mainstream messages are grounded in the Western capitalist tradition, addressing the "education crisis" in the capitalist countries.

Theoretical and Methodological Framework

This paper is grounded in the studies of the history of lifelong education and learning (Vargas, 2017; Elfert, 2016) and the history of education in the Soviet Union (Brickman & Zepper, 1992; Vasileva et al., 2006). I apply a document analysis methodology (Bowen, 2009) to exploring the Faure Report (1972). This study is part of my overall doctoral project, in which I am examining the conceptualisation and operationalisation of lifelong education in post-1991 Russian state policy discourse(s) compared to the perspectives found in both the 1917-1991 Soviet concept of education and international global policies.

Research Questions

The study was led by the following research questions: How are the USSR and the socialist bloc presented in the report? What are the key differences in the Western and Soviet construction of LLE and how are they addressed?

Findings

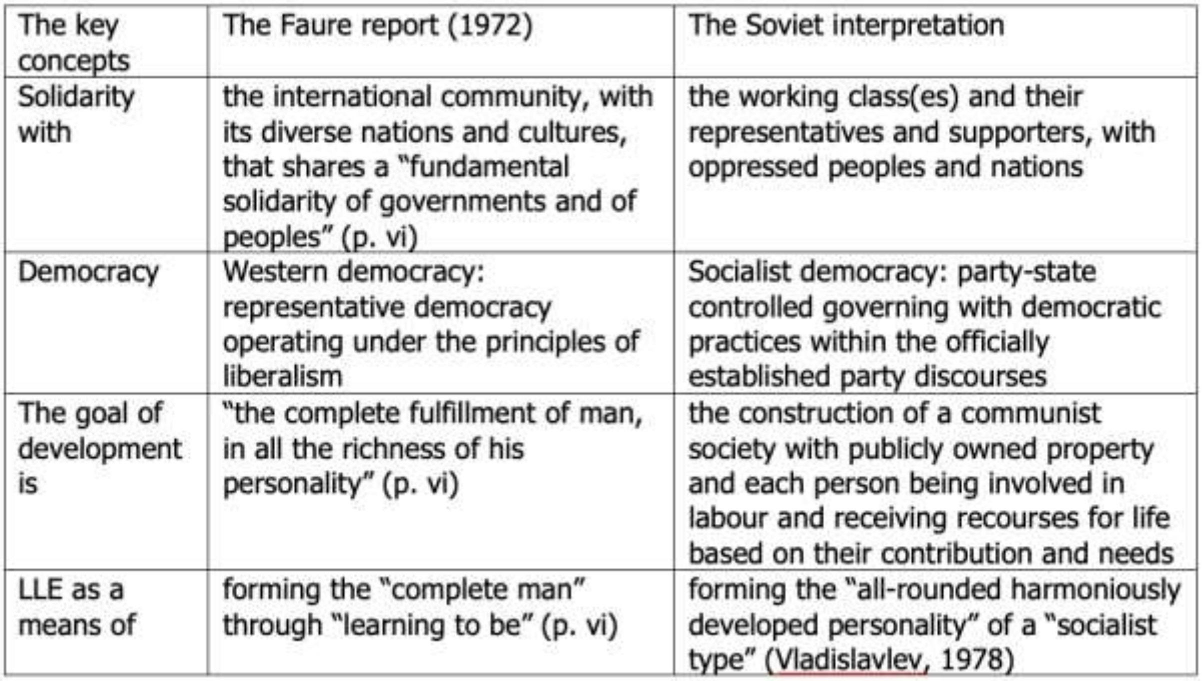
Although the USSR had created a holistic socialist model of LLE by the 1960s (Ignatovich, 2018), the Russian equivalent of the term lifelong education – *nepreryvnoie obrazovanie* – appeared in the USSR only at the end of the 1960s as a translation of the French term *éducation permanente*. As some discussions in the late 1960s indicate, the Soviet representatives at UNESCO expressed their interest in the concept of LLE and its further development (UNESCO, 1969). The concept seemed to give a theoretical shape to something already existing, or at least sounding familiar and not quite new, in the Soviet "reality" (UNESCO, 1969). Rejecting the idea of a crisis in education as the main driver of constructing LLE, as declared in the UNESCO documents and further in the Faure report, Soviet representatives believed that the USSR had succeeded in developing progressive educational practices and moreover, this experience could assist with solving the crisis in the capitalist world (UNESCO, 1969, pp.100-101).

The Goals of "Learning to Be"

The Faure report (1972) was based on four key assumptions (see Table 1) that also frequently appeared in Soviet discourses; however, their interpretation was different (see Table 1).

The goal of LLE as forming the "complete man" through "learning to be" (Faure et al., 1972, p. vi) proposed in the report coincided with the goal of the Soviet education system aiming at the "all-rounded harmoniously developed personality" of women and men through the schooling system, out-of-school activities and self-education. However, a Soviet interpretation of "all-roundedness" was linked to the socialist type of personality, thus supporting the construction of socialism. The key difference between the ideas promoted in the report and the Soviet approach to education was in viewing what it means to be a human and what it means to live in a community of other humans. A collective contribution to building a socialist society, rather than individual success for the benefit of one person, was at the core of Soviet education.

Table 1. The key concepts underlying the Faure report (1972) and their interpretation in Soviet policies and educational studies



The key concepts	The Faure report (1972)	The Soviet interpretation
Solidarity with	the international community, with its diverse nations and cultures, that shares a "fundamental solidarity of governments and of peoples" (p. vi)	the working class(es) and their representatives and supporters, with oppressed peoples and nations
Democracy	Western democracy: representative democracy operating under the principles of liberalism	Socialist democracy: party-state controlled governing with democratic practices within the officially established party discourses
The goal of development is	"the complete fulfillment of man, in all the richness of his personality" (p. vi)	the construction of a communist society with publicly owned property and each person being involved in labour and receiving recourses for life based on their contribution and needs
LLE as a means of	forming the "complete man" through "learning to be" (p. vi)	forming the "all-rounded harmoniously developed personality" of a "socialist type" (Vladislavlev, 1978)

Socialist Countries in the Report

The report distinguishes between so-called industrialised or developed countries – capitalist or socialist, and developing countries or the Third World and 'third world' nations. The text uses the term "capitalist countries" four times, and on 13 occasions it speaks about "socialist countries." Whereas in the majority of the cases, the socialist countries and their data is compared with capitalist or developing countries, the main narrative of the report is built on the territory of the capitalist countries by default.

The report identifies two areas in which socialist countries serve as model states. The first area is polytechnical secondary education provided to students up to the ages of 15-18 and considered a guarantee of professional mobility leading to lifelong education (Faure et al., 1972, pp.16, 67-68). Another area addresses the gap between "the values represented by the school and the patterns of life depicted by mass media, which often glorify violence, eroticism … luck, … and pleasure" (p.137). As the report states, "[i]n the socialist countries … an attempt is being made to co-ordinate certain peak-listening-time television programmes with school activities."[13] (pp.137-138).

The report also points to some contradictions in data on socialist countries. Raising the issue of equal access to education and equal opportunity, the report cites three conflicting statements, one of which argues that the socialist regime boosted "the total number of school-goers and a deep upheaval of the social strata" in all socialist countries, whereas two others depict ongoing differences in average school marks among the children of privileged parents and workers in socialist Hungary and Yugoslavia (p.72), sending a message that a socialist system of education is not without defects.

The Representation of Soviet Education in the Report

The report mentions the USSR and Soviet education 37 times,[14] including six comments from

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[13] The language of the Report in the cases of the socialist countries is very discreet; the Report avoids using politically driven assessments stating that "[e]ducational development follows organic paths, some countries tending towards centralisation, State control and a global system, and others towards decentralisation, loosening of State control and greater variety" (Faure et al., 1972, p.18).

[14] The United States is mentioned 30 times

Petrovsky; 18 of these mentions appear in the text as notes in a smaller font[15].

Similar International Trends

The report refers to the USSR as a socialist industrialised country, and a distinguished part of Europe, by using the term "Europe and USSR" (Faure et al., 1972, p.279). Its vast industrial development within fifty years is compared to Japan and contrasted to the UK and France in which reaching industrial maturity took a century (p.96). The report also states that "for the first time in the history of humanity," the development of Soviet education "is tending to precede economic development," which is also the case of Japan and the United States (p.13).

The report acknowledges some of the Soviet trends in education finding them similar to other industrialised countries. The USSR is mentioned among the developed regions – North America, Europe, Japan and part of Oceania - in which the growing demand for education is concentrated on the secondary level and universities (Faure et al., 1972, p.33). Similar to other regions, the expenditures on education in the USSR grew (p.41). The enrolment in primary and secondary school increased in the USSR between 1960 and 1968, parallel to the increase in the population of young people between 5 and 19 years of age, which shows a similar pattern to those in Europe and North America (pp.50-51). According to the report, one Soviet primary school teacher works with 25 pupils; the same distribution of teachers is also practised in Europe (p.52); Soviet teachers are trained to university level, alongside France and Poland (p.216).

Best Soviet Practices

In some cases, the USSR is presented as a model state. The Soviet five-year plans are viewed as a great economic movement that was "accompanied by an expansion in education" (Faure et al., 1972, p.28). The report acknowledges the Soviet scrutiny and practice in the field of pre-school and primary education. The USSR is viewed as having exceptional success in developing creches and kindergartens that aim at "harmonious physical, intellectual, moral and aesthetic" *vospitanie*, or purposeful human development (pp.191-92). It is noted that the Soviet experiment of shifting from a 4-year to a 3-year primary school curriculum proved to be effective (p.230). In the context of differences in elementary school programs reflecting social discrimination, the USSR is set as an example of a country that teaches students in sixty-six mother tongues (p.16). Early professionalization in the USSR is also recognised in the report. The development of professional and technical schools that combine general secondary education and professional specialisation is seen as progress in schooling (p.197).

Modernisation and technologization of education in the USSR are also an object of recognition in the report. "In the USSR, special television programmes for pupils and teachers are broadcast daily for between five to eight hours. … There are also TV and radio programs for parents." (Faure et al., 1972, p.213). "In the Soviet Union, theoretical cybernetic research is very active and systematic use is made of computers at Sverdlovsk University and in technological institutes at Minsk, Kyiv and Lvov, where the Alpha 5 teaching machine and tester was developed." (p.125). The Soviet Academy of Pedagogic Sciences, as the organisation that coordinates "research and practical experiments in various educational fields", is seen as a potential contributor to innovations in education (p.225).

Recognition of Soviet Experts

The report contains several mentions of Soviet educators, scientists and researchers from different fields of studies, including Stramentov, Soumian, Landau, Vygotsky, Blonsky, Korolev, Kapitsa. Although the list of the Soviet specialists includes experts from different fields, it seems random and does not reflect the names of people who contributed to the development of Soviet education from neither the historical perspective nor the contemporary situation from the 1960s to 1971.

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[15] As indicated in the report, the purpose of the footnotes is "to illustrate the many varied opinions and tendencies that exist in connexion with the subject under discussion; … these quotations do not necessarily reflect the views of the commission as a whole and even less those of each individual member" (Faure report, 1972, p.xii).

The Contribution to World Education

The contribution of the USSR is acknowledged in several ways. The Soviet satellite Molnya is mentioned in the relation to the development of space communications (Faure et al., 1972, pp.122-123). It is noted that cybernetic pedagogy is developing in the Soviet Union and is even more developed than in the USA (p.115). The evolution of industrial work through ergonomy of the workplace, with a focus on "the machine and then on man", is recorded both in the USA and the Soviet Union (p.128). Alongside UNESCO and the United Kingdom, the USSR is recognized as a supporter of the "centres of advanced studies" in India (p.202). Like many other countries, the USSR contributed to the international exchange of experts. For example, in the 1970/71 school year, "30,000 foreign nationals attended specialised secondary and higher educational establishments" (p.242). The USSR and Eastern European countries gave aid for training in 1967 to 19,400 people, not including people from developing socialist countries (p.253). In most of the mentions, the USSR is compared to or presented in parallel with the United States, less often with the United Kingdom and Japan, indicating a competition in place, in which the USSR sometimes acts as a model state.

The report refers to five texts by Soviet scholars and educators (Faure et al., 1972, pp. 273 – 276) that seem to cover the main avenues of the Soviet lifelong education system: kindergarten, primary and secondary school, and professional education. However, they almost completely ignore out-of-school vospitanie/human development, cultural-enlightenment activities of adults, and the developing sector of continuing professional education.

Commissioner Petrovsky's Comments

Although multiple references to Soviet education and Soviet experts are made throughout the report, commission member Petrovsky, from the USSR, left six comments in the text, sharing his concerns regarding the representation of Soviet best practices and achievements in education. These notes indicate that while working on the report, the commissioners discussed the differences in education in capitalist and socialist countries and had not reached consensus in interpreting and assessing some of the cases:

> Although a series of amendments were inserted into the report following my remarks, the secretariat of the international commission did not see fit …to adopt a very clearly differentiated approach to questions of educational development in countries with different socio-economic systems, and to the impossibility of relating, by a simple process of extrapolation, the real difficulties and problems inherent in educational systems of countries with a given political and economic structure to countries whose social structure is different. (Faure et al., 1972, p.231).

Petrovsky concludes that the report treats "the very rich experience of educational development in the USSR and other socialist countries …[as] manifestly inadequate." (p.231). This quote indicates an epistemological, ontological, methodological, axiological and socio-political conflict between pro-USSR and pro-capitalist standpoints, and an attempt by the Soviet representative to normalise Soviet practices as a relevant and possible scenario of positive development. The report does not completely ignore the position of the USSR, but places Petrovsky's note in one of its last sections, where it can be easily missed by most readers.

The report acknowledges another key point made by Petrovsky in one of his papers co-authored with Markushevich regarding the proactive function of education, and its ability to develop societies rather than reproduce them (Faure et al., 1972, p.30). Petrovsky and Markushevich argue that planning education and the forecasting of educational development requires social and economic forecasting for separate countries or groups of countries (p.30). Again, this comment is presented as a footnote without proper recognition as one of the main pillars of Soviet lifelong education.

Conclusion

The construction of LLE in the Faure report is mainly based on "capitalist realities", with the acknowledgement of co-existing socialist practices that are either presented as innovative trends for other countries to follow or as successful solutions in education that work in socialist settings. The USSR appears in the report as a developed industrial state with a well-established system of pre-school, general polytechnical and professional education and widely used modern technologies, as well as a strong body of Soviet scientific research, all of which are seen as contributing to the development of the education system. The report contains multiple mentions of Soviet educators and scholars from different areas of studies whose practical and scholarly activities contributed to the construction of LLE in the USSR. However, the richness of Soviet education and learning opportunities is underrepresented, and the fact that the USSR had created a socialist version of LLE by the time of the report is not acknowledged. Moreover, the report almost completely ignores some of the aspects of Soviet education that constitute LLE, e.g., out-of-school adult education and planned professional continuing education.

The analysis shows that the Soviet representatives took an active part in the creation of the report by making knowledge on Soviet educational theory and practices available to the commissioners, drawing their attention to valuable and successful cases from Soviet and other socialist states. However, in the situation of growing competition between capitalist and socialist states, these attempts were mostly ignored. Fifty years later, the theoretical and practical sites of LLE construction in the USSR remain overlooked and underexplored by Western and Russian scholars. Further study of the construction of LLE in the countries of the Soviet bloc is needed.

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PARTICIPATION IN ADULT EDUCATION AS A LAYERED PROCESS: RECONSIDERING THE EFFECTS OF SOCIAL ORIGIN AND INNOVATION

Petya Ilieva-Trichkova[1], Pepka Boyadjieva[2]
[1] *Institute of Philosophy and Sociology, Bulgarian Academy of Sciences (BULGARIA)*
[2] *Institute of Philosophy and Sociology, Bulgarian Academy of Sciences (BULGARIA)*

Abstract

This paper aims at exploring the socioeconomic background's (dis)advantages in participation in adult education and whether they can be mitigated by the country's level of innovation. It uses data from the Adult Education Survey (2016) for 29 European countries and applies multilevel modelling to investigate cross-level interactions between two measures of socioeconomic background (parents' education and household income) and the level of innovation on participation in adult formal and non-formal education. The results show that higher country's level of innovation is associated with more advantages among those with low socioeconomic background in relation to participation in formal adult education.

Keywords: participation in adult education, formal education, non-formal education, innovation, socioeconomic background

Recently, a number of studies have argued for the need for an integrated approach to participation in lifelong learning and adult education, which incorporates the influence of factors at different levels - micro, meso and macro (e.g., Boeren, 2017; Lee, 2018; Lee & Desjardins, 2019). The proposed paper fits into this stream of research by focusing on social origin as a micro and innovation as macro determinants of individuals' participation in adult education.

The effects of both social origin and innovation on participation in adult education are well documented (Bassanini et al., 2007; Groenez et al., 2007; Blossfeld et al., 2014; Boeren, 2016). However, to the best of our knowledge, there is a lack of empirical research on cross-national patterns of inequality in adult education participation caused by socioeconomic background as a micro-level factor and its association with level of innovation as a macro-level factor. Furthermore, there is a lack of differentiated analyses, which take into account the heterogeneous nature of adult education. Against this background, the paper focuses separately on two of the forms of adult education: formal and non-formal to try to answer the following research question: Can socioeconomic background (dis)advantages in participation in adult formal and non-formal education be mitigated by the country's level of innovation?

Theoretical Considerations and Previous Research

There is rich literature, which explores the determinants of participation in adult education. We could distinguish three bodies of research within this literature.

The first one focuses on factors at individual level. It includes theoretical perspectives from various disciplines: economics, sociology and psychology, such as the human capital theory (Schultz, 1961; Becker, 1993), rational choice theories (Boudon, 1974; Gambetta, 1987), the theory of planned behavior (Fishbein & Ajzen, 1980) and the psychosocial interaction model (Darkenwald & Merriam, 1982). In general, they assume that the participants act as rational agents regarding their decisions whether to participate in adult education. Following this individual-level perspective, age, educational level, labour market status, occupation and citizenship are found to be the factors, which influence the likelihood of participation in adult education (e.g., OECD, 2003; Dæhlen & Ure, 2009; Roosmaa & Saar, 2012).

The second body of literature focuses on the factors at country-level (e.g., Brunello, 2001; Wolbers, 2005; Groenez et al., 2007). In one of these studies a comprehensive scheme of system characteristics that can be expected to contribute to explaining country-level variations in participation in adult education was developed (Groenez et al., 2007). Other studies have also explored the influence of the welfare regimes on the participation in adult education (e.g., Dämmrich et al., 2014; Roosmaa & Saar, 2016).

The third body of research focuses on the influence of factors at individual and country-level (e.g., Rubenson & Desjardins, 2009; Kilpi-Jakonen et al., 2015; Lee, 2018), Boeren (2016, 2017) proposes the so-called "Integrative Lifelong Learning Participation Model" which considers factors at three layers: micro (individuals), meso (learning providers), and macro (countries). To the best of our knowledge, this model has not yet been empirically tested to the different types of adult education.

Building on such an integrated approach, Lee and Desjardins (2019) empirically examine the cross-national patterns of inequality in adult learning participation caused by social origin as a micro-level factor and its association with social inequality as a macro-level factor in 19 OECD countries. Their study uses parental education as a proxy for social origin. More specifically, it applies the highest of at least one parent's level of education divided in three categories: below secondary, secondary and tertiary. It demonstrates that advantages of having tertiary educated parents are higher in countries with higher social inequality for non-formal types of adult learning and education but less so for formal types of adult learning and education.

Dämmrich et al. (2014) has also examined characteristics at the individual and country levels influencing adult participation in different types of job-related learning: employer-sponsored formal and non-formal adult learning and formal and non-formal adult learning without employer support and found that the influence of characteristics at the individual and country levels vary depending on the type of adult learning. Also taking differentiated view on adult education and integrating regional alongside the individual and macro-level of determinants, Cabus et al. (2020) identify different patterns associated to each of the both most common types of adult education: e.g., they found a negative association between usual working hours and formal education but a positive one with non-formal education.

Overall, this review of previous research has identified that although there are many studies which take into account that participation in adult education may be influenced by factors at different levels, only a few of them have explored the interactions between factors at different levels (e.g., Dämmrich et al., 2014; Lee & Desjardins, 2019).

As an attempt to enrich this body of literature and by synthesizing ideas from the capability approach and the embeddedness perspective, Boyadjieva and Ilieva-Trichkova (forthcoming) have proposed a model, which also considers the interactions between factors at different levels. The model is presented in Figure 1. It implies that the capability to participate in adult education, understood as the person's freedom to be involved in adult education that they have reason to value, is not only influenced by the factors at different levels (this influence is indicated by the short grey arrows in the figure) but is also affected by the interactions between the different levels (this influence is represented by the long grey arrows in the figure coming from the small ellipses).

The interplays between the factors at micro, meso and macro levels are represented by the two-way short white arrows). At the same time, this model takes into account human agency as well as the mutual relationship between capabilities and the social structure. It is illustrated by the dotted grey arrows from the capability to participate in adult education to the factors at all three levels.

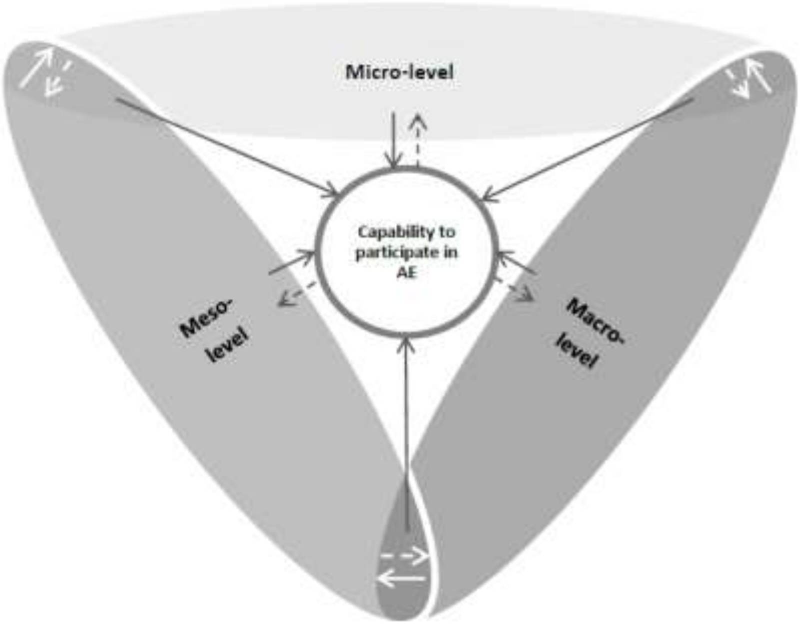

Figure 1: Multiple interacting levels model of participation in adult education (AE)
Source: Boyadjieva & Ilieva-Trichkova (forthcoming)

The present paper builds on this model and further empirically tests it. We will focus on the interactions between socioeconomic background (as a micro factor) and the level of innovation (as a macro factor). More concretely, we will study the relationship between socioeconomic background's advantages in participation in adult education and level of innovation and will try to reveal if increases in the level of innovation strengthen or decrease advantages associated with socioeconomic background. Taking into account the heterogeneity of adult education, the analysis will be carried out for both formal and non-formal adult education.

Data and Methodology

Data

The paper uses individual-level data from the Adult Education Survey (AES) 2016. It covers the resident population aged 25–64. We have limited the analysis to 29 countries: 27 EU countries at the time of the survey (Austria, Belgium, Bulgaria, Croatia, Cyprus, the Czech Republic, Denmark, Germany, Greece, Estonia, Finland, France, Hungary, Italy, Latvia, Lithuania, Luxembourg, Malta, the Netherlands, Poland, Portugal, Romania, Slovakia, Slovenia, Spain, Sweden, the United Kingdom) and two partner countries (Norway and Switzerland). We have also used listwise deletion of the missing values of all individual-level variables and they were omitted.

It also uses data at country level, which were taken from the European Innovation Scoreboard 2017 report (European Union 2017, 90) and from the Eurostat and the UNESCO websites. These data are as of 2015.

Variables

We use two *dependent* dummy variables in this paper:

1) whether people have participated in at least one non-formal education or training activity during the last 12 months (1) or not (0).
2) whether people have participated in at least one formal educational activity during the last 12 months (1) or not (0).

Following Buchmann (2002) we also consider that family socioeconomic status is typically comprised by three components—parents' education, parents' occupation, and family income. However, in the AES there is no question for parent's occupation. Given this, we have included only two variables as a measure of socioeconomic background in our analyses: 1) Parents' education (1=having low education – ISCED 2011 0-4), and 2) net monthly household income (ref. category fifth quintile [Q5], which represents the highest income group). These are our *main independent variables at individual level.*

One *independent variable is included at country level*: the innovation index (as an indicator of level of innovation). The *control variables* at individual level, which we used in all models, are gender (1=female), level of education (ref. category: low education [ISCED 2011[16] 0-2], age (continuous), current labour market status (ref. category full-time employed), and marital status (1= living in a consensual union). We have also used two country-level controls: economic growth as real GDP growth rate (https://ec.europa.eu/eurostat/data/database Data code: tec00115 and vocational prevalence as the percentage of all students in upper secondary education enrolled in vocational programmes (http://data.uis. unesco.org).

All macro-level variables have been standardised and entered into our analysis, being mean-centred and having a standard deviation of one.

Method

In order to analyse these data, we have employed a multilevel modelling technique (Rabe-Hesketh & Skrondal, 2012). More specifically, we have estimated three models separately for participation in formal and non-formal education (see Table 1). Each of these models tests the interaction effect between one of the measures of socioeconomic background on the likelihood of participating in two of the most common types of adult education.

Results

Table 1 presents models of the influence of country's level of innovation and both measures of socioeconomic background and their cross-level interactions on participation in formal and non-formal education and training.

Models 1a and 1b show that having low parents' education and lower household income are indeed associated with lower participation in both formal and non-formal education. At the same time, the level of innovation is positively associated with participation in both formal and non-formal education, as this association tends to be stronger in the case of non-formal education. These estimates are consistent across all models.

Models 2a and 2b test the presence of cross-level interaction effects between parents' low education and the level of innovation. We found a significant interaction term between having parents with low education and the level of innovation, which was positive only in the case of formal education. It means that although the odds of participating in formal education among adults with low parents' education are lower than the odds of their counterparts with high parents' education, if they live in countries with high levels of innovation their odds become higher.

Models 3a and 3b test if there are cross-level interaction effects between the household income and the level of innovation. We found significant interaction terms between having lower household income (categories Q3, Q2 and Q1) and the countries' level of innovation, which was positive only in the case of formal education. It shows that although adults with lower levels of household income are less likely to participate in formal education than their more economically-advantaged counterparts, when they live in countries with high level of innovation their likelihood to participate in formal education become higher. We also found a positive interaction term between the level of innovation and the lowest household income group in the case of non-formal education.

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[16] International Standard Classification of Education (ISCED) 2011.

Table 1: Influence of different measures of social origin and country's level of innovation on participation in formal and non-formal education and training (Odds ratio)

	Formal education			Non-formal education		
Fixed parameters	Model 1a	Model 2a	Model 3a	Model 1b	Model 2b	Model 3b
Parents' education, Ref. High						
Low	0.754**	0.719**	0.756**	0.843**	0.848**	0.843**
	(0.021)	(0.022)	(0.021)	(0.014)	(0.015)	(0.014)
Net monthly household income, Ref. Q5 (highest)						
Q4	0.927*	0.932+	0.921*	0.816**	0.816**	0.816**
	(0.033)	(0.034)	(0.034)	(0.015)	(0.015)	(0.015)
Q3	0.839**	0.843**	0.817**	0.662**	0.661**	0.661**
	(0.032)	(0.032)	(0.032)	(0.012)	(0.012)	(0.012)
Q2	0.852**	0.857**	0.819**	0.573**	0.573**	0.573**
	(0.034)	(0.035)	(0.035)	(0.011)	(0.011)	(0.011)
Q1 (lowest)	0.881**	0.888**	0.795**	0.482**	0.481**	0.477**
	(0.038)	(0.038)	(0.037)	(0.011)	(0.011)	(0.011)
Innovation index	1.609**	1.502**	1.467**	1.802**	1.832**	1.776**
	(0.156)	(0.149)	(0.144)	(0.186)	(0.191)	(0.185)
Cross-level interactions						
Innovation index X Parents' Low education		1.109** (0.029)			0.979 (0.016)	
Innovation index X Q4			1.041			1.012
			(0.037)			(0.020)
Innovation index X Q3			1.111**			1.022
			(0.041)			(0.021)
Innovation index X Q2			1.141**			1.005
			(0.043)			(0.021)
Innovation index X Q1			1.299**			1.051*
			(0.052)			(0.024)
Constant	0.672**	0.698**	0.688**	1.188	1.182	1.185
	(0.082)	(0.085)	(0.083)	(0.128)	(0.128)	(0.128)
Random parameters						
Intercept	0.498**	0.499**	0.492**	0.534**	0.535**	0.535**
Country-level variance	0.248**	0.249**	0.242**	0.285**	0.286**	0.286**
Intraclass correlation	0.070	0.071	0.069	0.080	0.080	0.080

Notes: Standard errors in parentheses. N (individual level) = 154,907. N (country level) = 29. Control variables included in all models. *Significance levels*: + p<0.10, * p<0.05, ** p<0.01.

Discussion and Conclusion

The paper demonstrates that the influence of individual characteristics on participation in adult education is embedded in the wider social context. The analysis contributes to the literature by: 1) enriching the multiple interacting levels model of participation in adult education; and 2) revealing that increases in the level of innovation increase advantages associated with low socioeconomic background in relation to participation in formal adult education. In their study, Lee and Desjardins (2019) discuss the relationship between social origins' advantages in participation in adult education and social inequality. The present paper provides new empirical evidence of the thesis that social origins' effects on participation in adult education can be strengthened or lessened, depending on macro-level characteristics (Lee, 2018). Further research is needed to analyse if and how other characteristics of the wider social context (e.g., democracy regime, cultural values) can moderate the influence on participation in adult education of different individual factors and the (dis)advantages associated with them.

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OLDER ADULTS' EVERY DAY LEARNING THROUGH ENGAGEMENT IN PHYSICAL ACTIVITY

Bora Jin[1], Elizabeth A. Roumell[2]
[1]*Educational Administration and Human Resource Development, Texas A&M University (USA)*
[2]*School of Politics, Public Affairs, and International Studies, University of Wyoming (USA)*

Abstract

The purpose of this study was to examine older adults' everyday learning experiences in the context of physical activity and their perceptions of aging. Using grounded theory, we identified the nature of learning in later life regarding assimilative, accommodative, and social aspects. From our findings, we discussed learning aspects in an assimilative mode (i.e., exercise-related knowledge acquisition, skill enhancement with age-appropriate modification, and establishment of exercise-prone environment); an accommodative mode (i.e., reflective practice, embodied awareness, nostalgic learning, and transcendent learning); and social aspects of learning. Findings have implications for senior fitness practitioners and educators of older adults.

Keywords: Older adults, informal learning, nonformal learning, physical activity.

Considering the global trends of dramatic demographic changes within aging societies and the corollary increase in older adults' desire for learning in relation to their health, late-life learning within the context of physical activity and health maintenance has been insufficiently investigated (Findsen & Formosa, 2011; Schuller & Watson, 2009). Previous studies about older adults' learning have mostly been focused on exploring the factors and aspects of formal learning contexts (Schuller & Watson, 2009; Withnall, 2000). For this reason, studies about nonformal and informal learning practices addressing various topical foci and cultivating skills for older adults are imperative (Boulton-Lewis et al., 2006; Findsen & Formosa, 2011). These less structured and flexible forms of learning may be most suitable for older individuals retaining varied developmental processes and heterogeneity (Kelley-Moore & Lin, 2011). This can provide an in-depth understanding of older individuals' actual learning aspects and their identity development processes in the face of aging that account for how they experience and perceive themselves by engaging in learning about physical activities.

Furthermore, while physical activity is considered beneficial for older adults' health-related quality of life, 28% of adults aged 50 and older in the United States are still physically inactive (Centers for Disease Control and Prevention, 2019; U.S. Department of Health and Human Services, 2018). Thus, late-life learning, particularly in the physical activity domain, can play a significant role in identity development as they engaged in personally satisfying physical activity in daily life, while at the same time, enhancing older adults' health condition. Understanding the meanings older adults attribute to their participation in and learning about physical activities may contribute to enriching people's later life.

Purpose of the Study

The purpose of this study was to examine older adults' everyday learning experiences in the context of physical activity and health and perceptions of aging. The research questions guiding the study were as follows: 1) How does older adults' participation in physical activities affect their perceptions of aging? and 2) What is the nature of learning for older adults who participate in physical activity?

Literature Review

Adult Learning Contexts

Due to the natural human aging process that is accompanied by biological, psychological, and sociocultural changes, adults begin redefining their identities as they age. Older adults' process of continued identity development has a lot to do with their involvement in varied types of learning (Kim & Merriam, 2010; Whitbourne & Whitbourne, 2014) supporting the notion that learning entails some degree of changes in the learner's identity (Illeris, 2014; Jarvis, 2009). Adult learning generally occurs in various contexts including formal institutions, nonformal community-based centers, and informal learning (Merriam & Baumgartner, 2020). People have a wide selection among these three forms of learning depending on their availability, access, or need throughout their lifetime (La Belle, 1982).

Older Adults and Physical Activity

Generally, physical activity can be defined as "any bodily movement produced by the contraction of skeletal muscle that increases energy expenditure above a base level" (U.S. Department of Health and Human Services, 2018, p. 107). In this study, physical activity refers to the subset of activity that enhances an individual's physical activeness in daily life. Physical activity includes "more than one type of physical activity, such as aerobic, muscle strengthening, and balance training" (U.S. Department of Health and Human Services, 2018, p. 106). Older adults (aged 65 years and older) are encouraged to engage in a certain level and intensity of physical activity to obtain health benefits—that is, an easier performance of daily living activities, fall prevention, preservation or improvement of physical function, and mobility (Gray et al., 2018).

Not only do older adults receive physical benefits from regular physical activity, but they also experience psychological effects in which they strengthen their self-perception associated with physical activity and thus develop a higher degree of commitment in corresponding behaviors (Kenter et al., 2015). Older adults can experience a transformation of "feelings of control and autonomy and the development of an identity as an exerciser" (Hardcastle & Taylor, 2005, p. 186).

Methodology

We adopted grounded theory to understand the meaning of older adults' perceptions of aging, pertinent physical activities, and learning about the activities. Grounded theory enabled us to develop a convincing analysis in the way that we sought to develop a substantive theory to explain social processes (Birks & Mills, 2015). We used Strauss and Corbin's (1990, 1998) approach to develop a framework accounting for older adult exercisers' learning process.

Data Collection and Analysis

From February to July 2020, three rounds of individual interviews were conducted face-to-face or via phone in Bryan and College Station, Texas. Due to the global pandemic, multiple options of interview modality were offered to the participants from which they could choose between face-to-face, synchronous online, or a phone interview depending on their preference. In the first round of data collection, seven face-to-face individual interviews and five phone interviews were conducted. In the second round of data collection, nine out of 12 participants from the first round were interviewed again. Then, three more face-to-face interviews with face masks were added to the data analysis based on theoretical sampling. The interviews were based on a semi-structured, open-ended interview guide. Each interview lasted approximately 60 minutes. The interviews were audio-recorded, transcribed, and analyzed. All recorded data were coded using pseudonyms and de-identified.

Findings

The categories of action/interaction strategies accounted for the participants' learning. The learning among the participants involved different dimensions of learning (i.e., cognitive, emotional, and social learning; Illeris, 2002). The categories that were evident in the process of the acquisition of new knowledge regarding their physical activities were characterized to be *assimilative learning*. The categories that stood out in the process of reconstructing previously established knowledge related to their physical activities could be characterized as *accommodative learning*. The categories, which fell into either of these two learning processes, mainly accounted for the participant's cognitive or emotional dimensions of learning. The categories that were evident in the interaction processes of learning were characterized as social aspects of learning.

Assimilative Learning

The participants' assimilative mode of learning regarding their physical activities encompassed, (1) *exercise-related knowledge acquisition,* (2) *skill enhancement with age-appropriate modification*, and (3) *establishment of an exercise-prone environment.*

In terms of *exercise-related knowledge acquisition,* nine participants mentioned that they actively acquired knowledge in terms of body and exercise and tried to learn the physiological or psychological mechanisms behind the physical activities.

Second, the participants demonstrated *skill enhancement with age-appropriate modification*. The prominent categories when the participants learned and improved the skills related to their physical activities were *routinization* (i.e., practicing regular activities that are done as a normal part of daily life), *self-discipline* (i.e., ability to begin and carry out the task related to their physical activities), and *deliberate practice* (i.e., a form of practice that is incrementally and intentionally modified for continuous improvement).

The third assimilative mode of learning described the participants' *establishment of an exercise-prone environment.* The prominent subcategories that physically and mentally jumpstart the participants' actions related to their exercise were labeled *arrangement* (i.e., preparation in order to make sure their exercise-related actions are possible) and *grit* (i.e., determination and courage to continue their actions related to exercise, even though it is very difficult).

Accommodative Learning

The participants' strategies of reconstructing previously established knowledge related to their physical activities were characterized as an accommodative mode of learning, including (1) *reflective practice,* (2) *embodied awareness,* (3) *nostalgic learning,* and (4) *transcendent learning.* One of the prominent aspects of accommodative learning in which the participants think about and monitor their experiences of exercise practice and physical condition was *reflective practice*. The participants demonstrated that they took their adaptive actions or attitudes to tackle the changes in the body caused by aging.

The second aspect of accommodative learning, in which the participants were attentive to the sensations of their body while exercising and became more aware of their body experiences and their surroundings, was understood as an *embodied awareness*. The third aspect of accommodative learning among the participants was *nostalgic learning,* or lessons learned through reminiscence accompanying a feeling of longing.

The final aspect of accommodative learning among the participants connoted their insight or ways of behaving that lay beyond the practical experience of ordinary people, which were labeled *transcendent learning*. As a part of transcendent learning, eleven participants expressed a *sense of humor* when they talked about something that was unpleasant, such as age-related physical decline, but they still joked and laughed. The participants used self-enhancing, affiliative, or self-deprecating humor styles.

Social Aspects of Learning

Social aspects of learning, in which the participants interacted with other peers or younger people that related to their physical activities, included the categories of *empathic relationships* and *intergenerational interaction*.

Discussion

Assimilative Learning in Physical Activity

The findings addressed how older adults actively engaged in the acquisition of exercise-related knowledge and skills as part of informal learning. Such learning by addition of new knowledge, information, and skills is consistent with the concept of assimilative learning in prior studies (Illeris, 2002; Piaget, 1977). The participants in this study demonstrated a strong desire to learn and understand the physiological or psychological mechanisms associated with their physical activity; actively adopted suitable technology to enhance their exercise performance; continued skills or posture enhancement with age-appropriate modifications; and intended to establish an exercise-prone environment.

In particular, knowledge acquisition about physical activity enables learners to become physically literate so that they have skills and confidence for better engaging in physical activity (Wang et al., 2019). In this regard, the findings of older adults' process of assimilative exercise learning highlight the importance of acquiring proper exercise-related knowledge as necessary for older adults to know how to safely exercise in an age-appropriate manner.

Accommodative Learning in Physical Activity

The findings also addressed how older adults learn by engaging in reflective practice; maintaining high embodied awareness; often bringing reminiscence about activities that they enjoyed in the past; and seeking a transcendental view on the human body. This finding expands understanding of the concept of accommodative learning (Illeris, 2002; Piaget, 1977), which explains learning by reconstructing previously established knowledge. As a part of accommodative learning, the participants in this study actively analyzed the changes in their body conditions and emotions when exercising; often immersed themselves in the process of the activity; pushed themselves in exercise beyond the threshold to feel the exhilaration; learned from reminiscing about particular activities they once enjoyed; and developed a sense of humor and wisdom. These participants' learning experiences through exercise can add an explanation of accommodative learning in the physical domain.

Nostalgic Learning

Further, findings regarding accommodative learning suggested that nostalgic learning is one of the unique aspects of older adulthood and can contribute to a better understanding of older adults' learning experience. Nostalgic learning is consistent with the prior studies of the effects and meanings of retrospection (Batcho, 2020; Butler, 2002; Wolf, 1992). Similarly, Butler's (2002) study regarding older adults' engagement in life review emphasized that retrospection leads to resolution, atonement, and reconciliation of past issues. In this regard, our findings add a further contextual description of how older adults learned from the process of reminiscence, in which they visited past pleasurable memories when engaging in the particular activities or with people whom they enjoyed engaging in the activities.

Such nostalgic learning is important in older adulthood because the process of recalling enjoyable moments when they were more physically active and engaged in many physical activities than the present buffered the effect of lament, melancholy, or remorse about irreversible physical changes. In this regard, the findings paralleled Batcho's (2020) series of nostalgia studies focusing on the psychological contribution of reminiscence to the present moment. Nostalgia can be understood as a mixture of pleasant feelings from happy memories and longing feelings resulting from realizing irretrievableness (Batho, 2020). In accordance with Batcho's (2018) study, which found that nostalgia based on reminiscence and reflection allowed for curative moments to address feelings of loss in which nostalgia itself functioned as autobiography, the findings in this study highlighted the participants' nostalgic learning as a part of negotiating ideal and present physical identity.

Implications and Recommendations

This study has practical implications for instructors, program coordinators, and directors of senior institutes. First, our findings regarding older adults' learning aspects in the context of physical activity can inform practitioners in senior centers to better understand their senior clients. A better understanding of older adult learners' characteristics and interests can help practitioners identify appropriate educational programs and physical activities that improve older adults' physical and psychological health. In this way, when developing senior programs and activities, older adult educators or instructors should understand the nature of learning in the context of physical activity.

The participants in this study were mostly White, middle-class, had high educational attainment, and secure occupations. Future research may take various demographics into account and consider older adults who are in marginalized and underserved groups. Thus, the potential participants will need to be considered in future research including those who live in rural areas, who are ethnically and culturally diverse including the LGBTQ community, and who have varied socio-economic status. In particular, older adults who are isolated, either because of their geographical distance or poor accessibility to the mainstream sources of information, should also be considered in future research. Such physical or social isolation from social and health services can cause more health, economic, and transportation or mobility issues than those who gain easy access to such resources (Sadler et al., 2010). For example, future researchers may focus on older adults who geographically reside further away from a community senior center or exercise facilities to examine their experiences of health and physical activity.

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WIA EFFECTIVENESS: AN ANALYSIS ON WORKFORCE INVESTMENT PROGRAMS AND THEIR EFFECTIVENESS IN CREATING JOB RETENTION AND EARNINGS POTENTIAL

Shanika Jones
University of Memphis (USA)

Abstract

Workforce Investment is beneficial to both individuals and countries to create economic growth. The Workforce Investment Act was developed to assist in workforce development and enhance the earnings and employment of youth, adults, and dislocated workers, however many adults receive assistance and struggle to have sustainable economic opportunities after the program.

Keywords: workforce investment, customized trainings, job retention, earnings potential

A skilled workforce is highly beneficial for the growth of countries and the economy. Investing in the workforce is essential to a country's growth because it attracts new developments by motivating companies to establish or expand their businesses in countries that have highly skilled workers available. Not only is it a benefit to organizations, but it benefits the individuals in countries by having employment opportunities available and when people are working, they spend dollars that go back into the economy. Likewise, when businesses are expanding, they are investing in the countries and sowing dollars into the economy as well. When citizens are skilled, able to work, and have employment opportunities, countries flourish.

The United States recognized the importance of investing in the workforce in the early 1900s. Workforce investment programs were first funded via the Wagner-Peyser Act of 1933. Workforce investment programs are designed to provide job and skills training to enable individuals to secure and maintain employment. It created career centers that were designed to be “One-stop” shops for people of all ages, education levels, and work experience. These centers were implemented to get the jobless, trained and employed; to help the experienced dislocated worker to search for jobs and train them on skills that could improve their interviewing and connect them with employers that have partnered with these centers. While these services serve over 4 million people a year country-wide and some do find employment, many have issues retaining jobs or making a living wage to support themselves and dependents.

Chrisinger (2013) notes, “In most states, people who seek WIA services often have low average reported earnings relative to statewide averages, even after program participation” (p. 854). So, it leaves the question of: 1) How effective are workforce investment programs in increasing earnings for adult participants, 2) How effective are workforce investment programs in increasing job retention for adult participants, and 3) Which trainings services from the workforce investment programs yield the best earnings?

Methodology

Research Design

The purpose of this study is to examine the effectiveness of Workforce Investment programs in increasing earnings and job retention among adult Workforce Investment participants. This study will examine if participation in intensive and training programs at workforce investment centers will increase earnings and job retention after completion of the trainings. It will also explore which trainings yield the most significant increase in earnings. These earnings include salaries, wages, overtime, and any bonuses or tips. Job retention is defined by whether they maintained employment from the first quarter after exiting the program and the fourth quarter after exiting the program. In order to compare which types of trainings yield the most earnings, an analysis of variance was conducted with the fourth quarter earnings after exiting the program as the dependent variable and the independent variables are the different types of trainings, they include 1) on the job training, 2) skills upgrading, 3) entrepreneurial, 4) ABET or ESL training, 5) Customized training, 6) other occupational skills, 7) remedial training, 8) pre-requisite training, 9) apprenticeship, and 10) other basic skills training.

Population & Sample

This study will focus on the effectiveness of programs funded by the Wagner-Peyser Act which funds one-stop careers centers that provide the intensive and trainings programs. Services are delivered in three different methods at these centers: self-service method that requires little to no staff assistance, facilitated self-help services such as job search assistance and workforce information services, and lastly staff-assisted services. Staff assisted services are those that require substantial staff time they include core services including job placement and labor market information.

More extensive staff-assisted services are also offered; they are considered intensive services that include personalized employment plans, counseling, and career planning based on comprehensive assessments. Training services are those that assist participants with employment opportunities including basic skills training and occupational skills for specific industries; these are provided by a qualified trainer. These services are high impact and should result in better outcomes. The rational is that trainings and job placement assistance should yield better outcomes than self-service methods therefore, this research focuses on the impact of the intensive and training services in adult programs.

All states are required to submit both quarterly Workforce Investment ACT Standardized Data (WIASRD) reports and annual reports. Due to the massive number of participants a cluster sample was taken to address earnings and retention progression. In order to further reduce the sample to a reasonable size and to generalize to the population, a random sample of 20% of the participants of programs funded by the Wagner-Peyser act was used to conduct the analysis. The sample consisted of 22, 811 participants for the test on earnings and 23, 197 participants for the test on job retention. To address the issue of which programs are most effective by yielding the most earnings, a 10% random sample of adults was selected regardless of whether they participated in the activities funded by the Wagner-Peyser Act. As for the analysis on which programs yield the best earning results, the sample size was 11,565, however the sample sizes for the subsets were unequal so the harmonic mean sample size of 26.146 was used to analyze this research question. Participants are all low-income adults, ages 18 and over.

Data Collection

This study focuses on two major dependent variables, earnings, and job retention. Data collection for these areas come from several sources on the survey instrument. Earnings was collected from Item No. 1500 and Item No. 1511 on the survey instrument, they are Employed in the 1st quarter after exit and Employed in the 4th quarter after exit, respectively; binary coding is used for the responses. To obtain information about job retention, Item No. 1600, Wages 3rd quarter prior to participation, and Item No, 1606, Wages 4th quarter after exit quarter, numerical data is entered from total earnings from wage data, this information is generally not available until 2 quarters after exit and can be obtained from 4 different wage databases. Data collection to address which programs yield the best earnings is based Item No. 1606, Wages 4th quarter after exit quarter and Item No. 1209, Type of Training Service #1 Completed. Item No. 1209 is coded for the type of trainings received (Table 1).

All these items are entered by the staff at the local workforce investment centers either through direct entry or information listed in the local database.

Table 1. Coded Variables for Training Types

Code Value	Corresponding Training Type
01	On the job training
02	Skill Upgrading
03	Entrepreneurial Training
04	ABE or ESL in conjunction with training
05	Customized Training
06	Other Occupational Skills Training
07	Remedial Training (ABE/ESL – TAA only)
08	Prerequisite Training
09	Apprenticeship Training
10	Other Basic Skills Training (WIA Youth)
00	No training service

(WIASRD Layout and Instructions, 2014)

Data Analysis

This analysis examines if participation in workforce investment programs intensive services and training services is effective in assisting participants with finding sustainable employment. Effectiveness is measured by whether earnings increase after participation in either of these services and if participants were able to not only obtain employment, but also retain employment after exiting the program. The analyses begin with a paired T-test for dependent samples. A single dependent sample of participants' earnings and was measured prior to entering the program and after exiting the program. The initial tests were conducted to gauge if there were any increase in earnings after completing the training services.

Secondly, a paired t-test was conducted on the same sample of participants to gauge if they were able to maintain employment for a specific period of time, one quarter after completion through four quarters after program completion. A dependent sample of participants' employment status immediately after exiting the program was measured as well as one year after exiting the program. In order to examine if program participation were able to help them find sustainable employment, we must define sustainable for this research. The rationale is that if that if a participant was employed 1 quarter after exiting the program then the program assisted them in finding employment and if they are still employed a year later then they have managed to retain their employment.

Thirdly, an analysis of variance was conducted on a random sample of adult program participants who completed at least one training to determine which trainings resulted in more or earnings. The analyses began with a test of between group mean differences on training types. Then a post hoc analyses was conducted to determine if there were any significant differences between means and homogenous subsets were determined. The group sizes were unequal so a harmonic mean of groups sizes was used to determine these subsets and type 1 errors cannot be guaranteed.

Findings

The sample for both earnings and job retention consisted of 22, 811 and 23, 197 participants, respectively. The sample consisted of adults who have participated in workforce investment programs and completed at least one intensive and training service funded by the Wagner-Peyser Act. A paired-samples t-test was conducted to compare earnings before and after completing the program. There was a significant difference in the earnings before the program (M= -1005.31, SD=7490.234) and after entering the program (M=985, SD=20); t (22810) = -20.271, p <.001). These results suggest participating in the intensive and training services does have an impact on the earnings of participants.

A paired sample t-test was conducted to examine job retention after receiving intensive and training services in the workforce investment program. In order to analyze job retention, the study compared the employment status of participants for a year after exiting the program. The results showed significance in employment status immediately after exiting the program (M = .82, SD =.386) and maintaining employment one year later (M = .77, SD = .419); t (23196) = 17.203, p<.001. The results suggest that participating in intensive and training services does have an impact on the job retention of participants.

Earnings Based on Training Types

The sample size to test for differences among training types consisted of 11, 565 participants. It included participants from the workforce investment program who participated in any of the training services listed in Table 1.A one-way analysis of variance (ANOVA) was conducted on participants' earnings as it relates to the type of trainings they received in the program. The analysis was significant, F (9, 11564) = 32.345, p<.001. Earning of participants who completed intensive and training services increased when they participated in entrepreneurial training (M=1737, SD=4658.24), skills upgrading training (M=6624.70, SD=7443.19), ABE and ESL training (2334.02, SD=4108.33), customized training (M=9628.19, SD=6978.42), and other occupational training (M=2099.97, SD=2738.76) than the other training types. Table 2 provides between group variances with respect to different training types. Comparisons indicated that on the job training was not statistically different than skills upgrading, other occupational skills, remedial, and prerequisite, and apprenticeship training.

Table 2 Mean Differences of Training types compared to on-the-job training

Type of Training	*Mean Difference*	*SE*	*Significance*
Skill Upgrading	-256.35589	234.533	.985
Entrepreneurial Training	4631.29256*	1344.63	.020
ABE or ESL in conjunction with training	4034.33075*	491.298	.000
Customized Training	-3259.83589*	357.33	.000
Other Occupational Skills Training	341.00874	183.847	.070
Remedial Training (ABE/ESL – TAA only)	943.74878	615.021	.878
Prerequisite Training	-1772.94839	2316.43	.999
Apprenticeship Training	2252.39185	2501.06	.996
Other Basic Skills Training (WIA Youth)	4268.37642*	505.494	.000

*. The mean difference is significant at the 0.05 level

Discussion

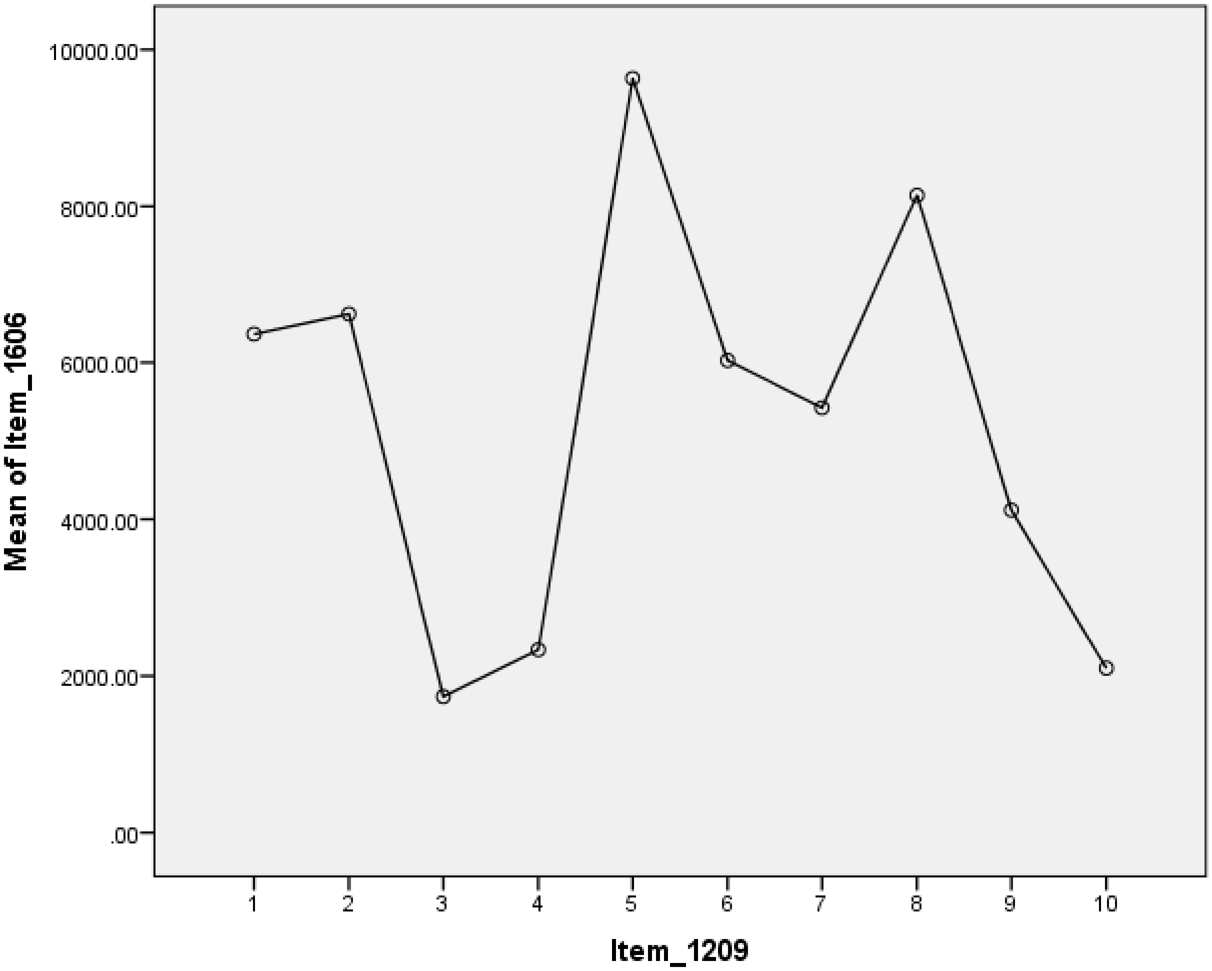
While participating in the services does result in increased earnings, the average quarterly earnings of participants increased by only approximately $1,005.00 to average quarterly earnings of $6,153.00. This is approximately an average of $512.00 per week. According to the Bureau of Labor Statistics, the average earnings of full-time workers in the US was $799.00 in the fourth quarter of 2014. Even though earnings increased after participation in the program, participants are still well below the average earnings in the country for the corresponding timeframe. This supports the argument that sustainable employment is still difficult to obtain after exiting the program (Chrisinger, 2013; Jacobs, 2001). Even though participants are employed they may still may not have enough earnings to support themselves and a family. The results support the theory that these programs do help increase earnings, however we still need to find ways for these trainings to increase earnings so that people can have sustainable incomes and contribute back to the economic growth of the country.

Although the results suggest that job retention is maintained after exiting the program, there is little evidence to show if the job retention increased compared to before entering the program. However, the results do not show if participants are maintaining the same employment from exodus of the program until the fourth quarter analysis. So potentially, a participant could have more than 2 jobs during the measured timeframe. If a person is having to continuously seek employment, then that would not be true job retention and does not promote stability nor sustainability.

Customized training resulted in the most earnings compared to all the other trainings (Chart 1.1). This shows a clear connection how engaging in individualized and custom trainings can improve participants' earnings. Logically, not all trainings are beneficial to every participant, so it would be understandable that a training customized for a participant would yield better results than those that are generic and prepared for everyone. It also supports the literature on specific training programs as illustrated in Morgan and Konrad (2008) have a significant impact on participants' earnings potential.

Prerequisite and skills upgrading trainings are the 2nd and 3rd highest earnings, respectively. Participants in pre-requisite earn approximately $8100.00 quarterly and the nature of pre-requisite trainings correlates to high earnings. Most of these participants are receiving training for a specific trade or skill, so in essence it is also an individualized training for certain skills and/or occupations as suggested in most successful programs (Jacobs, 2001; Morgan & Konrad, 2008). The same goes for skill upgrading training; these participants already have a specialized skill that they are trying to improve so therefore the training is more specific and individualized for those skills. Participants that complete entrepreneurial training earn the lowest quarterly which is an average of $1737.00 (Chart 1.1).

Chart 1.1



Conclusions

Although the results support a significate association between program participation and earnings and job retention, the earnings are not significant enough to support a participant and their dependents. In order to increase the earnings potential of the workforce investments as it relates to adults, I recommend the following changes to the program:

1) Increase specialized and customized trainings to maximize the participants' knowledge and potential for increased earnings and job retention
2) Create collaborations with specific industries and companies to develop a pipeline for participants to create sustainable career paths
3) Examine successful intensive and training services to develop which trainings provide the best yields and focused on improving and creating more of those trainings.
4) Analyze programs by return on investment and structure funding in ways that resources are used efficiently and effectively.

Research shows that specialized and customized trainings geared toward specific industries provides the most impact for the participants. It is important that these customized trainings are beneficial to industries based in individual communities. Based on the results, customized and specialized trainings yield the best results as far as earnings. In order to better serve the population, it would be beneficial to develop trainings that are customized or geared towards specific skills. Also, when consulting with participants, employees should stress the importance of these trainings and foster knowledge in participants about the benefits of these services and trainings. There are many career centers that have developed programs that are very successful and developing a national model that individual centers can use and modify to fit their specific community industries would be best. Taking a successful model and implementing this on a national level could create better economic situations for participants and the country. Not only is important to develop these resources, but it is also important to examine funding and distribute it into successful programs and in a way that provides more funding to those programs that yield the most benefits.

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TRANSCULTURAL MODEL OF LEARNING: A NEW HORIZON IN ADULT EDUCATION

Sinela Jurkova
University of Calgary (CANADA)

Abstract

Transnational mobility and the multidimensional cultural representations lead to transculturalism as a new way of being and learning in a culturally dynamic environment. Embracing transculturalism in education calls for integration of new concepts and approaches that promote active participation and interaction. This paper examines transcultural learning as a holistic model for human development that involves inquiry, framing, and positionality that challenge our taken-for-granted frames of references and expand our worldviews. The study also explores how educators and learners develop cognitive, emotional and social qualities, engaging in dialogue and critical reflection that informs our actions as the catalyst for positive social change and transformation.

Keywords: Transculturalism, transcultural learning, transformative learning, social inclusion

As globalisation of migration intensifies, the shifting paradigm of transnationalism has challenged the rigid, territorial nationalism, the understanding of borders and national identities. These new paradigms of migration have led to the emergence of transculturalism exploring the impact of transnational migration on the mobile culture, identity, and integration of migrant populations spanning across several nations simultaneously (Guo & Maitra, 2017).

Unfortunately, there is very little research exploring the experiences of transcultural learning in adult education. It is therefore the purpose of the study to investigate how adults acquire transcultural learning through participation in different learning activities and how transcultural learning empowers personal growth and transforms their perspectives. The following discussion includes literature review that informs this study, the research design and data collection. Then, it presents the research findings and conclusion with implication for developing new practices for adult education.

Review of Literature

This study is critically informed by a literature pertaining to transculturalism and transformative learning. First, transculturalism provides the theoretical framework for this study. As a mode of being and learning where humans interact with each other in a culturally diverse environment, transculturalism offers new experience and intellectual generosity, a new way of seeing the world and understanding ourselves where ethics is at the crossroad of possibilities in human relations (Bakhtin, 1981; Epstein, 2009, 2012). Transculturation implies diffusion of multiple cultural identities as individuals cross the borders of various cultures and adopt them (Epstein, 2009). As such, transculture is the freedom of every person to live on the border of one's inborn culture or beyond it, adding another culture, moving to the transcendental realm that relates to all existing cultures, as they relate to nature (Epstein, 2009). Thus, transculturalism builds new configurations in the zone of interference that challenges the established and solidified identities; it is the next stage of ongoing human quest for freedom from determination, not abolishing cultural roots, but radically enriches cultural bodies. Even the meaning of the prefix *trans-* brings the notion of dynamics, moving through space across the border (Kraidy, 2005) and expanding the limits beyond a single identity, switching between cultures and languages as a mode of being, having a sense of continuum, discourse, and transformation (Berry & Epstein, 1999; Epstein, 2012). In this sense, transculturalism includes stabilising or destabilising effects, social conjunctions, historical conditions, and integration or disintegration of groups, cultures, and power (Brooks, 2007; Kraidy, 2005; Slimbach, 2005).

The second body of literature that informs this study is research on transformative learning. Built on the foundational concepts of constructivist assumptions, humanism, and critical social theory, Mezirow (2000) defined transformative learning as a process "by which we transform our taken-for-granted frames of reference…to make them more inclusive, discriminating, open, emotionally capable of change, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action" (p. 75). In Mezirow's view, the elements of critical reflection and dialogue lead to a transformed frame of reference resulting in individual and social change. Frames of reference are structures of assumptions and expectations that frame an individual's tacit points of view and influence their thinking, beliefs, and actions. It is the revision of frame of reference in concerns with reflection on experience that is addressed by the theory of perspective transformation.

A perspective transformation leads to a more fully developed frame of reference that often occurs either through series of cumulative transformed meaning schemes or as a result of an acute personal or social crisis (Mezirow, 1996). Learning occurs in one of four ways by elaborating existing meaning schemes, learning new meaning schemes, transforming meaning schemes, and transforming meaning perspectives (Mezirow, 2009).

Transformative process is indeed a complex discourse in which individuals reconstruct basic assumptions and expectations that frame their thinking, feeling and acting. They develop concepts of the world and their selves based on perceptions that are contingent on various perspectives and interpretation. Meaning is seen not only as a cognitive event, but also as a social construct that is produced and changed in social interactions (Mezirow et al., 2009). The common ground between transculturalism and transformative learning is the idea of continuum: an on-going process of thinking, reflecting, and acting. This is the interconnection of knowledge, attitudes, and skills into responsible and liberatory action to make a difference in the world – to create a more socially just, equitable, inclusive, and peaceful world.

Research Design and Data Collection

Following Merriam (2014), the study employed qualitative research design, interpretive and constructive, comprised of semi-structured in-depth interviews as a primary method, focus groups, unstructured observation and document analysis as secondary methods. The data collected through 21 face-to-face interviews with 11 Canadian-born and 10 immigrants – all adults, subsequently formed the foundational basis for the overall findings. Although the study includes both Canadian-born and immigrant participants, it was not designed to compare those two groups. Rather, the inclusion of participants from these two groups was necessary to broadly understand how different demographic characteristics (e.g., ethnic background, age, education) impact and distinguish the process of transcultural learning. Defining transcultural learning as a continuing learning process was the reason for selecting individuals who participated in one or more learning activities. This was an opportunity for participants to describe how different learning activities have impacted their transcultural learning.

Qualitative interviews were the primary method for data collection in this research because they offered the potential to capture a person's perspective of an event or experience (Marshall & Rossman, 2011). They allowed us to investigate in critical ways respondents' comprehensions of their cultural experience and beliefs, the process of developing transcultural learning from their point of view. Additionally, data collected from two focus groups informed about direct learners' opinions of participating and interacting in an event related to the issue of investigation. The observation provided information about how participants interacted during their learning activities and the document analysis shed light on the purpose, value, and the outcome of the diversity training programme in which they participated. With multidimensionality of approaches, correlations, methods of data collection and analysis, the study achieved crystallisation and deeper understanding of the topic (Ellingson, 2009).

Report of Findings

The research findings reveal a holistic process that involves the cognitive, affective, and social dimensions through which individuals develop transcultural learning. Examining and reflecting on their individual experiences, participants outlined intrinsic and extrinsic factors that motivated them for developing transcultural qualities in relation to the need of personal growth, family relationship, and adaptation to an increasingly ethno-culturally diverse society. Participants also constructed transcultural learning as a multidimensional transformative process that challenges their taken-for-granted frames of references and expanding the horizons of their world views.

Cognitive Dimension

The cognitive aspect entails participants' curiosity; meaning construction about different languages, cultures, values; and exploring and reasoning their own biases and past experiences. Driven by their curiosity many participants discovered different opportunities to learn about cultures and develop their knowledge, starting from childhood and continuing systematically as part of their professional career. Once on their journey, participants gradually developed transculturally by reading, learning, researching, and practicing, all the while questioning and examining their own views and beliefs. Several participants described transcultural learning as knowledge about different cultures, history and what happens around the world. Additionally, participants recognised speaking different languages as essential skills for transcultural learning.

Discussing cognitive aspect of transcultural learning, all participants emphasised that such knowledge is always emotionally connected by demonstrating sensitivity and support, openness in approaching other cultures. The ability to take the perspective of others require cultivating of emotional skills for empathy that will navigate individuals flexibly across different cultures.

Affective Dimension

The emotional aspect functions for developing and demonstrating humility, kindness, empathy and respect to others. Being in other's shoes and having the flexibility to change perspectives are skills considered valuable by most of interviewees. Learning through being in other's shoes, evoke emotions and make people to imagine how they may feel in a different position. The most significant finding is that participants connect transcultural learning to identity freedom - the freedom to distance from or integrate into other cultures due to flexibility and reflexivity, empathy and interaction, which encourage an alternative mode of thinking, an ability to navigate through and transact in multiple cultures. The ability to move beyond the politics of location, without opposing differences, keeping the connection with cultural roots but not obsessed by them, differs transcultural from intercultural context. As part of the emotional aspect of learning, they discussed how they developed this competence, interacting with people, while cultivating humility and respect for varied and complex human experiences, recognising their own limitations, and ultimately finding the ability to accept individuals as unique, without opposing them.

Social Dimension

The social dimension in transcultural learning is related to a conscious effort and determination to understand others and interact with them in social, cultural, and professional spheres. Traveling and immersing themselves in different cultures became a source for developing cultural knowledge for almost every one of the participants who emigrated, worked, or studied abroad. For non-Canadian-born participants, leaving their home country was a starting point for transcultural learning, including learning languages and different ways to communicate and behave, all of which required effort and consistent learning. The data reveal that both immigrant and Canadian-born participants acknowledged the significance of listening skills in guiding them to better understand others and interact respectfully, especially for those participants who work as service providers and have very diverse clients.

Empowered with transcultural knowledge, majority of participants see themselves as active agents for promoting learning to family members, colleagues, and their community as a path for navigating successfully through the dynamics of cultures. They described transcultural learning as a foundational process that comprises personal consciousness, self-determination and courage to initiate collective action. Furthermore, they recognised the importance of transcultural learning and acted as educators, mentors and leaders by challenging existing practices and promoting inclusion in the workplace and in society. Then, in holistic learning contexts, participants find meaning, identities, and purpose, build empathy, create sense of commonality and humility through connections to their communities and to the world.

Discussion

Connecting transculturalism with participants' experience of learning offers a path for humanity's progress and community inclusion. Overall, in this discussion the participants' perspectives about the phenomenon of the study support the literature. Transculturality is constructed as a sum of qualities relating to being a transcultural individual, including an ability to see the world in a way that relates to others with limited prejudicial thinking, to transcend one's own culture to understand and see the merits of another culture, and to bring people of different backgrounds together. Transculturation, then, is designated as a holistic process of learning and exchange, from which a new reality emerges, transformed and complex.

Participants — immigrants and native-born, discovered different paths and opportunities for transcultural learning that transformed them. In this sense, differences between the two groups do not contradict them, neither impact negatively the learning process, societal engagement and belonging. Rather this study acknowledges transcultural learning as vital for all members of our society, without differentiating between them based on ethnicity, race, religion, and social privilege or disadvantage. Connecting these findings with transcultural theories led to the construction of a holistic learning model that involve inquiry, framing, positionality and progressing to dialogue, reflection, and competent action. In this path, inquiry is a desire and willingness to know, to ask, to find out, and to learn. The practice of inquiry leads us to engagement with others.

In transculturalism, inquiry is exploring universal and unique human nature, experiences, and potential, discovering the ways that others make sense of the world (Slimbach 2005). Whereas participants engage in such activities and interact, sharing their experiences also make them aware of the frame of reference from which they see the world. Framing is a knowledge construction across cultural dimensions, time, and space, which fosters transformation in learning. Consequently, in transculturalism, framing is distancing from one culture in order to understand it and transcend its boundaries.

Positionality constitutes the next standpoint in transcultural learning - a place from which to view and make sense of the world around us. It assumes that socially constructed hierarchies based on race, class, gender, nationality, religion, age, and physical abilities, among others, position us socially, geographically, politically, symbolically, and materially in relation to each other, to structures and configurations of power. Differences in power and positionality are evident when one engages in a dialogue.

The process of dialogue invites participants to imagine, experience, and engage creatively with points of view, ways of thinking, being, doing, and beliefs. For Bakhtin (1999) and Epstein (2012), dialogue is a path for cognition of human being, a self-awareness and discovery of others. Dialogue becomes the medium for critical reflection to be put into action where experience is reflected on, assumptions and beliefs are questioned, and habits of mind are ultimately transformed. Then, an action informed by inquiry, framing, positionality, dialogue, and reflection can be the catalyst for social justice, transformation, and inclusion.

The transcultural path is multidimensional, complex and dynamic. The stages are non-linear, they may overlap, may create contradictions, and repeat during this transcultural transformative journey of teaching and learning. As such, transcultural learning model reflects the cultural dynamics of the society, transnational movements, local and global changes.

Conclusion and Implications

Integrating different identities and connecting the global with the local, transculturalism is a learning commitment that facilitates socio-cultural adaptation and interaction in our culturally dynamic society recognising different worldviews. In a transcultural view, education recognises the diverse positionalities and subjectivities of different groups in relation to micro, meso, and macro socio-political, historical and cultural contexts, without dichotomising and stigmatising. Indeed, transculturally competent educators and learners will be able to engage in dialogue and implement diverse forms of learning, communicating, and interacting.

Adopting transcultural learning model requires creating a safe space for sharing experience and stimulating dialogue, developing inclusive pedagogical practices and new responsibilities for educators and learners. For example, teaching strategies should cater to the context and should align with the holistic approach toward transcultural learning, including cognitive, affective, and social-competence development. Another important element to consider while implementing the transcultural model in education is empathy. Engendering empathy and compassion among learners and teachers is required to assess alternative values and beliefs and to build relationships and inclusion. Looking at it as a mutual process might be more challenging when it involves educators and learners. Additionally, reflection enables the linking of personal experiences in social context and allows transformative action to occur in a transcultural environment. Indeed, transcultural learning, with its holistic notion, can preserve the humanistic core of education and human development in our increasingly digitalised life, where advanced technologies and artificial intelligence are indispensable.

The proposed model aligns with the new realities and demands of a rapidly diversifying and transnational world characterised by new mobility patterns, interconnectedness, and post-ethnicity (Fleras, 2018). As such, it could also apply to changing the governance model of immigrant integration policies and practices by raising awareness of intersecting identities, multiple social layers and involvements, and by developing knowledge for living together. This study also sheds new light on individual development and organisational growth. Implementing transcultural model in the workplace will stimulate better usage of talents and will facilitate sociocultural adaptation and foster an inclusive society.

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RECONSIDERING RATIONALITY: A RESPONSE TO TODAY'S EPISTEMIC CRISIS

Tetyana Kloubert[1], **Chad Hoggan**[2]
[1]*University of Augsburg (GERMANY)*
[2]*North Carolina State University (USA)*

Abstract

We are living in a "post-truth" age. If society does not agree and insist on requirements for truth claims, it becomes impossible to have productive dialogue around contentious issues. We call this an "epistemic crisis," with dire consequences for any pluralistic society which claims or aspires to be "free." This paper presents the beginning of a systematic approach to the crises of epistemology by exploring critiques and reconceptualizations of rationality.

Keywords: Democracy, Rationality, dialogue, Enlightenment

Contemporary society has been described as living in a "post-truth" age, in which "ever growing population strata are ready to ignore facts and even willingly accept obvious lies" (GfdS, 2016). We consider this trend an epistemic crisis. The situation is ubiquitous in everyday uncritical acceptance of truth claims, a deterioration of epistemic rigor that is manifest when criteria to knowledge claims become less important than subjective beliefs. This epistemic crisis contributes to tendencies that oppose the daily process of living in a democracy, such as polarization, atomization, and disengagement from public issues. Thus, a shared epistemic foundation is currently threatened by an epistemic crisis, where "post-truth," "alternative facts" approaches to truth undermine society's ability to have constructive dialogue across differences.

Premises of Democracy

There exist foundational epistemic premises of democracy which were developed and conceptualized from antiquity through the Enlightenment era and the democratization processes of the 20th and 21st centuries. Some of the underlying premises (e.g., rationality, autonomy, dialogue) have come under attack during the current era. Scholarly trends such as postmodernism, poststructuralism, feminism, and critical theory have provided essential critiques of these premises. However, either because of or despite these critiques, society now lacks a shared epistemic basis upon which to participate effectively in co-shaping the social world. Exacerbating this problem, characteristics of the modern world (e.g., access to unlimited information, ubiquitous social media, disinformation campaigns) create an environment where effective participation in addressing social challenges is increasingly necessary and difficult. In response to these challenges, this paper addresses one epistemic premise of democracy: rationality. It outlines critiques of rationality, offers a reconceptualization of it in light of these critiques, and proposes some considerations for adult education.

Rationality Critiques and Reconceptualized

We take as a starting point the concept and practice of rational thinking. Broadly defined, rationality refers to normative thinking processes, especially requiring coherence between ideas (such as between premises and conclusions) and adequate support or justification for one's claims (Wedgwood, 2017). Scholars (especially in the classical Enlightenment traditions of Kant, and later Fichte, Hegel, and Weber) emphasize rationality as a characteristic or potential of human beings and social participation. In effect, they claim that through reasonable thinking, evaluation of knowledge claims, and deliberation through reflection and critique, individuals and societies can come closer to truth(s). Critics have rightly cautioned against an Instrumental Rationality (the use of rationality towards any aim, using any means) (e.g., Horkheimer & Adorno, 1972) because it can (and has been) used for evil and destructive purposes. We agree that rationality needs to be tethered to morals, but we also counter that the need for such a critique is precisely due to the effectiveness of rationality in accomplishing the purposes for which it is employed.

Postmodernist (and its variant poststructuralist) critiques have made a point the rationality is purely an idiosyncratic Western conception. Rather than being a foolproof method of uncovering generalizable Truth, it is a tool to establish and maintain power and dominance (Derrida, 1976; Foucault [1969]/2012; Lyotard, 1984). Although agreeing that normative standards of thinking (i.e., rationality) do not guarantee Truth, we hasten to add that the ability to reason well is by no means limited to a Western capability (Mercier & Sperber, 2017). Also important, the abandonment of rationality leads (and has led) to an extreme form of relativism, which is dangerous for democracy. Without common structures of understanding, there is epistemic arbitrariness, which leads to atomization (i.e., individuals and groups accept their own truths without engaging in the work of collaborative exploration of different truth claims). This atomization is especially harmful to deliberative democratic decision-making.

In his work "Towards a Rational Society" (1970), Habermas reconceptualized rationality by connecting it to the notions of discourse and communication, and distinguishing clearly between instrumental/strategic rationality (rational choices of efficient means) and communicative rationality (coordination of interaction according to the consensual norms). Habermas' basic philosophical endeavor was to develop a new conception of rationality that was pluralistic (i.e., acknowledging different kinds of knowledge derived from different interests), self-critical, and intersubjective (i.e., communicative). Consistent with Habermas, we argue that the primary value of rationality is to lead to better thinking and acting, but this benefit arises mostly when it is used in social interactions. This argument is similar to how Mercier and Sperber (2017) describe reason: "Solitary reasoning is biased and lazy, whereas argumentation (i.e., discussion, exchanging of justifications) is efficient … allowing participants to form more accurate moral judgments and citizens to form more enlightened opinions" (p.11). Similar, rational thinking is at its best when used to justify one's arguments to others and to evaluate the rationale of others' claims.

Rationality is always bounded by "cognitive limitations" and the "structure of the environment" (e.g., available information) (Simon, 1957). As rationality is dependent on the relevant empirical and reasoning material available to us at the given moment, every rationally-informed decision or action is, at best, rational only in terms of the accuracy and relevance of the information considered. It is always a risk, and new experiences, information, and insights gained in the future will determine new decisions and actions. Even if the former decisions and actions are found to be faulty, they are still rational in terms of the material available at the time. For Rescher (1993), this admission of the limits of rationality leads to pluralism, but not to relativism. The distinction lies precisely in whether a coherent justification is used (relativism is reason-indifferent) (p.118).

Since we cannot assume that rationality will lead to "correct" decisions and actions, rationality must also include the evaluation of results, leading to updated "experiences and insights" to inform the continued process of rational thinking and decision making. Therefore, an epistemic humility and pragmatic (as opposed to idealistic) notion of rationality (Rescher, 1988) are required. Even if rationality does not necessarily lead to an assurance of Truth, it can and should be utilized as a basis on which the paths found to lead to error can be reevaluated. Even if we can never know with a surety what Truth is, we can discover untruths and falsehoods (e.g., flat earth theory).

Acknowledging Human Fallacy

Searching for the truth is possible in any society, but in an "open society" (Popper, 1969/2008) the pre-conditions for it are more favorable. According to Popper, the characteristic of open society is that it values freedom, tolerance, justice, the right to freely pursue and disseminate knowledge, the right to choose one's own values, and the right to pursue one's own happiness. According to him, individuals in an open society are constantly confronted with the need to make personal decisions, to evaluate arguments, and to improve their own beliefs and values (in contrast to individuals in closed societies, where particular sets of beliefs are intentionally framed as being immutable, and where beliefs should be "transmitted" and "accepted" if necessary, by force, but not deliberated upon).

Popper wrote that the open society begins with the recognition of fallibility of human beings, and thus the need to reflect and improve, to search for reasonable alternatives. Popper recognized that such permanent uncertainty may be terrifying, and therefore the desire to withdraw is understandable. Nevertheless, for Popper, each of us bears responsibility for our decisions. Lastly, he warned that there is always a danger, perhaps even a tendency, for free and open societies to gradually slip back into closed societies. It is against this tendency that we frame the importance and urgency for adult education to reinforce rationality, as one epistemological foundation of democracy.

Epistemology and Personal/Social Development

In the education sciences, epistemology refers to a person's "beliefs about the definition of knowledge, how knowledge is constructed, how knowledge is evaluated, where knowledge resides, and how knowing occurs" (Hofer, 2002, p. 4). Rationality is one only one way of knowing (Hoggan et al., 2019), but it is particularly important. The skills and habit of employing rationality requires learning at the individual and social level. Many scholars have written about the interconnection between epistemologies and personal and societal development. Here, we draw on both classic and contemporary philosophical debates, emphasizing questions about the nature of truth, objectivity, and relativism from different perspectives.

Contemporary perspectives on truth include the popular truth-relativism (e.g., Derrida; Rorty) or rigorous (pure) objectivity (going back to Descartes and including recent authors such as Bernard Williams). There is also a trend to make a nuanced distinction vis-à-vis relativity of epistemic notions, pointing to "the interest relativity of standards of evidence" (Kukla, 2015, p. 212). For instance, Stanley (2016) speaks about epistemic relativism, and MacFarlane (2014) and Boghossian (2008) differentiate between a new age relativism and factual relativism. Virtue epistemologists draw attention to open-mindedness and critical thinking as central elements of philosophy of education (Baehr, 2011; Higgins 2009). Recognizing humans' cognitive weaknesses and intellectual vulnerabilities, they emphasize the crucial role of critical awareness as an essential virtue, especially an awareness of the ways that identity affects our judgements and actions (Kwong, 2017; Taylor, 2016). However, modern scholars do not explicitly consider the effects and harms of epistemic problems for democracies, or when they do identify them (Stanley, 2016), they do not offer practical considerations toward potential solutions.

We propose that an appropriate approach to addressing epistemic problems is by exploring possibilities for human development in terms of epistemic capacities. Considering (humanistic) human development through the concept of *Bildung* (Gadamer; Humboldt; Klaffki as cited in Hoggan, 2016) as one type of human transformation, we see it as a lifelong process of personal growth through constant interaction with the world. Many scholars who have focused on human development through the lifespan have addressed the issue of developing more complex approaches to knowledge and emphasized the necessity of reflection and rational discourse in order to develop better understandings, better interpretive schemes, and, eventually, better patterns of acting in society (Mezirow, 1991). We do not disagree, but we would add that it is precisely the communicative domain where rationality (as an epistemology) is at its best, and it is in this domain that the development of individual and societal learning and development has the most potential.

> It is difficult for every single human being to work his own way out of his immaturity... Therefore, there are few who have succeeded in developing themselves out of their immaturity by their own development of their mind […]. But for the public to enlighten itself is more possible. Indeed, if only given freedom, enlightenment is almost inevitable. (Beantwortung der Frage: Was ist Aufklärung? Kant, 1784, p. 482; translation ours)

This path from "immaturity" to "enlightenment," we consider in terms of lifelong education (*Bildung*), a lifelong process characterized by a dynamic, reflective quest to improve the capacity to master one's own life and co-create the social worlds in which we live. This process of learning, according to Kant, is not only an individual process, but is embedded in social contexts through the "public use of reason."

> This enlightenment requires nothing but *freedom*--and the most innocent of all that may be called 'freedom': freedom to make public use of one's reason in all matters. … (to) communicate to his public all his carefully examined and constructive thoughts concerning errors in that doctrine and his proposals concerning (their) improvement…." (Kant, 1784, p. 488)

Obtaining and evaluating knowledge, if it is to lead to "enlightenment," or more complex and accurate understandings, is thus a communicative, interactive process. Information almost always allows for more than one interpretation. We hold as self-evident that for the effective functioning of an open, pluralistic, democratic society, the giving of reasons and evidence for our truth claims is a necessity. This type of interaction (i.e., giving and expecting of reasons) is based on the presupposition that we regard our fellow citizens as autonomous subjects who are capable of making up their own minds. And assuming everyone is capable of participating in a public discussion means an obligation for everyone to apply normative requirements of rationality (i.e., coherence between and adequate support or justification for one's claims) for the giving of their own "carefully examined and constructive thoughts" and evaluating those coming from others.

The use of rationality has, according to Kant, an essential public dimension: he demands the freedom of the public use of the reason. For that we need places: public spaces (*Agoras*) and (educational) institutions to overcome the limits of private/subjective perspectives, institutions that allow and promote dialogue, cooperation, critical thinking, and deliberation about concepts and phenomena. This principle highlights the necessity for it to be socially acceptable to demand that truth claims are supported by evidential support (i.e., evidence and reasoning) that a rational person could reasonably accept. Truth claims must therefore be public and defensible. This implies also that ultimate (moral) justification for searching for truth is the recognition of and respect for human's dignity and autonomy. This aspect is not to equate with empathy, because it is not about understanding or sharing the experiences of others. Rather, it is about exposing oneself to a constant dialogue and stimulating reasoning about the points of the claims of others and about competing for the reasonable agreement for one's own points.

Conclusion

Democracy is facing a threat caused by the loss of trust in the legitimacy of knowledge, as well as the loss of foundations for political judgements. We argue that adult education should reflect on its responsibilities in facing this threat and provide possible answers to it. Adult education is not only a private matter; in democratic societies also addresses the obligations and demands inherent in a pluralistic society, and the consequent civic competences. Paying explicit attention to issues of epistemological rigor promotes, and in the current situation is likely necessary for, the creation of common basic competencies for effective participation in democratic society. Regardless of the particular topic of a course, the evaluation of knowledge claims—whether one's own or those of others—is applicable to most every situation. Educators of adults, therefore, play an important role in helping learners develop both the skills and the habits of responsible epistemology, and thereby also effective participation in a pluralistic society.

An essential of epistemological rigor that needs to be insisted upon is the public use of rationality. Based on the critiques, cautions, and reconceptualizations of rationality described above, we use the term "Dialogic Rationality." It still refers to coherence and adequate justification for one's claims, but it also highlights the function of rationality as an interpersonal mechanism much more so than an individual endeavor. The public nature of dialogic rationality demands, we believe, a justification of aims to which rationality is applied and the nature and source of available information and assumptions ("structure of the environment"). Further, it acknowledges the inherent and inevitable limitations of human understanding, seeking feedback and further evidence of the results of rationally-based decisions and actions.

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SOCIAL PRESENCE AS TRANSFORMATIVE LEARNING: TOWARD SELF-STUDY OF ONLINE GRADUATE ADULT EDUCATION

Paul Kolenick
Yorkville University (CANADA)

Abstract

In this proceedings paper, self-study research methodology is applied toward an understanding of social presence as transformative learning in my educative practice online with graduate adult education students. The paper offers a brief account of social presence and transformative learning theories in response to research questions about adult educator roles in support of transformative learning through social presence, and the educator's transformative process with attention to an integrative, or holistic, approach to transformative learning, inclusive of its extrarational and spiritual realms.

Keywords: social presence, transformative learning, self-study research, online education.

In this proceedings paper, I propose a self-study of my online practice with respect to social presence as transformative learning within the context of graduate adult education. A brief account will be given of developments in social presence theory, and further, transformative learning theory in adult education, with attention in particular to Mezirow (1978, 1991, 2000), Dirkx (1998, 2001), and Cranton (2016). This is followed by considerations of how self-study methodology will be used toward understanding social presence as transformative learning in online graduate adult education.

Social Presence Theory

Social presence is essentially the degree to which an individual is perceived as a "real person" in online learning environments (Gunawardena, 2017). Interest in social presence and its association with technological media appeared in the late 1960s, when researchers had focused on "media richness" (Oztok & Brett, 2011), described as the capacity to convey social cues in computer-mediated environments. Mehrabian (1969, as cited in Oztok & Brett, 2011) conducted what is possibly the first research into social presence, although the term "social presence" was not used until Short et al. (1976, p. 224) considered how a sense of presence, or "salience of the other," is conveyed across different media, including computer-mediated learning environments.

Yet as Swan (2017) observed, technologies have advanced and educators using online discussions have found, for example, that student perceptions of discussion forums vary, which may be viewed in ways more personal than traditional classroom discussion. Thus, attention has shifted from the capacity of technological media to provide a sense of social presence comparable to face-to-face classroom settings to how people may be enabled to develop social presence within online learning environments. In response to primarily text-based online courses in the 1990s, Rourke et al. (1999) offered 12 indicators of online social presence as falling within the categories of affective, interactive, and cohesive responses. That is, affective responses may involve personal information, emotional states, and possibly humour; interactive responses are typically found in the comments that students and instructors share with one another; and cohesive responses involve "purely social statements or reference to the group as a cohesive unit" (Dahlstrom-Hakki et al., 2020, p. 3), as students may comment in an online course, for example, upon aspects of group collegiality and personal safety experienced while participating in discussion.

Relatedly, Gunawardena and Zittle (1997) identified immediacy and intimacy as central to social presence in online environments. immediacy may refer in part to the latency, or delay, between responses in online graduate courses, for example, the time it takes for a course instructor to respond to a student's post in a discussion forum. Later, Gunawardena (2017) commented on "how social presence is generated in interactive sequences and how participants communicate their 'immediacy,' or psychological distance," in those sequences (p. 113).

Intimacy, however, refers to the quality of the interpersonal relationships among students, including instructors, in online environments, as determined through criteria such as the sharing of personal experiences and stories as contributing to social presence. In social presence theory, the projection or perception of people as "real" has been described through verbal and non-verbal interactions and responses that encourage trust and collaboration among students, for example, in the form of eye contact, smiling, and body movements in a dynamic learning environment with questions, discussions, and collaboration as situated in synchronous online environments (e.g., Zoom, Microsoft Teams) as well as through spaces for collaboration and discussion for the sharing of personal stories and perspectives (Bickle et al., 2019) particularly in non-synchronous environments such as discussion forums in Moodle or Blackboard, as common and popular media for online graduate courses.

In light of these aspects of social presence as identified, Garrison (2016) recently described social presence as a combination of "the ability of participants to identify with a group, communicate openly in a trusting environment, and develop personal and affective relationships progressively by way of projecting their individual personalities" (p. 79) as situated within communities of inquiry with social presence considered integratively among other forms of presence, namely cognitive presence through collaborative exploration and resolution of issues, and teaching (or teacher) presence with attention to course organization and facilitation (Richardson & Lowenthal, 2017). Online social presence theory then has shifted increasingly toward an emphasis upon relationship building, and the capacity among people to connect with one another in various ways, perhaps reminiscent of connectivist theory (Downes, 2010; Siemens, 2005) and its emphasis on being in relation with others across multiple and diverse contexts.

Transformative Learning in Adult Education

To transform means essentially to experience a marked change in one's perceptions or perspectives upon the world as it presents itself. The study of transformative learning, however, began with Mezirow's (1978) work on perspective transformation in response to his wife Edee's experience of returning to school, resulting in research of 83 women returning to college in 12 different re-entry programs where assumptions about their social roles, for example, were challenged and reconsidered (Cranton, 2016).

At its core, Mezirow's transformative learning theory relies upon critical reflection, with an emphasis on rational thought, as a process of personal perspective transformation that includes 10 phases: experiencing a disorienting dilemma; undergoing self-examination; conducting a critical assessment of internalized assumptions and feeling a sense of alienation from traditional social expectations; relating discontent to the similar experiences of others – recognizing that the problem is shared; exploring options for new ways of acting; building competence and self-confidence in new roles; planning a course of action; acquiring the knowledge and skills for implementing a new course of action; trying out new roles and assessing them; and reintegrating into society with the new perspectives (Mezirow, 1991).

In short, when something unexpected occurs, when people encounter situations that do not fit their beliefs and past experiences about the way things ought to be, they are presented essentially with a dilemma; that is, to choose between dismissing the unexpected, or to reconsider and revise past beliefs and perspectives and to act upon them. In this way, transformative learning leads to perspectives that are inclusive and integrative of new and sometimes unexpected experiences (Mezirow, 2000).

While life crises are often cited as triggers for transformative learning, such as the death of a loved one, or losing a job, more positive changes might also influence one's perspective as in receiving a promotion or completing a project with implications for lifelong developmental transformation as found in small increments of change, or shifts, with respect to the perception of self and identity; for example, Cranton (2016) has shared her experiences with tradespeople making a transition toward becoming teachers of their trades, observing that "many of these students who learned a technical skill related to teaching (e.g., developing a PowerPoint presentation) and felt that this skill made them feel like 'real teachers'" (p. 81). In short, these people had experienced a transition in their perspective of self and identity, as a shift in the way they might interact with others in social contexts, such as the workplace.

Thus, while Mezirow (2000) indicated that transformative learning may be influenced by a dramatic event, it may also occur in incremental and gradual ways, for example, as in the transition from being a fulltime tradesperson to an instructor in the trades; and while transformative learning may be understood in this way as incremental rationalistic transformations, as lifelong learning, perhaps, one might consider a broader spectrum of ways in which transformative learning may occur throughout one's lifetime.

Dirkx (1998, 2001), for example, suggested other orientations as an expansion of Mezirow's focus on rational thought and discursive reflection as central to transformative leaning. This includes, for instance, Paulo Freire's focus on dialogue through problem-posing education as particularly socially transformative, and transformative learning as "extrarational," that is, as inclusive of embodied, emotional, and spiritual learning, or "soul work." Transformative learning has evolved then over the past 40 years from Mezirow's rationalistic orientation to a holistic approach which may include closer attention its social implications, and further, extrarational considerations such as spirituality, through an integrated or unified theory of transformative learning (Cranton & Taylor, 2012).

Toward Self-Study of Social Presence as Transformative Learning

Self-study as a research methodology found its beginnings among teacher educators in the early 1990s, and has evolved into Self-Study of Teacher Education Practices (S-STEP) and Special Interest Groups (SIG), which includes adult education and other interests. The broad appeal of self-study is perhaps in its hybridist nature (Russell, 2004), which has origins in multiple fields, including reflective practice, action research, and practitioner research (Samaras & Pithouse-Morgan, 2020). Central to self-study research is the use of story or narrative, as a bridge between theory and practice. To cross that bridge, however, as Wilcox et al. (2004) have maintained, is to question "our own stories of experience, our personal and professional selves, and the collective stories (or theories) that are told within each profession" (p. 276); that is, through self-directed questioning of the narratives which define teaching practice does the potential for transformative learning occur, as "manifest in practices that are deeply grounded in an authentic understanding of what is 'really' going on in our practice, and who we 'really' are as practitioners" (Wilcox et al., 2004, p. 276). Thus, the "self" in self-study research may be said to be grounded in community, as in a community of practice as "groups of people who share a concern or a passion for something they do and learn how to do it better as they interact regularly" (Wenger, 2011, p. 2).

The self as situated in a community of practice, for example, of adult educators or online educators lends itself to the improvement of practice, similar to other practice-based research methodologies like action research. Central to self-study research then is a view of self not in isolation, but rather as part of a community of practitioners as found, for instance, when engaging a critical friend, or colleague, to consider one's research and its findings. As Bullock (2020) has maintained, "critical friendship is not merely a convenience nor is it a way to seek out confirmatory support. It is … a space of negotiation subject to constraints and invitations" (p. 254). In this sense, the relationship found between critical colleagues and others within a community of practice among adult educators might be said to be a collaborative undertaking with explicit attention to the creation of new knowledge.

In this self-study, I am interested in the exploration of social presence in online graduate adult education as (or perhaps, through) transformative learning. As indicated above, the proposed research will draw upon an integrative, or holistic, understanding of transformative learning as inclusive, for example, of spirituality in transformative learning. In a unique perspective on self-study research, Jardine (2018) has drawn upon the words of Dōgen Zenji, a Japanese Buddhist priest of the 13th century, who maintained, "to study the self is to forget the self" (Jardine, 2018, p. 17) as reminiscent of the Buddhist concept of "annata" or "non-self", perhaps expressed best by Keiji Nishitani, who suggested: "One sees one's own self in all things, in living things, in hills and rivers, towns and hamlets, tiles and stones, and loves these things 'as oneself'" (Jardine, 2018, p. 16). In essence, self-study research as immersed in the language of "self" does not mean that the self is all that matters; rather, the self is situated in context, and in practice within communities (e.g., online educators, adult educators, students, and others), who offer support, critique, and dialogical spaces for knowledge creation and construction.

I have adopted self-study as a way toward understanding the phenomenon of social presence in online learning environments as transformative learning, with attention in particular to questions pertaining to adult educator roles in the support of transformative learning, and the transformative learning process that educators themselves may experience while engaged with graduate students of adult education in online courses. In self-study research, the use of story or narrative is often cited as a common source of data as indicated, for example, by Butler and Branyon (2020) with their attention to critical incidents triggering transformation, and how these incidents are informed by autobiographical stories.

In the proposed self-study, I plan to review and analyze specifically the narrative of my posts as a facilitator drawn from online discussion forums, as well as other comments, for example, that I have made in response to student assignments for a graduate adult education course, coincidentally in transformative learning. This study will be directed toward an exploration of my supportive role for transformative learning, when working dialogically with students in discussion, and further, my personal transformative learning process while engaged with students and the course materials. I believe these two research interests are authentically interrelated one to the other; and that could be a significant component of this self-study.

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EXPLORING THE RELATIONSHIP OF PROFOUND LEARNING & HUMAN FLOURISHING THROUGH THE LENS OF FORMATION

Michael Kroth[1], Davin Carr-Chellman[2], & Carol Rogers-Shaw[2]
[1] *University of Idaho (USA)*
[2] *University of Dayton (USA)*

Abstract

Human learning has been conceptualized, researched, and applied in multiple ways, but no framework for tying disparate theoretical views together has achieved general acceptance. We propose formation as the overarching medium for considering lifelong learning. After examining formation from a macro-perspective, we constrain the discussion of formation to human, lifelong learning. We, then, make the case that intentionality, meta-learning, and meta-practices are uniquely human attributes, abilities, and skills which enable individuals to form themselves in ways that lead to profound learning and human flourishing. Finally, we integrate meta-learning and meta-practices into lifelong education.

Keywords: Profound learning, formation, human flourishing, intentionality, embodied learning

Formation occurs continuously. It moves in orderly ways and in fits and starts. Viewing formation as vastly as one can imagine, the universe is constantly forming, deforming, and reforming. Viewing formation from the smallest perspective possible, the same is true at the infinitesimal levels of atoms and quarks. Life moves through formation, deformation, and reformation, and humans can intentionally affect this process.

Inanimate objects are subject to natural laws. Living organisms, also subject to natural laws, have the additional ability to use those laws to further the goals of nourishing and prolonging life. Thus, formation is the medium within which all change occurs, and intentionality is the mechanism wherein living organisms are able to affect their own environments, internal and external, and thus bear upon their own formation. For this article, we consider formation in the context of human learning.

Learning

Learning, at its most basic, is adaptation. The purpose of adaptation is survival. Adaptation is only available to living organisms. Over time, adaptation results in evolution. All organisms intend to live; therefore, they adapt. Humans, unlike other living organisms, have the ability to think and to make choices; when humans develop consciousness, they can make choices about how they will adapt. At this point, learning becomes intentional, and individuals do more than adapt. They can learn conceptually and proactively; they consciously self-regulate learning. Even as intentional, agentic choices are made by humans, the body continues to learn without thinking. Cells heal themselves; antibodies rush to counteract harmful viruses or bacteria. As the body ages, differing neurological pathways are formed. Some senses compensate for other deteriorating senses. Unconscious, yet continuous, bodily learning occurs all the time in uncountable transactions as the body learns to adapt to changes internal and external.

Learning has been described as a development process where the learner moves through specific phases linked by transition points, often including transformative moments. Viewing learning from a formative lens, learning is continuous and never-ending, rather than only episodic, and includes emotional, physical, and spiritual growth in addition to cognitive advancement.

Intentionality

Framing formation as the medium for profound learning and, subsequently, for profound learning as the vehicle for experiencing human flourishing, however fleeting, necessitates a pragmatic-phenomenological lens. Drawing on the pragmatism of James (1928), Dewey (1958), and Mead (1934) and the phenomenology of Merleau-Ponty (1974), this lens begins with intentionality as the primary expression of human consciousness, which in turn implicates the pragmatic benefits of embodied learning. In the phenomenological tradition, intentionality refers to consciousness that is always being conscious of something. It is foundational to translating human experience into learning.

This concept captures the interface between what is happening inside one's skin with what is happening outside one's skin, and, in this way, expresses how a perceiving consciousness relates to a practical, concrete environment. This relationship is a version of Pragmatic contact (Van Dijk & Myin, 2018; Dewey, 1958) between an organism and its environment, constituting a socially situated, normative, and intersubjectively constructed activity. Through this activity, intentionality grounds all of our experiences, meaning, and knowledge. It is the prerequisite for what we traditionally consider knowledge -- the correspondence between subjective perception and objective reality. Grounding formation in intentionality forces a holistic, not dualistic, embodied approach to learning. It is distinctly human.

Natural laws, like gravity, order the universe, but do not carry intentionality. Natural laws do not have a consciousness; they only are. Living organisms may be considered to be pre-intentional, intentional, and post-intentional. These are only available to living entities. Life forms without consciousness may be considered pre-intentional -- their goals are to survive, to live, and to reproduce. Human consciousness surpasses the stimulus-response limitations of instinctive or genetic responses to the environment. In turn, consciousness necessitates intentionality. Post-intentionality occurs when conscious choices become non-thinking dispositions through the development of habits, routines, and disciplines.

Embodied Learning

Formation, grounded in the intentional human consciousness, drives profound learning and, subsequently, profound learning is the vehicle for experiences of human flourishing. This lifelong learning process is embodied. The salient connection between human formation and embodied learning is that both are holistic learning. Importantly, embodied learning is not simply adjacent to formation, it is part and parcel of it. Formation does not happen unless it is embodied. Embodied learning is a crucial "component of a holistic model of learning and cannot be separated from other forms of learning. From this perspective, learning encompasses the body, mind, heart, and spirit. Embodied learning requires whole-person engagement" (Lawrence, 2012b, p. 73).

Cognitive learning is not the only way that individuals learn; embodied learning includes cognitive learning, but it encompasses much more. Just as intentionality and reflective practices are essential for deep learning, "[l]istening to one's body ... tuning in to what one is feeling, not only physically but emotionally ... is a discipline. Once one learns to do this, one becomes aware that these sensations are happening all of the time" (Lawrence, 2012b, p. 74). We learn from attending to the subtleties we feel within our body; this is an element of embodied learning.

The body communicates changes within us, and we intuit what these messages mean, developing a cognitive understanding of what we perceive physically and increasing our tacit knowledge. Our embodied learning is unique to ourselves, yet we all experience embodied learning, whether we are aware of it, or acknowledge it (Merriam, 2018; Merriam & Baumgartner, 2020; Rogers-Shaw, 2020).

Traditionally, learning has been described as cognitive in the Western world. The body and the mind have been considered different parts of an individual and the cognitive side has been directly connected to school learning (Merriam, 2018). However, the process of formation is broader than cognitive development. By acknowledging that our body is continually forming and by becoming more cognizant of our body as a site of knowing, we bring the body and the mind together (Merriam & Baumgartner, 2020). In her study of women who used dance to release repressed knowledge, Nieves (2012) asked, "What if knowledge is an energy force? Imagine that this force can live and manifest itself in the cells of our bodies. Imagine that our thoughts and what we learn inhabit the entrails of our being" (Nieves, 2012, p. 33). As we recognize the presence of this knowledge, understand it and share it, our embodied learning becomes not only a part of our physical being, but also a part of our cognitive formation. Often, we do not consider the body when we discuss learning other than to argue that we can learn by doing.

Some scholars have described embodied learning as experiential learning connected to one's emotional and spiritual sides, again highlighting the holistic nature of learning (Howden, 2012; Lawrence, 2012a). However, this kinesthetic experiential learning is only one aspect of learning that is centered within the body (Clark, 2001). Other scholars have presented differences between embodied and somatic learning where somatic learning is learning that takes place during physical activity and embodied learning is where the body is the site of learning that can be cognitive, affective, or spiritual, reflecting the broader view of formation as learning (Freiler, 2008; Tobin & Tisdell, 2015). There is also another dichotomy in terms of learning and knowing where some view these actions as separate and not always part of one's consciousness (Tobin & Tisdell, 2015); we see them as connected whereby knowing one's body, an individual learns from the body's signals, what can be described as "a dialogue between bodily felt experiencing and cognitive formulations" (Jordi, 2011, p. 194). As learners become more aware of the meaning of the messages the body sends, their reflections further their formation as learners.

While it is personal, embodied learning is also cultural. Individuals can experience embodied learning "by coming to understand [their] own body intimately, and second, by recognizing how [they are] perceived by others and how [their] social interactions are tied to [their] body" (Rogers-Shaw, 2020, p. 87); interactions are frequently driven by reactions to race, disability, gender, age and any number of physical elements of a body. If one understands one's own body intimately, this form of knowing "can build empathy as it connects individuals through similar bodily experiences" (Merriam & Baumgartner, 2020, p. 237); there is a universal understanding of the body that all people comprehend. People converse in multiple languages, yet "the universal language of the body is something that all human beings share. The body has wisdom and language of its own" (Lawrence, 2012a, p. 1). Embodied learning is one element of coming to know oneself, but it is also a way to understand oneself in relation to others. As one becomes more intentional and understands more, the opportunity to develop deliberate, ongoing practices becomes available. The foundation for these is meta-learning and meta-practices.

Profound Learning and Meta-Learning

Meta-learning leading to lifelong and intentional disciplines, practices, habits, and routines allows and promotes more learner agency and is the foundation of profound learning theory and application. There are many outcomes of human activity that do not result in human flourishing; profound learning and living are practices with processes that make a through line between intending to develop a life of flourishing and achieving the intended result.

Human flourishing may be an outcome of profound learning, but no elaborated discussion of the theoretical relationship between the two has occurred. Profound learning has been conceptualized in several articles (Carr-Chellman & Kroth, 2017; Kroth & Carr-Chellman, 2018, 2020), and here we propose formation as a concrete approach for developing the qualities and characteristics of a profound learner. We connect profound learning to human flourishing through the process of formation, introducing concrete steps leading to profound learning and human flourishing. These include meta-learning with associated meta-practices.

Meta-Learning Skills

A learning agenda which incorporates meta-learning skills is the foundation for profound learning practices and should anchor lifelong education. With meta-learning skills strategically incorporated into lifelong education, learners will form habits, skills, and ways of learning that will enable them to develop the ability to master increasingly difficult conceptual, emotional, spiritual, and physical material, skills, and abilities. Meta-learning skills, which support the development and maintenance of practices, disciplines, and habits, increase the individual learner's capability to intentionally and proactively lead their own formative learning. Meta-learning skills such as intentionality, agency, reflection (including critical reflection), and virtue development undergird the ability to build the meta-practices of lifelong profound learning and human flourishing.

Meta-Practices

Meta-practices are those disciplines which develop the qualities of profound learning and living. Meta-practices, like all practices, have no endpoint, require regular activity, and may involve a range of exercises to build rich, generative learning. Meta-practices are important in every part of learning and living. Healthy practices of nutrition and exercise are key to a physically healthy body. Cognitive practices for developing creativity, inquiry, knowledge-development, multiperspectivity, and analysis are key for deepening the mind. Interpersonal practices of listening, communicating, collaborating, and developing shared knowledge are essential for developing meaningful relationships over time. Spiritual/religious practices such as contemplation, simplicity, service, solitude, or worship lead to a deeper meta-physical community and experience.

We suggest that individuals have the ability to intentionally develop meta-learning skills and practices that will continuously enrich their lives and lead to desirable, profound outcomes and human flourishing. Further, we propose that educational systems consider that meta-skills and practices should be incorporated into students' lifelong learning processes, which should make knowledge content acquisition more applicable, relevant, and actionable as well.

Practices

Practices are specific exercises, routines, and habits that individuals utilize in order to carry out larger meta-practices on a regular basis. They are more likely to change than a meta-practice. For example, a meta-practice might be to develop a contemplative lifestyle. Practices might be one of a number of meditation traditions, taking a pilgrimage regularly, or living simply. Another meta-practice might be to develop a physically healthy lifestyle. The practices for that may change over time. The same would be true for a meta-practice related to developing multi-perspectivity. The ways to do that will be practices, routines, and exercises which develop that skill. Individuals have the ability to intentionally construct meta-learning skills, meta-practices, and practices that will continuously enrich their lives and lead to desirable, profound outcomes. The meta-learning skills, meta-practices, and practices shown in Figure 1 cumulatively lead to human flourishing.

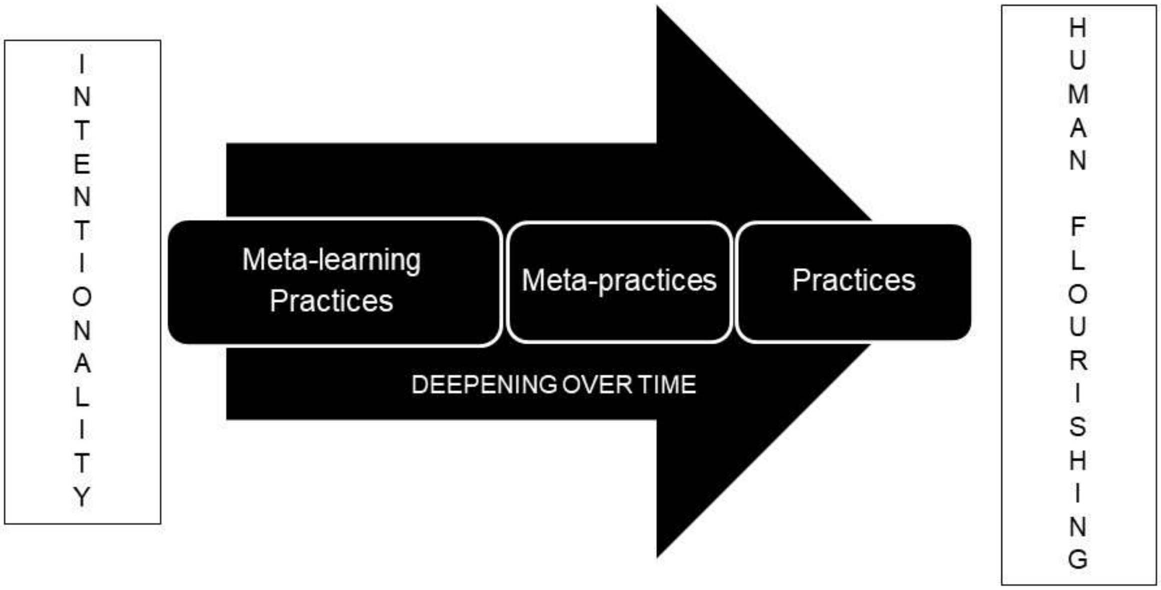

Figure 1: Intentionality and Practice-based Learning Leading to Human Flourishing

Human Flourishing

As depicted in Figure 1, a learning agenda incorporating meta-learning skills is foundational for developing profound learning practices that increase agency and the ability to grow through volitional lifelong education. Experiences of human flourishing through enacted and realized human capabilities and flow-like states are important end-results of this process.

Drawing on Aristotle (2011) and a capabilities approach (Alexander, 2008; Nussbaum, 2011; Sen, 2005), human flourishing focuses on well-being, pursuing virtues and practices that move us closer to fulfilling our purposes as human beings. Formation, as we have framed it, leads toward human flourishing; it promotes a life lived well. Kleinig and Evans (2013) argued that "[h]uman flourishing is not confined primarily to matters of physical development … but embraces intentionality, experience, and culture…" (p. 542); it is individualized, varied, social, historical, and evolving.

Connecting the Capabilities Approach to Profound Learning

While there are many ways for an individual to flourish, Nussbaum and Sen, respectively, have developed an approach that, as we propose here, connects human flourishing and formation. They have elaborated a capabilities approach to development in which one's well-being is defined, not by an end-result, but by one's capability to perform certain essential functions. The capabilities criteria are culturally informed, justice oriented, and are expressed best through the goals of treating every human being as an end by prioritizing pluralism in values. For human flourishing characterized this way, the relevance of profound learning through formation materializes in the daily activities required for performing the essential functions described by Nussbaum and Sen. Interpreting these functions as practices which build meta-learning skills as part of an agentic process will deepen experience and meaning making over time.

Conclusion

Formation as constituted by meta-learning, meta-practices, and practice-based learning grounds the concept in a concrete approach to human flourishing in adult education. The worthiness of human flourishing is foregrounded in formation as lifelong learning. Profound learning practices as expressed in formation are likely to lead toward profound living, more broadly described as human flourishing.

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ADULT EDUCATION RESEARCH IN THE CONTEXT OF DIGITAL TRANSFORMATION: CONCEPTS AND PERSPECTIVES FOR A COMPLEX FIELD OF RESEARCH

Christian Kühn, Steffi Robak
Institute of Vocational Education and Adult Education, Leibniz University of Hanover (GERMANY)

Abstract

The adult education digitalization studies can make important contributions to understanding and shaping education and learning in the context of digital transformation. Because digitalization is perceived as a complex culture-shaping technological-social change, the potential and innovative power of digitalization studies is seen, for the most part, in interdisciplinary research. Therefore, it is necessary to locate the researcher within the disciplinary research field, but this is made more difficult by the lack of systematizing perspectives for digitalization studies. Based on a wide range of views on digitalization, the paper presents a systematic approach of possible perspectives on educational digitalization research.

Keywords: digital transformation, educational research, Adult Education, interdisciplinary

Have you ever asked your colleague what he or she means when you talk about digitization or digitalisation to find out if you are talking about the same thing? No? This is not so problematic as long as you are in everyday life because everyday knowledge is accepted as intersubjectively valid and understandable without being questioned. In contrast, science produces a special knowledge in which the used terms are problemized (Berger/ Luckmann, 1967). But this is not happening for the "digitization/ digitalization" term in much of digitalization research. Like a container term digitization/ digitalization unites everything in the most diverse contexts that is somehow related to (digital) technology and its consequences. Unlike the German language, the English language distinguishes between digitalization (sociocultural change) and digitization (technological change).

In German, we only know the word "Digitalisierung", which makes a necessary differential analysis of the term even more difficult. This lack of differentiation results in a problem for adult education digitalization research, since a systematic development of the field and thus an identification of relevant research topics is made much more difficult. In this context, adult education research in particular can provide important contributions to understanding and shaping digital transformation processes not only for the education system, but also for sociocultural development.

This is because adult and further education (AE/FE) is fundamentally affected by the digital transformation and, as a transformational instance (section 1), is actively involved in shaping society, both in practice and in scientific research (Freide et al., 2021). The argument is that a more differentiated knowledge on concepts of digitization and digitalisation (section 2) clarifies possible perspectives of adult education digitalization research (section 3). This makes it easier for scientists to position themselves in the disciplinary discourses, to recognize desiderata and to find interdisciplinary connections.

Social Change and AE/FE

Participation in lifelong learning is one of the most important future factors for social and personal development in a changing world. But the opportunities to participate in a reliable, well-funded, and high-quality system of lifelong learning vary widely across the countries (UNESCO, 2019). In Germany, AE/FE has been a constant pillar of the education system since the 1970s and is becoming increasingly important in the light of rising social challenges such as digital transformation, climate change and demographic trends. The social importance of AE/FE is that it makes lifelong learning possible through pedagogical action at the levels of organization, educational program planning and teaching. The development, design and realization of courses is the core of adult pedagogical activity.

If participation in EB/WB is voluntary in principle (as is the case mostly in Germany), making education possible can be seen as a central problem that the pedagogical work is constantly working on (Freide et al., 2021). Research on program planning shows that pedagogical action develops courses that refer to the detected interests and needs at the interfaces between society, educational organization and individual (Käpplinger et al., 2017). If the conditions and guiding principles for program planning change, for example as a result of certain education policies, technological developments, amendments to legislation or the emergence of new stakeholders, this will be sedimented in the offered courses. AE/FE is thus in complex interaction with social change: it shapes, accompanies, reacts to, reflects on change and is itself part of transformation processes. Looking at digitalization research in adult education, it is noticeable that although there is a consensus that digitalization is a significant social transformation process, the question of "What does digitization/ digitalisation actually mean?" is almost completely ignored. However, the answers to this question fundamentally determine which objects and developments educational research will focus on.

What is Digitization/ Digitalization? Three Answers for One Question

References to digitization and digitalization can be found in a wide range of scientific discourses - from natural sciences and engineering to social sciences, humanities and cultural studies and education. Depending on the understanding of the terms, each discipline constructs its own research problems and methods of problem solving. This is why it seems to be all the more important to become aware of what possible disciplinary perspectives and research fields are.

Technological Perspective: 1 and 0

Digitization is the transfer of non-digital information into digital information formats that can be processed by computing machines.

This describes the translation of information that we as humans can process into information that computers can also use. The process requires appropriate measuring instruments, so-called "digitizers" such as sensors, trackers, tracers or log files, which enable a transmission of non-digital information. The characteristic thing is that classically computers know only two types of information: either power is flowing in a circuit or no power is flowing. These are the two discrete states that can be encoded as 1 and 0. This smallest unit of information with which two states can be distinguished is called a “Bit”. The corresponding component that regulates this power flow is a transistor. By connecting many transistors like on a microchip, a huge number of possibilities of information representation - i.e., series of 0 and 1 - can be realized. These digital representations of possible information in the non-digital world are called data. The mathematical foundations for the way of describing information by discrete values are not new. They go back to the 17th century with Gottfried Wilhelm Leibniz' binary number system and to the 19th century with Boolean algebra.

The interesting thing about data is its properties: they are relatively free to move and not bound to an analog medium such as text in a book. They can be processed, copied and modified on a wide range of devices (Hess, 2019). Digital data formats make it possible that information can be produced via data processing that cannot be produced in the non-digital world; primarily because the physical materiality of the medium does not permit networking of the information formats. The results are ever-expanding network structures (Brumme, 2020) in which digital data circulate that can potentially all be linked to each other.

Cultural Studies Perspective: Values, Norms and Knowledge

Digitalization generates an environment that creates the conditions for how, by whom, when and where culture is shaped and reproduced. At the same time, the structures and logics of the technological environment and the ways for what and how people use the technologies are themselves expressions of fundamental cultural transformation processes and mechanisms.

More and more aspects of everyday life are integrated into technological-cultural environments, such as communication via messengers, conference tools and email, dating via apps or paying without cash. The structures and logics we find in these technological environments become the conditions for how knowledge, values, norms, and meaning are produced and negotiated. A "culture of digitality" (Stalder, 2016) is emerging. The concept of digitality thus breaks away from a technology-centric view of the context of digital transformation and opens up the discourse on digitalization to the social and cultural dimensions of technological developments. For there is no real distinction between a digital reality of processing of information by machines and a subjectively experienced everyday life. They are all closely interwoven. The technological environment is then also a cultural environment in which people live (Reckwitz, 2017).

In the cultural studies discourses, it becomes clear that the development and ways of using digital technologies are embedded in processes of cultural change that have been going on for a long time. The principle of hybridization (Bhabha, 2000), for example, becomes a fundamental mechanism of late modern cultural development in technological environments. Trump's Twitter diplomacy then becomes just a symptom of an already long-lasting disintegration of traditional societal institutions as well as conspiracy myths that circulate worldwide without any single actor being identifiable as the originator (Stalder, 2016). The way social media works is no coincidence either. In this digital machinery, a battle for attention rages, in which meaning is ascribed to subjects, objects, places, groups and temporalities (Reckwitz, 2017). Click numbers, followers and likes are seemingly objective measures of the degree of attention. The attention market is highly competitive, because the attention and time of users are limited. Thus, the majority of digital content produced by the users disappears into irrelevance and remains invisible, while only a few go viral. Only through this valorization, things become visible at all.

Sociological Perspective: Structures, Patterns and Power

Digitalization is a sociological project in which forms of social introspection are established that refer to the regularities of human actions. This is achieved by finding patterns in the data sets, which stand as representatives for information of the world that would not be visible without any electronic data processing (Nassehi, 2019).

A fundamental argument in this perspective is that technological developments, inventions, devices and processes could also disappear into meaninglessness if they were not connectable to basic social structures and problems. This means that the databased processing of information must already be inherent in (modern) societies. The development of this structural basis, to which digitalization refers, coincides with the development of sociology in the 19th century. The search for regularities that describe society as a society and not just as a sum of individuals becomes the main reference problem of digitalization (Nassehi, 2019). Adolphe Qutelet's “L'homme moyen” is one of the and earliest attempts of modernity to gain insights into regularities of social objects by mathematical-statistical i.e., data-processing methods (Jahoda, 2015).

Algorithmic processes and AI basically do nothing else. They are technological procedures to create and describe patterns in data sets that refer to a regularity of the world. The assumption is that the more precisely this regularity with all its variables can be recognized, the better probabilities of actions or the occurrence of events can be determined or even predicted. These technologies are developed by humans as tools or agents that perform specific tasks. They are solutions for defined problems. Algorithms are sequences of steps in data processing to reach the desired goals. Usually, the goals are not knowledge-driven in a scientific understanding. Often, they follow other values, such as optimization and efficiency (e.g., getting from A to B as quickly as possible), generating profits (e.g., personalized advertising), or securing attention and power (e.g., Camebridge Analytica). But what would happen if superintelligent machines pursue their own value concepts and goals and how can humans keep control of the machines (Russel, 2020)?

Perspectives for Adult Education Digitalization Research

The adult education relevance to digitalization studies can be found in the disciplinary research subjects. The wide range of perspectives on digitization and digitalization described above lead to new descriptions of research problems, but also offer possible horizons of interpretation and categories of analysis.

Table 1: Outline of Potential Perspectives for Adult Education Digitalization Studies

Research Subjects	**Potential Perspectives for Adult Education Digitalization Studies**
Education System	• role and functions of AE/FE for social development • AE/FE as transformation instance for shaping the conditions of a "culture of digitality" • logics of organization of the education system, in particular the relationship between school, vocational training and AE/FE in the sense of lifelong learning • transformation of the institutional structures of AE/FE providers such as the emergence of new network structures or stakeholders
Education Policy	• control and monitoring instruments of regional, national and international policy such as funding of research, public and private funding of AE/FE, setting of educational goals and standards, comparative monitoring systems • setting of priorities such as AI, digital ethics, quantum technology, digital teaching and learning, technological infrastructure • shaping of the legal framework, for example for the provision and use of OER (e.g., licensing, copyright) or processing of data on the learning process (e.g., data protection, privacy rights)
Institutions and Organizations of AE/FE	• transformation of educational management as a pedagogical mode of action • infrastructural development of the institutions, e.g., equipment and media devices, Internet access, equipment servicing • qualification and needs of the adult education staff working in the fields of program planning, organization, teaching and consulting • establishment of suitable horizontal and vertical cooperations • new working methods and processes through the use of digital tools, e.g., for video conferencing, co-production, collaboration • marketing and distribution channels, e.g., social media, course databases, websites
Education Offers and Programs	• transformation of program planning as the heart of adult educational action under the organizational and social conditions and values of a "culture of digitality" • systematic analysis of the educational course offers and programs as the sediment of program planning, for example with regard to themes and topics of digitization/ digitalisation, target groups, learning formats, fees, use of media and tools
Learning and Teaching	• microdidactic design, use and benefits of mediatized learning scenarios and formats (e.g., online course, blended learning,

	MOOCS, VR/AR) • development, use and benefits of digital technologies (e.g., AI, Blockchain, OER data basis) for personalize, organize, control and monitor learning processes under a pedagogical point of view • principles of learning theory associates with the use of digital technologies in particular the rise of fantasies of control, monitoring and optimize the learners and their learning processes associated with the approaches of cybernetic didactics • changing of the roles of learners and educators
Participation and Non-participation	• Building digital competences and media skills in a system of lifelong learning, e.g., frameworks, competence areas and levels, competence measurement • digital literacy as a cross-cultural foundation for being able to participate and shape a "culture of digitality" • inequalities in access to digital infrastructures, to important sources of knowledge and information and the resulting reduction of capabilities (digital gab/ digital divide)
Methodology of Adult Education Research	• use of digital technology and methods for the collection, processing, archiving and analysis of research data relevant to AE/FE (e.g., learning analytics) and their benefits for an empirically-based and theory-driven knowledge process • development of information infrastructures for adult education research with special regard to open access strategies • ethical and legal issues relating to the handling of research data, in particular personal data, which is generated by learning in technological environments or the use of applications

Conclusion

Adult Education Research can provide assured knowledge that promotes the professionalization of adult education action and highlights the role of AE/FE in a system of lifelong learning. The potential and innovative power of digitalization studies seems to lie primarily in the realization of interdisciplinary research and development collaborations, because digitalization is to be understood as a complex culture-shaping technological-social change with which many disciplines are involved.

Accordingly, three things are required: knowledge of researcher´s own specialized perspectives and methods, but also openness to the perspectives of other disciplines and a willingness to cooperate (Leahey & Reikowsky 2008). Interdisciplinary therefore presupposes a subject-specific localization, which is made difficult in adult education digitalization studies by the fact that there is no systematizing description of the field. That this is necessary is shown by a look at research topics relevant to pedagogy, for example, on learning analytics and the use of AI in educational processes. The actors and leaders here are usually not pedagogues, but technology and engineering researchers or private tech companies. "Where are the educators?" ask Zawacki-Richter et al. (2019).

The table above represents an attempt to systematize the field of adult education digitalization studies based on the wide range of conceptual meanings of digitization/ digitalization in combination with adult education research subjects. This overview is certainly not complete and can be further elaborated, especially with regard to the differentiation of views on digitization/ digitalization, but also of research subjects and related perspectives. It could now be interesting to locate studies and projects of adult education research in the sense of a systematic review in order to show that the educators are there, that active research is being done in a wide range of fields and that significant input and connection possibilities for interdisciplinary collaboration are being provided.

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EXPLORING UTOPIA FOR ACTIVE URBAN CITIZENSHIP IN THE AGE OF MIGRATION: A CASE STUDY FROM GRAZ, AUSTRIA

Brigitte Kukovetz, Annette Sprung, Petra Wlasak[*]
University of Graz (AUSTRIA)

Abstract

The impact of global migration on social change becomes visible especially in urban contexts. This paper explores opportunities for democratic engagement in "multicultural" cities and focuses on inequalities in terms of citizenship rights and political agency. A research team set up and accompanied a series of art-based workshops for a heterogeneous group of women in an Austrian city. Selected results of the empirical study show how the participants articulated utopian visions for their urban district, how they negotiated power relations within the group and how they performed active urban citizenship.

Keywords: Active citizenship, migration, learning

International and internal migrants have always settled in cities, and so urban contexts are particularly vibrant and interesting spaces to study social change in the "age of migration" (Haas, Castles & Miller, 2020). Cities are faced with enormous challenges around migration movements, but they also profit from mobilities and their inherent innovative and vital potential. One of the numerous challenges in migration societies lies in the question of democratic development and belonging. From the perspective of adult education, it is interesting to investigate pertinent opportunities and processes of civic learning and political subjectification.

The political framework concerning the citizenship rights of migrants and their descendants differs from country to country. In most cases, however, migrants have to go through a long process before they can fully participate in all spheres of society. This also means that migrants and 'natives' often have unequal resources and rights at their disposal to realize their citizenship. Limitations may exist not only regarding the political and social conditions for active citizenship, but also in terms of internal asymmetries, power relations and exclusionary – often intersectional – dynamics as they may occur for example within solidarity groups and communities.

In this paper, we will explore opportunities for democratic engagement and related learning processes in cities characterized by diversity. We will present the selected results of a qualitative study, which analysed the potentials of 'active citizenship' and building solidarities by looking at a concrete example of civic learning. This was a series of art-based workshops for a group of women from different ethnic backgrounds in the Austrian city of Graz. We will start with a brief spotlight on the methodological and theoretical framework of our research and continue by presenting selected findings from our empirical data. The focus of the analysis will be on visions, ideas and observed ways of lived citizenship, furthermore on power relations and practices of negotiating ideas within a diverse group, and on related learning processes.

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[*] All authors contributed equally, regardless of the order in which they are named

Context and Methodological Framework

The project "Active Urban Citizenship" (01/2020-04/2021) was funded by the city of Graz, Austria as part of the "Graz Kulturjahr 2020" (Cultural Year 2020). A group of thirteen women with diverse biographical backgrounds explored their urban district and shared ideas and utopias for their living environment in a so-called "living lab" (Malmberg & Vaittinen, 2017). Together with two artists they created a photo exhibition which was presented to the public in shop windows in March and April 2021. The living lab (four workshops in total) was accompanied by a research team.

The leading research questions addressed the visions of the participants in terms of engaging politically within their environments and explored how the women negotiated ideas, roles and power relations within the group. Furthermore, we were interested in the potential of participatory, art-based methods for learning processes in connection with active citizenship. The mixed-methods research design included theoretical analysis, photovoice (Kolb & Lorenz, 2009), participant observation during the workshops, qualitative interviews with participants (group discussion) and the analysis of products from the living lab (texts and photos). The theoretical framework of our research is based on theories and concepts around active (urban) citizenship (Wenke & Kron, 2019; Isin & Nielsen, 2008), civic learning and learning in social movements (Biesta, 2014; Duguid et al., 2013).

Theoretical Approaches

Active/ Lived / Urban Citizenship

There are various traditions and theoretical aspects of active citizenship, which cannot be elaborated in detail here (Bee, 2017; Isin & Nielsen, 2008). In our project, we primarily dealt with the *bottom-up* dimension of civic engagement and refer to approaches of *lived citizenship* (Lister, 2007; Kallio et al., 2020). This understanding is not restricted to a conventional idea of citizenship. It points to civic activities beyond the mostly institutionalized practices within states and also draws attention to people's everyday actions. According to Kallio et al. (2020, p. 718) four dimensions are relevant in this context: These are the spatiality of lived citizenship, the intersubjectivity, the affective aspects of being a citizen and the performative dimension.

This perspective is specifically important in terms of migration, as many migrants do not possess legal citizenship status of their host country. Nevertheless, they do look for ways to act as political subjects. Cities potentially provide opportunities for realizing "acts of citizenship" (Isin & Nielsen, 2008), as questions of power, belonging and rights/duties of citizenship are continuously negotiated in urban spaces. As Bauder (2016) points out "(…) the right to the city lies not in property ownership but presence in the city" (p. 255), which implies that all residents, independent of their legal status, should be recognized as citizen-subjects.

It is interesting for educational studies to look at theories and practices around a so-called urban citizenship, especially at approaches which investigate the social, political, cultural and symbolic practices of making citizens, also beyond legal status (Isin, 2008, p. 17). Urban citizenship can be seen as a collective practice of struggling for civic rights, which are related to criteria such as residence, centre of life, and others. In this sense, citizenship can also be thought of as a self-empowering practice from below, by which people demand rights that they do not yet have or do not have sufficiently (Schilliger, 2018). Learning processes, which will be addressed in the discussion of our empirical findings, can be both a precondition for and a result of these struggles.

Civic Learning

The diverse acts of citizenship and the interpersonal relationships in groups of activists promote manifold, mostly informal, learning processes. For this paper we focus on civic learning processes and the role of participatory and art-based methods. We draw inspiration from Gert Biesta's approach (2014), which distinguishes between a 'socialization' and a 'subjectification' conception of civic learning. Civic learning according to the first understanding means to acquire the "knowledge, skills and dispositions that are needed to bring newcomers into the existing sociopolitical order" (Biesta, 2014, p. 6). In contrast to this concept, Biesta refers to Jacques Rancière by arguing for the idea that democratic politics means interrupting an existing social order and democratic identities, and subjectivities are constantly reconfigured. Thus, civic learning is an ongoing engagement with the "experiment of democracy" (Biesta, 2014, p. 10), it is a process of subjectification – becoming a democratic subject. We will come back to this perspective later on.

Selected Empirical Findings

Visions and Ideas

Looking at the above-mentioned self-empowering practices, we analysed the visions and ideas expressed by the participants of the living lab along the dimensions that Kallio et al. (2020) proposed for analysing lived citizenship. Most of the articulated utopian ideas can be seen as "small political visions of everyday life" (Trumann, 2017, p. 54). With Lucy Sargisson we understand utopias to be defined by criticism and creativity, and as "vehicles for political critique" (Sargisson, 2012, p. 30).

Kallio et al. describe *affected* citizenship as process, where people draw their "attention to issues that concern or interest them particularly as they hold personal or social significance" (Kallio et al., 2020, p. 722). In the living lab the participants were homogenous with regards to their gender. They articulated wishes for more support structures for women. Further examples of their ideas were the availability of more public toilets and an aquatic centre for everyone, but also in particular for women. Their own experiences as migrants became visible in ideas of particular importance to migrants, such as knowledge about multicultural libraries and affordable hairdressers for Black hair. As many women in the group were mothers, the needs of children were considered in many of the statements, either with regards to more space, options for recreation or better transportation.

The latter is also a sign of the *spatial* dimensions of lived citizenship. This becomes apparent in concerns about the infrastructure and the spaces available to women and children. The main focus was the beautification of the surroundings and pollution control, e.g. more green spaces, promoting waste separation and reducing traffic.

Regardless of their (legal) status, the living lab participants "constitute(d) themselves as citizens" (Kallio et al., 2020, p. 718), they *performed* as citizens. A first step towards this performance is by taking a new perspective on the city. The women walked around the city and discussed their relationship to the sites and possible improvements; that is, they took ownership of the city. The process resulted in a publicly accessible exhibition. It showed both the photos taken by the women, artistically transformed into a visionary idea of the represented place, and the ideas they expressed during the workshops with regards to their visions of active citizenship. We argue that this is a way of *performing* citizenship itself – in this case initiated and conceptualized by our project.

Finally, Kallio et al. (2020, p. 717) describe the dimension of *intersubjectivity*, that is looking at the "intersection of relationships with significant and strange others". We found this dimension in the participants' vision for the district, as they argued e.g. for more opportunities to meet other people or for a community centre. This became all the more apparent, however, with regards to their conceptions of civic engagement. They emphasized the importance of a group of people with similar interests and of being supported institutionally.

Power Relations and Negotiating Ideas

Although the women in the living lab came from diverse backgrounds and most had not known each other before, the atmosphere during the workshops was open and friendly. Nevertheless, some hierarchies and unequal power relations could be observed. These were mainly not caused by individual purpose, but rather by a reproduction of the societal unequal preconditions that were our focus.

Hierarchy of Languages

The workshop was held in German, the official Austrian language, so women with high German skills were able to become more engaged in the discussion. However, not all women who spoke German fluently participated to a greater extent. Therefore, being able to speak German could - but did not have to - be a requirement for more active engagement. Women with good or native English skills automatically switched to English if they were not understood, assuming English was known by everyone. But this was not the case. One woman even highlighted the fact that she could not understand English, but was ignored. This indicates a hierarchy of languages, with German and English being at the top, reflecting the social recognition of languages and their prestige (Dirim & Mecheril, 2010, p. 100).

Lead of Native Austrians

Native German skills, in combination with being born in Austria, also led to longer statements and more contributions. Women with these two attributes were more likely to explain - without being asked - historical developments in the city, corrected other women's stories or gave additional information. On the one hand the group was able to benefit from this additional knowledge transfer, such as information about where to find a certain shop. On the other hand, when the Austrian women corrected other participants, the consequence was that they shut down others' contributions and prevented them from developing their ideas further. In this way the privileged and leading role of Austrian women became obvious.

To balance the hierarchy between the participants, tasks were given which did not require language skills or knowledge about the district. For example, the women explored the district in small groups and took photos of their impressions. Working in small groups gave the women the opportunity to have more time to express themselves, with the Austrian German-speaking women listening and being helpful by providing vocabulary. In smaller settings with concrete tasks, the privileged position of some participants was mitigated and the Austrian women were put more into an assisting rather than a leading role.

Developing Ideas for Active Citizenship

When asked about concrete ideas for active citizenship, the group focused on the topic of environmental protection, such as collecting rubbish, green gardening and recycling. This could be explained by the fact that some women already had experience in being involved with environmental protection. Also, currently environmental issues are in general widely discussed and visible in the public discourse. Furthermore, we assume that becoming active in environmental protection is fairly easy to do as an individual, for example by starting to recycle. As we could see, the group focused on a topic on which they could all agree, independent of their diverse backgrounds, as one participant stated: "Everybody cares about a clean environment." (Int.partner BEZ, WS4).

Civic Learning in a Living Lab

If we look at the learning processes within the living lab, we found that some participants acquired, among other things, knowledge about public places in the district, argumentation skills for their own needs, and knowledge of the German language. These skills are useful for navigating the existing socio-political order, and they would fit into a 'socialization' conception of civic learning as described above by referring to Biesta (2014). However, the living lab in fact contributed far more to the subjectification processes of the women. We observed that the methods of mapping, city walks and taking photos in small groups generally fostered interaction between the participants. These methods also enabled especially those women who were not fluent in German, or with less formal education, to make active contributions. We could say that they expanded their personal agency and that the process had an empowering effect. Some participants concluded that since all of the women had very different experiences of life and belonged to different generations, they had broadened their horizons through getting to know these new perspectives.

Conclusion

The living lab connected the private experiences of its participants, being of personal significance, with the public space and dimensions of active citizenship. The women in the living lab experienced the intersection of the four dimensions of lived citizenship presented, that is: the spatiality by exploring the infrastructure of the district, the affective aspects of being a citizen discussing their needs, the performative dimension by taking ownership and creating an exhibition about their utopias and the intersubjectivity of lived citizenship within a group of women with various common needs but heterogeneous backgrounds.

Although the living lab was characterized by an open and respectful atmosphere, the power relations and hierarchies that are rooted in the structures of society were partly reflected in interactions amongst the participants. This became visible, for example, as a hierarchy of the usage of language and the privileged role of Austrian-born women with native language skills. Nevertheless, working in smaller groups and applying creative and non-verbal artistic working methods gave marginalized participants the chance to participate more equally.

Regarding civic learning processes, the women were asked to speak about their wishes, their negative experiences and their own opportunities to change the district themselves. Articulating not only needs but also critique can especially contribute to the empowerment process of marginalized people, who are rarely ever asked what they do not like or want to change about their living area. Their voices tend to remain unheard – be it due to their legal status or other aspects of marginalization. This is perhaps one of the most important points with regards to civic learning as a subjectification process. The activities within the living lab showed the women that they themselves have the right to and are able to criticize and actively engage in the formation of the district. One participant reasoned that working together as a group gave the individuals a "stronger power for changes" (Int.partner TAS, WS4).

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FUTURE OF NON-FORMAL AND INFORMAL LEARNING: TRENDS AND DRIVERS AND POSSIBLE PATHS OF EVOLUTION

Karl-Heinz Leitner[1], Susanne Giesecke[1], Robert Kalcik[1], Doris Schartinger[1], Filiz Keser-Aschenberger[2], Attila Pausits[2]
[1]Austrian Institute of Technology (AUSTRIA)
[2]Danube University Krems (AUSTRIA)

Abstract

This study aims at investigating the trends and drivers for the future of informal and non-formal learning and assessing the impact of various trends and drivers. In addition, it also aims at plotting some possible and probable scenarios for evolution of non-formal and informal learning in 2030 based on the threats, risks, chances and opportunities in relation with different social, economic and technological trends. These trends were assessed by an online survey involving around 200 experts from different sectors and countries. Based on the outcome of their assessment, three scenarios and their corresponding implications for society, economy, education systems and policy have been developed and discussed.

Keywords: non-formal learning, informal learning, foresight, future scenarios, trends in education

Due to several rapid changes and developments that have taken place since the 1990s in social, economic, environmental and technological areas, the world is becoming more volatile, uncertain, complex and ambiguous. Education is considered key for dealing with these complexities and uncertainties. Thus, there has been a growing concern, at the global level, regarding complex relationship between these global change trends/challenges, education and the tailoring of education. Several sets of change trends and challenges have been listed in different reports/studies by global actors such as OECD, UN, WB and WEF, (See WB, 2019, Changing Nature of Work; WEF, 2018, Future of Jobs; OECD, 2019, Trends Shaping Education; UN, Sustainable Development Goals).

All these reports and studies aim at creating a realistic image of the future based on the projections in different aspects of life especially regarding the future of work and future of education. Despite the use of different categorizations or terminology, these trends can be summarized as follows (which is not an exhaustive list):

- Social (increased life expectancy, ageing society, expansion of education; Increased migration and multicultural social structures with increased diversity, Increased social inequalities; Environmental (climate change and exploitation of natural resources, new energy sources);
- Economic (Changing work structures, innovative and flexible business organizations; Emergence of new production forms and products and emergence of new sets of skills and skill ecosystems;
- Financial interdependency at the global level; shifts in global economic distribution);
- Technological (Digitalization, Biotechnology, Artificial intelligence and machine learning, Robotics, New materials and wearable technology)

These trends have an impact on where we learn and how we learn. The learning contexts and spaces have widened beyond schools and formal education. Learning can happen almost anywhere, any place, anytime. Different forms of learning allow achieving the learning outcomes needed to cope with challenges and situations faced in everyday life, in the workplace and in society. In this environment, non-formal and informal learning have gained momentum and will most likely play a growing role in the future (Redecker, 2014; EC, 2018).

Looking at the current situation of non-formal and informal learning, it is important to highlight that Europe has taken considerate strategic measures regarding the future of learning and education (EC, 2012). Non-formal education has a long tradition in Europe, and it has been increasingly recognised by the civil sector and in policies at the national and European levels. The EU has developed a comprehensive educational framework in the past decades on different types of learning and provided the policy context that supports non-formal, informal learning and lifelong learning as a key to deal with the social, demographic and economic challenges. This framework is based on three pillars or key policy issues: key competencies and skills (EU, 2016); qualification frameworks based on learning outcomes (EC, 2018); and validation of non-formal and informal learning. Within this perspective, this study aims at investigating the trends and drivers for the future of informal and non-formal learning and assessing the impact of various trends and drivers. In addition, it also aims at plotting some possible and probable scenarios for the development of non-formal and informal learning in 2030 based on the threats, risks, chances and opportunities in relation with different social, economic and technological trends.

Finally, based on the outcome of the survey, three scenarios have been developed based on a limited set of trends and drivers: hybrid learning, market-driven education, digital transformation. The scenarios were discussed with experts from different areas during a workshop in Brussels organised in July 2019. For each scenario implications for the society, the economy, the education system, and policy were elaborated in more detail. This paper presents the trends and drivers as well as the scenarios developed.

Methodology

A mixed method approach was utilized to collect data and to form the scenarios. In the first stage, an in-depth desk research concerning the future of non-formal and informal learning was conducted. A horizon scanning approach served as the framing to identify those trends and drivers that will have a potential effect on different forms of learning. The documents used as sources covered the literature on non-formal and informal learning, on education policy and foresight and forward-looking studies. From a corpus of about 300 sources, the first scanning filtered 81 documents that were analysed in more detail for drivers and trends pointing towards a time horizon of 2030. Our analysis included potential challenges, opportunities, threats, weaknesses, wild cards and weak signals. The findings were then structured according to a STEEP (society, technology, economy, education, policy) analysis classifying education as single category, too.

From this analysis, a total of 50 trends and drivers across five dimensions were identified: digitalisation, society, economy, education (learners, demand, institutions, trainers), and policy were identified. As a second step, these 50 drivers and trends were reviewed by the researchers; those items with the highest impact and highest uncertainty at the same time was chosen to include in the expert survey.

Twenty-five items were included in the expert survey. Megatrends and related trends which usually are considered as highly likely to have an impact were not included in the survey. The purpose of the survey was to assess the impact of various trends and drivers on the possible evolvement of non-formal and informal learning for education (scale: no/very little impact, some impact, strong impact, very strong impact). In addition, the respondents were asked to assess their confidence about their assessment (scale: uncertain, certain). Table 1 presents the trends and drivers as well the scoring from the experts.

Table 1: List of trends and drivers

		4[5]		Impact			
No.	**Drivers and trends**	**Uncertainty**	**Impact**	**Very strong**	**Strong**	**Some**	**Little**
DIGITALISATION							
1	Increased use of digital technologies (e.g. webinars) for learning	0.100	**0.721**	38%	41%	21%	0%
2	Digitalisation will require high competencies (e.g. critical analysis) not provided by institutions focusing on formal learning	0.433	0.579	20%	39%	36%	5%
3	Digitalisation will require highly specialised skills inspired by the collaboration of human and machines	0.300	0.661	25%	50%	23%	2%
SOCIETY							
4	Growing Inequalities in learning participation (social origin, migration, vulnerable groups)	0.224	0.656	23%	52%	23%	2%
5	School drop outs, truancy and causes (families in crises, caring children etc.)	0.439	0.541	12%	45%	37%	6%
6	Dissolution of boundaries between work, learning and life	0.252	**0.709**	36%	42%	22%	1%
ECONOMY							
7	Informal self-organised learning communities	0.564	0.574	22%	35%	37%	6%
EDUCATION: LEARNERS							
8	Rising willingness of people to upskill in their profession and/or reskill for another profession	0.224	**0.713**	30%	53%	16%	0%
9	Rising willingness of individuals to take responsibility for own qualifications	0.410	0.637	23%	47%	29%	1%
EDUCATION: DEMANDS							
10	More personalised learning strategies in multi-cultural environments (language, etc.)	0.420	0.652	27%	43%	30%	1%
11	Increasing importance of transversal skills (e.g. critical thinking, teamwork)	0.205	**0.761**	46%	39%	13%	3%
12	Increasing importance of recognising informally acquired skills	0.394	0.688	36%	38%	22%	4%
13	Increased importance of peer to peer learning	0.513	0.574	19%	38%	39%	4%
EDUCATION: INSTITUTIONS							
14	Greater institutional openness for assessing and recognizing informal skills	0.513	0.658	28%	45%	24%	3%
15	Acknowledgement of alternative education paths	0.474	0.684	34%	39%	25%	2%
16	New types of schools and alternative learning institutions	0.448	0.612	25%	38%	35%	3%
17	Ability of education institutions to re-connect with society to better align learning objectives and societal needs	0.595	0.631	27%	39%	29%	4%
18	Ability of educational institutions to consider learners' interests	0.545	0.650	30%	40%	27%	4%
19	Increasing international standardisation of	0.416	0.642	28%	43%	22%	7%

	foreign degrees and qualifications						
20	Better monitoring and assessment mechanisms to detect individual learning needs	0.497	0.643	25%	49%	22%	5%
EDUCATION: TEACHERS							
21	More capacity of teachers to address individual needs	0.578	0.665	29%	44%	23%	3%
22	Better multicultural learning and teaching strategies to better cope with diversity	0.516	0.627	24%	46%	25%	6%
23	Supporting the acquisition of complementary learning skills (transversal, meta) parallel to digital (= instrumental) learning	0.435	0.658	29%	41%	27%	3%
POLICY							
24	Rising attention to education in all policy domains	0.526	0.675	30%	43%	25%	1%
25	Increasing policy support for non-formal and informal learning	0.592	**0.734**	42%	38%	19%	1%

The survey was implemented as online survey (SurveyGizmo Software) and ran from mid-June until mid-July 2019. In total, 741 experts from different organisations and European countries were contacted for the survey. The experts group included teachers, school administrators, representatives from intermediaries, education researchers, foresight experts and policy makers. In total, 201 experts answered the questions about the future of learning. Figure 1 and 2 presents the characteristics of the participants.

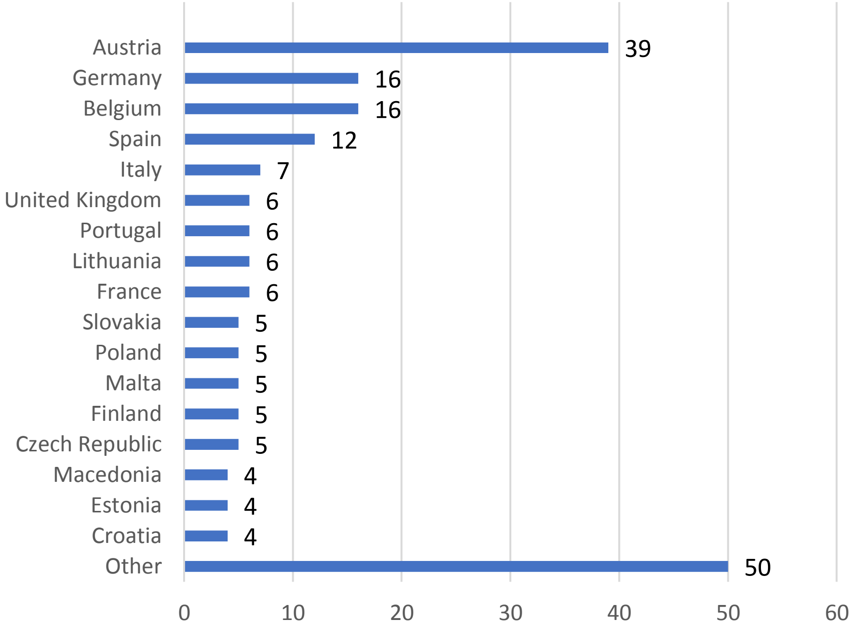

Figure 1: Respondents of the survey by country (n=201)

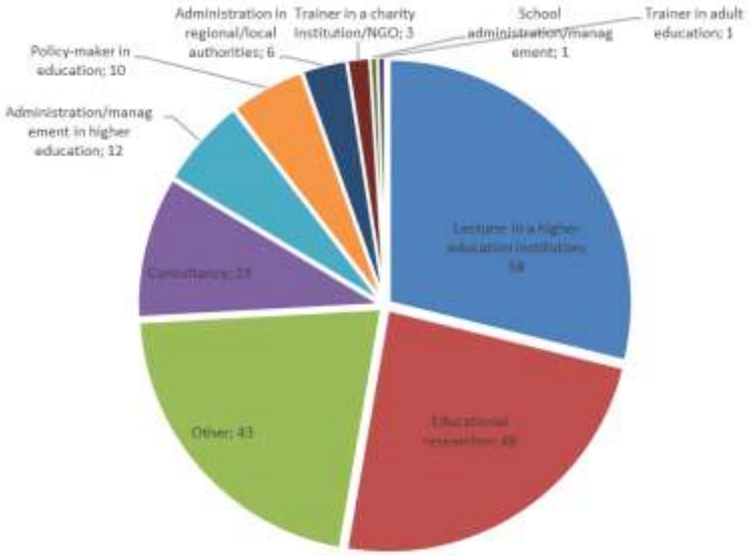

Figure 2: Respondents of the survey by occupation (n=201)

Results

Based on the ranking of the trends and drivers we selected seven trends (mainly those with a concurrent high impact and a high uncertainty) for the construction of a set of scenarios integrating factors from different dimensions. These seven trends and drivers (factors) were:

- digitalisation will require high competencies not provided by institutions focusing on formal learning (no. 2).
- importance of recognising informally acquired skills (no. 12).
- acknowledgement of alternative education paths within education institutions (no. 15);
- new types of schools and alternative learning institutions (no. 16).
- supporting the acquisition of complementary learning skills (transversal, meta) parallel to digital learning (no. 23).
- better multicultural learning and teaching strategies to better cope with diversity (no. 22).
- policy support for non-formal and informal learning (no. 25).

To construct a limited set of coherent plausible scenarios we used a morphological analysis. Within a morphological grid for all factors (trend and drivers) selected, the possible projections are given. We performed a consistency analysis to test the plausibility of possible combinations. The three scenarios result from an individual combination of all seven factors considered. The three scenarios envision three different coherent and possible futures of learning and education with a focus on the role of non-formal and informal learning. The scenarios are sketched as follows:

Scenario 1: Hybrid Learning

In this scenario, new institutions will emerge and specialise to promote and recognise non-formal and informal learning especially based on digital learning. They will provide alternative paths through digital learning based on flexible and modular learning systems. These new institutions will emerge from both the public and private sectors. Moreover, public and private education institutions collaborate to foster non-formal and informal learning. Recognising non-formally and informally acquired skills and competencies will be easier due to measurable competency assessment where modular and competencies-based teaching will be developed by new types of institutions. There will be increasing policy support for recognition of non-formally acquired skills and competency-based learning. On the other hand, formal education will slowly adapt to the changes in skills and their provision. Teachers will be able to cope with the development and deliver both transversal skills and digital skills. Even more, teachers will be able to address the needs of increasingly diverse groups in the formal education system.

Scenario 2: Market-driven Education

The public education system is responding poorly to new trends. Only a limited group of teachers can translate new technologies into better teaching and transfer the new skills to the learners. These gaps will be filled by (new) private institutions but also by Civil Society Organisations (CSOs) and Non-Governmental Organisations (NGOs) that will provide modular and flexible, tailor-made learning programmes according to the needs of each individual. This society is characterised by an increasing economisation of the education system. The stratification for adults and people already in a job is reflected by the educational opportunities: training on the job, or second or third career training is available only commercially, thus only affordable for very few employees and their employers. The education system is perpetuating increasing inequality as a social trend. Vulnerable groups, such as families with low income, single parents, families with many children, migrants from the global south, etc. are strongly disadvantaged in this setting. Due to modest policy support for acknowledgement of non-formal and informal learning, the recognition of alternative education paths will become difficult.

Scenario 3: Digital Transformation

In this scenario, almost all spheres of life are permeated by digital technologies. Large global players dominate the content provision, have total control of data and exert influence over the curricula and on hiring people directly after graduation. Within the education system, STEM (Science, Technology, Engineering, Maths) subjects are promoted at all levels, leaving other subjects behind. For the education sector this means that schools are fully digitalised, and children learn from early on to handle the technology and work with it. The same applies to adult education, for which mainly digital content is provided. There is heavy use of information technologies and platforms, also for informal and non-formal learning, provided by online content providers. Acknowledgement of certificates by firms and authorities is easy. However, there is also a persisting digital inclusion ("diginclusion") gap. Although the level of digital competencies increases as adults have now been familiar with digital technologies starting from an early age, the pace of technological development is so fast that some can benefit extensively while others can only benefit at a minimum. Teachers and the education system are unable to develop and provide the necessary basic skills and complementary learning skills (transversal, meta) parallel to digital learning and cannot keep up with the digital transformation.

Based on these different scenarios it is also possible to identify some conclusions for policymaking. Although the scenarios are not forecasts of the future, the assessment of the likelihood and desirability of the three possible development paths can reduce the risk in decision-making. The participants of the workshop were asked to assess the three scenarios showing that the scenario "Hybrid Learning" was considered clearly as the most desirable scenario followed by the "Digital transformation", with the "Market-based" scenario identified as the least aspiring picture for the future. Regarding likelihood, the "Market-based education" scenario was considered as most likely, closely followed by the "Hybrid Learning" and "Digital transformation" scenario.

Policy conclusions can be derived from a specific scenario assuming that policy aims to promote a specific scenario or avoid risks associated with the scenarios. Moreover, there are some fundamental trends and challenges associated with all scenarios. Among others, the ambiguous borders between formal, non-formal and informal learning will force the formal sector to develop clear strategies and practices to cope with the increasing demand to provide transversal skills. In addition, cross-sectoral collaboration and peer-learning among teachers as well as with other stakeholders within and across education institutions need to be promoted. There is a lack of acknowledgement of learning outcomes of non-formal and informal learning and hence methods for the acknowledgement of learning outcomes of non-formal and informal learning need to be developed and/or improved. A change of practices is required for the assessment of non-formal and informal learning in Europe.

Digitalisation is a major trend that will undoubtedly change the education system and the way we learn. Digital technologies have wide-reaching positive effects but may also have negative effects which could foster the digital divide and existing inequalities. Assuring digital access in education does not necessarily mean having equal access to learning opportunities. Investment in people and widening access to different forms of learning is as important as investments in digital technologies. Better support for teachers and educators in using digital technologies in different learning environments is needed to address the initial professional competencies as well as digital skills.

The current high speed of development leads to the expectation that companies and private education providers are better equipped to adapt and provide related services, and thereby may even shape developments. In contrast, the public education system is adapting rather slowly and demonstrates immense inertia. Thus, public policy has to facilitate the transformation of the public education sector encompassing the training of school leaders as well as the flexibilisation of the education programs offered to provide a holistic lifelong and life-wide learning perspective for the future.

Discussion and Conclusion

Our study revealed three plausible future scenarios that pictures the future development and role of non-formal and informal learning in the education system. For each scenario, there are important conclusions for education policy regarding research, regulation, public investments, awareness raising, coordination, and harmonisation. Thus, all stakeholders should be aware about the challenges and opportunities of the future scenarios and prepare for the transformation of the public education sector.

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SELF-DIRECTED WORKPLACE LEARNING: TOWARDS A SOCIOCULTURAL VIEWPOINT

Soila Lemmetty
Department of Education, University of Jyväskylä (FINLAND)

Abstract

This paper focuses on the sociocultural nature of self-directed workplace learning (SDWL). The study examined SDWL in Finnish technology organizations employing software developers and other experts. An ethnographic research strategy was utilized, and data were collected through fieldwork, observations, and interviews (N = 46). Discourse analysis, thematic analysis, and ethnographic analysis tools were used as analytical methods. The findings show that SDWL emerges as a sociocultural and paradoxical phenomenon. Although the role of the individual is important in the sociocultural context, the possibility and nature of SDWL depend on many kinds of organizational frames.

Keywords: Self-directed learning, technology-based work, ethnography, sociocultural learning

The importance of adult learning has been highlighted in the context of work and organizations, where demands for ever faster, more flexible, and a higher quality of work emerge. Organizational actors need to be able to engage in continuous day-to-day learning, which means that learning through formal courses and training alone is not enough, and that learning should be a more work-related and practice-based, self-directed activity. Indeed, previous studies have found that the responsibility for learning at work has increasingly shifted to individuals. The concept of self-directed workplace learning (SDWL) seems well suited to describe the nature of learning in expert work today.

Self-direction has traditionally referred to emphasizing the responsibility of the learner in relation to their own learning processes. This has formed, in part, harmful perceptions and expectations of adults as self-directed actors who are able to make independent decisions and manage their work processes. Many scholars have called for the need to view self-directed learning as a sociocultural phenomenon rather than as an individual skill or independent action by taking into account the frames surrounding the learner and the collective features of the learning processes. Thus, in this study, SDWL is examined from a sociocultural perspective, according to which learning takes place as a result of interactions between the individual, the community, and the environment (Vygotsky, 1978).

The current paper is based on a Ph.D. study and three articles published in 2019 and 2020 (Lemmetty, 2020; Lemmetty & Collin, 2019, 2020). The findings of these studies are presented here in a meta-analytical manner. In these articles, the previously presented perspectives of SDWL were applied with regard to practice, process, and projects. Since SDWL has been little studied in terms of qualitative and, especially, observational methods, this study is based on ethnographic research methodology. The chosen methodology provides an opportunity to pay attention not only to the activities of the individual but also to the manifestations of learning that take place in accordance with sociocultural theory in the interaction of the individual, the community, and the environment (Vygotsky, 1978).

Theories of Andragogy, Workplace Learning, and Self-Directed Learning

The main concept of the research is SDWL, which is considered within the context and field of technology-based work. Self-directed learning at work refers to the learner's responsibility and active role in various, work-related learning situations. The concept is approached in research based on the theoretical reference developments of andragogy and workplace learning, through which it is linked to a broader sociocultural starting point. Andragogy has been described as an adult learning theory or approach (Knowles, 1975), according to which adult learning involves strong independence, responsibility, and experientialism. In andragogy, learning is seen as a functional process that concerns and activates the learner in many ways and results in the continuous construction of one's own knowledge (Knowles et al., 2012).

In the andragogical framework, self-directed learning has often been approached in isolation from the learning environment and external factors influencing learning. In addition, andragogy has emphasized adult specifics, pre-existing motivation, and the need for self-direction, with the sociocultural perspective receiving less attention compared to individual-centred examinations. Over the years, the theory of andragogy and the included assumption of self-direction have been met with criticism because they have not been properly considered as a context-specific or situational phenomenon (Merriam, 2001). For this reason, in order to develop a sociocultural understanding, this study provides a theoretical basis through practice-based workplace learning, which better takes into account the importance of factors lying outside the individual.

The concept of practice-based workplace learning is derived from adult education and is linked to the needs and aims of individuals and groups within the organization. It sees learning at work or for work as different individual or collective practices (Billett, 2008), that is, as entities formed of individual actions that are influenced by many organizational factors (Gherardi, 2000). For this reason, in the field of workplace learning research, it has been argued that workplaces should be strongly considered as learning environments that also contain structures, guidance, and pedagogical features, with interaction and participation opportunities (Billett, 2000).

The perspectives of practice, process, and projects located in previous theory relating to self-directed learning have been chosen as perspectives for the study to help the research focus on different forms of SDWL in working life. The practice perspective refers to SDWL as a learning practice in which an individual or group takes responsibility for its own learning (Khiat, 2017; Knowles et al., 2012). The process perspective refers to a learning process that evolves through individual actions or practices, in which the individual or group plays a responsible role at different stages (Knowles, 1975; Tough, 1971). The project perspective more broadly describes the different learning situations within which practices and processes take place (Artis & Harris, 2007; Clardy, 2000).

Research Aim and Questions

The aim of this study was to develop a sociocultural understanding of SDWL in technology-based work. This aim is addressed through three overarching research questions:

1. How is SDWL described in the context of technology-based work?
2. How does SDWL as a sociocultural phenomenon emerge in technology-based work?
3. What kinds of sociocultural frames are linked in SDWL in technology-based work?

Data, Analysis, and Contexts of the Study

The study utilized an ethnographic research strategy, according to which the original data consist of observation and interview material collected from three target organizations. The collection of observational data was carried out during 2017–2018 in all the organizations by monitoring and observing the daily work of employees, various interaction situations, work situations, problem-solving situations, informal and formal discussions, coffee breaks, training situations, and managerial discussions. Observations were written in a field diary, and interaction situations were recorded as field recordings. The interviews (N = 46) were conducted as semi-structured thematic interviews. The themes of the interviews covered informal and formal learning at work, self-direction, leadership, cooperation, and learning environments.

The data of the study were analyzed using discourse analysis (Silverman, 1997), thematic analysis (Braun & Clarke, 2006), and ethnographic analysis methods (Emerson, 2004; Hammerley & Atkinson, 2007). Appropriate data were selected for each analysis, and the analyses proceeded in three stages. This paper presents the results of the sub-studies in a meta-analytical way.Technology-based work was chosen as the context of the research. In technology organizations, the work is basically based on problem solving and the development of something new, and thus has strong requirements with regard to learning. The technology sector is also an interesting sector from the point of view of self-direction, as structures and practices based on a low organizational hierarchy and that increase the autonomy of individuals have long been developed in this sector (Collin et al., 2018).

Findings

Sociocultural Nature of SDWL

The study found that SDWL in the field of technology strongly manifests itself as a sociocultural entity, where, however, the role of the individual as a part of learning is not ruled out. The sociocultural nature of the phenomenon manifested itself in learning situations where the process of self-directed learning progressed through both individual and collective actions, dialogues, and discussions between actors (Lemmetty & Collin, 2020).

In particular, the discourse analysis revealed that when an individual was obliged to self-direct, he or she described the team as ’easing the learning pain’ and thus assisting learning (Lemmetty & Collin, 2019). When examining the descriptions of SDWL, it was no surprise that individual responsibility and freedom in relation to learning were emphasized. A closer look at SDWL processes through ethnographic analysis revealed a number of individual actions, which, however, eventually became collective (Lemmetty & Collin, 2020).

In this study, it was also found that SDWL was strongly framed by its contexts. In technology-based work, this referred to the technical nature of the work and constant change in technologies, along with its problem-based nature (Lemmetty & Collin, 2019; see also Ha, 2015). In addition, the organizational structure seemed to form an interesting context for SDWL. The structure influences how the learning process is promoted: Is help sought from a colleague or a leader? In addition, the study found that SDWL projects and the learning opportunities observed within them were defined by a number of cultural and structural factors in the organization: leadership and collaboration and issues related to responsibilities and roles, as well as work environments and tools. In terms of opportunities for self-directed learning, the study suggests that it is important to ask *how* the cultural and structural frameworks described above emerge in workplaces (Lemmetty & Collin, 2019, 2020).

Opportunities for learning are promoted through organizationally supported collaboration, mentoring, clear responsibilities and roles, and alternative work environments and tools. Instead, learning opportunities are constrained by neglected collaboration, a controlling management style, and unclear organizational structures and roles, as well as by a lack of choices related to working environments and appropriate tools (Lemmetty, 2020). Examining SDWL projects, it was found that learning situations can be divided into organizational-oriented, work community-oriented, work task-oriented, and employee-oriented learning projects (Lemmetty, 2020). Factors describing SDWL were present in all projects, but the potential for SDWL was lowest in organization-oriented projects and highest in employee-oriented projects.

Paradox of SDWL

A discourse analysis of SDWL as a practice in a study (Lemmetty & Collin, 2019) revealed that SDWL is described in four different ways:

1) as forced,
2) as productive and motivating,
3) as fast and flexible,
4) as a work-based practice.

Interpretation repertoires provided an understanding of the paradoxical nature of the phenomenon: self-directed learning at work is both productive and burdensome (Lemmetty & Collin, 2019). In this study, the reasons for these diverse manifestations and consequences of SDWL were found to be related to previously described issues of collectivity as well as cultural and structural frames in organizations (Lemmetty, 2020; Lemmetty & Collin, 2019).

It this study, it was found that SDWL was viewed as a tool for creativity at work: creative processes progress through SDWL toward a high-quality endpoint. This study also found that learning was often clearly described as motivating: SDWL was observed as being very positive and as enhancing creativity and motivation (Lemmetty & Collin, 2019, 2020). Surprisingly, however, the study also revealed SDWL to be a forced, negative, and even stressful phenomenon at work (Lemmetty & Collin, 2019). If workplace learning becomes strongly autonomous in terms of solitary practices and an employer does not provide the requisite opportunities, support, and tools for learning, employees may perceive such learning as a strain and challenging.

Summary of the Findings

The sociocultural nature of the phenomenon can be described from three perspectives: 1) SDWL takes both independent and individual forms (Lemmetty, 2020; Lemmetty & Collin, 2019, 2020) but is nevertheless realized more strongly as a collective (Lemmetty, 2020); 2) SDWL is a contextual and situational phenomenon (Lemmetty, 2020; Lemmetty & Collin, 2019); and 3) SDWL and its empowerment are influenced by the cultural and structural frames of the organization (Lemmetty, 2020). The sociocultural considerations do not erode the importance of the individual: however, they provide insights into how and why the individual acts in his or her environment. From the point of view of practice, the sociocultural aspect can be described through the actors who influence the individual's activities (i.e., colleagues in the immediate work environment and those in the organization, such as managers and supervisors).

From a process perspective, the SDL activities in the creative process phases seemed to progress through cultural characteristics of the organization, such as autonomy, freedom, guidance, shared information, flexibility, and easygoingness. From the project perspective, it was found that supporting or neglecting collaborative work, guidance-based or control-based supervisory work, complex or clear roles and responsibilities, and versatility or the lack of choice regarding the environments and tools all framed employees' opportunities for SDWL.

Based on this study, the paradoxical nature of SDWL can be described from two perspectives: 1) SDWL as a producer of creativity (Lemmetty & Collin, 2019, 2020) and 2) SDWL as a burden on the learner and as a problematic process (Lemmetty, 2020; Lemmetty & Collin, 2019). According to this study, socioculturalism and paradoxality also seem to be intertwined: sociocultural factors strongly influence whether SDWL is productive of creativity or problematic (see figure 1).

Discussion and Conclusions

The theoretical conclusion and contribution of this study is that SDWL, as a practice, process, and project, can be defined as a sociocultural and paradoxical (productive or problematic) phenomenon in which the individual alone or as a part of a group takes responsibility for his or her own learning in a specific context within the constraints or opportunities presented by the prevailing social, cultural, and physical environment. Self-directedness is not dependent on individual-driven factors alone, and organizations have a variety of features that either limit or enable SDWL.

For this reason, organizations' leaders should not expect individuals to automatically self-direct, but rather should focus on creating structures and cultures where self-direction is possible. At the same time, however, careful consideration needs to be given to when the self-direction off individuals or groups is appropriate. In light of the findings related to the burdensome nature of SDWL, investigations should be carried out into when self-direction is not needed in organizations (i.e., when it does not add value to the development of the individual or the organization). The framing factors seem to vary with the situation, time, and organization. If so, then it can also be questioned whether it is possible to develop individual self-direction as a property or whether it is more useful to develop context-specific factors that enable self-direction.

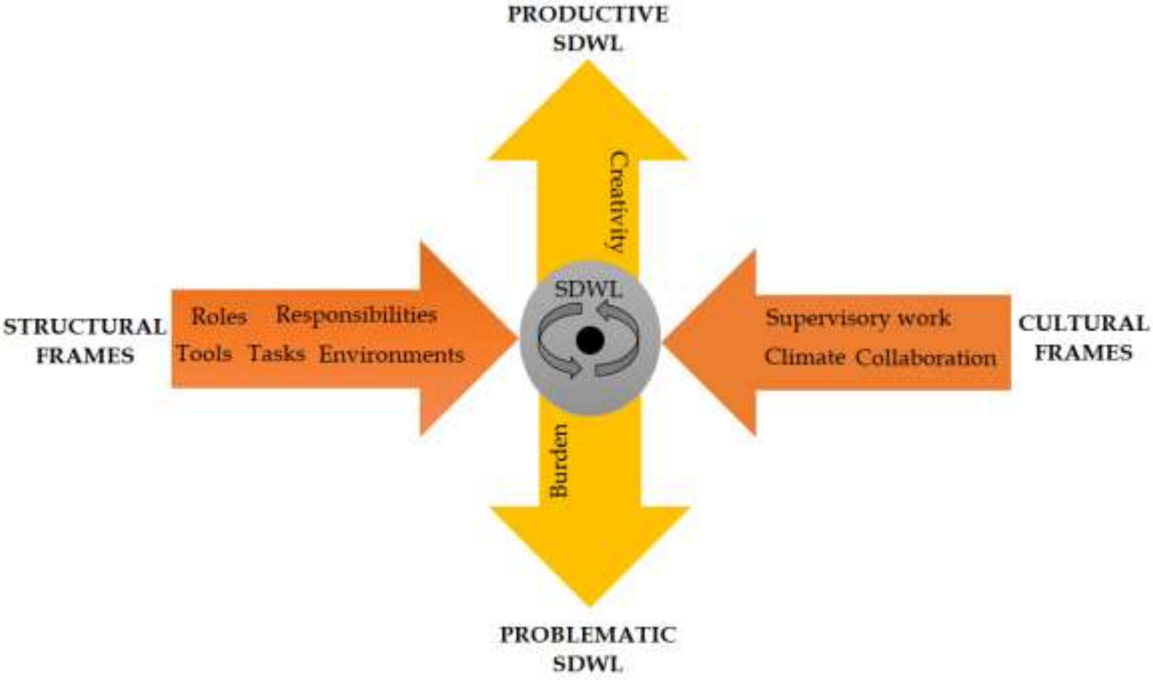

Figure 1. Sociocultural and paradoxical nature of SDWL

Some important challenges facing further research in this area can be highlighted. First, the paradoxical nature of SDWL calls into question one important principle of learning: sustainability. Sustainability is a much-debated issue nowadays. In the field of workplace and organizational learning (see Benn et al., 2013; Brandi & Christensen, 2018), sustainability is not directly related to environmental sustainability, but more closely to human and social sustainability, which refers to the well-being and coping of people, both at work and in society (Pfeffer, 2010). If SDWL becomes burdensome, it will challenge people's resilience with regard to their working lives. Thus, it must be asked: How can we prevent learning's unsustainable effects if it becomes one of the stress factors in working life?

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HISTORIOGRAPHY AND CANADIAN ADULT EDUCATION: MAPPING TRENDS OVER FORTY YEARS

Robert McGray
Brock University, Ontario (CANADA)

Abstract

This paper maps four eras of historiography in contemporary Canadian adult education research.

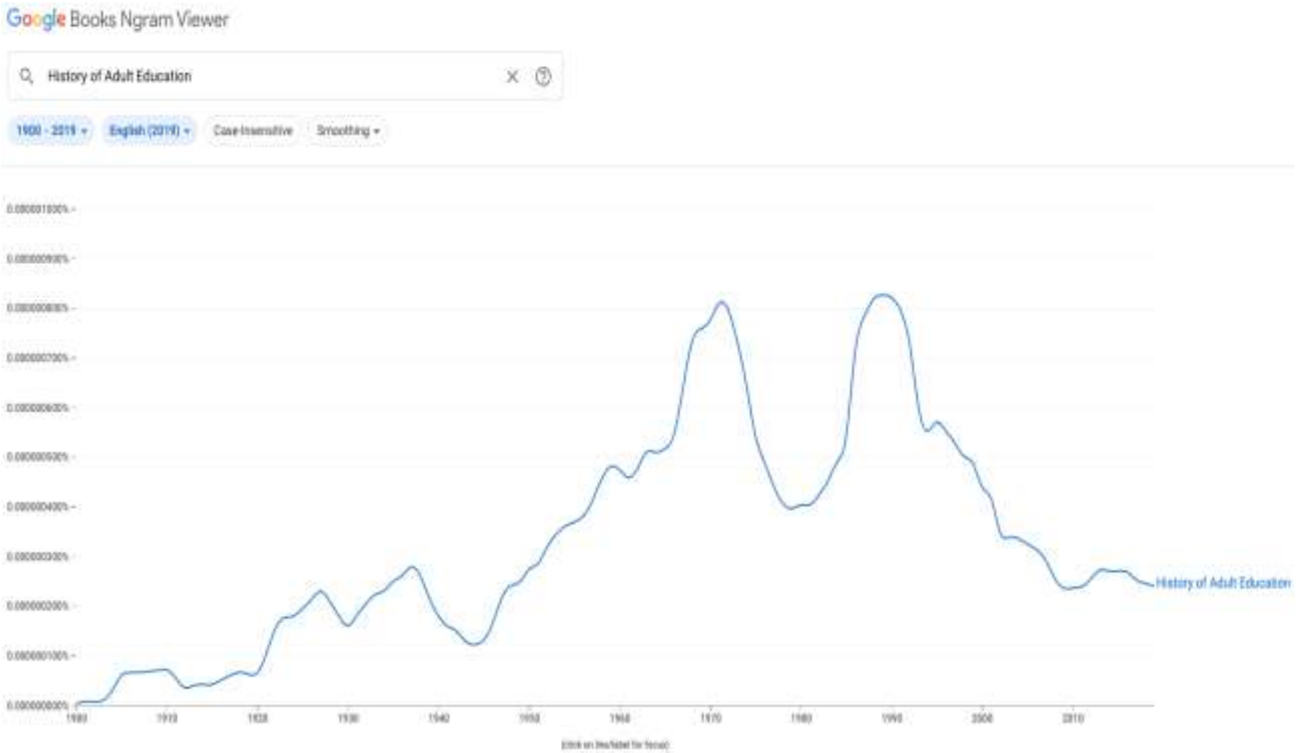
Keywords: Historiography, Canadian Adult Education, History.

Over the roughly forty years of CASAE, there have been many histories of adult education movements and of adult education in the country itself (cf. Boshier, 2011; Draper & English, 2013; English, 2011; Grace, 2014; Kelly, 2010; Plumb, 2009; Welton, 1997, 2012). This paper does not, however, engage with specific histories of adult education *per se*. Instead, I attempt to articulate a theoretical model of the historiography of adult education in Canada. That is to say, this research provides a model to explain the economy and ideologies of how and why history is engaged with in the field.

In this paper, I trace some of the broader trends as influenced by non-adult education specific discourses and political economies. To accomplish this, I separate the essay into four parts: First, I examine the rise of the concept of *history from below*, and *people's histories* (circa 1970-80s for the field), that are often credited to the tradition of E.P. Thompson. Second, I read the field's early histories through a lens of Karl Polyani's *discovery of poverty* (adult education histories circa 1980-1988). Third, I look at how Outhwaite and Ray's concept of the *long postcommunist decade* describe the political climate of scholarship around history from 1988-2001. Finally, I speculate how the three previous eras have influenced contemporary historiography, specifically focusing attention on Selman & Selman's (2009) article "The Life and Death of the Canadian Adult Education Movement" and the contemporary move to periodization.

Pre 1980: The Rise of *History from Below*

When we examine ngram results for the term "history of adult education" (see Figure 1), we see two distinctive usage trends in published works. The first occurs around 1970; the second appears around 1980. It is the start of the second trend that delimits my own study here for the past 40 years and generally coincides with the beginning of the Canadian Association for the Study of Adult Education (CASAE). I will, however, make a couple of caveats around the ngram results in pointing out trends in doing history of adult education. The first caveat I would make about the ngram results is that this largely depicts usages of this term in relation to a broader corpus of books from that time, and not the frequency of usage of a term in a discipline (although those things may not be unrelated). Second, journal articles are not included in this result. Notwithstanding, one of the first arguments I make in this paper is that the increase in usage around 1970 is a direct influence of E.P. Thompson's (1963) seminal work *The Making of the English Working Class*. Although the book's contributions may not seem revolutionary to many contemporary adult educators, the contributions Thompson made to historiography cannot be lost. Batzell, Beckert, Gordon, and Winant (2015) note that, "*The Making* has proved to be a work of geological proportions, opening an expansive interpretative terrain on which labor, social, gender, and cultural history have developed in the past fifty years" (p. 753).



Google Books Ngram Viewer

History of Adult Education

1900 - 2019 ▾ English (2019) ▾ Case-Insensitive Smoothing ▾

Figure 1: Ngram results for "History of Adult Education"

In his obituary, Mary Kaldor (1993) notes that Thompson's contribution was that, "as a historian, he understood better than anyone that although history is made by ordinary women and men, by broad societal changes, the history that is told is about the actions of politicians and changes in the behaviour of states" (para. 11). I will not expound extensively on Thompson's influence, rather I will simply point out that the tradition of "history from below" (See also, Bhattacharya, 1983 for a comparison on the terms and influences of the concepts *history from below*, *people's history*, and *history of the oppressed*) owes a great amount to Thompson's historiography. The reason that I state above that his influence may not seem revolutionary, is that for critical adult educators there is a great amount of reflection of this type of doing history over the past 40 years in Canada. This formal contribution to historiography dovetails closely with other critical traditions, such as from Gramsci, to inspire authors such as Michael Welton to adopt the orientation that "all of society is a vast school" (Gramsci in Welton, 2013, p. 228).

1980-1988: Karl Polanyi and the *Discovery of Poverty*

I have previously made the case (McGray, 2018) that early adult education in Canada found its genesis, in part, through what Karl Polanyi (1957) describes as the *discovery of poverty*. Like many of the Canadian adult education critical traditions, the focus of early histories has been on articulating pedagogical functions of ameliorating injustice—specifically poverty. These include focusing on the YMCA/YWCA, Women's Institutes, the Antigonish Movement, Mechanic's Institutes, and university extension. The focus on class and poverty is a key tenet—amongst others—of critical sociology: The "realization of poverty," as Polanyi (p. 116), points out, however, is potentially problematic. Polanyi states:

> When the significance of poverty was realized, the stage was set for the nineteenth century. The watershed lay somewhere around 1780. In Adam Smith's great work poor relief was no

> problem as yet; only a decade later it was raised as a broad issue in Townsend's *Dissertation on the Poor Laws* and never ceased to occupy men's minds for another century and a half (Polanyi, p. 116).

Historiographers working with Polanyi's theory assert that while critical traditions are correct to focus on the alienation of workers from profit, Polanyi's description of "The Great Transformation" problematizes the obsession of liberals with the realization of poverty and how this ushered in the epoch of capitalist logic. The claim that adult education, and the history of it, is potentially implicated in the political logics of capitalism and marketization – most recently neoliberalism – is not particularly new nor ground-breaking. A reading of Polanyi, however, prompts a number of particular commitments to be specified to define the relationship between the acceptance of market logics and the development of the field of history of adult education. The main purpose here is to critique the relationship between the field of adult education and the ideological and practical functions of histories and poverty during the period of the early eighties.

It is also worth mentioning that Polanyi, not coincidentally, had his own personal background with adult education, and specifically the Workers Education Association (WEA), in developing ideas and writing of "The Great Transformation" (Polanyi-Levitt & Mendell, 1987). This connection, I would forward, cannot be read as a mere coincidence, but will not discuss further here.

Polanyi's overall emphasis in The Great Transformation expands upon related concepts from Marx, such as the alienation of labor and laborer from commodity in capitalist economy, but provides the historiography of the texts and laws that provided the evidence of the double movement. For example, he notes that under England's Speenhamland Law, "society was rent by two opposing forces: one emanating from paternalism and protecting labour from the dangers of the market system; the other organizing the elements of production, including land, under a market system" (p. 84).

Polanyi's history of political economy highlights a fact that the contemporary consciousness may have forgotten – that poverty was realized. This is not to suggest that people had sufficient material resources at one time in history and then transitioned to wanting for them. Rather, his claim focuses on the fact that as our modern consciousness began to assume the logics of marketization, the ways in which we conceive of inequality began to reveal this new social category. By this I mean that he maintains that poverty is not solely cognitively discovered, but that it was, in fact, materially developed. As he notes, the development "when a tremendous rise in trade and production happened to be accompanied by an enormous increase in human misery" (p. 109). While it is sure to be an uncomfortable and disquieting claim that the field of adult education would be complicit in such a transformation, we must also be realistic about the early formative stories that are told and the work that they do. In this way, the previous tradition of telling *history from below* also can become implicated in what Polanyi describes as the *discovery of poverty.*

It is too easy, and even too kind, to attribute the moral credit to the field of adult education as the protector of society. This assimilation of market logics, he maintains, "was embodied in a concept of progress so inspiring that it appeared to justify the vast and painful dislocations to come" (p. 88). This double movement, as one phenomenon, rather than two different logics should be seen as a generative mechanism for the consideration of adult education in our social minds. The link, Polanyi asserts, is the realization of poverty. While many readers might be amenable to the idea that education is a societal venture to combat poverty created by over economization, it is the other aspect of the double movement – the belief in "economic liberalism" (p. 138) – that may require slightly more unpacking.

To reiterate, Polanyi's argument around the double movement revolves around "two organizing principles" (p. 138): 1) Economic Liberalism, and 2) Social Protection – specifically from "the deleterious action of the market" (p. 138). How much we value adult education—and the histories we tell of our foundational stories—may be tied to the amount of contradiction we feel based on the contradictions of marketization. In this way, the double movement was not a singular event that raised considerations once in our collective consciousness, but still impact how we value and prioritize the things spawned by it such as adult education. In this way, as the double movement forced the realization of poverty, and, if I am correct in my previous claims about adult education as a general project, it still plays out in terms of the impact and priority we allocate the field and perform history making in our early years as a field.

1988-2001: The Long Postcommunist Decade

If I have read the undercurrents of the formation of CASAE from Boshier's (2011) work correctly, the type of realization and historicization in the previous section, could be a reaction against some of the pressures of standardization of the field. In this way, the early histories realizing poverty and the role of adult education were driven from organizational pressures. In the next period, I argue that it was influences from much broader afield.

William Outhwaite and Larry Ray (2005), in their text *Social Theory and Postcommunism*, expound a curious term: The term "the long postcommunist 'decade'" (p. 19), coined by Stephen Holmes, describes the period from the fall of the Berlin Wall, in 1989, to the fall of the World Trade Center in 2001. This period, they explain, was marked by "widespread optimism that as capitalism gained access to the whole planet it opened a decade of 'frictionless competition' bringing prosperity to the poor, peaceful dialogue and progress toward democracy and the rule of law" (p. 19). While the collapse of the USSR, and many communist regimes in Europe, had powerful localized consequences, the time frame also encompassed many changes for the role of, and ideas constituting, social theory. As Outhwaite and Ray emphasise, "Western sociological concerns" (p. 19) now had to reorient to address these new political realities. While the beginning and the end of the "decade" seem very far apart, and

> after September 11 globalization took on more sinister and threatening connotations… the two events were connected in that the collapse of the Soviet bloc left in its wake significant areas of the world free from the governmental control or where the government humoured autonomous armed groups like al-Qaeda. In the process, the lines between military and civilian, state and society, civil and political became unstable (p. 19).

While these happenings may seem distant from the realm of adult education, I posit that there is an important and interesting relationship to the ways in which history is performed. Notably, it implicates our histories of internationalization and globalization—and even what I will refer to as a rescripting of adult education over past pedagogical events. Let me start with the last part—that of rescripting: As the *decade* transforms, histories begin to shift to transcend from the initial histories described previously. With globalization, we begin to see broader comparative histories rescripting the pedagogical aspect of previously unrecognized historical events. Often, this is done so from a lens of internationalization to combat globalization: as with the rest of the social sciences, the period is fraught with the political implications of a globalized world, but with implications of how we ought to connect more broadly.

In this way, postcolonial and comparative international histories had to carve out a certain moral territory in response to globalization work implicated in the Breton Woods organizations. The question for this period of critical histography is one of representing and recognizing past international connections and movements while avoiding the aspects of global hegemony that ushered in the postcommunist decade. It is also during this long postcommunist decade, that Selman and Selman (2009) attribute the decline of adult education in Canada. I turn to that work next.

2001-Today: The Life and Death of Adult Education

As the field of Canadian adult education developed, the post-9/11 years reaffirmed one larger historiographical chasm: that between critical modernists and postmodern approaches to the art of history writing and research. (I would make the claim that as a field, there is less of a polemic bifurcation than other social science disciplines, but this claim would need a separate paper to establish.) Nevertheless, these moments are bookended in the current era by perhaps some of the more challenging moments for critical scholars: the international response post 9/11 and the so-called post-truth tenure of Trumpism. In the middle of this period, father and son, Gordon and Mark Selman published their influential article decrying the decline of Canadian adult education. As Mark Selman (in this section of the paper) argue that there are four specific causes for the decline:

> 1) a concern about so-called "missionary activities"; 2) specific facts about the structure, values, and rewards within universities and, by extension, other educational institutions; 3) the shift from a focus on adult education to life-long learning; and 4) the movement being too Canadian (p. 22).

It is difficult to refute their claims, but, luckily for me, as I stated in the beginning, I have delineated this study not to engage with the histories themselves. Rather, I would point to the contemporary period of history as one of, as Andre Grace (2014) names it, *periodization* in the field. Michael Welton (2013), a year earlier, also accomplishes such a feat in his history on Canadian adult education. I think it would be far too simplistic to note that we have simply had a critical mass of history to begin to archive it in a Diderot-ian venture. Rather our periodization of history in the field (and I would reflect at this time to highlight that this very paper is structured in a similar manner) belies something more telling about the current era.

Conclusion

In this paper, I have attempted to trace four periods—albeit chronologically uneven—over the past forty years in Canadian historiography. It is important to note, if not apparent by now, that the theoretical explanations for these trends also do not necessarily correspond to the chronological period itself. Rather, they serve as explanations for the phenomena of how we have *done* history (if I can use that term). In doing so, I hope to open a discussion and introspection in the field so that we can interrogate the discourses and ideologies that we participate with in writing about the past.

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CREATING A CULTURE OF LEARNING CARE IN ONLINE DOCTORAL STUDY

Michael Newsom, Tamara Devine-Rinehart, Elizabeth Proctor, & Carol Rogers-Shaw
University of Dayton (USA)

Abstract

This article examines the structure of online doctoral study through the lens of course culture from organizational theory and reviews the impact of culture on instructors and students. It focuses on the need to develop caring communities in online doctoral programs.

Keywords: doctoral study, online education, culture of learning care, organizational theory

A learning environment and a student's learning experience are strongly connected within online educational programs. An instructor designs a course and strives to connect with learners digitally so that the learning process is positively enhanced through the development of class culture. A class's culture can be investigated through the lens of organizational theory, specifically Schein's (2010) organizational culture theory and Lipsky's (2010) concept of street-level bureaucracy. This article examines the structure of online doctoral study through the lens of course culture from organizational theory and the impact of culture on instructors and students. The elements of instructor feedback and communication style, students' adaptive behavior, and reflective learning practices are all components of course culture and reveal how changes in culture can affect instructor and student relationships.

Transactional Distance & Trust in Online Doctoral Study

There has been a "paradigm shift in attitudes toward online education. Online learning is no longer peripheral or supplementary, yet an integral part of mainstream society" (Bozkurt et al., 2015, p. 331). In 2016, there were over 6 million online students in the United States, and the number continues to grow (Palvia et al., 2018). Online programs, including doctoral study, have been recognized as "potentially transformative for higher education, possibly lowering costs of delivery and increasing access" (Goodman et al., 2019). It is important to consider how programs are building course communities that are based on trust and understanding; a positive community culture is vital to successful enrollment and retention rates.

The theory of transactional distance concerns the separation of teachers and learners in online learning that is "not simply a matter of geographic distance, but it is a pedagogical phenomenon" (Moore & Kearsley, 2011, p. 209). The effect of this distance on interactions between teachers, learners, and content is especially significant in terms of dialogue and course structure. Moore's (2013) transactional distance theory maintains that "programs… have 'more distance' or 'less distance.' One has more dialogue than another, less structure than another, or allows greater autonomy than another" (Moore, 2013, p. 69).

How doctoral students navigate the course dialogue and structure is dependent on their level of trust. Tschannen-Moran and Hoy (2000) argued that trust integrates individuals into a group, adds cohesiveness to a community, lessens uncertainty and builds confidence, is necessary for collaboration, and encourages cooperation. Enrolling in a doctoral program can expose vulnerability and require trust, and the degree of confidence one has is visible in the willingness to take a risk based on one's trust of another (Hoy & Tschannen-Moran, 1999; Tschannen-Moran & Hoy, 2000).

Adult learners who are working full time and managing family and professional responsibilities can be particularly vulnerable in higher education. Creating an online community can help lessen the online transactional distance as social presence is a valuable concept that supports critical inquiry and academic achievement (Garrison & Akyol, 2013); trust is a significant element of community building. Meaningful dialogue among classmates, as well as with instructors, can enhance critical thinking and build trust. Successful social presence supports interactions between learners, instructors, and peers, and trust is necessary for establishing positive relationships within an online educational community. Considering transactional distance and building trust are crucial to creating a culture of care in online learning.

Organizational Theory in Doctoral Program Design

Building trust with students is important at all educational levels, but when one considers the distance and the fact that 55.8% of U.S. doctorate recipients are over thirty years old (Duffin, 2021), the task is even that much more important and challenging. In pursuing a doctoral degree, established professionals are attempting to "integrate a new professional identity with their existing self-image" (Gopaul, 2011, p.11).

A key component to helping students attain this enhanced professional identity is feedback. While the importance of feedback has been well-documented, it is relevant to note that student engagement prior to the exchange of feedback is crucial to its success (Boud & Molloy, 2013). To be more specific, doctoral students who are street-level bureaucrats (SLBs), for example, bring certain characteristics to the table that instructors would be wise to take into account when engaging these students. Lipsky (2010) defined SLBs as, "[p]ublic service workers who interact directly with citizens in the course of their jobs, and who have substantial discretion in the execution of their work" (p.3). Doctoral students in online programs fill the role of an SLB as they use their policy-making mindset to mold their cohorts into what they want them to be. That being said, doctoral studies is like no other level of education that most SLBs have experienced. Even the most confident students can wonder if they are a competent, valued member of the program. Engagement and constructive feedback are keys to success.

Using concepts from organizational theory, instructors can communicate with their students as SLBs (Lipsky, 2010). The culture that is created in class is filtered through these SLBs who have both the syllabus and their professional lives to mediate. They do this through the use of technology, feedback, learning, self-reflection, teamwork, and adaptive behaviors. Communication and receiving feedback is an emotional process, and it is important that students understand the context in which they are being critiqued (Boud, 1995). When useful feedback is given within a culture and relationship of mutual respect, students begin to seek it instead of fear it. Further, SLBs are policy makers and are accustomed to having a great deal of discretion in their work (Lipksy, 2010). The more that university faculty communicate with their adult learners as highly qualified and responsible professionals, the more they can co-create a culture where student learning artifacts are of a higher quality.

Students' personal experiences with a higher education institution are affected greatly by the structure of the institution's culture. Schein's (2010) organizational culture theory is based upon environment and culture and one's culture is responsive to its environment (Hatch, 2018). An organization's culture is a relationship based on cause and effect (Kuh, 2002). The relationship between professors and students may be described as causal because the university inherently has a cultural identity separate from the student body, but "... culture is also something an institution does that affects both student and institutional performance" (Kuh, 2002, p. 24). The causal effect of instructor feedback is visible through student communication with instructors and the level of participation in live class sessions. Professors must deliberately build in time for one-on-one communication with each student and not simply rely on whole group "broadcast" messages (Dykman & Davis, 2008). Students will not feel comfortable or confident to authentically participate during online classes if trust and support are not established. Instructors should be "... proactive, positive, and supportive" in order to connect with their students beyond the video screen (Dykman & Davis, 2008). The online classroom should be centered around clear expectations for learners as well as clear communicative practices with instructors.

Instructors' practices of feedback and communication impact the cultural exchange in the distance learning platform more so than traditional face-to-face instruction because traditional human interaction is digitized and feedback is no longer immediate. Online courses must include more opportunities for interaction so that a sense of community, trust, and vulnerability may be developed. Live class sessions need to "... provide an active-learning environment in which students are highly engaged in the learning process through interactions with peers, instructors, and content" (Croxton, 2014, p. 315). The level of interaction must include more than simple breakout rooms between classmates but rather students involved in "... active discussions, cooperative learning, debates, role playing, problem-based learning, and simulations" (Croxton, 2014, p. 316). Student satisfaction and success in online courses are heavily dependent on the levels of interactivity with their peers and instructors.

Distance learning communities allow the traditional "cultural hegemony" of classrooms and educational programs to be deconstructed which promotes the inclusion of more multicultural student populations (Uzuner, 2009). This deconstruction is evident in instructors' communicative and instructional practices that meet the needs of diverse cultural learners. Learners' cultural backgrounds often affect their learning styles, and online programs allow instructors to learn about their students in new ways and become more cognizant of their various learning styles (Uzuner, 2009). Online classes provide unique opportunities for learners to connect with their peers, and instructors are able to connect with learners all around the world in distant learning environments.

Self-Reflection within a Caring Culture

Self-reflection and adaptive behaviors are essential for the SLB as doctoral students relate to Foucault's (1986/2012) concept of "care of the self". According to Foucault (1997), an individual "who took proper care of himself [*sic*] would, by the same token, be able to conduct himself properly in relation to others and for others" (p. 287). He described care of the self as reflexive and essential to personal and socio-cultural growth. This can be especially true within the context of doctoral studies. Foucault described this care as not only a way to care for one's self but also for others through complex relationships (Foucault, 1997). His concept of care of the self is essential to establish the diverse professional and social relationships within a class culture; it is required for learning and mastery. Self-reflection and self-care are not only essential to student self-actualization in the classroom, but also for the actualization of the group.

The stronger and more cohesive the class culture and support, the more opportunities there will be for student growth as they work dual roles in their organizations and communities. Experiences in the classroom have the potential to create nurturing relationships within the class culture. These connections can contribute to students' present and future success. It is the synergy of the classroom setting that includes the mindset and actions of classmates, faculty, administration, and school culture that together impact and nourish the individual student's growth. Personal mindset and behaviors are nourished (or diminished) by the classroom culture that then inspire (or inhibit) individual behavior.

Foucault's (1986/2012) care of the self includes self-reflection through meditation, reading, writing notes, healthcare, and exercise. These are considered essential to growth and self-actualization. He also described this as something that is a "true social practice," and that the "work of oneself on oneself and communication with others were linked together" (p. 51). Self-care, then, in a doctoral program, is not a solitary activity; course culture contributes to self-care through appropriate pacing, scaffolding, and personalized instruction. Foucault's (1986/2012) description of these specific behaviors has also been seen as relevant and effective in the research of students as they perform dual roles as scholars and professionals.

Schmidt and Hansson (2018) analyzed 17 articles that define well-being along with identifying factors that increase or decrease well-being for students. The authors identified both "triggers" and "outcomes" that relate to a student's school, work and personal life (p. 9). The triggers for well-being include physical and psychological health; power of influence or outside control; balance between personal and professional life; and guide of thought or purpose. Triggers from the academic community that lead to increased student wellness were being an active agent of the scholarly community and seeing the community as a source of empowerment. More specific behaviors of faculty and program functioning that lead to greater well-being also include perceived department/faculty support, the supervisory experience and relationship between the student and supervisor. Support from the researcher community, including a sense of equal treatment, is also seen as leading to increased well-being outcomes (Schmidt & Hansson, 2018).

Resilience is another factor that is related to a student's performance both as a student and professional. In their study of practice-based learning occupational therapy students. Brown et al. (2020) defined resilience as "positive resources" someone utilizes to manage stress and prevent "negative mental health outcomes" (Brown et al, 2020, p. 50). It is also described as an ability to "bounce back" from negative outcomes and stressful situations (Brown et al., 2020, p. 50). The keys to building these resources are described in McCann et al. (2013) as they studied health professionals' coping mechanisms related to resilience linked with professional and personal well-being. These specific skills, or habits include leisure activities, laughter/humor, work-life balance, relaxation, meditation, exercise, vacations, and help-seeking (McCann et al., 2013, p.75). The authors recommend that educators should create and sustain programs that "... develop and sustain resilience in students…" (McCann et al., 2013, p.75). Adult learners can benefit from professorial guidance that includes academic instruction paired with professional mentorship and life coaching. That way adult learners can better manage the demands of their studies, careers, and personal lives. These new concepts, skills, and theories can also be better implemented by the students which will also add to their overall strength and resilience.

Conclusion

As more universities offer online doctoral study, it is important to examine the experiences of students in these programs, particularly as it can shape the instructional practices of adult educators and the professional lives of students. Organizational elements such as cultural structure, feedback, and communication practices all influence the relationships between instructors and student communities. The implications for the development of adult education theory and practice are visible through the uniqueness of looking at online doctoral study in education through organizational theory. It provides an interdisciplinary vehicle for examining current student experiences and advancing online instructor and student learning through practical suggestions.

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UNIVERSAL DESIGN FOR TRAUMA

Andrea B. Nikischer
SUNY, Buffalo State (USA)

Abstract

Trauma history is an important consideration for adult educators. The majority of adults in the United States will experience trauma in their lifetime and many will suffer both short and long-term physical and/or emotional health impacts as a result. Previous research indicates trauma history can negatively influence educational outcomes, with implications for adult education program design and delivery. Building on the concept of "universal design" , I will outline five required components for a new *universal design for trauma* created specifically to address trauma history.

Keywords: universal design, trauma, trigger warnings, compassion fatigue

Trauma is an epidemic in the United States. Over 60% of men and 50% of women report exposure to at least one lifetime traumatic event (National Center for Posttraumatic Stress Disorder, n.d.). Traumatic events include domestic and sexual violence, school and mass shootings, community and police violence, suicide, war and refugee experiences, accidents, natural disasters and other local, national and international crises such as the global COVID health crisis. "Trauma is an emotional response to an intense event that threatens or causes harm…. Trauma can be the result of a single event, or it can result from multiple events over time" (Child Welfare Information Gateway, 2014, p. 2). Exposure to trauma can lead to both short and long-term impacts on physical and emotional health, including Post Traumatic Stress Disorder (PTSD).

> People with PTSD have intense, disturbing thoughts and feelings related to their experience that last long after the traumatic event has ended. They may relive the event through flashbacks or nightmares; they may feel sadness, fear or anger; and they may feel detached or estranged from other people. People with PTSD may avoid situations or people that remind them of the traumatic event, and they may have strong negative reactions to something as ordinary as a loud noise or an accidental touch. (American Psychological Association, n.d.)

This paper will describe the connection between trauma and education outcomes, and present strategies for adult educators to intentionally design for adult learners with a trauma history.

Impact of Trauma on Learning

Previous research has provided evidence of a negative relationship between trauma exposure and academic outcomes. For example, through a quantitative survey study of 18 and 19-year-olds in Norway, Huang and Mossige (2012) found that the experience of sexual abuse before the age of 13 has a strong negative effect on educational achievement. And in a qualitative study of adult literacy practitioners in Canada, "Too Scared to Learn, Horsman (2002) concluded that a history of interpersonal violence can negatively impact educational outcomes for adults. In a later piece, Horsman (2006) argued that a history of violence can make students feel that they are "too stupid" to learn. My research with adult survivors of sexual assault supports Horsman's findings on the potential educational impact of trauma and adds additional understanding of barriers to academic achievement and interruptions to education and life goal-setting (Nikischer, 2018).

Ultimately, the negative impacts of trauma on educational outcomes accumulate over time, leading to a decrease in lifetime earnings and job status. Macmillan (2000) found that violent victimization during adolescence negatively impacts earnings later in life. This negative impact appears to be due to disruptions in education and career attainment post-victimization. Findings by Fernandez et al. (2015) support Macmillan's work. Their research indicates that childhood victimization leads to lower income and job "prestige" growth during emerging adulthood. Their findings also indicate that this disparity in growth is due to lowered educational attainment among trauma survivors.

Universal Design

Universal design is a concept that began in housing construction and has since been translated into other areas, most notably instructional design. Universal design seeks to create "barrier-free" environments which are useful for everyone, including all ages and ability levels. Under universal design, user needs are considered and addressed during the design phase and accommodations blend seamlessly into the structure of the home, course, etc. "Universal design has the unique quality that, when done well, it is invisible" (Mace, 1998, p. 22).

Universal Design for Trauma

Many scholars have connected the concept of universal design specifically to trauma. Bassuk, Latta, Sember, Raja, and Richard (2017), for example, promote universal design for healthcare which includes a focus on trauma:

> A need exists for a universal approach to care that encompasses compassionate, collaborative relationships between providers and service users. Person-centered care, enhanced by recovery- oriented care and trauma- informed care, forms the basis for a universal approach to health care. (p. 896)

Kostouros and Wenzel (2016) use the concept of universal design to stress the importance of addressing trauma in curriculum design.

> Similar to universal design [for learning], strategies that are sensitive to individual needs will often benefit the general public. In the classroom, curriculum design that is sensitive to the student who might experience suffering due to having witnessed the course material will benefit all of the students. (p.1)

The notion that a curriculum designed to address trauma will ultimately benefit both students with a history of trauma and those without is important and in line with the original vision of universal design for housing. Byron (2017) argues,

> Creating classroom spaces that are shaped by the experience of traumatized students not only benefits unhealed students but also provides a more meaningful academic experience for the class as a whole. When students are assured of both their physical and emotional safety, they can more fully engage in classroom discussions, thus promoting a more academically rigorous environment. (p.123)

The urgency to address and plan for trauma history in the United States has significantly increased due to the global COVID crisis, the televised domestic terrorist attack on the U.S. Capitol, and the increasing threat of gun violence and mass shootings. Adding planning for trauma history into previous recommendations for universal design for learning will positively benefit all students in the U.S. and beyond.

#1- Strategic Content Planning

When planning to include content that may be distressing and/or may trigger past trauma, educators must ask themselves an important question: "Is this content central to the learning objectives of the course/program?" Gratuitous inclusion of potentially distressing content is counter to universal design. There are many courses, programs, readings and assignments that include potentially distressing content- such as war violence, sexual assault, child abuse and suicide- that add significant value to a student's learning. But any time an instructor chooses to include trauma topics and materials, that choice must be purposeful and directly tied to learning objectives. Thus, the first step in the process of universal design for trauma is to audit course content and supporting materials.

#2- Trigger and Content Warnings

Students who have experienced trauma may find it difficult to participate in courses or programs with potentially distressing content, as that content could act as a trauma "trigger." A trauma trigger is a "…sight, sound, or smell that conjures up an emotional reaction to a past traumatic event" (Lyford, 2016, p.11). These triggers can create distress and potentially set off symptoms of PTSD in trauma survivors.

The recognition of trauma triggers dates back to World War I with the diagnosis of war trauma, then referred to as "shell shock" (Sturgis, 2016). Today we understand that many people who experience trauma may experience Post Traumatic Stress Disorder (PTSD) in the immediate, and in some cases, long-term aftermath. "Triggering is a complex phenomenon and adverse reactions can be caused by factors as random and unexpected as a particular smell" (Bentley, 2017, p. 3). While trauma triggers can be very specific to the individual, for example a sight or sound related to the traumatic event, certain topics, including topics related to trauma (war violence, sexual assault, domestic violence, suicide, etc.), have widespread potential to trigger.

"In academic settings, they [trigger warnings] are written or spoken warnings given by professors to alert students that course material might be traumatic for people with particular life experiences" (Brown, 2016, p. A8). Trigger warnings are meant to blunt the impact of potentially distressing content by alerting students in advance about specific types of content that may be related to previous traumatic experiences (such as child sexual abuse) or that may be particularly graphic (such as images or descriptions of incidents of interpersonal violence). "The phrase 'trigger warning' itself refers to qualifiers that alert people to the possibility that an image, website, story, etc., could retraumatize them by recalling their experiences in graphic ways" (Bailey, 2016, p. 86).

While there has been concern in academia that trigger warnings in some way reduce rigor, in truth they simply offer students the ability to prepare in advance for potentially distressing material. Carter (2015) argues,

> When presented as an access measure, it becomes evident that trigger warnings do not provide a way to "opt out" of anything, nor do they offer protection from the realities of the world. Trigger warnings provide a way to "opt in" by lessening the power of the shock and the unexpectedness, and granting the traumatized individual agency to attend to the affect and effects of their trauma…Such warnings simply allow us to do the work we need to do so that we can participate in the conversation or activity. They allow us to enter the conversation, just like automatic doors allow people who use wheelchairs to more easily enter a building. (p. 9)

When educators chose to include trauma topics in their courses and programs, they must recognize and prepare for potential student distress. Trigger and content warnings are an integral part of universal design for trauma and should be considered an educational best practice.

#3- Alternative Readings and Assignments

A critical aspect of universal design for trauma is creating opportunities for students to complete alternative readings and assignments, as appropriate. Even when trauma content is directly related to course outcomes, there are often opportunities to allow all students choice in how much content they consume and how their learning is assessed. These opportunities should be built into the course and available to all students without having to request a special accommodation. Providing a variety of assessment opportunities is already a best practice in universal design for learning.

#4- Access to Campus and Community Resources

Adult educators teaching trauma topics must provide students with access to campus and community resources, such as the campus counselling centre and local crisis services organization. Educators should publish such resources in their course syllabus and/or online course platform. In addition to providing resources for students to seek assistance, educators must be knowledgeable about local resources and understand their own responsibility for reporting disclosures of interpersonal violence and/or suicide ideation or attempt.

#5- Instructor Protections

Beyond concern for students, a universal design for trauma must take into account the potential for compassion fatigue and/or vicarious trauma among educators. While the literature has previously discussed protections for students, including heated debates about trigger and content warnings and best practices for trauma-informed teaching, discussions related to specific protections for educators are just beginning (see Nikischer, 2019). This recognition that adult educators can be impacted by teaching, researching and writing trauma provides an important consideration for universal design. In addition to caring for the emotional health of students, institutions and programs must recognize and address the risks to educators, and educators must purposefully plan in advance for their own self-care.

Recommendations for Future Research

The relationship between trauma and education has been well-studied. Less is known, however, about efforts to address trauma history in educational programming and design. While the strategies for a universal design for trauma are grounded in previous research and educational best practices, quantitative and qualitative studies must be conducted to evaluate and better understand potential short and long-term impacts of intentionally addressing trauma history through course design.

Conclusion

In the United States and around the world students with a trauma history are entering adult learning spaces. This trauma history puts them at risk for distress, and potentially PTSD, and may negatively impact their ability to achieve educational success. Rae (2016) argues that there is a privilege associated with never having experienced trauma. “Just as we speak of male privilege and white privilege, there is surely a privilege that accrues to never having experienced trauma” (p. 96). This privilege can make it difficult for many in academia to understand the real lived impact of trauma within the classroom. “Trigger warnings and similar pedagogical practices are about disability access. They are about recognizing all that your students bring to the classroom and considering that not everyone has the privilege to learn uninterrupted” (Rae, 2016, p. 101). Adult educators must begin to intentionally design for students with a trauma history, by utilizing a universal design for trauma.

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"EVERY DAY YOU LEARN SOMETHING": ADULT LEARNING, DISCOVERY AND TRANSFORMATION IN AUSTRALIAN NEIGHBOURHOOD HOUSES

Tracey Ollis, Cheryl Ryan, Ursula Harrison
Deakin University (AUSTRALIA)

Abstract

This presentation draws on discovery learning in Neighbourhood Houses in Victoria Australia (NHs). NHs are complex community-based adult learning sites, offering social spaces of education and learning across a lifespan. They provide opportunities for learners to re-engage with learning for personal enjoyment or for employment, facilitating a project of "self-discovery" and identity transformation. We use Bourdieu's concepts of habitus, cultural capital, and field as a theoretical and conceptual framework for understanding the embedded learning practices of NHs. The rich educative experiences of learners are presented as "data as poetry as text", inspired by Laurel Richardson's methodology of "the skipped line".

Keywords: neighbourhood houses, adult learning, discovery learning

Neighbourhood Houses are complex community-based adult learning sites, offering social spaces of education and learning across a lifespan. They provide opportunities for second-chance and later life learners to re-engage with learning for personal enjoyment or for employment. The Neighbourhood House habitus is embedded in the philosophies of feminism and community development spearheaded by the activism of social movements in the 1960s and 70s (Ollis et al., 2016). It integrates and embodies inclusive, non-judgemental community development processes and adult learning practices that are embedded within the formal, informal, and incidental learning that occurs (Golding et al.,2009).

Many of the participants in the research underwent a process of identity transformation, reconstructing previously held identities of the "learner being incapable" or incompetent learners. Engagement with the Neighbourhood Houses commenced a project of "self-discovery". The horizontal (Crossan & Gallacher, 2009) relationships formed between learners, learners and tutors, and learners and core staff enabled them to positively reframe their sense of self and self-efficacy as learners who in this research claimed they had been "socially isolated", "too stupid to learn" and "lacking confidence". Shared prior lived experiences and knowledge formed a core component of the learning environment and fostered greater self-awareness, understanding of others, and a more worldly disposition (Ollis et al., 2018).

This paper draws on discovery learning or the "stories within the stories" gathered from the learners to explore the tangible and intangible or seen and unseen aspects of learning. The paper draws on the methodology of "data as poetry as text", drawing from Laurel Richardson's (Richardson, 1993) 'The Skipped Line' to uncover the rich educative experiences of learners within the houses.

The 87 learners interviewed for this qualitative case study research highlighted the value of the multilayered and empowering aspects of the learning relationships they developed. We use Bourdieu's concepts of habitus, cultural capital, and field as a useful lens for understanding the embedded learning practices of Neighbourhood Houses (Bourdieu, 1990).

Findings

The findings clearly illustrate the diverse ways in which the learners underwent their journeys of self-discovery and identity transformation. They became more confident and agentic learners through their participation in Neighbourhood House programs, taking initiative and identifying future learning pathways for themselves. In our research we identified two significant learner cohorts: second chance and later life learners.

In this presentation we focus on four learners, each at a different phase in their lives, who came to the Neighbourhood House to learn specific skills, to be involved and active citizens, and for social connection. Of the four, only one had completed secondary school. Peter and Jessie were second chance learners, Monet and Francis were later life learners.

Engaging with the Neighbourhood House

Peter, in his early 20s, had left school after completing year 11, and worked in various casual retail, hospitality and administrative positions for which he had no formal training. He had moved to a new rural city, had not been able to find a job, was experiencing mild depression, and had 'no direction'. A mutual obligation requirement in Australia's social security system requires the unemployed to undertake volunteering or vocational training. Peter was required to volunteer at the Neighbourhood House. He enjoyed volunteering, and while there heard about a forthcoming Home and Community Care (HACC) course and decided to enrol.

> *I did that and I found that I got along with everybody there quite well, and I thought, 'Oh well, they've got this course coming up I think I'll check it out, I'll just see what it is, it can't be too bad.* (Peter)

At the same time that Peter was enrolled in the HACC course, he also started an administration course at the Neighbourhood House and was offered an internship for six months. Following this he received a 12-month traineeship at a large health care provider, and was working there when interviewed for this study.

Jessie, in her mid-30s, had completed year 10 at secondary school, and after leaving had qualified as a Dental Assistant and worked in this field for more than a decade. She had a history of abuse and violence during childhood and in adult relationships. After a former abuser contacted her, she started using heroin again, was caught dealing heroin and placed on a Community Corrections Order to serve 250 hours of community services in a community setting. This brought her to the Neighbourhood House where she participated in a craft group for offenders, making blankets for premature babies. She seized the opportunity this gave her to avoid a gaol sentence.

> *During the period I came here … my whole life changed; so yeah, it's been really good for me.* (Jessie)

Monet had been diagnosed with a degenerative illness in her mid-40s, and subsequently was forced to stop work and remain at home. Having been used to a very active and varied working life not being able to work was a severe blow to her sense of self, and her ability to maintain meaningful social connections. A friend suggested that she learn painting and she attended an evening class. Returning to Victoria and living in a new place, her only social interaction was with her school-aged daughter. Monet thought the art class at the Neighbourhood House would give her the opportunity to interact with classmates and the teacher.

> *… so, I wasn't sitting at home, because I could paint at home, that wasn't the problem. I had everything at home, but I didn't have the one-on-one interaction with the teacher.* (Monet)

Francis was a retiree of nine years living with his wife outside a small rural town. He had worked as a plumber, and for much of his working life he pursued other opportunities including managing retail businesses and caravan parks in various places around Australia. He had left school following Year 2 in a Technical College to go to work to help his single mother. Despite numerous moves, Francis had "always been involved in some organisations whether it's been sport related or Council or things like that". He found himself with nothing much to do. Following his wife's suggestion, he attended a start-up meeting for a Men's Shed at the Neighbourhood House.

The Relational Neighbourhood House Learning Environment

A distinctive feature of Neighbourhood Houses is the relational learning environment. Learning with others, sharing their knowledge and encouraging each other promotes a less competitive learning environment and helps learners to feel less anxious about their learning biographies. Along with their peers, they are supported by teachers and other key staff who see their role to encourage and support learners in their individual journeys as learners and citizens.

Peter appreciated the group discussions and check-ins to identify if anyone was struggling. His Maths improved with the help of a classmate, and he appreciated the facilitators' ability to know where each learner was at,

> *The support they gave us, the work and learning advisors over there they came down to our level and really brought from the inside out where we were, where we wanted to be, our best we could learn and what we actually wanted to do with our lives.* (Peter)

Monet found the collaborative learning environment very helpful when trying to learn something new because she could not write or read due to her illness,

> *… not just from [tutor] but from all the other students as well because we all contribute to each other. Someone might be trying something new and you're watching their technique and seeing the mistakes they make, or they've done something absolutely brilliant and you've seen how they've done it, and you could copy a little bit there or you can take it into the work that you're actually doing.* (Monet)

After Jessie completed her community service hours the Neighbourhood House manager offered her a volunteering position in an art and craft class with a tutor as mentor, and training so that she could teach her own class. When interviewed she had just taken her first class.

> *[The manager] could see something different in me and then after my community service had finished, she had me volunteering here with [tutor]. I'd come from where I had to cut everything out of my life, I'd come back basically from nothing again, no friends, nothing and [tutor] kind of mentored me as well. [The manager] told me she had seen something special in me, she's put me through training too so I can teach my own class here.* (Jessie)

As a member of the management committee of the Men's Shed and Neighbourhood House Francis learned about what Neighbourhood Houses do by talking to staff members, and he was looking forward to passing on his knowledge to others when he steps off the committee,

> *When I first came, I didn't know much but if I've got a query, I've just got to ask one of the staff and we can talk about it and that gives me a better grasp of how the organisation's running. I'd like to pass on what knowledge I've got there.* (Francis)

Self-discovery and Transformation as Learners

Through his volunteering, establishing the Men's Shed and committee memberships, Francis made a valuable contribution to the Neighbourhood House and his community and saw learning opportunities in everyday activities.

> I feel I can contribute to the organisation
> get involved in different things.
> feeling useful
> knowing that you are being appreciated back,
> being with people I like, it's
> peace of mind.
> I feel I've fulfilled a fair part of what I wanted to achieve.
> *if I can stay at the Men's Shed, once I get off the committee, I'll go back there and get more involved. I'd like to pass on what knowledge I've got.*
> life is a learning program, you're always learning,
> you've got to keep your mind active.
> every day is a learning curve, you're learning something, or trying to -
> a person who says he knows everything doesn't know a thing.
> *I feel very strongly about the Neighbourhood Houses and what they do. They're very important. This has a vital position in the town.*

From feeling anxious that she would not be able to learn because her illness made it difficult to write or read, Monet had gained a positive frame of mind and the confidence to identify as a practising artist. She had started a business selling paintings at markets and online with the help of a friend, held regular solo exhibitions, and had begun to teach others.

> *I won a few major awards and then it's like 'okay maybe this is something that I can look for the future'. I'm probably the only one that has actually made a full-blown business, if you want to call it a business, I still call it a hobby and that wasn't my intention when I first walked in through the door in any way shape or form.* (Monet)

Peter had gained confidence as a learner, finding that he was managing well with study and his fulltime traineeship work. After describing himself as 'never being really good with the books', Peter was now considering a future in community services or youth justice, and the possibility of studying at university.

> *University has always scared me. I never ever thought that I was good enough for university but if I can finish this because while I'm working full-time, I'm also doing a Certificate iii in Business … it's really in-depth and it requires a lot of work, if I can finish that then I think that I could raise the bar a little bit and try something else, maybe not university straight away but something higher level than that.* (Peter)

Jessie continued to volunteer and has been offered paid work as a tutor at the Neighbourhood House. She has completed a Train the Trainer course with the Neighbourhood House and begun teaching cooking to a group of learners with a disability. The Neighbourhood House helped her to recognise that her life experience has given her knowledge and skills that she can use to develop a career pathway, and she is trying to enrol in a Drug and Alcohol Counselling course.

> [the manager] *said if I do get into that she will help me with study, she'll set up a study group if I want so I've got so much support. It's good here, people understand where you've been*

and where you've come from and they just want to help. (Jessie)

Discussion

The data drawn on above illustrates the development of their discovery of their capability as learners through being involved in their local Neighbourhood House. It is the relational practice within the NH's that imbue and embody dispositions of empowerment and care, between the workers and the learners, and the leaners and their peers. These relationships are crucial to understanding adult learning that occurs in the houses.

While a full discussion and interpretation is beyond the remit of this conference paper, we have argued elsewhere that Bourdieu's theory of practice can hold up to view the particular practices that occur in the neighbourhood houses which encourage adult learning (see, Harrison et al., 2020). We draw on and apply Bourdieu's (1977) work to understand the practices embedded in Neighbourhood Houses. Bourdieu argued that habits, practices and dispositions develop and are reproduced essentially through socialisation, therefore, habitus is a collective / shared process. The set of social practices within Neighbourhood Houses reflects the ways in which dispositions, habits and practices produce the habitus that is inclusive, relational and dynamic. As Wilkinson and Kemmis (2015, p. 342) suggest, it is "the thick descriptions of practices, particularly in terms of the talk (sayings), actions (doings) and relationships (relatings)" which characterize the practices of leaders and teachers and students. It is also in the logic of the practices brought to a field, the habits, dispositions and practices by players in the field, in addition to the cultural capital brought by players to the field, which may advance or hinder knowledge generation within the field (Bourdieu, 1990).

Integral to the experiences of learners in Neighbourhood Houses is their pre-existing cultural capital (Bourdieu, 1990) which includes resources, knowledge, skills, abilities, networks and connections they bring to the Houses. The extent of cultural capital reflects advantage or disadvantage. Jessie and Peter, for instance, had negative experiences of school and learning. They did not have the inherited academic literacy that would assist them to be successful learners, however, the habitus and pedagogies of the Neighbourhood Houses supported their individual and collective / shared learning. Others came to the houses, experiencing social isolation, had health issues, or wanted to stay connected and active in later life. Monet and Francis for instance started attending a personal interest class, began volunteering in the House and joined the committee of management. This journey of discovery enhanced their social connections and engagement in the Houses and enabled them to stay connected to local community issues and learn new skills in leadership.

Neighbourhood Houses are relational social spaces for adult learners. In the true spirit of lifelong learning they provide personal interest learning, accredited courses and informal and incidental learning. Many of the learners in the Houses had prior negative experiences of the neo-liberal education system which assesses, ranks and categorises students according to their performativity. However, the relaxed and informal and caring atmosphere of these local spaces of learning and the relationships forged and formed along the way, enabled them to reconstruct these negative experiences of formal learning and to reframe their capacity to be successful at learning. Neighbourhood Houses continue to be important sites of adult learning in Australia providing educative opportunities for second chance and later life learners.

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ACTION IS DEMONSTATIVE OF CRITAL REFLECTION AND “DISORIENTING DILEMMA” IS DEMODE

Carol A Olszewski, Catherine A Hansman
Cleveland State University (USA)

Abstract

This paper explores transformative learning and 1) roles of decision making and actions as outward expressions of critical reflection and 2) vocabulary that encapsulates the essence of the “disorienting dilemma.”

Keywords: Transformative learning, critical reflection, disorienting dilemma, pivotal experiences

Transformative Learning Theory embodies a process of making meaning from one’s experiences and questioning existing assumptions based on prior experiences. One expects similar outcomes based on their past experiences, and it is those expectations that are called into question during transformative learning. Initially, Mezirow (1978) described a 10-phase process for personal perspective transformation, labeling it “a structural reorganization” (p. 162) in the way that the person views her/himself and her/his relationships. Researchers since Mezirow have placed emphasis on individuals encountering disorienting dilemmas and critically questioning or responding to the habitual expectations that made the event disorienting for them. Critical reflection in response to the disorienting dilemma results in reframing of beliefs/assumptions, which then permits the learner to reenter the world making sense of their experiences within transformed schema (Merriam & Bierema, 2014). Dirkx (2012) described transformative learning as not only a change in what one knows or what one is able to do, but also as “a dramatic shift in *how* we come to know and how we understand ourselves in relation to the broader world” (p. 116).

This current paper seeks to explore transformative learning and 1) the roles of decision making and outcome actions as outward expressions of critical reflection and 2) the expansion of what constitutes a disorienting dilemma, if not in thought, at least in vocabulary.

Current Criticisms of Transformative Learning Theory

Although transformative learning currently dominates adult learning research, it is not without criticism. Many adult learning theorists have called for greater theoretical precision in its conceptualizations (Baldwin, 2019). Cranton (2016) simply wrote, “…those interested in transformative learning, struggle to define the boundaries and the scope of their discipline” (p. 1). Some lack of clarity comes from theorists situating their work in transformative learning, based on derivatives of other developmental theories including, but not limited to Bruner (1966), Jung (1968), and Erikson (1959). Furthermore, Transformative Learning Theory shares many of Dewey’s (1938) concepts proposed in Experiential Learning Theory. Baldwin (2019) summarized the major critiques and the authoring critics, including:

> … (a) limited exploration of theoretical conceptualizations other than Mezirow’s model (Taylor & Snyder, 2012), (b) failure to differentiate metatheoretical models form [sic] narrower specific theory (Hoggan, 2016), (c) inadequate critique of empirical studies (Taylor & Snyder, 2012), (d) lack of connection with models of general learning (Illeris, 2017b), and (e)

theorizing learning as a single object (Fenwick, 2010, p. 1).

Newman (2012) posited additional critiques; for example, he questioned the veracity of transformative learning, stating that the label is widely applied to all types of learning. He suggested that transformative learning may not be a type of learning but rather a different degree of learning. Other theorists concur that it is unclear *what* is being transformed and furthermore, that the *what* changes regarding the interpretive framework through which learning is being viewed.

Expanding Theoretical Acceptance of What Constitutes Critical Reflection

In addition to critiquing the entirety of the theory, some theorists have challenged certain tenets of the theory. Cranton (2016) challenged Transformative Learning Theory's cornerstone of critical reflection, by stating that theorists be "open to processes other than critical self-reflection as central to transformation..." (p. 6). Citing Kolb (2015) and MacKeracher (2012), Cranton further questioned their conceptions that reflection outside of self is necessary in order to learn. She stated that learning may be driven by "critical self-reflection, exploration, and intuition with no further reference to the world outside of the self" (p. 7). Dirkx (2000) wrote that transformation can take place in unconscious images and in soulwork, further suggesting that outward reflection need not be present for transformative learning to take place.

Mezirow's 2012 work suggested that the ultimate result of transformative learning should be action. As transformative theorists, we accept that the outcome action of transformative learning can be either epochal or incremental – suggesting that changes in habits of mind and outward behaviors may present immediately or gradually over time. Although theoretically epochal change is accepted, there is a dearth in the literature examining where critical reflection takes place in that type of immediate change. It seems that most extant literature implies that the critical reflection occurs simultaneously and then for some time after the event, even though the behavioral change immediate. We posit another idea: critical reflection may take place prior to the disorienting dilemma, so when the pivotal experience occurs, neurologically, the learner is ready to make change and the resulting transformative learning appears epochal. For learners who have not been critically reflecting on that portion of their beliefs/experiences, when the pivotal event takes place, they *then* begin to evaluate their existing schema, and as they work to accommodate the new experience/information, then their resulting action or behavioral change presents as incremental change.

To illustrate these suppositions, consider the following cases describing Tasha. Tasha is a single working mother who is pleased to have gainful employment that easily provides for her child and for herself. One afternoon, Tasha's colleague mentions that a new position has opened, which pays more but is in a different department, and the colleague knows that Tasha is a good fit for this position.

Case 1: Tasha genuinely appreciates her work colleagues and her boss in her current department who are supportive of a healthy work-life balance. She has not previously considered the need for a change in position, as her current position and experiences have suited her needs. In this case, Tasha may choose to explore what the other position entails and may seek information and insight regarding the new department and its employees. She may ask to speak with the supervising boss in that department to get a feel for its policies and whether work-life balance is also valued in that department.

Tasha has not previously critically reflected on her experiences/schema regarding her employment situation. In essence, her beliefs are serving her well, and if she were to choose to make a change in her employment which might require a change in her work-life balance behaviors, it would require critical reflection following the pivotal event of the colleague suggesting she could change positions to make more money.

Case 2: Although Tasha makes a nice salary, she finds her colleagues and boss put off by her occasional need to attend a school conference or event for her daughter. She frequently chooses to take work home on weekends in order to finish projects and to be sure that her colleagues know she is dedicated to work. Tasha repeatedly wonders if other employment might be better for her and her daughter, even if it meant taking a reduction to her salary.

Consequently, Tasha is already engaging in critical reflection regarding her current beliefs concerning her career experiences and work-life balance, and further, is neurologically primed for transformative learning due to her ongoing critical reflection that her current course is not best serving her needs. So, when her colleague suggests she look into another position, Tasha is ready to take the chance immediately, which presents outwardly as epochal change. The pivotal event is merely the impetus for change and not an impetus for critical reflection.

Refining Vocabulary to Clarify Theory

The second space where we aim to clarify theory is directly related to the term "disorienting dilemma." In virtually all explanations of this tenet Transformative Learning Theory, the examples provided include negative, traumatic events, such as divorce, loss, death, war, terrorism, and/or failure. Cranton (2016) is one of the few theorists who wrote about a disorienting dilemma taking the form of a positive experience: "…A deeply felt, positive experience or series of positive experiences that lead to a question of either personal habit of mind or perspectives on the world…" (p. 56).

The theoretical intention of the term is to suggest that the learner's current schema, habits of mind, points of view, or long-held beliefs are challenged by an experience that is outside of their normal, accepted beliefs or experiences and that the mind is stressed by the difference. This concept is similar to Piaget's theory of cognitive development where he describes assimilating or accommodating new experiences and information. Assimilation is practiced when the experience is in-line with previous expectations, and the new experience is "filed" in an existing mental schema. Accommodation is required when a new experience cannot be "filed" in an existing schema, and the brain must create a new schema to house the experience/information. The "disorienting dilemma" forces the mind into accommodation of the new experiences, rather than assimilating the event into the current habits of mind.

Our argument aims to suggest a change in terminology, but our proposal for suggesting a shift to alternate vocabulary is not original. Other theorists have utilized different vocabulary to describe the "disorienting dilemma" event. For example, Taylor (2000) penned "trigger events." Cranton (2016) used "traumatic event," "positive experience," and "disturbing experience" (p. 56) and eventually titled a section in her text "Disorienting Event" (p. 48). Even Mezirow (2000) utilized the term "dramatic event." There are other possibilities, such as profound experience, critical event, crucial episode, or deep incident. However, these alternative terms have not yet been normalized within the Transformative Learning literature.

When challenging the use of terminology, it seems imperative to have simple definitions available from which to begin the dialogue. Table 1 defines the original terms, each followed by potential replacements listed in alphabetical order. The definitions were gathered from Merriam-Webster.com (accessed 04.02.2021) and will be used as points of reference for the argument.

Table 1: Definitions of terms

Terms	Definitions
Disorienting	**1a:** to cause to lose bearings**:** displace from normal position or relationship **b:** to cause to lose the sense of time, place, or identity **2:** CONFUSE
Crucial	**1a:** IMPORTANT, SIGNIFICANT **b:** important or essential as resolving a crisis **c:** marked by final determination of a doubtful issue

Deep	**3a:** difficult to penetrate or comprehend **b:** MYSTERIOUS, OBSCURE **c:** grave or lamentable in nature or effect **d:** of penetrating intellect **e:** intensely engrossed or immersed **f:** characterized by profundity of feeling or quality **5c:** being below the level of consciousness
Disturbing	causing feelings of worry, concern, or anxiety
Dramatic	**a:** suitable to or characteristic of the drama **b:** striking in appearance or effect
Pivotal	**1:** of, relating to, or constituting a pivot **2:** vitally important**:** CRITICAL
Transformative	causing or able to cause an important and lasting change in someone or something
Traumatic	psychologically or emotionally stressful in a way that can lead to serious mental and emotional problems
Dilemma	**1a:** a usually undesirable or unpleasant choice **b:** a situation involving such a choice**:** PREDICAMENT **2a:** a problem involving a difficult choice **b:** a difficult or persistent problem **3:** an argument presenting two or more equally conclusive alternatives against an opponent
Episode	**1:** a usually brief unit of action in a dramatic or literary work: **b:** a developed situation that is integral to but separable from a continuous narrative**:** INCIDENT **c:** one of a series of loosely connected stories or scenes **2:** an event that is distinctive and separate although part of a larger series
Event	**1a:** something that happens**:** OCCURRENCE **b:** a noteworthy happening **c:** a social occasion or activity **d:** an adverse or damaging medical occurrence **3a:** a postulated outcome, condition, or eventuality
Experience	**1a:** direct observation of or participation in events as a basis of knowledge **b:** the fact or state of having been affected by or gained knowledge through direct observation or participation **2a:** practical knowledge, skill, or practice derived from direct observation of or participation in events or in a particular activity **b:** the length of such participation has 10 years' *experience* in the job **3:** something personally encountered, undergone, or lived through **4a:** the conscious events that make up an individual life **b:** the events that make up the conscious past of a community or nation or humankind generally **5:** the act or process of directly perceiving events or reality
Incident	**1a:** an occurrence of an action or situation that is a separate unit of experience**:** HAPPENING **b:** an accompanying minor occurrence or

	condition**:** CONCOMITANT **2:** an action likely to lead to grave consequences **3:** something dependent on or subordinate to something else of greater or principal importance

Renaming Disorienting Dilemma

The use of "disorienting" may continue to fit the nature of the theoretical tenet, as it implies displacement from the normal, which accurately describes the cognitive dissonance that results from the experience that causes the learner to examine their normal beliefs. The term "disorienting", however, possesses a negative connotation. In our view and through reflecting on the nature of learning and development, avoidance of the implication of negativity seems in the best interest of the theory. The same negative connotation follows the terms "disturbing" and "traumatic;" and therefore, we recommend against the use of those terms. "Dramatic" encapsulates the gravity of the experience, but some experiences may be subtle, which then are not accurately described by the term. "Pivotal" is an interesting notion, as it is defined as "vitally important" or "of, relating to, or constituting a pivot." Of course, a pivot is a change in direction, which seems to better fit the theoretical construct of transformation and change in thought/action/behavior. Transformative is a likely candidate, as the heart of its meaning is to spur lasting change; however, maybe its use is too obvious or would become too associated or confused with the title of the learning theory.

We earnestly challenge the use of "dilemma." Extant theory suggests that experiences that challenge learners are not always negative, as the term "dilemma" implies. Furthermore, per the definition of the word, it suggests a problem involving a difficult choice. We further contend that transformative learning is not a problem, nor does it always indicate a difficult choice. The term "dilemma" does not accurately capture the nature of meaning in this theoretical tenet. Perhaps use of Cranton's "disorienting event" (2016, p. 48) or Olszewski's "pivotal experience" (2019, p. 159) is a more accurate depiction of the theoretical tenet. Either of these alternative terms capture the essence of the moment that acted as the impetus for learning.

Conclusion

In reflection on the various authors and researchers who have both critiqued and extended understandings of transformative learning, we sought to further explore these arguments yet also, offer a different view on outward expressions of critical reflection about experiences that are deemed transformative. Specifically, we presented evidence aimed at deepening understandings of decisions and actions as demonstrative of critical reflection while proposing new vocabulary for describing the key element, the disorienting dilemma. Through this discussion of our suppositions concerning the decisions and actions taken, we contribute to clarification and theoretical expansion and to further define the frontiers of Transformative Learning Theory.

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IMMIGRANTS FACING DOWNWARD MOBILITY: THE ROLE OF TECHNOLOGY TO ACCESS EDUCATIONAL RESOURCES

Luis Eduardo Orozco
Ball State University (USA)

Abstract

High-educated immigrants holding a professional degree usually find it difficult to accredit their professional experience in a host country. This situation forces immigrants to look for low-skills jobs affecting their economic and social situation. To regain professional and economic status, some immigrants access different learning resources including formal and informal education and language courses. Immigrants use different technologies for accessing these educational resources and rely on their self-learning capacity for reaching their learning goals. This paper presents a phenomenological study focusing on understanding how immigrants use technology to access educational resources and what features of technology they value the most.

Keywords: adult education, technology, downward mobility, self-directed learning, andragogy

Migration is a worldwide phenomenon. The International Organization of Migration (IOM, 2020) reports 272 million global migrants in 2019. International migration has different causes, such as escaping from armed conflicts, civil unrest situations, persecution, environmental disasters, climate change, poor economic situations, oppressive poverty, or threat to physical safety (Aihonsu, 2017; Morrice et al., 2017). Despite the reasons for forced migration, most immigrants with a higher level of education are not capable of entering the host economy at the same level of their former job's occupancy. For this study, we will narrow down our definition of high-educated immigrants as those immigrants who hold a college or vocational degree and have worked in their home country in an occupation related to their educational background. These immigrants usually find it difficult to accredit their professional degree in the host country, experiencing the phenomenon of downward mobility, which forces them to take jobs of lower status reducing their economic level and living conditions (Gans, 2019; Guo, 2013).

As a way of regaining social and economic status, these immigrants use technology to access formal and informal learning. By using technology as a tool, immigrants rely on their self-learning capacity for reaching their educational goals. Self-directed learning (SDL) refers to the ability of some adults to acquire knowledge by themselves, approaching learning in a deep and meaningful way to improve their self-image and performance, and create inner empowerment to change (Merriam et al., 2007; Morris, 2019). Morris (2019) argued that self-directing learning "is as a fundamental competence for adults living in our modern world" (p. 634). Consequently, the advancement in ICT has made it possible to adapt different improvements to the learning and teaching activities, including professional (Morrice et al., 2017) and language skills (Bradley et al., 2017).

Language skills are one of the ways immigrants interact with the host community (Bhugra, 2014), achieve educational and occupational success (Brooker et al., 2017), and increase their social capital. Chai et al. (2018) presented that mastering the local language is one critical factor for predicting employment outcomes for immigrants. The authors argued that the lack of language proficiency has a negative impact on the skills valued in the local market. Consequently, mastering language skills can provide additional opportunities for immigrants to interact with the community and increase their social capital and future economic condition.

The purpose of this phenomenology study is to research the experiences of well-educated immigrants when using different technologies to access formal and informal educational resources by answering the following questions: How do the immigrants facing downward mobility use different types of technology to improve their education and work status? What are the main characteristics that immigrants value most of the technology?

Methodology

A phenomenology study is based on interviewing individuals who have experienced the phenomenon (Creswell & Poth, 2018). This study will report different immigrants' realities using the information from interviews and participants' words to develop different perspectives. Consequently, the purpose of this study is to understand rather than to explain (Dukes, 1984) the experiences of educated immigrants facing downward mobility in the Midwest when they use different types of Information and Communication Technologies (ICT) to access educational resources.

Participants

The three participants were selected using a reverse snowballing approach. The participants had to be adults older than 25 years, hold a college degree, have job experience from their country, have migrated to the Midwest area within the last five years, and have experienced downward mobility. The university involved in this research granted ethics approval through its IRB office.

Data Collection

To comply with social distancing guidelines, the data was obtained through online semi-structured interviews with each of the participants. Each interview lasted between 30 and 60 minutes and was recorded and transcribed. Memos were taken during the interviews to strengthen and support the analysis of data (Galleta, 2013). Ethical considerations were addressed including the issues of informed consent, anonymity, and confidentiality.

Data Analysis

Transcripts were checked, cleaned, and analyzed looking for codes and themes (Saldana, 2013). Means were clustered into themes looking for the emergence of common themes for all transcripts (Creswell & Poth, 2018). Validity of findings was reached by using member checking. Thus, presenting the semi-polished information to the subjects, providing an opportunity for them to comment on the findings and to expand on any annotated responses (Creswell, 2013). All the participants agreed on the findings and provided some additional comments.

Findings

From our subjects' responses, three different categories emerged: accreditation barriers, language barriers, and technology as a tool. (Figure1).

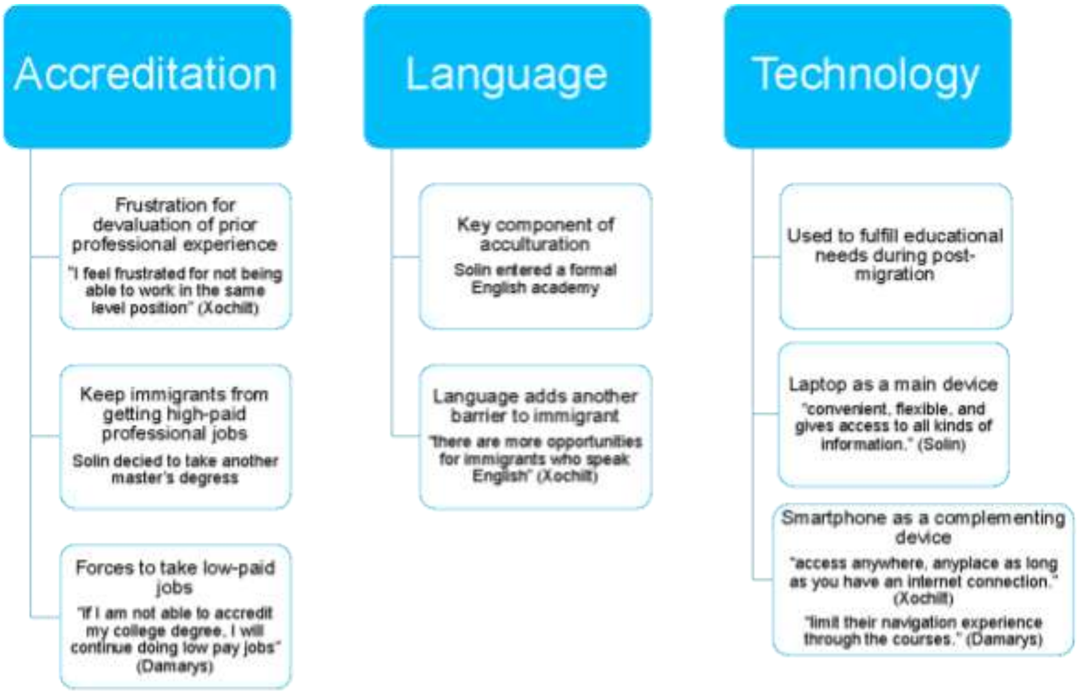
Accreditation
Frustration for devaluation of prior professional experience
"I feel frustrated for not being able to work in the same level position" (Xochilt)
Keep immigrants from getting high-paid professional jobs
Solin decied to take another master's degress
Forces to take low-paid jobs
"If I am not able to accredit my college degree, I will continue doing low pay jobs" (Damarys)
Language
Key component of acculturation
Solin entered a formal English academy
Language adds another barrier to immigrant
"There are more opportunities for immigrants who speak English" (Xochilt)
Technology
Used to fulfill educational needs during post-migration
Laptop as a main device
"convenient, flexible, and gives access to all kinds of information." (Solin)
Smartphone as a complementing device
"access anywhere, anyplace as long as you have an internet connection." (Xochilt)
"limit their navigation experience through the courses." (Damarys)

Figure 1. Three Major Categories

Accreditation Barriers

All the participants' education and professional experience allowed them to have a very good financial situation in their host country. Unfortunately, being a well-educated immigrant does not guarantee a professional job in a host country (Guo, 2013). After arriving in the U.S., our participants unsuccessfully tried to accredit their professional degrees and experience. The professional accreditation processes used by some companies through collegiate institutions restrict immigrants' access to high-pay professional jobs and are one of the many obstacles faced by educated immigrants in the host country (Guo, 2013; Leontiyeva, 2014). In this context, the norm is that local employers do not value foreign work experience (Chai et al., 2018). This situation conveys negative emotional responses in immigrants such as frustration because it impedes finding job opportunities like their position in their home country. In our interview, Xochilt expressed "I feel frustrated for not being able to work in the same level position [as in my country]." Unfortunately, the devaluation of immigrants' prior learning and work experience is a common practice in developed countries (Guo, 2010).

This practice creates a dichotomy between acceptable and non-acceptable levels of competence for a professional (Guo, 2013). Damarys commented that "it is frustrating to be a high-performance professional and have a lot of experience without being able to work in a similar job." She also added that lacking her accreditation keeps her from realizing her full professional potential in this country. Because of this, the only option for her is to look for manual jobs that require low-level skills. "If I am not able to accredit my college degree, I will continue doing low pay jobs," she said. As confirmed by Guo (2010) unemployment and underemployment are major barriers for immigrants despite the cultural capital they bring to the host country. Leontiyeva (2014) stated that immigrants try to obtain recognition of their foreign qualifications to regain economic improvement.

However, according to Fourat (2017), accreditation is a very expensive and time-consuming process. Consequently, to support their economic mobility and regain economic status, immigrants decide to acquire professional degrees or look for obtaining formal or informal education in the host country (Teranishi et al., 2011). For this purpose, Solin decided to study for a graduate formal degree in statistics. He also wanted to update his knowledge, get some hands-on skills in the latest statistical software, and fit with the US job market demand. However, this approach is difficult for other participants. Damarys indicated that "university costs prevent her from getting a formal degree." Consequently, she decided to take "some online courses and certifications." Similarly, Xochilt stated that the lack of financial resources keeps her from formal studies. However, even though she holds a college degree from her country, she thinks of getting a local high school diploma to continue her studies later in something practical and start a small business.

Language Barriers

Language is one of the key components during the acculturation process for immigrants that allows them to come into contact and interact with a host culture (Bhugra, 2004). Although educated immigrants might have great expertise and knowledge in a professional field, the language adds another barrier to prevent them from working in better-paid jobs. In a study about challenges faced by refugees settling in Australia, Brooker et al. (2017) reported that mastering the English language is critical to achieving educational and occupational success. Before starting his formal studies, Solin was not able to speak English fluently and had problems communicating locally. Consequently, Solin entered a formal English academy to improve his language skills and to comply with the graduate's school language requirement. Xochilt entered a local free English course program. However, she dropped the course because the "English course had low quality" and a "difficult schedule." Nonetheless, she will continue looking for English courses because "there is more opportunity for immigrants who speak English."

This comment emphasizes the importance of language skills to improve an immigrant's economic and social situation, and confirms that although educated immigrants might have great expertise and knowledge in a professional field, the language adds another barrier that prevents them from working in better-paid jobs. Additionally, working in unskilled positions does not allow immigrants to practice and improve their language skills creating a vicious cycle of lack of English language proficiency that reduces opportunities for improving their language and job opportunities (Chai et al., 2018). Damarys confirmed that "one of my limitations is the language," but she has "used the technology to improve her language skills."

Technology as a Tool

A major recent shift in the migration pattern is the use of technology during all stages of the migration process (Collins et al., 2015). However, during the post-migration phase, immigrants use technology as a tool to integrate into the host society and to fulfill their educational needs (Collins et al., 2015; Morrice et al., 2017). Solin has used different technology devices, such as laptops and smartphones, for accessing his formal educational resources. It is important to note that the laptop is his preferred device because it is "convenient, flexible, and gives access to all kinds of information." Solin added that on his laptop he can run statistics software and process data, store documents, check email, and complete assignments. With his smartphone, he can interact in different ways, such as making phone calls, checking his email, and connecting through social media applications. For Solin, the smartphone "is used to complement his educational activities." The desktop, however, is used only for minor activities and just in the library for printing.

Bradley et al. (2017) confirmed the importance for immigrants to use mobile technology for educational challenges when moving into a new culture. Xochilt uses the smartphone more for checking some language applications to improve her English. Portability and ubiquity are two of the features that she valued the most in a smartphone. For her, the smartphone is more "portable" and allows users to have "access anywhere, anyplace as long as you have an internet connection." Damarys uses the laptop to take professional and English courses. She likes the laptop because it "offers more advantages: and "has a big screen" therefore "it is easier to read information". She added that the laptop offers more "flexibility" because she can "find related information more easily". Also, she commented that a laptop allows her to easily "switch among many open applications" and she can "check on other websites." On the contrary, she considers that smartphones "limit their navigation experience through the courses."

Conclusions

This study has explored the experience of well-educated immigrants facing downward mobility and using technology to access educational resources. We confirmed that language is a critical component for immigrants to interact with the host society (Bhugra, 2014), and to develop social capital (Piracha et al., 2014) increasing the opportunities for improving their economic and social conditions (Brooker et al., 2017).

Furthermore, this study has shown that high-educated immigrants who face downward mobility use different technology devices to access formal and informal educational resources to improve professional skills (Morrice et al., 2017) including language skills (Bradley et al., 2017).

Based on its computing power, a laptop is a preferred device for formal and informal education and language learning. Based on its ubiquity, a smartphone is used as a secondary device for accessing language applications on the go, checking email, and keeping social connections through social media.

Figure 2 shows the transversal effect of technology as a tool for immigrants to achieve better social and economic conditions. The first barrier to overcome by immigrants to reach educational resources is mastering the local language. The local language skills can be improved using technology which will foster social inclusion, create opportunities for immigrants to access formal and informal education, and bring better social and economic conditions.

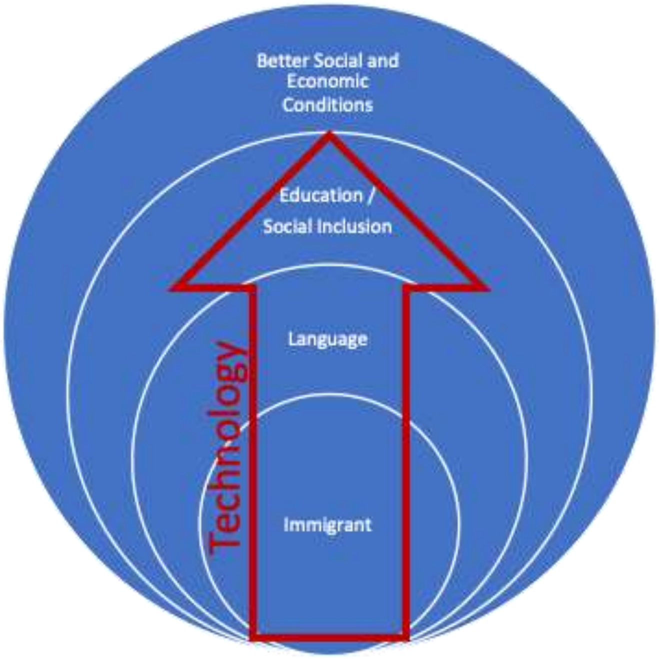
Better Social and Economic Conditions
Education / Social Inclusion
Language
Immigrant
Technology

Figure 2. Transversal Effect of Technology

There are some features of the technology that the immigrants value the most (see Figure 3). When using a laptop, immigrants value convenience, flexibility, the bigger screen that makes it easier to read information, the processing power to run many applications, such as statistics software, to process data, to store documents, to check email, and to switch between open applications and websites. While a laptop is used as the main device, the smartphone complements learning activities. When using a smartphone, immigrants value the portability and ubiquity to access language learning applications, to check email, and to connect through social media applications. The desktop computer was used for minor supporting activities such as printing. Finally, all participants agreed that they have increased the use of technology during the last few years.

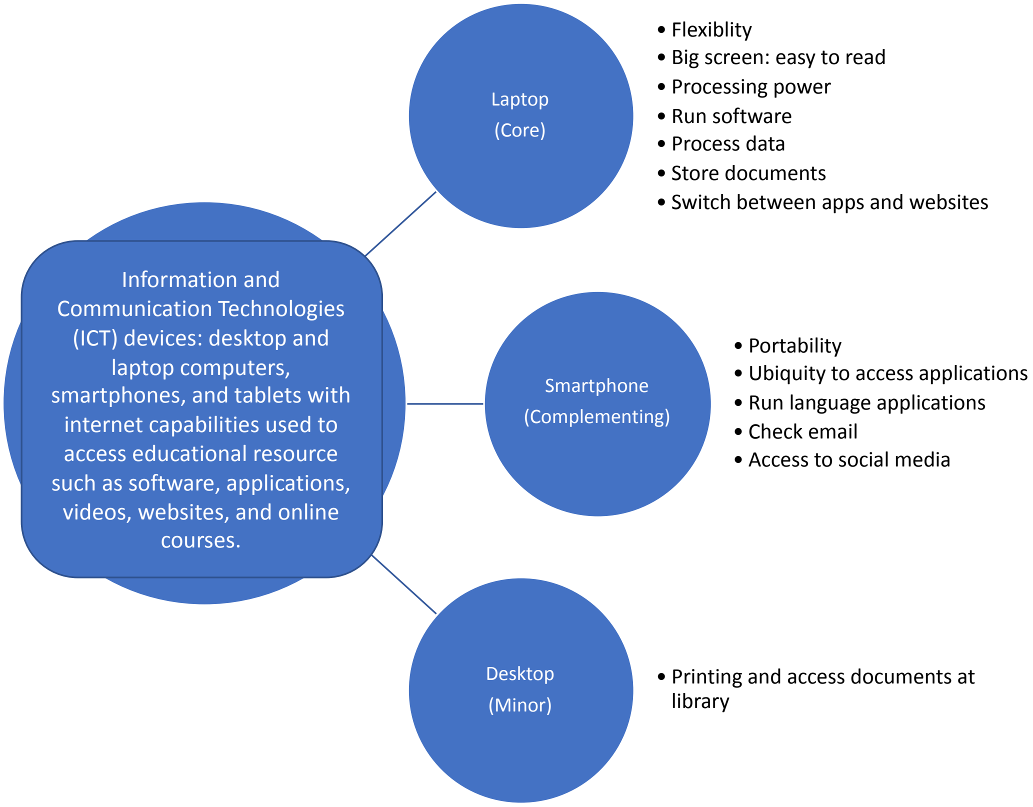
Information and Communication Technologies (ICT) devices: desktop and laptop computers, smartphones, and tablets with internet capabilities used to access educational resource such as software, applications, videos, websites, and online courses.
Laptop (Core)
• Flexiblity
• Big screen: easy to read
• Processing power
• Run software
• Process data
• Store documents
• Switch between apps and websites
Smartphone (Complementing)
• Portability
• Ubiquity to access applications
• Run language applications
• Check email
• Access to social media
Desktop (Minor)
• Printing and access documents at library

Figure 3. Most Valued Features of Technology

Implications for Practice

Before accrediting their professional degree and experiences, immigrants find that language is a primary obstacle to access better job positions, as well as formal and informal education. Even for low-skill job occupations, if the immigrant is not able to understand basic commands, they will not be able to improve their job level and income. Consequently, local governments need to provide funded quality programs to support immigrants in developing language skills. Also, practitioners need to advocate and support immigrant language learning and technology programs to help immigrants use technology as a tool to access educational resources. Also, the government and telecommunication providers need to take action to reduce the digital gap among some sectors of the society, including immigrants. Educational institutions, government, and non-government organizations can provide professional certifications that will allow immigrants to improve their opportunities for getting better economic conditions.

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MINDFULNESS FROM SOCIAL LIFE TO WORK-LIFE: CHALLENGES IN TRANSFER OF LEARNING

Suwimon Phaetthayanan
University of Toronto (CANADA)

Abstract

This research examines the transfer of mindfulness learning/training from social life to work-life using Baldwin and Ford's model of the transfer process as an analytical framework. Participants were long-term mindfulness practitioners from Buddhist and secular traditions. Since the Buddhist traditions are qualitative in their inquiry, a qualitative research design was employed. Open-ended semi-structured interviews with 21 participants were thematically analyzed. Findings show that participants' mindfulness transfer gradually shifted from negative to positive through putting more effort into the practice, or changing the practice or work environment. This study informs transfer and mindfulness research in the field of adult education.

Keywords: mindfulness, transfer of learning, transfer of training, workplace learning, Buddhist wisdom

Buddhist mindfulness, hereinafter 'mindfulness,' is largely cultivated in practitioners' social settings, initially at the Buddhist monastery. During the past decade, it has been extended to other social settings such as the hospital, school and recently in the workplace. This is made possible because mindfulness is taught and learned as a transferable skill and knowledge that can be applied to all aspects of life including work-life. Presumably, the knowledge, skills, abilities and other attributes, including wisdom, (KSAOs) of mindfulness have been transferred from its original training context to the workplace when practitioners have reported benefits to work-life including reduced stress and improved work performance (Phaetthayanan, 2019). What has not been explained is their transfer process. This research examines the transfer of learning/training of mindfulness from the broader social life to the work environment from participants' experience and perspectives to understand the transfer process when the environment changes. Specifically, it inquires, 'How did practitioners cope with the challenges in transferring mindfulness learning from social life to work-life?' This study adopts Baldwin and Ford's (1988) Model of Transfer Process as a framework and highlights the shifting conditions of transfer from negative to positive.

Theoretical Framework

Mindfulness is an ancient Buddhist practice, which has been studied as a new theoretical construct in health sciences in recent decades. The ancient Buddhist definition of mindfulness is specific to 'Right Mindfulness' in the Eightfold Path under the Four Noble Truths (Thanissaro Bhikkhu, 2013) whereas mindfulness in health sciences covers not only the mindfulness in ancient Buddhism but other components of Buddhist concentration in the Eightfold Path teaching and other components trainers find beneficial (Phaetthayanan, 2019). In other words, mindfulness in health sciences uses 'mindfulness' as an umbrella term to mean what is broader than what ancient Buddhism originally refers to. 'Right Mindfulness' is described as:

> There is the case where a monk remains focused on the body in & of itself — ardent, alert, & mindful — subduing greed & distress with reference to the world. He remains focused on feelings... mind... mental qualities in & of themselves — ardent, alert, & mindful — subduing

> greed & distress with reference to the world. This is how a monk is mindful. (*Sata Sutta: Mindful (SN 47.35) (Ṭhānissaro Bhikkhu, Trans.)*, 2012, para. 2)

The health sciences definition of mindfulness is, for example, 1) 'paying attention in a particular way; on purpose, in the present moment, and non-judgmentally' (Kabat-Zinn, 2013, p. xxvii); 2) 'the self-regulation of attention, which involves sustained attention, attention switching, and the inhibition of elaborative processing' (Bishop et al., 2004, p. 233); 3) 'an *open* or *receptive* attention to and awareness of ongoing events and experience' (Brown & Ryan, 2004 p. 245).

This research refers to ancient Buddhism as 'Buddhist-informed mindfulness' and mindfulness in health sciences as 'secular-informed mindfulness', and together as 'mindfulness.' Although secular-informed mindfulness draws on Buddhism, it has been redesigned and studied as a distinct stress model from the Buddhist-informed mindfulness stress model of the Four Noble Truths (Thanissaro Bhikkhu, 2013). When applied to the workplace, both of the stress models seem to share similar goals and outcomes of reducing or removing stress which improves work functioning (Phaetthayanan, 2019).

However, Buddhist-informed mindfulness training comprises three dimensions of the Buddhist Threefold Training: virtue, concentration and wisdom, while secular-informed mindfulness research focuses on one or two dimensions – concentration and, sometimes, wisdom (Phaetthayanan, 2019). Phaetthayanan (2019) argued that in practice over the lifespan, like the Buddhist, secular-informed mindfulness practitioners also practice the three dimensions by adopting virtue and wisdom from other faiths. She referred to it as 'Three-Dimensional Mindfulness.' Buddhist-informed mindfulness continues to be underpinned by the philosophy of the Four Noble Truths while secular-informed mindfulness evolves as trainers redesign mindfulness programs to fit their organizational objectives. These similarities and differences have scarcely been examined in the transfer process.

This study adopts Baldwin and Ford's (1988) model of the transfer process to explain the transfer of mindfulness from social to work environment. Although participants seemed to have achieved positive outcomes of reduced stress and improved work performance, the transfer of their learning was partial and complex. Transfer of training/learning can be negative, neutral/zero or positive. Baldwin and Ford refer to positive transfer of training/learning as 'the degree to which trainees effectively apply the knowledge, skills and attitudes gained in a training context to the job' (Newstrom; Wexley & Latham, as cited in Baldwin & Ford, 1988, p. 63) and 'learned behavior must be generalized to the job context and maintained over a period of time on the job' (Baldwin & Ford, 1988, p. 63). Their model of the transfer process explains the six linkages among 1) 'training input factors,' including 'training design, trainee characteristics and work environment characteristics', 2) 'training outcomes,' particularly 'learning' and 'retention' of learned material, and 3) 'conditions of transfer' which are 'generalization' and 'maintenance' of learned material (Baldwin & Ford, 1988, p. 64). Both the training inputs and outcomes impact the conditions of transfer. Beyond this model, this project considered other transfer literature circulated with updated reviews and advanced conceptualization.

Research Design

This study is part of a larger research project on How to Work Wisely: Work Wisdom Arising from Three-Dimensional Mindfulness (Phaetthayanan, 2019). A qualitative research design is employed for the following reasons. Buddhist-informed mindfulness can be more comprehensively studied with the phenomenological or interpretive approach since its effectiveness is experienced and interpreted directly by practitioners. Although the redesign of mindfulness programs has enabled secular-informed mindfulness to be investigated under the post-positivist paradigm, using statistical measures to evaluate practitioners' mindfulness diverges from Buddhist-informed mindfulness practice and might only reveal limited outcomes. Therefore, borrowing the transfer process from educational psychology, which is predominantly post-positivist, requires a paradigm shift to qualitative.

From the qualitative research viewpoint, self-reported data are valuable rather than inferior. Participants are treated as experts of their experience and equally valued (Auerbach & Silverstein, 2003). Unlike post-positivist research results, generalization from findings is limited to similar contexts and requires higher flexibility (Yardley, 2015). From the researcher's standpoint, I observed research reflexivity (Auerbach & Silverstein, 2003) through my subjectivity (experience with Buddhist culture in Thailand and familiarity with different traditions in Canada) and values guiding the conduct of this project. I was also aware of different power relations between me and the researched (England, 1994).

Data were collected using semi-structured open-ended interviews in 2015 with 21 participants. They were recruited using purposeful sampling strategies, mainly criterion sampling and maximum variation sampling. They self-identified as long-term mindfulness practitioners having integrated mindfulness into paid work. Of the 21 participants, 16 were Buddhist-informed mindfulness practitioners (7 in Thailand, *Theravāda* tradition, and 9 in Canada, diverse Buddhist traditions), and the other 5 were secular-informed in Canada. They were middle-class working professionals in high-skilled jobs. The interviews asked them to self-report experience of mindfulness cultivation and integration into their work-life. Data were transcribed and imported into the NVIVO software for data organization and qualitative thematic analysis (Braun & Clarke, 2006; Clarke et al., 2015).

Findings

Participants from both groups were able to transfer mindfulness to their social environment of their practice. However, when the environment changed to the workplace, they required some adaptation and reported a gradual change in their generalization from negative to positive. This process was smoother for secular-informed participants, especially for those who started practicing mindfulness for work. This positive transfer was maintained and enhanced by regulating their practice and deepening their knowledge about the practice in their social life. Nevertheless, their transfer had never been whole since they experienced challenges in the process discussed below.

Positive Transfer

The change in environment from social to work was not a transfer challenge when participants found mindfulness complementary to work. For example, work practices such as integrity were aligned with the precept of not telling lies, and efficiency and productivity were aligned with concentration or focus. While Buddhist-informed participants generalized the Buddhist Threefold Training directly to their work, secular-informed participants generalized mindfulness from training programs in health sciences such as Mindfulness-Based Stress Reduction (MBSR) and those modified from the MBSR such as mindful leadership. Additionally, they incorporated personal virtue and wisdom from other faiths into their mindfulness practice. This addition differentiates the mindfulness training/learning design of secular-informed participants in this project from other projects. Their practice was more self-directed and consisted of three dimensions of mindfulness: virtue, concentration and wisdom.

From Negative to Positive Transfer

Participants from both groups shifted mindfulness transfer from negative to positive by putting more effort into the practice when they experienced stress, and changing their practice or work environment, or accepting the environment when they found it difficult to practice. Oftentimes, generalization was delayed because participants did not see the internal causes of stress instantaneously. Participants did not blame the work environment but themselves for being stressed when they were unable to recall the teaching instantaneously. In hindsight, they conceptually acknowledged that not realizing their mental formations, craving, feelings and clinging in the moment of stress caused stress. For example, participants feared losing a job. Kevin, a Buddhist-informed Canadian and creative specialist at a non-profit, faced a layoff period. His friend helped him see job loss as ordinary. He recounted, 'being laid off' is 'preparation for your death. … those losses are just the training for you to experience the bigger losses in life.' Once he was able to see from this perspective, he no longer suffered from this fear. Once participants realized and accepted their internal state of mind as the causes of stress, the stress disappeared.

In other situations, participants attributed the causes of stress to their work environment when they could have been their mental formations. This understanding hindered generalization. Instead of seeing stress in the situation, they tried to change the environment and were no longer stressed only when they accepted the stress later on or the environment eventually. Some stressors were work overload, work target, problematic employment situations and workplace relationships with their superiors and co-workers. For example, Farung suffered from being slandered by her director in which she described:

> … if I only practiced mindfulness and concentration, 'hearing, knowing, accepting,' … I would be in trouble…. I felt I had to be mindful and wise. I knew I would have a problem with this person who exploited me.… … suffering, impermanence and not-self are just teaching us to understand the world, but not teaching us to solve problems.

Farung did not accept the stress, nor the work environment initially. She used secular problem-solving skills which she referred to as 'wisdom' to change her environment until there was nothing left within her control. Only then she accepted the work environment by reflecting on the Buddhist wisdom. Putting more effort into practicing mindfulness in social life improved participants' skills in seeing the real causes of stress in stressful situations, as shown in the above-mentioned examples, and reduced the time participants experienced stress.

The second aspect of the environmental challenge in mindfulness transfer did not cause participants stress but inhibited them from fully generalizing mindfulness to work. Participants resorted to changing the practice or the work environment or accepting the environment. Some of these factors were time constraints, unsupportive colleagues or culture and secularization of mindfulness. For example, Yue, a Buddhist-informed Canadian immigrant and student, expressed her experience of a lack of support from her academic community:

> I actually just recently did … a presentation about how mindfulness can enrich multicultural citizenship learning, and then it was really hard … to … have a dialogue with people who are so into their theoretical space; … but then who's the knowledge holders; it's still … those people … from the West, … They don't think that Buddhist or mindfulness … approach to peace or non-violence is legitimate….

In some cases, participants, especially the Buddhist-informed, viewed the work environment as contradictory to mindfulness. For example, they found the cessation of stress and compassion contradictory to corporate performance and profit maximization; concentration contradictory to multitasking; non-attachment contradictory to attachment to work goals; not-self contradictory to self/ego, and cooperation contradictory to competition.

Given these environmental challenges, participants' transfer of training/learning can be categorized into four directions: A) adaptive transfer, B) faithful transfer, C) compromised transfer, and D) identical transfer. Group A, represented by four Buddhist-informed Thais, changed their cognition in favour of their work. For example, Benchamat, a small beauty product business owner, acknowledged that her products could promote delusion in consumers' view of beauty. She explained, 'It's making us not see reality … in fact, we are not beautiful. … beauty does not exist.' This delusion is contradictory to the Buddhist insight of not-self. To keep growing in the same job, she changed her cognition to beauty products make people feel confident: 'we don't just want people to be beautiful but make them feel confident, and they can send that luck to other people,' by her donating 3% of the profit to women charity. This adaptive expertise participants developed is a positive transfer outcome but it diverges from mindfulness teaching.

Group B, consisting of seven Buddhist-informed Canadians and one Buddhist-informed Thai, practiced mindfulness on their work. They were ready to drop work for the sake of practicing mindfulness. For example, Chance, a Buddhist-informed Canadian, left a full-time research position that was too demanding for him to practice mindfulness for a college professor job.

Group C, represented by two Buddhist-informed Thais and one Buddhist-informed Canadian, only practiced mindfulness when situations were conducive. For example, Naphisa chose a job in which she could practice Right Livelihood. However, she did not practice Right Speech fully when she withheld truths from customers which she thought was normal or acceptable in marketing.

Group D, represented by all five secular-informed and one Buddhist-informed Canadians, switched their work to mindfulness teaching jobs, or a component of their job to teaching mindfulness. This is possible thanks to the secularization of mindfulness. For example, Suzanna, a secular-informed Canadian and arbitrator, wanted to learn mindfulness to improve her leadership at work but later became a mindful movement yoga teacher.

As a result of continued practice and decisions made to changing their mindfulness approach or changing their work environment, both groups of participants personally experienced reduced work stress as a primary outcome and improved work performance as a secondary outcome. This signifies a shift from negative to positive transfer of mindfulness.

There remain differences between the two groups. For example, Buddhist-informed participants have a long-term goal of the cessation of stress while secular-informed participants wanted to improve their well-being and work. Work performance was an intended outcome for the secular while it was an unintended outcome for the Buddhist. It might be beneficial to the secular-informed practitioners to broaden their scope of practice by learning all three dimensions: virtue, concentration and wisdom from the Buddhist Threefold Training. Meanwhile, Buddhist-informed practitioners could learn about new applications of mindfulness to work, such as mindful leadership, from secular-informed practitioners.

Implications

Mindfulness practitioners and trainers may find participants' stories useful for their personal and organizational applications. This research suggests that transfer of mindfulness from social to work life can be improved by putting more effort into the practice in all three dimensions: virtue, concentration and wisdom regardless of whether they are Buddhist-informed or secular-informed. However, when practitioners found work environment too challenging, they may consider changing it or their approach to it. These changes may have positive or negative effects on practitioners and their organizations even though the transfer is positive. Conceptually, these findings inform existing research on transfer of training/learning in educational psychology but applied to the field of adult education from a mindfulness perspective.

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ADULT EDUCATION AND COMMUNITY LEARNING – OPPORTUNITIES FOR SOCIAL LEARNING AMONG DISTRIBUTION CONFLICTS, SOCIAL VULNERABILITY AND SOLIDARITY BUILDING

Angela Pilch Ortega
University of Graz (AUSTRIA)

Abstract

Drawing on an empirical study conducted in Juchitán de Zaragoza, Mexico, which focused on the impacts of a strong earthquake in this region in 2017, this paper explores opportunities for social learning in combination with distribution conflicts, social vulnerability and solidarity building. The research findings reveal that this natural disaster elicited social learning processes and the development of strategies for dealing with the related extraordinary circumstances. The paper highlights opportunities and risks for such social learning processes and gives a brief insight into the research findings.

Keywords: Natural disaster, community learning, solidarity building

The Mexican region of Istmo de Tehuantepec was impacted by a strong earthquake in September of 2017 that destroyed the majority of the infrastructure, including schools, hospitals, governmental and residential buildings. Moreover, many fatalities occurred. Not only due to the numerous aftershocks and a hurricane that crossed the region just after the earthquake, the regional population has been exposed to a high level of social insecurity and existential vulnerability that resulted in a violent struggle for survival, accompanied by bloodshed and killing, with deep impacts on the functioning of the community. Drawing on an empirical study conducted in this region six months after the earthquake, the paper explores the question of the transformative potential that lies in social crises as well as consequences that such crises bring for social relationships and civil society. In light of the natural disaster, social problems became more evident than before, raising the question of how to rebuild social life and society through collective local effort.

The research findings reveal that the experiences connected with the natural disaster initiated collective reflection processes in relation to social dynamics and collaborative practices in which social problems are addressed. The paper highlights the opportunities and risks for such social learning processes within a situation determined by distribution inequality, social vulnerability, and solidarity building. Additionally, the paper offers some theoretical considerations surrounding the question of how to explore the complex interrelationship between social structures and subjects in relation to social learning. Furthermore, I will give a brief insight into the research findings and reflections on social and community learning processes under precarious living conditions.

Opportunities for Social Learning in the Light of a Natural Disaster: An Empirical Study

The empirical study entitled *¡Alerta sísmica! Biographical perspectives on narrative and mediatized modes of memorization of a natural disaster* that I refer to in this article focuses on the earthquake which happened in Mexico 2017 and the question of how social actors and communities frame and integrate this natural disaster. Furthermore, the research includes the impacts of the natural disaster on the dynamics of social life and strategies for dealing with the related exceptional circumstances. As was already mentioned, the state of Oaxaca in Mexico, in particular the region of Istmo de Tehuantepec, was affected by a strong earthquake in the year 2017. According to the Mexican government the earthquake caused 98 deaths in this region along with damage to the majority of the infrastructure, mainly in Juchitán de Zaragoza, but also in other settlements in this region.

In the course of the field investigation that took place six months after the earthquake, mainly in Juchitán, the signs of damage were still clearly visible. Families who lost their homes were still living in emergency shelters, and due to the fact that the school building suffered serious damage, teachers were providing their lessons outdoors in temperatures reaching 40 degrees. The interviewees mainly articulated the precarious social and economic conditions that were accompanied by a high level of social insecurity and vulnerability. Living costs increased due to the natural disaster, the regional economy for the most part broke down and there were few possibilities for employment. The social situation also became more strained due to political corruption in the area and a bloody war between drug cartels. Considering the significant damage and the far-reaching consequences that the earthquake had on the daily life of the population, a return to "normality" seems to involve immense challenges.

Capturing Social Learning and Emancipatory Practice

If we focus on social learning in dealing with natural disasters among precarious life circumstances, we have to pay specific attention to the complex interplay between social dynamics and subjects. This leads us to the question of how collective learning processes that are related to biography, communities and societies can be theoretically framed. Common theories of the dialectic relationship between structures and subjects (i.e., the critique) overemphasise either the structural or the individual perspective and may overlook the importance of collective modes of learning. In this context "sociographicity" (Pilch Ortega, 2018), which has been developed by the author as a draft concept, aims to map such processes of rethinking or rewriting sociality and seeks to highlight the interrelation between biographical and social learning.

A central aspect of this concept is the capacity of social agents, groups and communities to reflect on the social world in which they live. Such collaborative modes of social learning support reflexivity and enable agents to question seemingly naturalised dynamics of social relations and related power regimes. The interactive reflections on shared life circumstances help in understanding some of the 'logic' of the power regimes and may lead to the creation of useful strategies for opposing the perpetuation of negative power dynamics. In particular, social learning and the formation of social spheres come into focus. These critical reflections are understood as highly reflexive forms of learning that enable people to question dominant discourses which limit and constrain agency.

Bourdieu (1977, 2000) also offers theoretical consideration in relation to social crises and transformation processes. He describes social crises as "periods in which habitus fall out of alignment with the fields in which they operate, creating a situation in which 'belief in the game' (illusio) is temporarily suspended and doxic assumptions are raised to the level of discourse, where they can be contested" (as cited in Crossley, 2003). With doxa he means an ensemble of assumptions which are postulated tacitly and beyond any query, and which reveal themselves only retrospectively when they are jettisoned in practise. He states in this context that those issues that are consciously being raised are just the "tip of an iceberg" and that social structures are reproduced by the broader and much deeper part, the "unspoken and pre-reflective or 'doxic' assumptions" (Crossley, 2003) of societies. He further suggests that in periods of social crises, doxic beliefs can be questioned because they enter our awareness; if expectations of subjects and objective possibilities fail to fit, then the self-evidence of social agents can become broken in a pragmatic way (see Bourdieu, 1977). The concept of sociographicity as well as Bourdieu's theoretical considerations in relation to social crises were helpful for understanding and analysing the social modes of learning in dealing with the effects of this natural disaster.

Methodological Issues and Challenges

The empirical study I am drawing on in this paper is based on Grounded Theory Methodology and theoretical considerations of biographical research. Part of the development of the theoretical sensitivity (according to Grounded Theory Methodology) was an ethnographic field investigation which was important for identifying basic "logics of the field" (Bourdieu, 1977). The empirical survey involves narrative-biographical interviews conducted in Spanish half a year after the earthquake took place, together with an analysis of social media and videos related to experiences of the natural disaster. The process of field investigation and data collection was made more challenging by the precarious security situation due to the exceptional circumstances after the natural disaster.

Another aspect I had to deal with was the risk of re-traumatisation of the interviewees by conducting narrative biographical interviews. The detailed transcriptions of the narrative interviews were translated from Spanish to German. The translation of empirical data must be done very carefully due to the fact that translation is entangled in power regimes (see Pilch Ortega, 2016). According to Grounded Theory Methodology, the empirical data was sequentially analysed and exemplarily elaborated upon. The "careful handling" of the data within the analyses process requires a detailed discussion about "how the person quoted has used single words, phrases, and sentences" (Strauss, 2004). The narrative interviews were empirically linked with videos that had been published on various social media platforms as collective documents in dealing with the impacts of the natural disaster.

Research Findings: a Brief Summary

In this section I would like to give a brief insight into the research findings of the empirical study. Relating to experiences of natural disasters, the question of how people structure their experiences in terms of temporal, spatial and social issues, gains importance. The narratives offer detailed descriptions about how the interviewees experienced the moment of the earthquake. The descriptions of this moment when the earthquake happened show a lot of similarities in terms of the way in which the natural disaster was experienced. The earthquake was described as something which occurred suddenly and immediately interrupted the daily routine. The narrations present a world in slow motion where every second and every detail, such as the movement of things falling to the ground, the social interaction for finding a secure exit and the existential threat experienced had been memorized. In addition, the narratives of the interviewees focused on different modes of framing the natural disaster and its impacts on personal and social life.

In particular, the interviewees gave insights into individual and collaborative strategies for dealing with this precarious situation along with biographical and social learning processes. The collapse of basic services such as drinking water and electrical power was articulated as well as the arrival of the military and the global press. The people described how they were pushed into to the spotlight of national and global media, with their suffering and their tragedy on display. The narratives reveal an initial arrangement of the people with this vulnerable and insecure situation. Various interviewees described collaborative practices of defending their homes due to assaults and robberies which started just after the earthquake happened. In some of the urban districts of Juchtián, the neighbourhoods organised day and night watches. The collaborative strategies for dealing with the situation show different modes of solidarity building, which on the one hand refer to social and community learning processes. On the other hand, distribution conflicts and social vulnerability were omnipresent. Social trust became to an important social "currency". Against this backdrop, social relationships as well as power regimes of dependency were questioned.

If we focus on the general framing of the earthquake and its impacts on community life, research findings reveal two central "sense figures" which dominate the narratives. The first figure is related to the experience of abandonment by public authorities as the government did not attend to the needs of the people who were exposed to a high level of vulnerability and social insecurity. The second sense figure refers to community learning processes in which social problems have been addressed. The experience of being left to their own devices, initiated processes of self-empowerment and collective agency. Socio-cultural resources of the people in this region, for instance, became relevant in order to overcome the impacts of the massive physical and social damage.

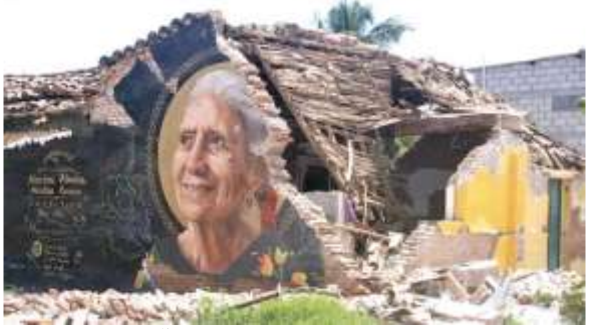

Figure 1: "La señora anciana"
(© NVI Noticias 2018)

An old building in Juchitán with a famous mural which was not destroyed by the strong earthquake became an exemplary central symbol of the survival of the people (see Figure 1). The mural "la señora anciana" is connected with "la sanduga" and relatedly with "música profunda", which symbolizes the cultural way of life and its history in this region. The durability of the socio-cultural heritage of the people functions as a central resource for rebuilding social life and helps to create continuity in regard to the extensive damage.

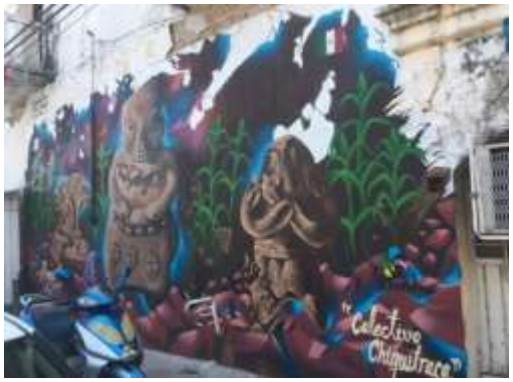

Figure 2: Mural by the artist group "Colectivo Chiquitraca"
(© Pilch Ortega 2018)

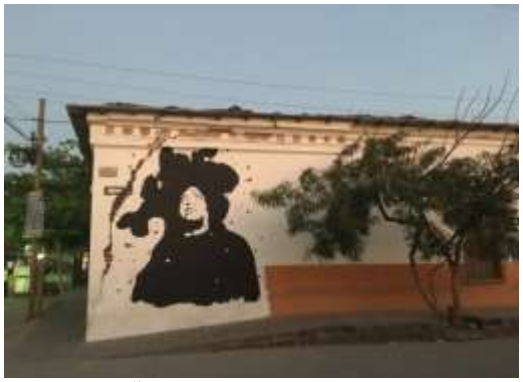

Figure 3: "señora de las iguanas" by Demian Flores
(© Pilch Ortega 2018)

Overcoming the natural disaster and its impacts is also at the centre of some regional art projects. The artist group Collectivo Chiquitraca, for instance, seeks to address the experiences of the earthquake with street art. On various buildings which have been damaged by the earthquake, they created a kind of street art which is linked with sociocultural memory traces. After the natural disaster the artist group requested to give the tragedy another sort of framing in order to revitalise the soul of the Istmo (see Figure 2) (see istmopress, 2018). With the initiative "recuperar la memoria de Juchitán", another group of artist aims to revitalize the memory of Juchitán as well. They created iconographic images which were placed on buildings in public spaces which had been damaged by the earthquake. The neighbourhood was also invited to participate in this project (see Figure 3).

Additionally, various videos which are related to the natural disaster have been explored and analysed. Even if created in an amateur way, they can be seen as documentation of overcoming the experiences of the natural disaster, wherein the socio-cultural heritage plays an important role. For instance, “El relato del sismo en Juchitán 8.2” (see Figure 4) shows an elderly woman sitting at the centre of her home in ruins, narrating how she and her husband experienced the earthquake and its effects. The special feature of this video is the language used; the woman narrates her experiences in her mother tongue of Zapoteco. The elderly woman draws attention to the emergency relief on which the people depend, and narration elicits the involvement of the audience.

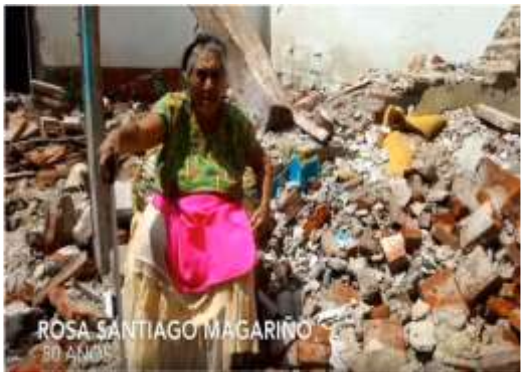

Figure 4: “El relato del sismo en Juchitán 8.2”
(© Santiago Noriega 2017)

JUCHITÁN,
OAXACA,

Figure 5: “El Corrido del Terremoto de 7 Septiembre”
(© El Tío Memero Vlogs 2017; © Victor, El Elegido)

The final example I would like to give is the video “El Corrido del Terremoto de 7 Septiembre” (see Figure 5). The video documentation gives insights into how people experienced the earthquake and its impacts accompanied by traditional music of this region. The song “El Corrido del Terremoto de 8.2 del 7 de Septiembre de 2017” was composed by Victor, El Elejido de Oaxaca. El Corrido refers to a genre of music in Mexico which arose during the Mexican revolution and was used as a medium of distribution of the life histories of poor people. The video is dedicated to the victims of the earthquake and shows images of the damage, rescue operations and the suffering of the people affected. The natural disaster is highlighted as a collective tragedy wherein the rich and the poor are similarly affected.

These visual formats for summing up experiences retrospectively show the complex interrelation of individual and collective memory. The complexity of different overlapping elements of meanings is intertwined with performative levels of social enactment.

Conclusions

The aim of the paper was to focus on opportunities for social learning among distribution conflicts, social vulnerability and solidarity building. The paper draws on an empirical study conducted in Juchitán, six months after a strong earthquake affected the region of Istmo in Mexico. The study explores the impacts of a natural disaster on community life and the transformative potential that lies in such a social crisis. Along with the field investigation, various narrative-biographical interviews were conducted in this region. In addition, initiatives of different regional artist groups and video documentaries related to the earthquake have been analysed.

The research findings reveal two central sense figures which dominate the way people structure and frame the experience of the natural disaster and the consequences that such crises bear for their social lives. The first sense figure refers to the experience of abandonment by the government, which failed to attend to the needs of the people who were thrust into a highly vulnerable situation. The second sense figure is related to empowerment processes and collective agency in the light of being left to their own devices. In this context, the socio-cultural heritage becomes a useful potential resource in order to overcome the conditions of vulnerable circumstances.

The research findings reveal processes of solidarity building as well as waves of social disintegration and an erosion of solidarity. The power of distribution conflicts and social vulnerability remains an influencing factor of the social dynamics. However, the collaborative social practises show that, in light of the natural disaster, social rules and power relationships were questioned by the people. These modes of social reflexivity enable people to analyse their circumstances in order to overcome established power regimes and to create new social practises which respond more adequately to their needs.

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A QUALITATIVE META-SYNTHESIS FOR A THEORY OF INTERFAITH/INTERRELIGIOUS LEARNING THROUGH DIALOGUE

Elizabeth M. Pope[1], Nadira K. Charaniya[2], Jane West Walsh[3]
[1]University of West Georgia, (USA)
[2]Springfield College (USA)
[3]Independent Scholar (USA)

Abstract

Interfaith/interreligious (IF/IR) dialogue offers a context through which individuals within various religious communities can learn from and with each other. There are unique aspects to this learning environment. First, learning through conversation. Second, learning through conversation about a difficult topic. And third, learning from and with a religious other. To best understand what learning through IF/IR dialogue is, researchers would benefit from a nuanced understanding of the complexities of the learning environment and the participants within it. In this qualitative meta-synthesis, we examine current research on IF/IR dialogue to outline a theory of dialogical IF/IR learning.

Keywords: Interfaith dialogue, interreligious dialogue, adult learning, qualitative meta-synthesis, communicative learning.

The modern world is one in which diversity abounds. While some embrace this diversity, just as many reject diversity in its various forms. Religious and cultural diversity often overlap, and they determine many key aspects about individual lives. Religious diversity, specifically, is a complex phenomenon that impacts individuals everywhere. Encounters between adherents of various religious communities are increasing, both in person and virtually. Interfaith encounters can certainly be a source of conflict and violence. However, they are also an opportunity for learning and conflict resolution. Given the direction in which our world is moving, it has become increasingly important to understand how adults learn through interfaith communication. An exploration of current research of interfaith/interreligious (IF/IR) dialogue specifically through a qualitative meta-synthesis would contribute this knowledge and thus benefit the field of adult education. As such, the purpose of this study is to present a coherent overview of research published to date about how adults learn through IF/IR dialogue and propose a theory of dialogical interfaith/interreligious learning to guide future research in adult education.

The use of the terms interfaith and interreligious vary from scholar to scholar. At times the terms are even used interchangeably. Some scholars provide similar definitions. For example, Swidler (2014) defined interreligious dialogue as occurring between "religious insiders" or "members of two or more religions, come together primarily to learn from each other what the Other thinks/does and why" (p. 381). Similarly, Agrawal and Barratt (2014) defined interfaith dialogue as "an *intentional* encounter between individuals who adhere to differing religious beliefs and practices in an effort to foster respect and cooperation among these groups through organized dialogue" (pp. 571-572; emphasis in the original).

Swidler (2014) explained that the term interfaith is relatively new and was first adopted by Protestant Christians engaging in dialogue with non-Christians. Others prefer to use interfaith because it better illustrates "encounters were either more action-oriented and/or "emotional" than cerebral (sic)" (Swidler, 2014, p. 380). Swidler (2014) cautions the use of interfaith for dialogue involving Asian religions such as Taosim, Hinduism, or Buddhism as the concept of faith is likely not a central tenet of the religion. Similarly, Longhurst (2020) chronicles the difference in the two terms. His examples include a use of interfaith when including followers of belief systems outside of organized religions or when not considered an academic pursuit. He cites the World Council of Churches indicating that interfaith is more expansive than interreligious. In contrast to the differences in use of these two terms, what dialogue is seems to have specific expectations. A variety of scholars following differing philosophical approaches, such as Gordon (2011), Properzi (2011), and Swidler (2014), are clear to specify what is and what is not "real" dialogue.

We recognize the nuances and complexities in the different uses of the terms interfaith and interreligious. To honor this, we use both written as "interfaith/interreligious" (abbreviated as IF/IR) to capture the broader conception. We follow Longhurst's (2020) explanation of dialogue, in which he identified dialogue as intentional, a "meaningful encounter, a respectful person-centered exchange of ideas to learn about the other's religion and religious experience. There are ground rules and expectations for dialogue" (p. 118). With this in mind, we follow the definition of interfaith provided by Agrawal and Barratt (2014) above to guide our investigations of interfaith/interreligious dialogue.

Interfaith/Interreligious Dialogue in Scholarship

Two decades ago, Charaniya and Walsh (2001, 2004) called for a more intentional study of adult learning through interfaith and interreligious encounters. Currently in the field of adult education, very little empirical research examines such interactions as intentional learning experiences (Pope, 2020). Outside of adult education, in disciplines such as religious studies, communication studies, and conflict resolution, empirical examinations of interfaith and interreligious encounters are growing. Scholars study these encounters in order to understand the process and outcomes of such experiences (Boys & Lee, 1996; Huag, 2014; Krebs, 2015; Williams, 2019). Within these empirical investigations, some have examined dialogue specifically (Bender & Cadge, 2006; Garber, 2015; Helskog, 2014). IF/IR dialogue is championed as a method of great promise for both learning and conflict resolution. As the inclusion of diverse worldviews becomes more important within and outside the academy, understanding how adults learn by engaging with members of other religions is becoming imperative. With the variety of scholarly approaches to understanding IF/IR dialogue, research and scholarship would benefit greatly from a coherent presentation of this topic through a comprehensive review of current literature.

Qualitative Meta-Synthesis

To date, a comprehensive and systematic review of the literature across various disciplines seeking to synthesize scholarly knowledge on the topic of IF/IR dialogue has not been completed. The purpose of this study is to present a holistic understanding of how adults learn through IF/IR dialogue with the intent of presenting a theory of IF/IR learning gleaned from a synthesis of current literature. This paper offers a look into the current status of this research which is continually evolving. The research question guiding this analysis is: What are the characteristics of dialogical interfaith/interreligious learning?

A qualitative meta-synthesis is an analysis method that brings together existing qualitative findings on a topic in order to present a new interpretation of these findings to the research community. Also called qualitative evidence synthesis (Booth et al., 2016; Booth, 2019), this methodology differs from systematic literature reviews in that through the process of re-analyzing the qualitative findings presented in existing literature, the researcher is able to develop a new theoretical interpretation of findings from various research studies. While there are various approaches to systematic review of literature (Sutton et al., 2019), we utilize qualitative meta-synthesis because of this specific focus and outcome.

We include empirical articles published in scholarly, peer-reviewed journals on interfaith and interreligious dialogue for this meta-synthesis. We do not include articles on interfaith or interreligious encounters generally, but focus specifically on those which examined or included dialogue as an intentional conversation between members of different religions. We do not limit our search by looking at research on specific religions, those published within a particular time frame, or those within specific locations. We attempt to include articles published within a variety of academic disciplines including, but not limited to, religion, anthropology, communication, adult education, education, conflict resolution, and interfaith studies. We synthesize the content of these articles to develop our findings.

Findings: Characteristics of Dialogical Interfaith/Interreligious Learning

In this summary of findings, we provide a brief progress report of our analysis based on 15 empirical articles on interfaith/interreligious dialogue. It seems that in order for participants to learn through IF/IR dialogue, there are several prerequisite characteristics. Whether occurring virtually or in person, dialogue must be in an appropriate venue (Acar, 2013; Boys & Lee, 1996; Charaniya & Walsh, 2001, 2004) participants must trust one another (Boys & Lee, 1996; Pope, 2020; Pope & Nicolaides, 2021), and participants must be in a mindset for learning (Agrawal & Barratt, 2014; Bender & Cadge, 2006; Boys & Lee, 1996; Charaniya & Walsh, 2001, 2004; Fernandez & Coyle, 2019).

While an important component, IF/IR learning is more than just learning about similarities between religious traditions. Dialogical IF/IR learning also involves learning about differences within religions and practitioners. Participants of IF/IR dialogue learn that religions are nuanced rather than monolithic entities (Pope, 2020). Dialogical IF/IR learning has six major characteristics. We do not present these characteristics in any particular order.

First, dialogical IF/IR learning is collaborative (Boys & Lee, 1996; Charaniya & Walsh, 2001, 2004). In collaborative learning, participants work together to create meaning of their dialogical experiences with and from one another. Second, it is communicative (Boys & Lee, 1996; Charaniya & Walsh, 2001, 2004; O'Keefe, 2009; Pope, 2020). Participants must learn how to communicate with others to learn through dialogue. Third, dialogical IF/IR learning is emancipatory (Everett, 2018). In this way, it involves overcoming structures of oppression with transformative potential. Fourth, it is informational (Acar, 2013; Bender & Cadge, 2006; Boys & Lee, 1996; Charaniya & Walsh, 2001, 2004; Williams, 2019). Informational learning occurs when individuals learn the facts of each religion they are exposed to through IF/IR dialogue. Fifth, it is relational (Acar, 2013; Bender & Cadge, 2006; Boys & Lee, 1996; Charaniya & Walsh, 2001, 2004; O'Keefe, 2010; Pope, 2020; Pope & Nicolaides, 2021).

In relational learning, participants learn directly from another individual. It happens through connection. Participants are able to learn about the personal nuances within a religious community and see a religion from another person's point of view. Finally, dialogical IF/IR learning is transformative (Boys & Lee, 1996; Charaniya & Walsh, 2001, 2004; Krebs, 2015; O'Keefe, 2010; Pope, 2020; Pope & Nicolaides, 2021). With these concepts in mind, it seems that dialogical interfaith/interreligious learning is a rational and extra-rational learning experience in which an individual listens to understand the religious other often with the outcomes of intersubjectivity, deep relationships, and transformed perspectives. Such a theory of dialogical interfaith/interreligious learning offers a comprehensive view of the phenomenon to uniquely contribute to the field of adult education.

Conclusions

This brief paper presents our current findings based on a synthesis of literature on interfaith/interreligious dialogue. We have identified six major characteristics of dialogical IF/IR learning. As we continue this research, we will attempt to create a coherent theory of dialogical IF/IR learning informed by these characteristics. Examinations of how adults learn across diverse ideologies is an increasingly important area of study. As religion and faith are important facets of many individual's worldviews, understanding adult learning across barriers of faith is integral to the field of adult education. Learning during IF/IR encounters is complex and knowledge about how IF/IR learning occurs through dialogue sheds light on the intricacy of learning within any sort of dialogue across ideological boundaries. Learning and engaging with others of various religious communities are necessary skills for successful pluralistic communities. Thus, deep knowledge of IF/IR learning has much to offer both practitioners and scholars in adult education.

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REDEFINING ADULTHOOD: STUDENTS' EMERGING ADULTHOOD AND THE ROLE OF UNIVERSITY IN ADULT DEVELOPMENT AND EDUCATION

Natassa Raikou
University of Patras (GREECE)

Abstract

The aim of this paper is to investigate the concept of adulthood and to explore new research data in relation to young adults as a group of learners with specific characteristics and educational needs. University is considered as a dynamic space that has the potential to significantly impact on the young person's path to adulthood. From the comparative study of Greek studies on emerging adulthood in higher education it seems that the sense of adulthood among students varies according to the subject of study, while experiential learning enhances their development holistically.

Keywords: Adulthood, emerging adulthood, university, students, adult development.

Nowadays, in contemporary universities the conditions of massification prevail and higher education concerns almost all young adults (Raikou, 2020). In Greece, the initiatives developed to study learning in higher education were limited until recently. Modern theoretical approaches provide us with tools through which we can more easily identify the characteristics, needs and preferred learning ways of students.

Having in mind Arnett's (2004) "emerging adulthood" (EA) and Kegan's "structural-developmental approach" (1994), we are trying to investigate whether, to what extent and how the dimensions of EA of young people can be enhanced. We also consider Illeris' holistic approach to learning (2007) and the rationale that a key factor in learning is the development of reflective opportunities at university (Cranton, 2000; Brookfield, 2012; Kreber, 2013) both within the formal curriculum and in non-formal and informal contexts.

Our main interest is focused on how studying in higher education is linked to the transition of young people to adulthood. Therefore, the findings of this research provide data to the study of emerging adulthood and highlights factors within university that potentially contribute to reaching adulthood. This study examines the case of Greek university context, nevertheless the conclusions could be effectively utilized elsewhere as well.

Transition to Adulthood

According to the literature, adulthood is not determined on the basis of the typical criterion of age. This criterion does not remain constant throughout different eras and societies, while the age at which one can be described as an adult differs even within a society. In order to classify a person as an adult we should consider whether they are in the state of adulthood, which is associated with social and psychological changes (Mezirow, 2000; Illeris, 2007).

The transition process from adolescence to adulthood is distinguished by instability; it occurs more slowly and becomes more gradual in Western countries due to socio-cultural and economic factors. Emerging adulthood is a fairly fluid period and extends into the third decade of a person's life, with five dimensions: identity exploration, instability, self-focused, feeling in-between, and abilities and optimism. It is linked to development challenges, difficult in some cases, and there is a great heterogeneity among young people, mainly due to socio-cultural differences (Arnett, 2004).

Therefore, it is not a question of identifying a specific starting point for adulthood, but of approaching adulthood as a slow and gradual process with many mental and social changes, as well as significant individual variations. Adults understand and make meaning of their experiences through an increasingly complex path of development of consciousness, towards a self-defined system of their beliefs. Central to adulthood is the interaction between social requirements and a person's mental capacity to respond to them (Kegan, 1994).

Kegan (1994) describes five orders of consciousness, progressively more complex stages of increasing maturity and integrity - how we make meaning of our experiences - which start in childhood and reach adulthood. From adolescence onwards the majority enters the third stage in which we are essentially committed to social groups, while our sense of self and our assumptions are determined by the expectations of the other people important to us, as well as the system of ideas that we have adopted without question.

In the fourth stage (the self-defined mind) which a small percentage of adults enter, we have the opportunity to take responsibility for ourselves and to critically and synthetically examine the perceptions that have been shaped by our environment, as well as the expectations of others, through the prism of our own value system. At this stage self-reliance and self-regulation may emerge, in a functional and emancipative way for us. The transition to this stage is considered the most critical in adult education, since it enables self-regulating learning, while at the same time it is related to Mezirow's transformative learning, through the critical re-evaluation of our assumptions.

However, the process is neither linear nor simple. In the context of each stage and especially in the transition phase, which Kegan likens to the passage of a bridge, the individual experiences a wide range of dilemmas. He sees critical reflection as a key component of transitions in order for the individual to manage these challenges, but its appearance is made possible during the transition from the third stage onwards, because there can be no critical reflection if the person has not reached the level of realizing that others have their own thoughts, but above all of keeping some distance and thinking about the ideas of others as well as his own. Similarly, for Mezirow (2000) the key element of adulthood is the possibility of critical reflection. Development in adulthood is perceived as a learning process, often transformative, which takes place through extensive awareness, critical reflection, dialogue and thoughtful action, as the individual moves towards a fuller realization of self-action.

The role of University in Adult Development

A common argument is that during the passage towards adulthood it is necessary to have experience, become acquainted with oneself, and acquire professional and social skills (Raikou, 2020). All these processes, in order to be able to take place in a fertile and functional way for the young adult, presuppose the parallel existence of reflective processes and critical thinking. In order to activate critical reflection, the existence of a holding environment is necessary, creating appropriate conditions that favour the process of reflective dialogue, as well as the expression and exchange of emotions. Kegan (1994) also considers that supporting the path towards self-reliance and self-awareness is the essence of adult education. Therefore, the educator is important in order to be able to help the learner cross a bridge, to first know where they are and what they understand, so that they can start from there.

The provision, therefore, of reflective opportunities from the environment is particularly important. If this rationale is combined with the effect that is exercised by the socio-cultural context in the formation of EA, we realize that the given context in which the young person exists, lives and acts, has a catalytic effect on their development (Raikou, 2020). The university is just such a social framework (Kreber, 2013; Cranton, 2000; Brookfield, 2012) where, due to the massification of tertiary education in the last decades, a large part of the transition to adulthood takes place. University could be seen as an intermediate stage between family and the wider social context, contributing to the transition from full family dependence of adolescence to the autonomy of adulthood.

Given that universities exist primarily to provide education, meaningful knowledge and skills (Raikou & Karalis, 2021), they are, nevertheless, limited to learning content that makes training and preparation of young adults incomplete. Consequently, a holistic approach of the learning process is substantive. Illeris (2007) defines three dimensions that interact with each other and should be taken into account: a) the content of learning (curriculum, educational methods, objectives, etc.), b) the incentive of learning (feelings, motivations, will), and (c) interaction (with the learning context). We argue that this holistic theory, in conjunction with the integration of critical reflection, constitutes the most complete approach in the learning process, a developmental transformative process of the person towards adulthood (Raikou, 2020).

Research Review

According to Greek research review, some research has been carried out during the last decade on the dimensions of EA in the Greek university context (see Table), four of them including various departments and the last three specific faculties. In all cases the research tool was Arnett's IDEA questionnaire (2004), in some cases adjusted by the researchers. In our study we focus on investigating any differences observed due to field of study and the mode of education.

As we can see in the Table, a significant variation between students appears regarding the extent to which they consider themselves as adults, meaning they have developed the characteristics of adulthood, what is also called subjective transition to adulthood or perceived adult status. In the question "do you think you have reached adulthood", the vast majority respond mostly "in some respect yes, in some respect no", suggesting an incapability of a clear choice, while the second most popular answer is "yes" i.e., the clear choice that they feel like adults. It seems that a small percentage in all cases answers "no". Nevertheless, the highest percentage of positive responses by far seems to be given by student pilots, followed by medical students.

It becomes apparent that student pilots feel adults in rates at least two times higher than their peers and this should be attributed, on the one hand, to the kind of education they have received and, on the other hand, the feeling of responsibility that is derived from their new role. This can be concluded from their answers to the question "do you think that training as fighter pilots causes a precipitation of your adulthood?", where positive answers amount to 87.1% of the sample (Kapogiannis et al., 2021).

Table 1: Perceived adult status in various studies in Greece

Study/Researchers	Sample	Yes (%)	In some respect yes, in some respect no (%)	No (%)
Petrogiannis, 2011	183 undergraduate students from various Departments, University of Ioannina & Technological/ Vocational Institute	37.7	59.3	3.0
Galanaki & Leontopoulou, 2017	784 undergraduate students from various Departments, University of Athens	15.6	71.4	13.0
Galanaki & Sideridis, 2018	814 undergraduate students from various Departments, University of Athens & Athens University of Economics & Business	27.4	62.7	9.9
Tsipianitis & Karalis, 2018	332 undergraduate students from two Departments of the University of Patras	16.9	80.7	3.3
Kapogiannis, Karalis & Raikou, 2021	81 student fighter pilots of the Hellenic Air Force	74.1	24.7	1.2

Raikou, 2021	119 undergraduate students from the Department of Education, University of Patras	25.2	73.1	1.7
Raikou & Konstantopoulou, 2021	110 undergraduate students from the Department of Medicine, University of Patras	38.1	60.1	1.8

Although student numbers are not representative, it seems that the sense of adulthood is more pronounced in students studying in subjects of increased responsibility and/or doing practical training in the professional field during their studies (pilots, doctors, teachers, students of vocational institutes). A qualitative survey of the Department of Education's practicum has shown that this framework can decisively strengthen students' EA (Filippidi & Raikou, 2019). All students agreed that the practicum had significant benefits for them, both in shaping their identity and in developing professional skills (initiative, responsibility, management capacity, cooperation, empathy...), as well as in stimulating optimism about their future and self-confidence (they declared themselves ready for teaching). Nevertheless, it is worth noting (Table 1) that the participants in the survey from the Department of Education (Raikou, 2021) did not carry out a practicum due to the Covid-19 pandemic, a factor that might influenced their perceived adult status.

Finally, a qualitative survey on the contribution of the Erasmus student mobility programme to the EA of the participants (Mastora et al., 2020) also revealed that this learning experience significantly enhances the development of young people at all levels – personal, academic, professional, socio/cultural, but also in all dimensions of the EA of the students who participated. In addition, relevant studies on student mobility programmes highlight the possibilities created for the participant for the development of critical thinking, as well as international, cultural and social skills, elements that further strengthens the student as a future scientist, a democratic citizen and an individual (Raikou & Karalis, 2021).

Conclusions

Available data indicates that the sense of how adult students feel varies according to the field of study, while learning experiences, such as student mobility programmes and practicums, decisively enhance the development of young people holistically. Therefore, the demand for systematic support of student learning is now emerging, taking into account the needs and special characteristics we have seen. Let us not forget that adulthood is associated with social and psychological changes, difficult in some cases and often different in each person (Arnett, 2004).

First of all, we understand the need, on the part of students, to integrate active learning into university courses. According to student characteristics, young people need experiential opportunities to seek knowledge, to find meaning in what they do. At the same time, at a time in their lives when social demands and the mental capacity of the individual to respond to them interact, while the socialized mind dominates (Kegan, 1994), students need to belong to a group, relate to their peers and share with them common learning experiences.

In addition, the application of methods that promote the reflective process and aim to enhance transformative learning is considered particularly effective (Raikou, 2019). We need thoughtful opportunities so that students can critically process knowledge but at the same time self-reflect, know themselves, their desires and their potentials as well as explore and shape their own unique identity. It is important for young people to have the opportunity to discover themselves and shape their own consciousness towards adulthood - a developmental path according to their own personal criteria - to form strong personalities and gradually become objects of themselves.

Nevertheless, adult and higher education seeks development not only at an individual but also at a collective level. This reminds us of *ubuntu*, an African philosophy that gives emphasis on social interaction, so education should have a moral purpose, implementing relevant classroom instructions

(Majani, 2020). University is no longer intended to provide only scientific knowledge but can enhance the development of young adults holistically – on a personal, social, professional level. The preparation of new scientists with innovative methods and contemporary practices will favor the development of thinking human beings, with broad horizons and the ability to adjust to constant changes.

In order to enhance the promotion of critical thinking, the basic prerequisite is to meet two key factors: support and challenge (Raikou, 2020). On the one hand, it seems pivotal to develop the appropriate supportive environment in a university context with cooperative techniques and experiential methods, enhancing dialogue, respect and acceptance. Especially during the passage of a "bridge", where the person experiences a wide range of dilemmas and challenges, the supportive environment is necessary for a successful outcome (Kegan, 1994).

On the other hand, it is necessary to stimulate the participants through the motivation of their interests (Illeris, 2007). Apart from empathy in order to motivate students and foster significant learning (Rogers, 2002), we have seen that the induced dilemmas in the educational context trigger the process of critical reflection, and therefore the design of teaching strategies aimed at critically reviewing the participants' perceptions originating from the occurrence of dilemma situations may act catalytically in this direction (Raikou, 2018).

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KNOWLEDGE PRODUCTION, PUBLIC MEDIA AND ADULT EDUCATION AND LEARNING: HOW THE OECD'S PIAAC SURVEY ENTERS THE PRESS DISCOURSE IN ITALY AND DENMARK

Palle Rasmussen[1], Marcella Milana[2], Sandra Vatrella[3], Anne Larson[4]
[1]*Aalborg University (DENMARK)*
[2]*University of Verona (ITALY)*
[3]*University of Naples "Federico II" (ITALY)*
[4]*Aarhus University (DENMARK)*

Abstract

This paper presents a comparative analysis of the way the "Programme for the International Assessment of Adult Competencies" (PIAAC), developed and managed by the OECD, entered the popular press discourse in Italy and Denmark over the period 2013-2019. The press contributes to knowledge production by presenting information structured from criteria of news value and from ideological stances. Our analysis, done as part of the ENLIVEN research project, investigates how PIAAC results were covered in Italian and Danish newspapers and used in the construction of themes, angles, and "truths" on adult learning.

Keywords: PIAAC, Denmark, Italy, public media

In most parts of the world, education policies are shaped mainly by national governments. However, new transnational knowledge influences governments and their decisions, especially if combined with the authority of international organisations. One example of transnational knowledge is the Programme for the International Assessment of Adult Competencies (PIAAC), managed by the Organization for Economic Co-operation and Development (OECD) based on agreements with and funding from national governments. As part of the effort to secure relevant data for coordinated education policy, the European Union (EU) has been strongly involved in the development of the survey.

While governments have the most resources for absorbing and using this knowledge, other actors may also draw on and use it for their own purposes. In doing so, both may use the media. Media receive and collect information from many sources, synthesize and structure it, and communicate it to their audiences. In this process, the media, while drawing on ideological stances and commercial motives, give priority to certain topics and approaches. The media, including newspapers, electronic media and the growing maze of social media, thus, play an important role in receiving and circulating transnational knowledge on education. Walker and Rubenson (2014), in a study of what contributed to a growing political concern about adult literacy in Canada from the 1980s to the 2010s, pointed at national newspapers as central in shaping both governmental and public perceptions. The reception and popularizing of the PIAAC Survey and its results through different media has also attracted scholarly attention (e.g., Cort & Larson, 2015; Hamilton, 2018; Yasukawa et al., 2017).

Below we present a comparative study of the way PIAAC entered the press discourse in two European countries, Italy and Denmark, over the period 2013-2019. We trace how dominant themes, angles, and "truths" on adult learning, substantiated by the PIAAC data, were popularized and shared by the press, and thereby potentially informed public debates in the two countries.

The Media and Agenda Setting

We are interested in the production and communication of policy-relevant information commissioned by governments. Working on market conditions (which even state-owned media often do) journalists and editors have limited resources to collect primary information on their own. For most of the content, the media depend on information subsidies and other types of reliable information from key informants. Political actors and authorities are the primary "architects" of the agendas being communicated in the media (Berkovitz, 1992). Other informants, including political parties, organized interest groups, think tanks and international organisations, though, are also relevant.

Given this relationship between powerful sources and the media, it is logical for governments and other policymakers to make use of the media by providing information that, on the one hand is general and reliable, and on the other hand is prioritized and structured to launch certain agendas. This kind of information is the basis for much media content (Turk & Franklin, 1988). Governments and other actors organize their contact to the media professionally in order to provide information that at the same time reflect the priorities and interpretations of the "senders" and may be found relevant by media editors and journalists (Zoch & Molleda, 2006). However, the success of government attempts to build and confirm policy agendas through the media depends on several factors.

For one, some policy fields appear as more "newsworthy" than others. Health issues e.g., generally attract much public interest and are seen as newsworthy by the media, while economic policy gets comparatively less public attention. In relation to education, schooling of children and youngsters is considered more newsworthy than adult education, whereas adult skills (as those measured in PIAAC) may receive more public attention as a proxy for the preparedness of adults to fulfil their responsibilities. The explosive growth in electronic media has changed the position of traditional newspapers. For the traditional omnibus press, it means more in-depth coverage in different types of content, including education policy.

Methodology

In continuation of other work on PIAAC and the media, we pursue a comparative approach. Denmark and Italy have been selected for two reasons: First, Denmark scores significantly above the OECD mean in all competence domains measured, Italy significantly below (OECD, 2019). Second, the two countries represent different types of welfare state regimes in relation to education and labour market policies (Roosmaa & Saar, 2017), Denmark representing a Nordic/social democratic model, Italy a Southern European.

The study draws on literature on qualitative approaches to media content analysis (Macnamara, 2005) in multiple-year studies (Lacy et al., 2001). In each country, we selected the most circulated newspapers, while at the same time looking for heterogeneity in political, ideological and/or cultural orientations. As a result, in both countries, three newspapers were selected for analysis. In Denmark, the selected newspapers are centre-right and centre-left in political orientation, with a prevalence of centre-right oriented newspapers. In Italy, the newspapers selected were centre-left, liberal-conservative, and an economic-financial daily. The selected newspapers are all national omnibus newspapers that can be expected to cover some main topics in education policy and devote some resources to investigative journalism within the field.

In order to identify relevant articles, we searched online archives for articles published 2012-2019 (July). In doing that, we used search words that were common across the two countries (but translated into local languages) and additional keywords seen as relevant at country level. In total, our searches in the six newspapers yielded 55 texts (articles, editorials and opinion pieces) that were considered relevant.

The articles were synthesized in a grid consisting of descriptive information (e.g., the newspaper's title and orientation, type of article, date of publication), whether PIAAC was the main topic/scope of the article, and of analytical notes on graphical displays, reliability and credibility, explicit/implicit references to politicians, policy priorities, reforms, the language used, and meaning conveyed. In order to ensure accuracy, parsimony and flexibility (Miles & Huberman, 1985), for each country we further synthesised both the descriptive and the analytical information through a matrix.

PIAAC in the Media in Denmark and Italy

Not surprisingly, the analysis reveals similarities as well as differences between the two countries in relation to PIAAC and the media.

Insufficient Skills and the Labour Market

In both countries, PIAAC results are presented with a focus on insufficient literacy skills, an unsatisfactory education system and needs for reforms, the impact on the labour markets, and the situation of the citizens more generally. The results are presented as a cause for alarm, especially in Italy, exemplified by a headline in one of the newspapers referring to Italy as Europe's "black shirt" (i.e., loser). The tone is less alarmist in Denmark, though the news that "one out of six Danes has bad reading skills" is emphasized as worrying by all newspapers. The different degree of alarm corresponds to the fact that PIAAC results in Denmark are visibly better than in Italy.

Also similar is that much of the press coverage on PIAAC links the need for adult skills mainly to the labour market and to economic competitiveness, although broader aspects of citizenship are mentioned. Labour market issues, however, tend to be presented differently in the two countries. In Italy, the PIAAC results are often linked to demands for a labour market reform, while in Denmark, they are used as arguments for improvements of the education system. A reason for this finding might be the strong tradition of institutionalised collaboration between the social partners in the Danish labour market, which tends to keep questions of labour market reform in tripartite fora of employer and employee organisations together with the state, sheltered from a broader political debate (Milana & Rasmussen, 2018).

In the years following the initial publication of the PIAAC results, the press coverage becomes more diverse in both countries. The results are no longer news but treated as facts referred to in coverage of, and debates on, related issues. In Italy, however, PIAAC regains status as news when one of the newspapers refers to new OECD policy notes on adult skills. This newspaper, *Il Sole 24 Ore*, comes to represent the main PIAAC coverage in Italy, pursuing an agenda emphasizing deficiencies in the education system as cause of skills-mismatch with negative consequences for the economy. In Denmark, one newspaper – *Jyllands-Posten* - also becomes the main newspaper covering PIAAC, especially for the year 2017. This coverage mainly consists of comments written by experts and stakeholders. It does not express a definite agenda, but unlike the original focus on literacy, the common focus is on needs for better IT-skills.

The Influence of Political/Ideological Positions

In both countries, there are differences in the PIAAC coverage reflecting political/ideological positions of the newspapers and their main audiences.

In Italy, the most consistent coverage of, or reference to, PIAAC data is by *Il Sole 24 Ore*, with a liberal platform and many readers among business communities. It pursues a relatively coherent agenda with a focus on the national economic performance and on structural problems in the education system and labour market undermining this performance. It also calls for more private investment in education. In the initial PIAAC coverage, the centre-left newspaper *La Repubblica* also voices concerns about the literacy skills of adult Italians and calls for reforms of the education and labour market systems. However, in later coverage *La Repubblica* seems to frame the problem broader than *Il Sole 24 Ore*, citing PIAAC data in articles on socio-economic disparities in skills during the transition from youth to adulthood, and praising the school system for partly reducing these differences.

In Denmark, most PIAAC coverage is provided by the liberal-conservative newspaper *Jyllands-Posten*. In the coverage following the initial publication of the PIAAC results, it focuses on reading difficulties among adult Danes, framing them as the outcome of a school policy with insufficient focus on skills and quality, and as a potential threat to economic competitiveness. Later PIAAC coverage in *Jyllands-Posten*, consists mostly of debates with comments from experts and stakeholders, but the needs of business and economic competitiveness continue to be a framework for the debate. The centre-left newspaper *Politiken* pursues an agenda with a different emphasis. While its initial PIAAC coverage does not differ substantially from that of the two liberal-conservative papers, in the later phase, a difference becomes evident. Where *Jyllands-Posten* tends to focus on the needs of employers for skilled employees in order to be competitive, *Politiken* rather focuses on the situation of employees and their need for better skills in order to secure employment.

OECD and the Governments

A clear difference between Denmark and Italy is seen in the influence of national governments and the OECD on the newspaper coverage of PIAAC. In Denmark, the initial coverage in all newspapers is strongly influenced by the way that the state – represented by the Ministry of Education – has structured the information released about the PIAAC results. A statement from a press release that "one out of six adult Danes have bad reading skills" is echoed in newspaper headlines and is also what politicians and stakeholders are asked about by journalists. In the later coverage, the government does not set a clear agenda for the debate between experts and stakeholders, but comments from experts in public commissions or agencies – especially one – are featured strongly in the debate. The OECD on the other hand, is not very visible in relation to the PIAAC coverage. The role of the OECD in managing the PIAAC surveys is acknowledged and taken as a sign of validity of the results presented, but policy implications are represented as being a national question.

In Italy, the national government plays a lesser role in both the initial and the later press coverage of PIAAC. Ministerial agencies and research institutes are frequently used as sources by the newspapers and thus contribute to framing the coverage. However, in contrast to the Danish case, the Italian newspapers draw directly on OECD press material and statements from experts and stakeholders with links to the OECD, starting already before the official publication of the PIAAC results. Through the later period, the Italian newspapers continue to draw on OECD sources, such as the 'Education at a glance' report and policy notes on adult skills, that are thus brought to the attention of the general public as soon as they are made available by the OECD.

There can be several reasons for the OECD being much more visible in the Italian than in the Danish PIAAC coverage. Though Italy is a much larger country than Denmark, it is, due to a more precarious economic situation, more dependent on support from international organisations and probably therefore also more aware of its perception by these organisations. Another explanation may be connected to the fact that network links between national officials and experts and different sections of the OECD seem stronger and more visible in Italy than in Denmark.

Conclusion

Our study partly confirms prior findings that national media – especially major national newspapers – communicate and comment on OECD's findings and recommendations regarding adult literacy, based on analyses of national data and cross-national comparisons. However, we found no evidence that the newspapers just echoed OECD's key policy messages. Rather we found in both countries that the newspapers referred to studies carried out under the aegis of the OECD, like PIAAC, as an authoritative and valid source of knowledge. This is especially the case in Italy, where reports and policy notes by the OECD were treated as unquestionable and valid information. The coverage of

PIAAC in the newspapers recognise and confirm the authority the OECD has gained as an analytical hub, as an international organization with a stronger analytical capacity than other international organizations.

This said, our study also confirms that cross-national survey data such as PIAAC, together with their analytical interpretations by the OECD and/or national research institutes, constitute part of the frame for education policy debates at national level. In some cases, national governments openly co-construct the frame, in others they remain in the background. The policy debates reflect the different ideological platforms and audiences of different media, showing in both countries differences between liberal/liberal-conservative newspapers emphasizing business perspectives and centre-left newspapers adopting broader perspectives.

Our study also sheds new light on the complex crafting of PIAAC data into the plotting of public debates by different interest groups, that materialise through the pages of single newspapers across time. These groups adjust their interventions to shifts in political and public debates around public reforms, being it reforms of the school system, the labour market or both, and to the broader macro-economic or social concerns framing these debates.

In setting agendas for policies on adult skills, the media play an important but not necessarily dominant role. The authority and influence of international organisations, the objectives and strategies of national governments and their agencies, and the interests of different stakeholders all interact with and through the media, leading to different agendas in different contexts.

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ACADEMIC SOCIALIZATION OF CHINESE INTERNATIONAL VISITING DOCTORAL STUDENTS: A MULTIPLE CASE STUDY

Zheng Ren[1], Hongxia Shan[2], Yonghong Ma[3]
[1]Beihang University (CHINA)
[2]The University of British Columbia (CANADA)
[3]Beihang University (CHINA)

Abstract

This multiple case study addresses the experiences of academic socialization engaged by Chinese doctoral students on study visits in western institutions. The study finds that as the students became involved/immersed within academic communities of practices overseas, many overcame the initial discomfort, broadened their horizons, increased their knowledge, expanded their personal and professional networks, and improved skills and competence in the conduct of academic research. It also shows some processes and practices that are conducive to the academic socialization of the students. These are access to overseas communities of practice, legitimate peripheral participation, and participating in common learning/research projects.

Keywords: International doctoral students, Chinese, academic mobility, academic socialization, community of practice.

Academic mobility is not a new phenomenon and it has attracted an increasing attention today given the imperative for researchers around the world to cooperate to deal with global issues. The Chinese government encourages Chinese doctoral students to engage in international exchange study because "scientific/academic mobility" is considered instrumental to the accumulation of human capital for the country, and to the building of international academic networks (Shen, 2018). As Shen (2020) notes, integration with the global academic system through international academic mobility is a key driving force for the Chinese universities to rise to prominence, and it is manifested in area of transnational knowledge transfer, increasing opportunities for research cooperation, and frequent interactions with international academic communities. For students engaged in international academic mobility, research has found that they may bring back to their home universities various impacts, some of which are amenable to measurement and others are tacit and hence difficult to capture in their complexity (Anteliz, et al., 2008).

To enhance international competitiveness, China launched the "*National construction of high-level university public graduate project*" in 2007, which is geared towards cultivating high-level, innovative, and international research talents. This project involves the Chinese Scholarship Committee (CSC) selecting top students from top higher institutions to study in world-class university with the guidance of top host supervisors for a period of between 6 and 24 months. From 2007 to 2011, 5,000 doctoral students were sent annually as exchange students to study abroad (Li, et al., 2020). With increased financial investment, the number increased from 6,000 in 2012 to 10,000 in 2019, and the plan was to increase the number to 11,000 in 2020 (CSC, 2020). By 2019, there have been 89,500 doctoral students learning abroad with the funding of the China Scholarship Council (CSC) (Li, et al., 2020). Meantime, some high education institutions also set up exchange programs to support doctoral students to experience abroad training during their doctoral education programs.

Doctoral Student Research Training

Tierney et al. (1993) and Anderson et al. (1991) spoke of doctoral research training as a process in which young scholars work with professors, through observing and internalizing research behavior norms, with support mechanisms such as peer review. Core to doctoral student research training, is their academic socialization, which refers to the process through which they master professional knowledge and skills, learn to be a scholar, and become integrated into the academic community (Golde, 1998, 2000). Related literature stresses the importance of student's academic engagement in the process of academic socialization. Li (2014) suggests that student academic engagement involves interactions with peers and supervisors, and students' relationship with their supervisors. Gardner et al. (2007) described that academic socialization involves the development of characteristics or habits of mind, skills, and attitudes or dispositions needed to obtain a doctorate. By habits of mind, they mean the acquisition of academic knowledge, and development of independence, and humility.

Little attention is paid to the academic socialization experiences of international doctoral students. What is known though is that this particular group of students face more challenges than academic alone. In a qualitative study that Ku, et al. (2008) examined mentoring international doctoral students for careers in academia, it is stated that for international visiting students, "being a newcomer to a strange country and experiencing cultural differences, all of the negative experiences may cause a more serious sense of dislocation and isolation than might happen to a native" (p. 376). This study focuses on Chinese visiting doctoral students' academic socialization as a holistic process from the perspective of the community of practice.

Community of Practice

In the broad sense, the community of practice is perceived as "an intrinsic condition for the existence of knowledge" (Wenger 1998, p. 98) and an organic social learning system (Wenger, 2012). As a sociocultural theory, CofP has attracted increasing research attention as it addresses the situated nature of learning and it is considered to be a particularly effective lens to approach knowledge exchange and knowledge innovation within and between organizations (Hildreth et al., 2000; Von Krogh et al., 2003).

In the simplest sense, CofP can be imaged as a group of people engaged in a common domain of practice (Lave & Wenger 1991; Wenger 1998, 2001). More specifically, "[a] community of practice is a set of relations among persons, activity, and the world over time and in relation with other tangential and overlapping community of practice" (ibid).

Wenger, McDermott and Snyder (2002) identify three fundamental elements of CofPs. The first is the shared domain of interest, competence and commitment that distinguish one CofP from another. The second is the community, or the members pursuing a joint interest through interactive activities including common engagement, discussions, dialogues, through which knowledge is transferred and transformed. The third is shared practices, the repertoire of frameworks, tools, information, styles, stories and ways of problem-solving, etc. that are shared by members within a CofP.

From the lens of CofP, learning ceases to be an individual endeavor. It is rather an effect of our participation within multiple CofPs (Wenger, 1998). Early, Lave and Wenger (1991) stress the importance of Legitimate Peripheral Participation (LLP) (Lave & Wenger, 1991), which can be understood as a process through which newcomers moves from the periphery of a Cop to become full members as they develop competency shared within the CofP and earn their membership. The image of LLP is particularly useful in shedding light on learning as a dual process of identity development and participation in social practices, i.e., CofP. Newcomers positioned on the periphery might be considered "lacking" in that they do not have the full membership and are yet to develop the competency shared within particular CofPs. In the meantime, given their newness vis-à-vis particular CofPs, they are also in a position to introduce something different or even change (Shan, 2009).

Research Methodology

This study focuses on the academic socialization experience of Chinese exchange doctoral students in overseas universities and research institutions. It asks the following research questions

1) What do Chinese exchange doctoral students learn during their study visits overseas?
2) How are they socialized academically during their visits? and
3) What social practices facilitate visiting doctoral students' academic learning and socialization?

Methodologically, the study engages in a multiple case study. Case study is suited for research interested in questions of how and why, and enables researchers to collect in-depth data on specific cases (Yin, 1993). Studying multiple cases together may provide a more comprehensive and comparative understanding of real-life experiences within particular contexts (Creswell, 2013b). A multiple case study with exchange doctoral students allows for the use of a small number of participants to generate information on how each participant's lived experience is unique, and yet shares some commonality with others. Altogether, 12 students were interviewed, and each student is treated as a case. For each case, attention is paid to the context of the student's experiences, the networks and interactions the participants were involved in, as well as the meaning that the student made of their experiences. Research participants were recruited through a snowballing strategy although specific recruitment criteria were established ahead of time.

These criteria include 1) doctoral students enrolled in a Ph.D. program at Chinese higher institutions that are classified as a double-class university in China; 2) students who have made a study visit between 6 and 24 months for non-degree purpose; and 3) students holding Chinese passports. Out of the 12 research participants, six obtained financial support from the home university, and six were awarded a visiting scholarship by the Chinese Scholarship Committee. Six of them are women and six men, all between 27 and 32 years old. They happen to be from diverse disciplines Ten of them studied in the USA, one in the UK, and one in English-speaking Canada. The table below shows the participants' demographic information. All names used are pseudonyms to protect the identity of research participants.

Table 1: Participants' Profile

Case	Gender	Host Country	Host University	Discipline	Duration	Funding
Li	Male	UK	University of Leeds	Automotive engineering	6 months	Home University
Rui	Female	USA	MIT	Materials Science	6 months	Home University
Yang	Female	USA	MIT	Marketing	One year	CSC
Jiang	Female	USA	University of Pennsylvania	English	One year	CSC
Lei	Female	USA	Columbia University	Water Center	8 months	CSC
Luo	Male	USA	Harvard University	Architectural Art	6 months	Home University
Si	Male	USA	Georgia Institute of Technology	Environment Engineering	6 months	Home University
Tang	Female	USA	University of Lowa	Accounting	One year	CSC
Xie	Female	USA	Stanford	Mechanical	Two	CSC

			University	Engineering	years	
Chen	Male	USA	Massachusetts General Hospital	Relative Biological Effectiveness	6 months	Home University
Hou	Male	Cananda	University of British Columbia	Civil Engineering	One year	Home University
Wu	Male	USA	New York University	Higher Education	One year	CSC

Research Findings

The majority of the participants in the study were highly satisfied with their experiences learning overseas. They reported a range of academic gains as a result of their academic socialization. Specifically, as the students became involved/immersed within academic communities of practices overseas, many overcame the initial discomfort, broadened their horizons, expanded their personal and professional networks, and improved skills, knowledge and competence in the conduct of academic research. When analyzing the data using the lenses of CofP and LLP, the study also points to some major if not common processes and practices that are conducive to the academic socialization of the participants. These are access to the overseas communities of practice, legitimate peripheral participation, and participating in common learning/research projects. This paper focuses on the social practices conducive to the students' academic socialization.

Access to Overseas Academic Communities

During their study visits, all had access to western academic communities of practice, although some of them stayed far on the periphery than others. All of them had access to the library and hence literature and hence repertoire of research in their respective disciplinary fields. Some also had access to research instruments and labs. In the case of Chen, who proposed to conduct experimental research, he was most excited about having access to an experimental research lab, "How awesome!" he said, "[being able to directly conduct experimental research] greatly facilitated my research. After all, the experimental equipment at [my home university] is not advanced enough". For most of the respondents, they appreciated their experiences attending courses and seminars, being part of academic conferences, and joining research teams. Through these activities, they were introduced to metatheories, methodologies, research ethics and protocols, writing standards etc. Some also developed new and comparative perspectives in how they might engage in their research projects.

Not everything was accessible to them. For instance, there were courses that they could not take because of their status as visiting students. That said, most of them expressed that overseas academic communities were pretty open, free and accessible. The majority of them were appreciative of their host supervisors who directed them with guidance, connected them with resources, involved them, and sometimes negotiated opportunities for them. There was only one exception. In the case of Hou, he said: "*my advisor was unresponsive and showed no interest in my academic life*". Without gaining support from the host advisor, Hou did not realize the originally planned research tasks.

Periphery Participation in Overseas Academic Communities

In every sense, Chinese visiting doctoral students were participants on the periphery of the academic communities in which they were involved. Due to issues such as English proficiency and cultural unfamiliarity, many of them chose to be silent during different academic activities. Some expressed that they saw themselves as "temporary visitors", *"[I thought that] I could just be "an audience" to observe what academic activities were like overseas"* (Rui). A number of them however started participating in these activities themselves, some did so with encouragement from supervisors and other members of the communities that they joined. Rui shared:

> *In the beginning, given my lack of English proficiency, I have no courage to sit in the conference room to listen to a more experienced advisor or to participate in students' academic discussions. But my supervisor kept encouraging me 'it does not matter if you do not speak the best English, just make you clear'. And my colleges also were very nice and patient when listening to me. So, I gradually tried to speak up*.

Thus, from initial discomfort, she gradually entered herself into the academic communities. In this process, she started improving her skills and competence in debating and raising questions.

Of note, the students' participation in academic communities overseas is not a unilateral process. While they positioned themselves as learners, they also had the opportunity to contribute to and expand western academic discourses. To give an example, Wu reported that he shared his research on higher education equity and related policy reforms in China in the course that he took at NYU. In his words, *"I feel the greatest sense of accomplishment, because my sharing makes the Western scholars know about the current situation of Chinese higher education."* Wu continued: *"Western academics need to update their understanding of China."* Given that the pandemic, a professor revised his syllabus to discuss the topic of higher education in the context of the epidemic. He was invited to share his knowledge on the very topic. He said: *"I shared with them the Chinese situation again, which provide good materials for all students in the course. For this kind of global issue, collective wisdom is very important. "*

Participating in Common Learning/Research Projects

One other social practice that contributed to the learning of the research participants is for them to engage in a common learning/research project with or with the support of their host supervisors. As part of their visiting programs, these visiting doctoral students submitted a comprehensive proposal to their home institutions or CSC, which constituted their learning "goals". Their learning goals typically fell into two areas. One was to expand their disciplinary knowledge and to further advance their research. The other was to publish at least one paper during their overseas study. The latter goal, in particular, made it desirable if not imperative for them to work in collaboration with others, particularly the host supervisors.

11 participants reported that they were involved in research groups led by their host supervisors, which is considered the most obvious form of collective participation. Eight research participants succeed in producing academic publications after learning abroad. They typically attributed their success to the guidance of their host supervisor. For instance, Tang said, *"I am greatly grateful for my supervisor. He is very concerned about my study and life, help me implement various essay ideas, etc. It is through weekly communication, that we had our collaborative paper … written and revised."*

In such collaborative process, research participants were able to contribute their knowledge about the Chinese context. They were able to learn the rules and ways of writing for publication purposes within the western academy. It needs to be mentioned that there are at times tensions between Western knowledge values and Chinese academic traditions (Guo, 2020). There is often negotiation taking place in the collaborative process. It was however evident that participants' host supervisors and colleagues were upheld as the standard of academic excellence.

Discussion

Socialization of Chinese visiting doctoral students into the overseas academic communities is a complex, dynamic and multi-directional process. Through participating in various academic CoPs, the doctoral students are socialized with, and start developing competency and habitus valued in the western academy. The extent to which they succeeded in this learning journey however depends on the kind of relationships they were able to establish, as newcomers, with "old-timers" in the new community, particularly their supervisors, who often opened opportunities for them. Many participants related that they found their relationships with peers and supervisors in their host countries of doctoral studies as "quite equal". This study also provides evidence that these academic relationships may extend beyond the visit periods of the students, and bring impacts well beyond the exchange programs.

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THE POWER OF THE MINDBODY: COLLECTIVE SOMATIC LEARNING IN COMMUNITY ORGANIZING GROUPS

Jessica Roadman
Westminster College (USA)

Abstract

Embodiment theory posits that learning is not limited to the cognitive functions of the brain, but is the adaptation resulting from multi-system responses to inputs. Somatics offers techniques for increased awareness of response mechanisms, which allows for more controlled self-regulation. This paper explores the benefits of engaging in somatic practicing as a tool for individual grounding catalysed for change in the context of the organizing group the Powerful Moms Who Care. It focuses on the emergence of connected activism through trauma processing, gaining body autonomy, and unconstrained visioning of the future as a result of integrating somatic practices.

Keywords: Embodiment, somatics, community organizing, grassroots

Scholars and practitioners are integrating research from across disciplines to develop theories of embodied learning and connect them with recent research on the healing of trauma, especially through somatic practices. Embodiment theory explains the way that the body and mind work together to facilitate learning. From an embodied perspective, learning is the process of the body receiving external stimuli, responding and orienting itself both internally and to the surrounding environment, and engaging in a process of regulation and adaptation. Somatic practicing offers tools for connecting the conscious, cognitive functions of the brain with the primarily involuntary steps of embodied learning. This paper builds on the limited existing research on somatics in social movement groups, focusing on one community organizing group, the Powerful Moms Who Care. It theorizes the ways somatic practices create deeply layered bonds of power and enable participants to envision social change through individual, embodied transformation.

An Embodied Worldview

Embodiment theory offers an exploration of the ways in which the mind and body integrate to create the lenses through which all beings experience the world. Humans are comprised of a complex network of stimuli receptors and nerves that run through the major organ systems. This cross-system communication results not in one being divided into two parts - the mind and the body - but one mindbody (the "soma") that is constantly and actively engaged with its external environment (Freiler, 2008; Hanna, 1991; Shapiro & Stolz, 2019; van der Kolk, 2014). In addition to the stimuli received through the senses, the body utilizes a network of proprioceptors and interoceptors to orient itself to the surrounding space. In the process, this translation is also sending messages to the whole body. Polyvagal theory posits that a linked series of neural platforms interpret those messages and create a series of cardiac, pulmonary, metabolic, and other responses that unconsciously indicate the need to stay vigilant or ability to relax and engage in social behaviours (Sullivan et al., 2018). From an embodied perspective, human responses and regulation depend on this complex dialogue between the environment, the brain, and the body.

Through this lens, all life experiences are learning. Rather than a world divided into mind and body, embodiment draws on cognitive science to suggest that it is *only* through sensorimotor experiences that beings are able to create image schemas that form conceptual metaphors which inform the ways of seeing the world (Johnson, 2017; Lakoff, 2009; Taylor & Marienau, 2016). The mindbody's interpretation of inputs either reaffirms neural pathways that resulted from similar responses in past contexts or forces adaptation (Eddy, 2016). In contrast to rationalism, the understanding of learning as a constant flow of input and meaning-making frees it from confines of an institution or a particular method of absorbing knowledge. It, instead, honors the wholeness and complexity of beings.

Understanding the soma's wisdom as inextricably linked to its surroundings implies deep layers of interconnectedness. Embodiment understands that the environment to which each organism is adapting is full of other beings that are making their own adjustments (Johnson, 2017). Although neuro-translation of sensorimotor experiences can result in one of an infinite number of conceptual metaphors, for embodiment scholars, those mental models drive behaviours, which ultimately contribute to systemic narratives (Davis et al., 2015; Johnson, 2017; Lakoff, 2009; Lakoff & Johnson, 1999). Thus, learning is always a collective experience. Just as embodiment honors the fluidity of the soma, the system is viewed as in constant adaptation.

Somatic Learning

Opening the idea of learning to include any instance in which the mindbody is adapting makes it difficult to determine where an individual-level driving of collective change may begin. However, in the context of the patriarchal and rationalistic-based dominant narratives of the United States, somatic education offers a foundational starting point. "Somatics is the field which studies the *soma*: namely, the *body* as perceived from within by first-person perception" (Hanna, 1991, p. 31). Somatic practices invite individuals to slowly introduce movements into their conscious space through a series of body motions that draw the cognitive brain to involuntary motions. "The purpose is to amplify awareness of oneself through awakening the *kinesthetic sense*" (Eddy, 2016, p. 14) and the connection between external stimuli and internal responses. As the illusion of the separateness of mind and body dissolves, the individual becomes more aware of their own participation in the process of regulation. This self-power over regulation is particularly impactful for those experiencing ongoing responses to traumatic events.

When entering the spaces of personal trauma, survival mechanisms inhibit neocortex processing and flood the mindbody with chemicals meant to induce action (van der Kolk, 2014). In somatics, these body-based trauma responses are replaced with intentional movements that calm the autonomic nervous system, allowing trauma survivors to self-regulate as they revisit triggers (Eddy, 2016; Hanna, 1991; Levine, 2015; Van der Kolk, 2014). The ability to stay present provides a sense of agency over the sharing of one's own story and, when these safe self-expressions are conveyed in a group, connections to others' stories have profoundly amplified community-building effects (Christens, 2010; Eddy, 2016). When stories of personal and systemic trauma, are shared collectively, "people improve their sense of well-being [and] many become aware that cultural contexts, personal and communal values and beliefs, and broader environmental features contribute to health, and likewise human values and social structures can contribute to its demise" (Eddy, 2016, p. 233). This increased awareness paired with the sense of agency gained through self-regulation provides a powerful impetus for activism with long-term effects (generative somatics, 2014).

Case Study: Powerful Moms Who Care

Within the embodiment framework of learning and recognizing the power of shared story in structural analysis, community organizing groups offer a context in which somatic practices may be a powerful tool for creating change. While groups such as generative somatics (2014) provide trainings for leaders from across the United States and grassroots activists that exist within communities grounded in values outside of rationalism already incorporate body-based practices, exploration of integrating somatics in organizing spaces is limited (de Sousa Santos, 2018; Eddy, 2016).

The focus of this paper is within the context of a specific community organizing group located in Salt Lake City, Utah. The Powerful Moms Who Care (PMWC) is a group of low-income mothers working to build healthier and more inclusive communities. PMWC grew out of a survey administered by Crossroads Urban Center to women in food pantries, homeless shelters, and domestic violence shelters designed to gather information on the mothers' experience of poverty. Following the survey, the women were invited to found a group focused on making changes in the areas they identified.

PMWC is a grassroots group comprised of members that have been excluded from institutional power (Stall & Stoecker, 1998). While PMWC engages in dialogue with all levels of policymaking most of the structural changes discussed require engagement with the Utah State Legislature. The homogeneous make-up of the Legislature does not provide an empathetic space for the women. In 2020, the Legislature was comprised of 78% White people, 76% Male, 83% Republican, 86% members of the Church of Jesus Christ of Latter- day Saints, and 54% have an advanced degree (Davidson, 2021; National Conference of State Legislatures, 2020). The life experiences of the majority of Utah's Legislators do not overlap with those of the PMWC members, resulting in a lack of prioritization of the solutions needed to systemically address barriers to escaping poverty.

Due to the barriers presented to PMWC members by the Utah policy-making landscape, the group's primary approach to change is through building strong, trusting interpersonal relationships. The origins of systematized organizing focus primarily "on public sphere battles between the haves and have-nots" (Stall & Stoecker, 1998). While public confrontation remains an important strategy, employing a relational organizing model allows members to leverage the power they already have in community involvement as their starting point. Rather than taking "the battle" to the public sphere, women-centred organizing makes the private sphere public (Erbaugh, 2002; Garlington et al., 2019; Stall & Stoecker, 1998). Due to relational organizing's understanding that learning is whole-bodied, this model honors that different bodies experience different realities. Acknowledging this plurality of truths alongside grounding activism in small dialogues opens participation beyond only those who have the time and self-assurance to engage publicly.

When authentic relationships, rather than loud public statements, are the primary nexus for change, the definitions of power and success shift from outcome-focused to process-based. Power is not viewed as zero-sum, rather it is "limitless and collective" (Stall & Stoecker, 1998, p. 741) and "available to anyone willing to make the effort to build it" (Garlington et al., 2019, p. 28). Power is not gained or lost - it is built in an ongoing dialectic between the individual and the collective. Discovering a deeper understanding of this power dynamic and finding one's role in shaping broader collective narratives is success (Erbaugh, 2002). "The goal of a women-centred organizing process is 'empowerment' - action and reflection that evoke new skills and understandings and, in turn, provoke new and more effective actions" (Stall & Stoecker, 1998, p. 741). In other words, power and success are measured by embodied learning. Incorporating somatic practicing aligns with and intentionally cultivates the core values of the women-centred, relational organizing model of PMWC.

Somatics In Practice: Community Organizing as Learning

Bringing somatic work into community organizing acknowledges the integrated nature of our mindbody experiences that is critical to building sustainable movements. Within the context of PMWC, incorporating principles of somatic practicing has taken the form of particular meeting structures. Meetings begin with a specific check-in that invites sharing of current emotional states and a self-care action taken since the past meeting. Intentionally creating space to share understandings and practices of self-care has allowed the group to create a list of activities, primarily based in movement, they find beneficial to connect with themselves. To supplement encouragement of the awareness of their own needs and how to address them, PMWC collaborated with a Master's in

Social Work student to create a self-care training that includes the anatomical structure and response information that is the foundation for somatic practicing. PMWC also incorporates movement into their meetings. Rather than requiring stationary seating, fluid movement is encouraged. As funding prohibits a fully trained somatic practitioner's involvement in PWMC, a social worker is always present at or nearby the meetings should the physical emotional processing become overwhelming.

The variety of methods employed by PMWC to integrate somatics as key to the connection to self that propels collective change has resulted in furthering the goals of relational organizing. Even within the context of the engagement-challenging pandemic, members have stayed connected to one another, funders have become involved in strengthening the group, and policy-makers have reached out to the group to check-in on new difficulties that may have arisen. While a confluence of factors has contributed to this deeply rooted in-group and external community building, previous research on the individual and collective impacts of somatics points to a positive influence of the integration of mindbody practices. This paper theorizes that three aspects of including space for body awareness within the structure of organizing meetings has been of particular impact: trauma processing, autonomy of body, and opening visioning mindsets.

While breaking through cracks of resistance, activists and organizing leaders confront head-on the oppressive functions of the systems in which they are working. In their exploration of activism, generative somatics (van der Kolk, 2014) offers the reminder that "often those of us moved to do liberation work have been deeply hurt by oppression or violence. This can be a strong calling to movement work, and leave us with scars that need tending" (para. 20). Members of PMWC are or have all been marginalized by economic structures, gendered social structures, and in many cases, by their race, sexual orientation, gender identity/expression, and the intersection of those identities. Openly encouraging healing through the structure of the organizing group acknowledges that these traumas are present and impact the group's ability to adapt (learn). Empowerment to engage in practices of self-regulation decrease stress chemicals and open the mindbody to learning from a broader range of stimuli and to tap into wisdom already present in the body.

> It is still a rare thing for most of us to sit with what we feel, how we feel, the reality that we carry memories and feelings from what our ancestors experienced, and that we carry our current continuous collective trauma together. The pain can open to other feelings, more nuanced and clear. It can begin to make authentic connection and collectivity more possible. (Brown, 2019, p. 276)

Validating the presence of the trauma response works to normalize and prioritize healing as a part of activism. Just as finding a deeper understanding of and connection to the mindbody redefines one's relationship to the present, it also provides a new conceptualization of the future. When an individual holds their own tools for regulation, they can no longer be told what their body should be doing or where it belongs.

In the context of PMWC and other groups resisting strongly dominant opposing perspectives, this autonomy of the body facilitates the confidence to continue bringing the private sphere into the public and demanding change. Similarly, when the mindbody is honored for the learning that it engages in, members are no longer confined by a future that looks like the present. Broadening what is understood as learning creates space for remembering and integrating multiple ways of knowing into the broader cultural narratives. Grounding solutions in communities who have pragmatic knowledge and encouraging the processing of trauma and experiences from an embodied lens opens the possibilities of a more inclusive and equitable future.

Implications for Further Research

Powerful Moms Who Care began in 2018 and has been actively engaging in somatic practicing since 2019. While some perceived outcomes of integrating mindbody awareness are apparent, this window of time is brief. Embracing an embodied worldview, particularly while continuing to exist in a rationalistic environment, reconnecting to the mindbody, and transforming trauma are long-term and ongoing processes. An extended period of observation and a formal data gathering method, such as interviews with members of PMWC and other groups engaging in somatic practices, would provide further insights into community organizing as a space of embodied learning. Presently, somatic techniques are largely learned through formal networks that require substantial financial means, contributing to exclusion of those with limited resources even from this healing field (Eddy, 2016). Further exploring more accessible methods through which advanced somatic training can be disseminated would benefit the field of organizing and social change.

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LIFE TRANSITIONS & DISABILITY:
THE ROLE OF ADULT EDUCATION

Carol Rogers-Shaw[1], Tulare Williams Park[2], & Kayla D. Mohney[2]
[1]University of Dayton (USA)
[2]Lock Haven University (USA)

Abstract

There are many critical transition points in life where individuals with disabilities require adult education support. This article examines these critical points and provides knowledge that adult educators can use to provide transitional support within a socially just framework.

Keywords: transition, disability, adult education

There are many critical points of transition for adults with disabilities. Transitions "can be a source of personal growth and development. At the same time, life transitions can also be viewed as stressors" (Praharso et al., 2017, p. 265). Adults with disabilities experience significant change when they enter postsecondary education, when they move into the workforce, and when they retire from full time employment. Adult educators interact with adults with disabilities as they manage these transitions. This paper will review transitional events in the lives of adults with disabilities, discerning ways that adult educators can support transitioning adults as they participate in adult education, whether at universities, in workforce training programs, or in community programs.

The purpose of this exploration is to examine how adults' motivation and opportunities to learn are influenced by transitions from one life situation to another. It will look at how their success can be enhanced by the support they receive in adult education. Transitioning "from more known, predictable environments, and more clearly defined pathways, into new open, less controlled and less certain and predictable terrain ... can present greater risks and a sense of insecurity and uncertainty" (Pavlova et al., 2017, p. 1). Examining the role of adult educators throughout these transitions offers a meaningful contribution to adult education discourse.

The Education of Adult Learners with Disabilities

Adult education is "activities intentionally designed for the purpose of bringing about learning among those whose age, social roles, or self-perception define them as adults" (Merriam & Brockett, 2007, p. 8). The settings, content, and delivery methods for adult education are expansive, and many are involved in the transition processes faced by adult learners throughout their lifetime. Transitions can motivate adult learners whether they are forced to move to a different phase of life or they desire to make the move. Transitioning adults with disabilities may be negatively affected by previous experiences in other life phases. Individuals may have a level of self-doubt from internalized oppression that inhibits the effectiveness of their motivation to learn to take on new roles.

With self-directed learning, adults set their own goals, gather materials, choose methods, and determine progress. They use critical reflection, as they question their assumptions and try adopting alternative viewpoints, or in the case of transitional learning, different life roles. The experiential nature of adult learning highlights the value of their personal experiences that they bring to learning; their level of inclusion in the phase they are leaving influences their learning during transition. These features of adult education are important to consider when exploring how adult learners experience transition (Brookfield, 1994). Self-directed learning "focuses on the process by which adults take control of their own learning" (Brookfield, 1995, para. 4); adults with disabilities are forced to take control of their learning because their disabilities affect them in different life settings where they must handle varied disability issues, and particularly at life's transition points.

Three characteristics of self-directed learning delineated by Brookfield (1994) include critically reflecting on one's learning and finding personal meaning, investigating alternatives, and changing one's personal and social situations. Understanding one's own experiences on one's own terms is what self-directed learning is about, yet transition points often call for adult educator guidance and assistance. Increasing self-determination in learners with disabilities can be supported through helping students learn about their own strengths and weaknesses, providing positive feedback on the appearance of self-determination skills, offering more risk-taking chances, and providing self-reflection activities (Ankeny & Lehmann, 2010).

It is also important to recognize that self-directed learning is not divorced from culture; it is "[e]verything that tells us who we are - how we are the same and how we are different – [and] is suspended in the webs of relationships that construct our culture" (Ferguson & Ferguson, 2001, p. 86). Culture "produces a particular kind of self and body (the corporeal standard) that is projected as the perfect, species-typical and therefore essential and fully human. Disability then is cast as a diminished state of being human" (Campbell, 2001, p. 44). For adults with disabilities, this involves stigmatization which affects the ability to successfully transition from one phase of life where an individual may have found acceptance, to another phase where inclusion is not guaranteed.

Adults with disabilities can be stigmatized in multiple ways and affected by "the construct of disabled life as incomplete and lacking, with a constant awareness of what has been lost or was never had" (Watermeyer, 2009, p. 92). The culture that establishes a norm and labels adults with disabilities as deficient affects their ability to direct their own learning when moving through a transition. Access to resources is also an important component of self-directed learning. A lack of resources can limit self-directed learning, particularly significant to learners with disabilities who may need specific resources for learning about the new roles they will take on after a transition. Adult educators view experience as a valuable resource, yet at transition points, the lack of content knowledge of the new phase of life can be significant.

Transition Points & the Effects of Transition

Adults with disabilities may go through several different transitions in life which include moving into postsecondary education or training, entrance into the workforce, and retirement. The potential effects of transition for adults with disabilities is significant.

Transition to Postsecondary Education and Training

The transition to postsecondary education and training can be loosely defined as the period of time in which an individual with a disability matriculates out of childhood education and begins attending a postsecondary institution or training program. Jacobs et al.'s (2018) study revealed that participants related the ending of school to a feeling of loss and described the relation of the loss to the termination of learning, services, and a familiar environment. Increased anxiety regarding uncertainty about future possibilities created stress. For many, postsecondary education or training is not a desirable option, and they may choose to seek employment directly after graduation from school.

Transition to and within Employment

Across individuals' lifespans, they may seek out employment at various times for a wide variety of reasons such as a change of interest, seeking additional compensation, seeking professional advancement, or a physical move in location. Nolan and Gleeson (2016) described employment as a basic human right which is a defining factor in our individual identity, reflecting a person's unique talents, skills, abilities, and interests. Work provides meaning and purpose in life, increases monetary gains, adds personal fulfilment, and promotes self-confidence and self-esteem, essential elements in maintaining a positive life. Work provides structure and regular activities to daily life (World Health Organization, 2011).

For individuals with disabilities, seeking, obtaining, and maintaining employment may be challenging. Despite varied educational efforts, bolstered by legislation and government policies to prepare young adults for the workforce, "people with a disability are less than half as likely as people without a disability to be employed" (Nolan & Gleeson, 2016, p. 230). This emphasizes the need for effective and comprehensive transition planning to be completed while learners with disabilities are still in school. However, once individuals age out of the school system, these adults may have limited resources and support. Adult transition support and training are most often provided through employers' human resources departments.

Transition to Retirement

When individuals decide to retire, they are faced with a variety of options and potential challenges. Retirement ages vary; for example, in the United States, individuals born after 1960 are eligible for full retirement insurance compensation at the age of 67, generally the accepted retirement age (Social Security Administration, 2021). Individuals with a disability may be provided with additional support and services through government programs and may be eligible for earlier compensation dependent upon their own unique circumstances. Regardless of age or specific disability, individuals with disabilities may be reluctant to leave the workforce due to the sense of loss and connection with activities, social connections, and well-understood routines (Wilson et al., 2010). The extremely limited options for formalised and funded government support to assist older people with a disability can also create tension and anxiety related to the idea of retirement. Stancliffe et al. (2015) reported that without activities and social inclusion, retirees with disabilities are "likely to face inactivity, isolation, and loneliness" (p. 703).

Transition Support in Adult Education Settings

Formal and nonformal learning experiences "are intentional and based on organized educational activities that provide structures for learning" (Kawalilak & Groen, 2021, p. 73). Although formal learning generally results in receipt of credit or a certificate, nonformal learning usually happens as a benefit of involvement in an organization with another main purpose (Kawalilak & Groen, 2021). During times of challenge in life, people turn to both formal and nonformal education.

Continuing Education During Personally Challenging Times

Educational opportunities that give people the chance to discover and consider new possibilities, such as finding a new job or career path after a job loss, re-tooling to develop new skills to pursue a desired promotion or to switch careers, gaining financial stability after high school graduation or the loss of a long-term relationship, or keeping their mind active by pursuing interests during retirement (Merriam, 2005; Varmecky, 2012). These times of transition are often difficult and may have meandering and protracted trajectories.

Adult learners' identities play a significant role in their persistence and success in educational programs; their multifaceted identities may be at odds. Bergman (2021) described that "the competing professional and personal responsibilities for adult learners prompts them to identify as workers, parents, or community members first and students second, leading to tenuous enrollment" (p. 266-267). The levels of attrition at colleges and universities, for example, is higher for adult learners than for traditional-age students. As a result of these pressures and competing components of identity, in addition to barriers related to their disability, adult learners with disabilities may experience less stability in employment, health, and finances; therefore, education through transition and times of personal challenge is even more crucial (Gillies, 2012; Wehmeyer et al., 2019).

Lifelong Employment Training Reflecting Today's Workplace Changes

Significant changes exist in today's workplace. For example, there is an increasing lack of ability to find jobs after secondary school without at least some level of additional training. Higher education is becoming increasingly necessary for entry into the workplace (Bergman, 2021). Remaining employed with one company for an entire career is no longer the norm; people change jobs numerous times during their working lives, and increasingly hold several concurrent part-time and/or seasonal positions (Wehmeyer et al., 2019). The workplace requires that workers have higher levels of "career adaptability," meaning they must engage with educational opportunities in a more significant way, such as pursuing credentials and continued up-skilling (Wehmeyer et al., 2019, p. 182). With less workplace stability, these changes mean that "career adaptability may be even more important among people with disabilities, who are increasingly required to manage and address barriers and challenges that affect transitions and changes" (Wehmeyer et al, 2019, p. 183).

Role of Adult Educators Throughout These Transitions

Success in managing transitions can be enhanced by the support and strategies received in adult education settings. Bergman (2021) stated that many supports and programs used by colleges and universities to engage and retain students are "either unnecessary or inaccessible" to adult learners (p. 268). A targeted approach which includes a mix of both educator behaviors and institutional policies/practices is needed to make education accessible to learners through transitions.

Effective adult educators must first embrace being learners and receive training/gain knowledge about working with adult learners. Adult educators should understand that attention to individual student advisement is crucial. This is because "adults view advising as customer service that needs to be prompt and efficient in the dissemination of quality information" (Bergman, 2021, p. 268); having robust opportunities for and flexibility with advisement hours, which accounts for adult learners' other life roles and responsibilities, is critical. For adult educators to support transitioning students, time and planning must be dedicated to communication with students through advisement, mentoring activities, and timely, robust course-related assignment feedback (Bergman, 2021, p. 268; Kuh, 2008).

Policies and practices regarding course and program design and delivery considerations are significant for adult educators facilitating the movement of students through educational programs while experiencing life transitions. Adult students must be explicitly taught about workplace/agency policies and practices and the support available to them as part of the on-boarding process and when they encounter challenges in order to improve their persistence and success (Bergman, 2021; Kuh, 2008; Langrehr et al., 2015). Supportive policies and practices include offering "online course options," a focus on "active learning and social integration," supporting students to maintain "consistent enrollment," and providing "adult-focused degree programs" including options such as part-time study, evening/weekend classes, and credits for "prior learning in the workplace" (Bergman, 2021, p. 269-270).

When working with adult learners with disabilities, there are additional layers of practical knowledge and competency adult educators must develop to "move beyond simply accommodating PWD [people with disabilities] as required by legal mandates, to incorporating principles of UD [universal design] (for environments), UDI (for instruction), and UDL (for fostering self-determination and self-advocacy among learners who are PWD)" (Ross-Gordon & Procknow, 2021, p. 398). Socially just practice requires "examination of our personal biases and their potential impact on our educational practice" (Ross-Gordon & Procknow, 2021, p. 398), including attitudes and assumptions about ability/disability.

Conclusion

The social justice focus of adult education demands the acknowledgement of issues significant to adults with disabilities such as power dynamics, stigma, access, and inclusion. Increasingly, adult educators find themselves working with adults with disabilities during stages of transition. It is important to recognize that adult education takes place during transition events and adult educators must identify adult education practices to support adult learners at these significant times.

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ORGANIC MENTORING

Susan Rose[1], Davin Carr-Chellman[2]
[1]*University of Idaho (USA)*
[2]*University of Dayton (USA)*

Abstract

This integrative literature review presents the first round of findings in a synthesis of research elaborating the concept of organic mentoring. Using the nascent concept of organic mentoring, we generated a list of articles to develop an initial framework. Out of this initial framework, a larger collection of research articles was created to summarize, integrate, and, ultimately, synthesize additional characteristics and qualities of organic mentoring. As the beginning part of a larger study, these synthetic findings include: organic mentoring resonates with feminine and minoritized populations; organic mentoring is receptive to virtual and alternative approaches; organic mentoring is sensitive to the mental health of mentees

Keywords: Organic Mentoring, Integrative Literature Review

An integrative literature review effectively catalyzes the advancement of research on a particular topic by not only critically summarizing and thematizing the existing research, but also, subsequently, synthesizing the existing research into new knowledge. It is particularly useful for areas of inquiry that are nascent, having not been subject to much review, or having been fallow for several years without being reviewed. For a topic like organic mentoring, a relatively new approach to a more mature topic, the literature reviewed is smaller in volume, but still offers opportunities for creative synthesis. In particular, rather than reconceptualizing existing models or frameworks of mentoring, this review offers an initial conceptualization of organic mentoring. Drawing on characteristics of already existing mentoring models and based on a careful analysis of the minimal existing research on organic mentoring, we have elaborated its constituent characteristics. This initial framework of constituent characteristics, in turn, enabled the selection of a greater variety of research resonant with and addressing those constituent characteristics. The end result is an elaborated perspective on important qualities of mentoring in general and on organic mentoring in particular.

There are several steps in our integrative literature review process including establishing the need for the review, developing criteria for article selection, and reviewing, critiquing, and synthesizing the existing literature. For the purposes of this manuscript, we will focus on generating our initial framework for criteria for article selection and the subsequent review, critique, and synthesis. Establishing the lens through which the topic will be viewed (Torracco, 2016) provides constraints and parameters within which the topic of organic mentoring can be initially characterized in order to most effectively explore and select the existing, non-organic mentoring research that will help us synthesize new dimensions of this important topic. We will refer to this step as our initial framework, primarily because it is the step informing the creation of criteria according to which the research articles we have reviewed and synthesized were selected.

Our initial framework was informed by the following articles, each of which represent current characterizations and usages of the concept of organic mentoring. This list provides a brief summary of the qualities and characteristics of organic mentoring that we chose to help inform our initial framework:

- Li, S., Malin, J. R., & Hackman, D. G. (2018):

Mentees reported effective mentor traits and practices, including being approachable and accessible, demonstrating humility and genuine care for others, and tailoring the experience to mentees' individualized needs. Findings also included insights related to mentoring across difference, in which mentors and mentees differed by gender and race/ethnicity.

- Cantwell, R., Bourke, S., Scevak, J., Holbrook, A., & Budd, J. (2017).
  Reported the need to focus on more than technical aspects of candidacy and give explicit support to underlying epistemic growth.
- Li, S., Malin, J. R., & Hackman, D. G. (2018)
  Mentoring relationships in higher education are recognized as a critical factor in preparing and socializing doctoral students and junior faculty for academic roles.
- Almjeld, J., McGuire, M., & Blair, K. L. (2017).
  The chapter called "Organic Mentorship" discusses enacting care, storytelling, and reciprocity as foundational. Focus on building mentorship relationships to last beyond graduation and from institution to institution.

Search Terms and Process for Establishing the Initial Framework

As you can see from the list above, organic mentoring is not prominent in the research-based literature on mentoring. Importantly, this list is not exhaustive. Rather these four articles resonated with us as providing particularly strong focal points for our initial framework. Our future research will provide a more exhaustive review. These articles were located through searches in Google Scholar using the phrase "organic mentoring." The scope and boundaries of this review are constituted by the themes identified in these articles.

Organic Mentoring Initial Framework to Inform the Integrative Literature Review

Drawing from the articles above, the initial framework of organic mentoring consists of the following characteristics:

- Longevity and commitment to the relationship;
- Enacting care;
- Storytelling;
- Reciprocity as foundational;
- Humility;
- Genuine care for others;
- Tailoring the experience to the mentee's individual needs;
- A need to focus on more than technical aspects, giving explicit support to underlying epistemic growth;
- Recognition that mentoring relationships are critical and essential

These characteristics form the foundation for the next step of searching for research-based literature conforming to or resonant with this framework.

Findings

Using the above characteristics, we used Google Scholar to generate a much larger list of research articles about mentoring that elaborated one or more of these characteristics. Ultimately, the synthesis of the results of this search and review produces the following findings, which are only the initial findings of what will be a larger study:

- Organic mentoring highlights the role of feminine and minoritized mentees;
- Organic mentoring is receptive to virtual approaches;
- Organic mentoring is sensitive to the mental health of mentees

Feminine and Minoritized

As we analyzed the literature fitting the organic mentoring framework developed above, female and minoritized mentees figured prominently. Wlodarsky and Hansman (2019) found that women often struggle with feelings of self-doubt and finding good mentors. Additionally, female graduate students particularly struggled with the constraints of higher education's organizational culture, sacrificing familial and personal time, identity struggles, self-questioning, and mentoring experiences (Welton et al., 2010). Harris (2016) builds on this work, rejecting traditional hierarchical practices, highlighting a need for mentoring that specifically supports women of color who, because of varying intersectionalities, are often "othered" in higher education. Gammel and Rutstein- Riley (2016) further this notion, positing that relational mentoring is paramount to transformative learning for female doctoral students**.** Finally, Li et al. (2018) underscored all of these ideas articulating that mentees identify effective mentors as approachable, accessible, humble, genuinely caring, and dedicated to individualizing their mentees' experiences, all of which run counter to what is practiced in traditional mentoring constructs.

Virtual Approaches to Mentoring

Virtual and alternative approaches to mentoring have spurred a reimagining of the mentorship structure. Technology has made it possible for the greater use of virtual teams, which has naturally resulted in e-mentoring, but not much research has been done in this realm until recently (Neely et al., 2017). Additionally, although it was not as well studied or practiced prior to the COVID 19 pandemic, groundwork had been laid for virtual mentoring. Kumar and Johnson (2017) identified a success criterion for online mentoring of doctoral students at the dissertation stage which emphasized the importance of having a strong structure and small group and peer support to overcome challenges that are exacerbated by the virtual space. The reality of the COVID world has fostered the growth of online mentoring at warp speed. Previously, only students engaged in online study received online mentorship. However, as everything facet of education has gone virtual recently, so too has mentoring.

Ersin and Atay (2021), explored this idea with preservice teachers who suddenly found their mentorship relationships moved to the virtual world because of the COVID 19 pandemic. Their findings direct mentors to foster positive relationships, provide ongoing support, intentionally include time for reflection with mentors for mentees, and utilize multiple contexts with preservice teachers. The virtual space can be fraught with miscommunications and isolation, underscoring the need for mentorship structures rooted in strong communication, ethics of care, and longevity.

Mental Health of Mentees

Mental health was often at the center of research that called for substantive changes to the hierarchical model of mentorship. Stress, while a common and expected aspect of doctoral study, was a root concern because of the unhealthy levels it is experienced at in graduate study. In combination with intense stress, doctoral students also report higher instances of common mental health disorders, like depression (Levecque, 2017). Supportive, relational mentor relationships were shown to be an antidote for alleviating this concern, especially in early doctoral study (Cornwall et al., 2019) and STEM fields (Ruud, 2018). Additionally, faculty support was found to be integral in maximizing student performance, figuring strongly in attrition and persistence, and often being a substantial factor in students quitting or continuing with a program (Devos et al., 2017).

Mentor practices like embracing gratitude to enhance doctoral mentee relationships (Howells, 2017), normalizing struggle and failure, promoting growth mindset, validating student performance and ability, having open discussions about struggles with racialized or gendered experiences in the academy (Posselt, 2018), and integrating family into the doctoral program were central to supporting strong mental health in doctoral students (Rockinson-Szapkiw, 2019). These ideas greatly expand our concept of mentorship into organic spaces that focus on the whole person and are highly relational, value connection, individuality, care, and authentic support.

Synthesis of Findings

This synthesis was created by integrating our initial framework and the trends we identified across the categories of feminized and minoritized, virtual approaches to mentoring, and mental health of mentees. Primarily, relational mentorship that transcended the oft prescribed boundaries of hierarchical mentorship was emphasized as tantamount across categories. This trend is strongly connected to organic mentoring concepts that include longevity and commitment to the mentoring relationship, humility, showing genuine care for mentees, and recognition that mentoring relationships are critical and essential. For example, feminized and minoritized mentees needed mentors they felt genuinely cared about them and who were dedicated to their success in the long term for genuine experiences of transformative learning.

Virtual students identified that supportive mentor relationships were integral to surmount communications challenges that are unique to and exacerbated by online learning. Mental wellness and societal challenges that plague mentees and figure prominently in attrition were greatly reduced by when mentees had open and honest relationships with mentors. Essentially, regardless of situation, if a mentee had a mentor who saw them as a complete person and embraced the facets of organic mentorship, it strongly supported their growth and ability to be successful in a program of study. Mentors who tailored the experience to the mentee's individual needs and who focused on providing explicit support for the technical aspects of what a mentee needed to learn for epistemic growth were secondary trends. These trends featured strongly in the virtual learning and mental health categories where mentees felt most supported by mentors who created intentional structures for learning, support, connection, and reflection.

Conclusion

As a nascent concept in the mentoring research literature, organic mentoring provides a significant opportunity to introduce and elaborate characteristics and qualities of healthy mentoring relationships. Our integrative literature review, part of a larger study, joins an initial framework drawn from existing organic mentoring research with themes derived from a larger selection of research about mentoring more generally. The resulting synthesis provides a compelling picture of mentoring relationships that are less hierarchical, more reciprocal, and authentically growth-oriented.

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ADULT EDUCATION PRACTICES IN NORTHERN PAKISTAN: A THEMATIC LITERATURE REVIEW AND CRITIQUE FROM A DEVELOPMENT PERSPECTIVE

Najmus Sabah
University of Regina (CANADA)

Abstract

Adult education provides a critical and educational base to northern Pakistan's community development practice. The communities in north Pakistan (now referred to as Gilgit Baltistan) have maintained an informed engagement in the development process through non-formal and in-formal interactive community forums. Communities come together in these forums and share information and knowledge needed to understand the prospects and consequences of projects. Transformational learning processes taking place at these community forums ensure sustainability in the long term. Knowledge sharing practices have enriched the spirit of participatory development for decades now. The functional model of adult education for sustainable development aligns with more critical international development discourse.

Keywords: Development history, Community development, postcoloniality in development.

Community development in northern Pakistan is deeply intertwined with the participatory practices of knowledge sharing, taking place at dialogic community forums. Participatory development expert Robert Chambers (1995) claims that development driven education is critical for any sustainable change in a community. Northern Pakistani communities have proved the same by not being the passive recipients of funding instead by participating actively and creatively in development processes (Walter, 2014). Community in this region continuously appropriate their needs and development negotiations.

Development projects share technical, economic, social, scientific, political, and environmental aspects, and much of project-related knowledge focus the financial outcomes. Yet, a proportionate amount of innovative learning is tacit. During the community discussions, data transforms into socially analysed, locally acquired knowledge. Knowledge-sharing processes make it a transformational progressive human experience. The functional approach of communities keeps development practice in this region less critical. Consistent interpretation of development reflects a strong connection between informed community participation and development (Kreutzmann,1993; Wood et al., 2006; Nazar, 2009; World Bank 2011; Benz, 2016).

The relationship of adult education and community development in Northern Pakistan receives discerning visibility in the post-1980s. Although the history of development can be traced back to colonial times (Walter, 2014; Benz, 2016), a more pronounced inclination of communities towards participatory development coincides with the rise of neoliberalism (Harlech-Jones, Shamshad, & Shams, 2003). As the neoliberal logic justifies the community's role as a more acceptable alternative to the State's benevolence and a substitute to the free market, communities of this region have shouldered development well.

Communities in northern Pakistan have instrumentalised adult education's transformative power for local development initiatives in the most pragmatic ways. Communities in this periphery had a limited economy, no representation in mainstream politics, insufficiency to public funds and exposure to promises of development. Theoretically, after experiencing globalisation, modernisation, feminism and postcolonialism, much of development is participatory, grassroots, and direct improvement (Walter, 2014). Probably all factors pushed the communities to engage educationally with multifaceted non-governmental development initiatives.

A retrospective understanding of community development and its educative aspect is incomplete without going back to colonial times, post-independence times, and post-1980s.

Colonialism and Development Interventions in Northern Pakistan

If development is understood as a set of externally induced interventions in a community to improve their lived conditions, northern Pakistan has experienced many similar interventions since colonial times. The spectrum of interventions ranges from agriculture to education, public health, and more diverse themes in recent times. The accounts of British colonial officers (Clark, 1956) reflect external change agents' role, motivated by the goodwill (Emadi, 2018) towards local people

Nevertheless, the postcolonial perspectives reflect a clear orientalist bias. Cook (2007; 2012) finds the external agents as extending the Western imperial supremacy and cultural superiority, whereas Easterly (2001) defines this self-imposed moral responsibility of civilising others as White man's burden. Critics like Kothari (2006) blames development as inherently impregnated with all these ontological biases.

However, the earliest developmental interventions of colonial times were more institutional than personal, and the legacy continues (Kothari, 2005; Ziai 2011). The radical history of development emphasises long-lasting imprints of colonialism on individuals, institutions and ideologies. The institutionalisation of schools, dispensaries, hospitals, and administrative offices in northern Pakistan share a similar colonial pretext. Formal schooling in northern Pakistan dates to 1892, mainly to educate the local elites (Nazar, 2009; Dad 2009; Benz 2013). Postcolonialism criticises these colonial processes for killing the national cultures, creating an identity crisis and a comparative sense of cultural inferiority. Ideologies, thought, interventions, institutions, procedures, policies and practices, everything reflects an inspiration with colonial thought and ignites intrinsic submissiveness (Fanon, 1991). Besides a functional purpose, the institutions control the subjects through a permeating cultural indoctrination.

It is nevertheless not to suggest that every development intervention reflects a colonial bias. Still, as subjects of development, communities ought to have the ability to reflect on the nature of the relationship with development processes. While celebrating the successes, development discourse has to accept the historic trade-offs, social losses and destructive impacts. Post-coloniality and orientalism offer a conscious critical lens to keep public memory afresh on successes and reminds communities of induced inequalities and consequential injustices.

Development in the more recent decade has realised that communities and societies are not homogenous entities and their response to development is respective to their realities, situations, and attitudes. Northern areas reflect a community-specific response to development initiatives. One distinctive mediation comes from a religious Ismaili platform dating back to colonial times. Walter (2014) defines its contemporary form as community activism for development.

Community activism in Ismaili Muslims in northern Pakistan reflects inspiration with a modernist interpretation of Islam. In colonial times, with increasing settler hostility, the global Muslim world went through a phase of reformist agenda under the banner of modernist Islam (van Grondelle, 2009). Reformist agenda spanned from the Middle East to the Subcontinent (Gibb, 1947), offering solutions to colonial oppression. Bayram (2014) underlines that modernists emphasised reforms in education and the need for a new theology reconciling science and religion. Aga Khan III, as a Muslim political reformer, had a political and religious following. His religious followers, the Ismaili Muslims, embraced both; Islam and modern education.

In comparison to other reformists, Aga Khan's advocacy was comparatively enriched (Khoja-

Moolji, 2011) for women and the poor. Aga Khan guided his religious followers to invest in girl's education (Emadi, 2018). He devoted a significant amount of funds to Ismaili populated areas under the name of Diamond Jubilee School (Nazar, 2009). The network established as early as 1905 in the Subcontinent and around 1945 in northern Pakistan currently runs around 143 schools. This sustained educational intervention is an externally induced community development project, resulting in an ethics-driven attitude of overall community activism in the region.

History of Development in Northern Pakistan after Independence

Pakistan got independence in 1947. Like many other newly independent countries, Pakistan also received technical aid, monetary assistance, and material supplies to uplift poverty-related issues. From the 1950s to the 1960s, Pakistan had mega-projects to boost the economy, including infrastructure, dams, roads (Benz, 2016), and even artificial surges to banks (Ahmad, 2010). Development then offered a quick-fix approach (Escobar, 1995) to deal with chronic poverty, deprivation, and economic isolation and Northern Pakistan, being isolated, could never enjoy the benefits of inclusiveness.

Development through modernisation inspired the Pakistani government's growth models (Benz, 2016). The donor agencies mostly had a welfare type approach (Ziai, 2011), which meant the engagement with the recipient with unequal relation of power and pitty. Therefore, despite economic initiatives, the international aid agencies could never engage meaningfully with newly independent countries (Seers 1979; Chaudry 1982; Escobar 1995; Ziai 2011). Consequentially the underdevelopment thrived in geographic pockets, as it happened in northern Pakistan.

Besides poverty few prominent issues of Gilgit Baltistan were; infant mortality, maternal deaths, stunted growth, Iodine deficiency and Goitre. USAID and UNICEF supplied their health-related dietary aid as; butter oil, dry milk, Wheat grains, Iodised salt, and other fortified nutritional supplements. This type of development intervention for northern Pakistan was just an instant shot rather than long-term development.

The 1960s is the era of agricultural-based rural development. The period is synonymous with the green revolution, genetically modified crops, and higher yields. India, Pakistan, and Bangladesh improved their agricultural produce exponentially (Evenson, 2005) but unfortunately, with an abrupt rise in economic inequality. The miraculous rural development interventions could never reach the rural communities of Northern Pakistan. International development in the 1960s got heavily influenced by global politics. Most of the colonies were independent nation-states, aiming at catching up with the modern western world. Additionally, the bi-polar system constructed around the superpowers (USA and USSR) pulled new economies towards their respective camps (Winterhalt, 2018). US advocated a developmental model based on capitalist logic, whereas USSR utilised radical socialist movements in the name of worldwide social justice and equality (Emadi, 2018). Modernisation in development discourse nevertheless remained as a prescription for catching up with modernity. Though the financial benefits could not reach northern Pakistan in this decade, Emadi, however, underlines that development infused a social motivation among communities for integrating modernisation.

By the mid-1970s, development bore criticism for poverty and ever-widening inequality. Boserup (1970) criticised the economic system as a source of systemic exploitation of women. Other critical debates worldwide supported; anti-war, anti-racist and anti-nuclear movements igniting secondary layers of anti-oppression feminist movements, Black movements, and queer movements.

The State's role came under severe attack. Keynesianism got blamed for increasing global poverty. Marxists and neo-Marxists criticised capitalism for failing to prove its trickle-down effect and not reaching an equilibrium of social equality. Dependency theorists accused development as disguised capitalism and warned the third world for condemning the development plan. Dependency school instead supported the idea of induced underdevelopment. For some, inequality in capitalism was an outcome of peripheral capitalism by systematically excluding the peripheries (Amin, 1976), and for others, its flawed systems of dependant accumulation (Frank, 1978). Centre-periphery discourse described poverty; as a product of induced conditions, systemic exploitation, wealth controlling mechanisms, and flawed political structures, creating unequal gains.

Development responded superficially to criticisms, and the International Labour Organisation introduced the Basic Needs Approach (BNA) to the international development agenda as late as 1976. BNA received public popularity in many political spheres in developing countries. Pakistan People's Party (PPP) also raised an inspirational slogan of Roti, Kapra, aur Makaan, referring to food, clothing, and housing in the same era and inspired youth. However, BNA was not a long-term economic policy for irradicating poverty or inequality; instead, it targeted only dragging people just above the poverty line.

In Northern Pakistan, students inspired by pro-Marxist ideologies initiated political movements for justice, freedom, equality, and social development and demanded the replacement of the princely state system. In 1970 the Advisory Council of Northern Areas offered the first alternative political setup (Mishra, 2018), upgraded to Northern Areas Council in 1973. The replacement setup, anyhow, was institutionally non-functional and politically non-representational (Nyborg, 2005). Consequentially, neither the mainstream capitalist development model worked for northern Pakistan nor the socialist alternatives offered any developmental solutions.

History of Development in Northern Pakistan post-1980s

The 1980s became the historical decade, casting a lingering influence on development across the communities in northern Pakistan. It's the era of neoliberalism blaming the State and free market as inadequate and proposing that communities support themselves through their social capital. Giddens (2008) pragmatically proposed it as the third way. For social philosophers, powers of dialogic communication among people was the tool to deal with critical modernity issues (Habermas, 1984), and for development experts (Chambers, 1995,2005), participation was the successful development model for Africa Latin America and Asia.

Participatory community development offers remarkable achievements in northern Pakistan in the post-1980s. There is a sweeping transformation of communities from a predominantly agricultural society to one with a fast-growing broader economic base as a phenomenal success story of development (Rasmussen et al., 2004; Nyborg 2005; Wood et al., 2006; World Bank, 2011; Khan & Khan 2012; Zeenat & Jan 2015). The educational aspect remains instrumental in all participatory dialogues at community-based forums, and non-discriminating participation, direct involvement in the project cycle, and accountability continue to be the inbuilt aspects of community's engagement.

Recently, adult education forums have diversified inclusion with more educated women in public spheres (Murtaza, 2012). Improved literacy, communicability, technology access to social media widen the spaces of adult education. In many ways, the current adult education spaces have more organic community contributors, connecting in more resilient and informed ways. The popularity and acceptance of the participatory approaches constitute a default model to work with communities in northern Pakistan, which does not mean that it is flawless. There are miscalculations, misunderstandings, and unexpected results, leaving room for improvements and alternatives.

The community's informed role in the development process is sustainable, transformative learning; as Mezirow (1997), the adult education expert would reflect on adult education as a consciously attained self-transformative process rather than merely uncritical assimilation of information.

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A FOURFOLD MODEL FOR ADDRESSING ORGANIZATIONAL DIGITAL ETHICS PRACTICES THROUGH HRD AND CONTINUING EDUCATION

Humberto de Faria Santos, Cindy Peña, Joellen E. Coryell
Texas State University (USA)

Abstract

This fourfold model suggests a theory that underpins practice recommendations. It also fills a practical void to address the lack of guidance for HRD professionals that tackles the challenges posed by digital ethics when educating themselves and then educating the organization and its professionals. The basis for proposing this model combines scholarly literature review and the researchers' experiences in HRD, professional ethics, and adult and continuing education contexts.

Keywords: algorithms; organizational digital ethics; human resource development professionals; fourfold model

This paper proposes a Fourfold Digital Ethics Model in adult and continuing education that integrates four existing theories (philosophy of technology, deontology, availability heuristics, and discourse ethics) to provide Human Resources and Development (HRD) practitioners within fields that employ *algorithms*, *big data*, and *artificial intelligence*, a tool to educate the organization in general and its employees specifically. Digital ethics is an emerging topic in the global community concerned with the misuse of algorithms by organizations and the respective threats to privacy, autonomy, equality, and democracy. In this paper, we use the word *algorithm* to refer to the algorithm itself and to the data science areas that employ it—big data and artificial intelligence.

This fourfold model aims to *analyze* the social and technological context in which digital ethics issues emerge; to *provide* an ethical theoretical framework that supports the model; to *explain* how digital ethics issues exist within organizations; and finally, to *propose* an approach to effect change through adult learning/education. As we will discuss later, we claim that HRD professionals must hold the responsibility for their continuous learning, ethical leadership in the organization, and the individual well-being of the employees (*SHRM*, 2014), which impacts society and the organizations' reputation and ethical practice.

Digital Ethics

Technology is political, therefore, prone to raise ethical concerns (Ananny, 2016; Introna, 2017) that digital ethics aims at tackling. Digital ethics emerges in the context of the quick spread and pervasiveness of technology that employs algorithms to process large amounts of data (big data) in organizational practice (Yang & Liu, 2020) and also in the lives of the general population (Morozov, 2018). Organizations employ algorithms to process a big amount of data. What characterizes big data is the volume, variety, and velocity of data (Afrashteh et al., 2020; Martin, 2015).

Big data cannot be processed by even the most trained human brain like algorithms can (Martin, 2019, p. 836). Algorithms process big data by using a systematic step-by-step approach to solve problems (CRC Press, 2017). Algorithms are advantageous to organizations because decisions are based on immense amounts of data, enhancing accuracy. Consumers also benefit from algorithms because they allow the customers to get more personalized services due to the assumptions from algorithms based on previous behaviors or generalizations. Nonetheless, the benefits that organizations, consumers, and society as a whole enjoy come with a price that we pay individually or as a society.

Digital ethics, according to the literature, addresses four areas of impact for algorithms (O'Brien, 2020): democracy (DiResta, 2018; Morozov, 2014, 2018; Stamboliev, 2019; Zuboff, 2019); privacy (Afrashteh et al., 2020; Bélanger & Crossler, 2011); autonomy (Lanier & Euchner, 2019; Morozov, 2018; Yang & Liu, 2020); and equality (Ananny & Crawford, 2018; Ananny, 2016). Privacy is central to digital ethics because besides presenting its own issues, it also spills over to autonomy and equality issues. One can look at privacy from a legal or a moral right, "but it's often more useful to perceive privacy as the interest that individuals have in sustaining a personal space, free from interference by other people and organizations" (Clarke, 1999, p. 60).

Interference, as defined by Clark (1999), is *surveillance* and its subproducts—predictive analytics and secondary analytics. Martin (2019) referred to surveillance "as the hidden and systematic aggregation of data about individuals" (p. 78). Surveillance happens without the knowledge and permission of the person or persons under surveillance and "can cause harm by violating the personal space" (Martin, 2019, p. 77). Surveillance collects information about people and their behaviour, in short, people's data (Leicht-Deobald et al., 2019).

The aim of predictive analytics, also referred to as *predictive algorithms* (Leicht-Deobald et al., 2019; Martin, 2019), is to determine the chance of particular outcomes to occur. By predicting outcomes, algorithms put people under categories that threaten their individuality and cause equality issues. The use of secondary data refers to the practice of using data for purposes other than those for which they were initially collected. This practice has raised a concern about the morality of data usage and its reuse (Chalcraft, 2008).

Digital ethics and the threats to human autonomy are discussed by its application of surveillance by organizations. Organizations significantly influence the perception and behaviour of individuals by gaining access and manipulating personal data. Then, customized information is pushed onto people (Clarke, 1999, p. 61). Democracy is influenced by issues of autonomy because it presupposes data from autonomous citizens disallowing them the freedom and autonomy to think and act critically (Johnson, 1994).

The use of algorithms for decision-making in the private and public sectors causes inequality issues prevalent in human biases (Afrashteh et al., 2020; Ananny & Crawford, 2018; Angwin, 2016). Threats to equality, emerge from algorithms' inadequate categorization of vulnerable groups causes marginalization (Ananny, 2016). Sweeney (2013) offered the best example of algorithms' inequality by stating that marginalization occurred if Black-sounding names appeared because they were often associated with a high likelihood of having arrest records. The repercussions of negative profiling or discrimination against vulnerable populations based on algorithmic biases threaten our privacy, autonomy, equality, and democracy.

HRD Practice

We argue that considering the harm done to society imposed by organizations and their professionals, digital ethics should be incorporated into the scope of both HRD and continuing education practices. HRD practitioners must be cognizant of the implications of confronting digital ethics issues related to the external community and consider the organizational practices that threaten employees' privacy, autonomy, and equality. Given the abundant evidence of HRD practices that help decision-making by using algorithms to gather and process employees' personal information with limited or no transparency (Ananny & Crawford, 2018), we claim that without reflecting and acting upon their own practices, HRD practitioners will not possess the trust to lead the process.

The Code of Ethics (2014) of the Society for Human Resource Management (SHRM) supports our claims about the existing expectations on HRD practitioners. We endorse the claim that HRD practitioners must “commit to continuous learning, skills development and application of new knowledge related to both human resource management and the organization we serve” (2014, sec. Professional Development). HRD practitioners are also expected to embrace ethical leadership responsibility not only in their activities, but also in the organization's practice (2014, sec. Ethical Leadership). HRD practitioners hold the responsibility to ensure that the organization observes the interest of their employees' individual well-being that includes strict ethical management of the employee’s information (SHRM, 2014). Issues related to digital ethics have consequences for individuals and society and negatively impact organizations.

Theoretical Framework

In this section, we offer a theoretical model to underpin and guide the inclusion of digital ethics into HRD practitioners' work. The elements of the proposed model are philosophy of technology (Hinman, 2018), deontology (Kant, 1785/1981), availability heuristics (Hayibor & Wasieleski, 2009), and discourse ethics (Afrashteh et al., 2020). Each concept relates to and informs the fourfold model phases.

Philosophy of Technology

According to Hinman (2018), "the philosophy of technology seeks to illuminate both the liberating and the constraining dimensions of technology, showing its place in a larger human society and calling special attention to the ethical challenges it poses" (sec. Introduction). This philosophy encourages people to look at technology through different lenses and provides the elements to analyze the benefits of technology and digital ethics' challenges: threats to privacy, autonomy, and democracy, and equality (*digital ethics*). The foundation of the philosophy attempts to offer HRD practitioners a perspective on technology without preconceived ideas; it can highlight ethical implications in how the field offers its services and products. It also incorporates, as we propose, implications for the professional's well-being in the high-tech field.

Deontology

Deontology is a theory that establishes principles and moral rules as an obligation. It supports our claim that organizations and their professionals have moral obligations with individuals and society and should have ethical support. Deontology does not rely on the individual's virtue but norms and rules (Rowan & Zinaich, 2003). Also, the argument that an opinion is common to a group does not make a robust case to morally support it (Kant, 1785/1981; Rowan, 2003). Kantian deontology has a humanistic approach and as such states that human well-being is what should guide decisions. According to Kantian (1785/1981) deontology expressed in his categorical imperative, no one has the right to treat someone as a means to achieve an end, but people should always be the end of any pursuit.

Availability Heuristics

According to availability heuristics, the working environment generates moral standards that professionals usually adhere to (Hayibor & Wasieleski, 2009). Yet, *common opinion* generated in a work environment is not a robust ethical supporter of professional behaviour (Rowan & Zinaich, 2003, p. 5). Hayibor et al. (2009) argued that “one of the major influences on ethical decision-making is the individual perception of the moral intensity of an ethical issue” (p. 151). In other words, the morality available in a working environment tends to cause the environment’s participants to be more or less critical about certain behaviors.

Discourse Ethics

Discourse ethics proposes a transparent relationship with the external community about the use of technology issues by creating rapport with them (Afrashteh et al., 2020, pp. 3–4). By integrating the external community into digital ethics discussions, the HRD practitioners and the external community generate the opportunity to challenge existing moral standards by presenting alternative perspectives about the (mis)usage of algorithms by the organization.

The Phases of the Fourfold Model

By integrating these theories into an integrated model, we expect to support HRD practitioners in their endeavors to educate organizations about digital ethics issues and challenges. The HRD practitioner must be careful not to try to impose a moral agenda. The purpose of the model is not to *teach ethics* but to provide the elements that can help adults reflect and engage in actions that ultimately prevent harm on all organization's stakeholders, both external and internal.

Table 1 visually explains the four theories' integration to form an HRD practitioners' model to address digital ethics issues within their organizations.

Table 1: Model to Inform Digital Ethics Practice Within the Organizations

HRD practitioner learning		Organizational learning	
Phase 1 *Learning about digital ethics*	**Phase 2** *Understanding the moral theory*	**Phase 3** *Identifying the internal perception*	**Phase 4** *Integrating the external community*
Supporting theories			
Philosophy of technology	Deontology	Availability heuristics	Discourse ethics
The *Lenses* to view algorithm usage without negative bias.	The moral framework to *support* arguments about the moral implications of misusage of algorithms.	*The theoretical tenets to explain* the relevance of the organizational environment in determining the individual perception of digital ethics.	*The support* to underpin a practical approach to incorporate external stakeholders in initiatives that tackle digital ethics.
HRD practitioner must:			
research the implications of technology and how the organization's products, practices and services impact society.	develop the ethical arguments to support the discourse and practice related to digital ethics.	systematically investigate how the morality that relates to digital ethics evolves within the organization.	create formal and consistent channels between the organization and the external community.

Phase 1

In this phase, HRD practitioners learn about digital ethics from the perspective of philosophy of technology, which avoids bias against the technologies that employ algorithms. Philosophy of technology comprehends the benefits and threats of algorithms' application by organizations in their products and services. Learning about digital ethics involves understanding the types of threats (privacy, autonomy, equality, and democracy) and how they typically happen in the organizational practice (through surveillance, predictive analytics, and use of secondary data).

Phase 2

This stage requires understanding how deontology, as a moral theory, can help support the arguments about why the organization must take action to prevent or correct the morally questionable consequences of algorithms' usage. In this phase, the HRD practitioner must also develop his or her arguments about digital ethics, which includes his or her reflection about their own professional practice.

Phase 3

The HRD practitioner must identify how internal perceptions about digital ethics issues are built. He or she can submit surveys to all employees or perform interviews with some of them to identify any commonly held beliefs and ethical concerns in the organization. Availability heuristics explains how the work environment, culture, and norms play a relevant role in the participants' work setting's moral perception. It is essential to be sensitive and open about existing ethical concerns amongst the employees.

Phase 4

The HRD practitioner must integrate the external community in discussing the organization's services and products concerning digital ethics and how to confront them. The external participants must be defined according to community members that receive the higher impact (benefits and potential threats) of the organization's services and products. Discourse ethics theory suggests a transparent relationship between the organization and the external community. This relationship will hopefully provide elements that challenge (im)moral thinking and behaviour and create understanding.

Conclusion

In this paper, we aimed to integrate four theories into a model to support HRD practitioners to guide their organizations and professionals to combat the threats related to digital ethics, which impacts the organization, its employees, individuals outside the organization, and the stakeholders external to the organizations— individuals and society as a whole. Expectations about HRD professionals' roles range from ethical leadership, employee well-being, and organizational development (SHRM, 2014). Given that digital ethics is an emerging theme in HRD, we considered this model relevant because it provides resources to help HRD practitioners in their own continuing learning and organizational learning and development as well. The model is expected to produce an impact that is broad in its scope, for it encompasses social responsibility, organizational reputation, and employees' well-being. Considering that the authors of this paper have not tested the model empirically, however, we hope other researchers implement the model and report the findings to improve it.

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GROUNDED AND VISIONARY: AN INVESTIGATION INTO PROFOUND LEADERSHIP

Heidi K. Scott[1], Rusty Vineyard[1], Laura Holyoke[1], Davin Carr-Chellman[2], Michael Kroth[1]
[1] *University of Idaho (USA)*
[2] *University of Dayton (USA)*

Abstract

The purpose of this study is to understand more deeply the qualities, characteristics, and practices of profound leaders. The main research question asks, what constitutes profound leadership? Supporting research focus areas include practices (actions and behaviours), individual traits and characteristics, and contextual elements to inform profound leadership. The lens of profound learning provides an opportunity to further solidify contributions to adult education, connecting adult learning and leadership. This empirical study contributes elements and practices for leadership development in adult education programs.

Keywords: Profound learning, profound leadership, Servant leadership, Authentic leadership

Profound leadership presents an intriguing concept. Built on profound learning and supported by five key leadership theories (servant, level 5, authentic, transformational, and spiritual leadership), this empirical study digs deeply into ideas forming the profound leadership construct. This manuscript focuses on data collection and analysis phases of a larger empirical study, elaborating emergent themes and informing the profound leadership concept.

Literature Review

An integrative literature review (Scott et al., 2019) guided this study, informed the interview protocol, and provided a framework for the analysis. The "pillars of profound leadership" (Scott et al., 2019, p. 9,) provided added guideposts with elicited elements from the literature. Servant leadership provides elements of accepting imperfection, fallibility, empathy, humility, intuition, listening and a focus on others' needs first. Authentic leadership embraces a questioning approach, balanced processing, and an ethical and moral identity. Level 5 leadership suggests effective succession planning, humility, and a balance between will and ambition with reflection and awareness. Spiritual leadership seeks positive and humane results, appreciation for contributions, ideas of fair treatment, and embracing various leadership styles. Transformational leadership focuses on idealized influence, individual consideration, inspiration, motivation and working towards goals. These noted elements inform potential construction of profound leadership and provoke added inquiry as pursued through the interviews in this study.

Methodology

This qualitative study capitalizes on emergent themes drawn from phenomenologically and ethnographically informed interviews with three participants of a larger 7 participant study. As part of a larger study, these themes are provisional and will evolve as the remaining interviews are coded and analyzed in the future.

Participants

Our sample frame consists of organizational and community leaders who, through their own experiences, are able to speak to the phenomenon of profound leadership in meaningful ways. Their ability to provide rich data was determined by the research team in the following ways: must currently hold or have held formal leadership positions in impactful organizations and must be broadly recognized by all members of the research team as offering meaningful insights into the research questions. Given these criteria, this frame requires a purposive sample of convenience.

Data Collection

Data for this study was collected through a two sequence semi-structured phenomenological interview cycle in which each participant sat for two 60 - 90 minute interviews. The first interview focused on the biographical context of the participant, orienting questions around the research question. The second interview focused on leadership in general, the participant's experience of profound leadership, and the participant’s current leadership practices.

Data Analysis

This qualitative study employs thematic analysis (Terry et al., 2017), analyzing the data drawn from each participant’s two interview sequence. The research team employed several iterations of analysis deeply exploring interview transcripts and offering member-checking. Initial coding embraced an open coding process with each team member independently reading, re-reading, and coding the interview transcripts. Research team members shared their initial coding in virtual analysis group sessions, discussing approach, documentation, and identified codes. After initial coding, the team moved into axial or focused coding with an intention to further the analysis towards themes for discussion. Through group discussion, each team member selected two of seven participants to focus their coding and analysis.

An intention of deep analysis through rich data brought forth from a subset of participants sought to capture and understand emergent categories and progress these categories to themes. Elicitation of themes were garnered through both independent and group analysis discussions. Research team members worked independently on coding, then converged for discussion, constructive dialogue, and theme evolution.

The research team focused on both interviews one and two for analysis purposes. The first interview questions drove biographical, historical, and contextual experiences shared by participants and informed the overall analysis. The second interview concentrated on leadership and more specifically, profound leadership by inquiring participants’ insights to their own leadership experiences as well as those experiences observed through other leaders. Our analysis intent sought both to understand profound leadership as informed by participants' earlier experiences, as well as those explicitly understood as having bearing on profound leadership.

Throughout the analysis process, team members used online sharing mechanisms to promote transparency, member-checking, and collaboration. Further, periodic meetings allowed the research group to continue embracing the faculty-doctoral student mentoring model and share coding and findings across the research team. Faculty mentors supported the doctoral students' progress in qualitative analysis development through modeled behaviours; by reviewing students’ coding approaches; offering feedback and constructive input; and sharing their own coding approaches. The thematic analysis embraced an understanding of ***what*** the team was doing, ***why*** the approaches were selected, as well as ***how*** to achieve intended research outcomes.

After independent initial coding and independent focused coding, the research team met to review and share their found codes and discuss how to formulate themes. Through open dialogue, constructive challenging, and exploration of ideas, the team formulated key themes. The themes started as strands of ideas, founded in quotations, and influenced by experiences of the research team members in reviewing and coding interview transcripts. Constructive dialogue elicited themes in a manner based in collaboration, while remaining focused on moving the analysis further and deeper. The faculty research team members led a theme focused discussion, modelling approach and soliciting ideas from the doctoral students. A single Excel workbook allowed team members to view and explore independently found ideas and to compare and contrast. The focus of these sessions was not to find all ideas or all potentially elicitable themes, but to seek those themes most resonant and meaningful to the research team as a whole. As a next step, each team member took 2-3 of the total elicited 10 themes to further build theme titles in an evocative and informative manner.

Findings

The findings begin to paint a preliminary picture of profound leadership. In addressing our research question: what constitutes profound leadership, the themes that have emerged through our analysis so far include Cultural Continuity, Spheres of Influence, Prodigal Son, Intuitive Nonlinearity, Plant where you will bloom, and Stepping up.

Cultural Continuity

Participants' sense of identity cultivated through familial upbringing held true through values and sense of purpose and showed cultural continuity expressed through their experiences. The continuity of work ethic demonstrated commonality for several participants. Born from early experiences and continuing through to adulthood, participants expressed a sense of value in hard work and connected this value throughout their leadership experiences. One participant offered, "I grew up… the son and grandson of farmers and factory workers so that's an important identity that I often… talk about... I have a strong work ethic." Another participant purported a sense of hard work continuity, "my life had a lot of work, a lot of demands." Aligned with other noted codes focused on learning and experiences, participants seemed to seek out hard work opportunities where "I didn't get jobs working at fast food… the factory jobs paid more. But it was harder work." One participant continued to reinforce the "homage to my family" and cultural continuity, offering "I'm a blue-collar kid at heart… I'm always so proud of the place where I grew up… I'm a representative of and a reflection of them… I'm just hoping that I'm continuously making them proud."

Participants expressed a sense of belonging early on that carried through to adult life. Balancing humility in humble beginnings with high expectations from oneself and from others, advanced as common focused code. One participant noted, "I'm a first-generation college student… going to college was an achievement… the highest academic accomplishment, which I'm proud… and I'm hoping that continues to inspire..." Acknowledging participants' early sense of belonging through family structures and experiences, offered a reciprocation of valuing a sense of belonging and offered this back to their students and colleagues. "The goal is that you're making people feel like they belong there, and that you are helping them be supportive." Another participant reinforced the straddling of solid, supported upbringing with striving for excellence through high expectations. It may not be seen as an abandoning of heritage, yet more so a solid foundation informing a successful path to achieve greatness. "My parents had very high standards, but they were really good, solid parents, who I always felt loved to the max."

Spheres of Influence

Participants regarded their "spheres of influence" that assisted in their journeys, "I'm standing on the shoulders of the people who came before me." Spheres of influence come in many forms if its organizational, family, community, social, or self. One participant shared a time when his brother was in the military, his family received communication that his brother had been killed in action. Observing his mother lean into her faith, this "thing" he couldn't see. Reflecting, "I learned my faith-walk through my mom's actions." She never told him what to do or think, she always showed him through her actions.

Prodigal Son

The prodigal son parable is about a father, his two sons and paths they take in life; boys are going away for a period to "sow their oats." Key messages from the story are about courage, independence, and unconditional love. Our participants spoke regularly about the importance of understanding and empathy, and a need to care enough to try and understand what really matters. One participant described his work, as

> meet[ing] people where they are," and how we all have different experiences. Some people come from inner cities, rural America, some are wealthy, some are not so wealthy, different races, different orientation, different gender, different nationalities. So, he tries to "meet those people with little to no judgment.

Intuitive Nonlinearity

Pivotal experiences and decisions made by participants came from a natural place of understanding, without needing to provide rationalization. Participant experiences and growth were not lockstep in nature, but instead resembled sporadic progression. Participant stories conveyed a sense of embracing untraditional experiences with an open mind and looking for learnings. Gap years, and other alternative routes towards "becoming" who they were meant to be, seemed to be the "normal route" for our participants. These alternative experiences and subsequent decisions were key in fundamentally shaping participants' leadership.

One participant recounted going straight to a premier public research university from high school but flunked out because activism won out over attending classes. The participant recounted these being "the greatest memories of my life, the firmest, deepest, most profound…. cemented memories" while building the "strongest friendships that ran so deep, although none of us know why." Reflecting on these friendships decades later, that they are the "very best friends who I am still in touch with." After flunking out of college, the participant worked hard labour for 2½ years before returning to college, then proceeded to finish a bachelor's degree earning all A's and directly moved on to graduate school completing both a master's and doctorate.

Plant Where You Will Bloom

In multiple ways, participants expressed the importance of knowing oneself and being true to your core self. To them, self-knowledge meant not changing for others, doing what others think is right, or simply making the best of circumstances. Instead, self-knowledge means knowing your core self that already resides within and living from there. Participants came from a belief that you make your mark on the world by becoming your truest self. Nobody else, family, partners, friends could correctly identify the environments where participants could thrive and ultimately be planted—that had to come from within. Hard work went into identifying and developing their authentic root systems; using formulas and copying others does not work.

One participant spoke about coming to terms with "Who am I?" and the need to determine and practice their unique giftings. Through deep identity inquiry and questioning "how can I learn to really love myself so that I can love others well?" The participant honed towards "influenc[ing] people in a positive way [with]in my spheres of influence." Extending outward, the participant spoke about believing and valuing others' giftings, that others will use them to grow themselves and pay it forward by "grow[ing] the people around them."

Engaging Wisdom Within

Participants talked less about work-life balance than they did about stepping-up to say "yes" and enact change. It is important to contextualize this theme to avoid the impression that work-life balance is unimportant. Rather, context in this theme is the hard-won practical wisdom that emerges from experience driven lessons-learned; this practical wisdom translates into a clear sense of boundaries, identification of one's niche as a leader, and an ability to recognize one's particular skill sets and how they can best be applied. With this practical wisdom, a profound leader understands how and when they can make competent and lasting contributions.

Within these parameters, profound leaders were able to engage with passion and energy, always making an extra hour and never saying no to opportunities to step-up, even in situations that were difficult or complicated. These difficult and complicated situations revealed a final piece of this theme, resilience, indicating that profound leaders are not fair-weather actors, but come ready to outlast the storm, seeing projects through to the end. One particularly busy participant summed up their approach to these situations by saying, without irony, "Yeah, I can do that. I've got an extra hour this week," indicating that not only did they understand their ability to contribute, but also that they were ready to make it fit into their already full schedule.

Implications and Conclusions

Propelled by a literature review and informed by rich interview data, profound leadership posits ideals to be embraced by leadership development and adult education programs alike. Collecting elements from five contributory leadership theories, while adding richness informs the profound leadership concept. Selected participants provided vast ideas to ponder, while seeking definition of a concept that is profound leadership. The insightful retrospective, balanced with grounded humility and visionary leadership suggests ideals of hope--for leaders to perform, while remaining human. Origin stories harkening back to humble beginnings, formed by hard work ethic, competency, capability, and cultural continuity suggest profound leadership's framing may start early on, with awareness coming later. Embracing a web of experiences, led by doing what you love, and maintaining self-acceptance suggests these profound leaders hold true to those early informing experiences and build and add, accepting the profound learning concept as a key contributory factor. The continuous learning factor reinforces profound learning as an adult learning concept and one that continues to inform the profound leadership concept. Opportunities to share and teach these learnings in adult education and leadership development programs may reinforce findings from this study or further elicit informing elements to build the profound leadership concept.

Ultimately, the profound leadership concept provides a straddling of continuum, grounded and visionary, accepting the in-between, yet also recognizing it is not all encompassing. Meaning, profound leaders leave us with a hope for performance, balanced with humanness, while also seeking learning that contributes to our leadership toolkit and self-awareness. Study findings suggest the importance of (a) honoring the past and people who influence their leadership formation; (b) understanding what really matters; (c) awareness of pivotal lived experiences and decisions made; and (d) identifying what makes us unique, our giftings, and criticality of emotional intelligence. Each of these practices and behaviours, traits and characteristics, contextual elements, plus framing leadership theories, suggests profound leadership holds a place in adult education, where practice and theory converge and exemplify consistency for those to follow.

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FOSTERING DIVERSITY WORK AS LIFELONG LEARNING: A PARTNERSHIP CASE STUDY WITH AN IMMIGRANT SERVICES ORGANIZATION

Hongxia Shan[1], Amy Cheng[2], Nasim Peikazadi[1], Yeonjoo Kim[1]
[1]The University of British Columbia (CANADA)
[2]S.U.C.C.E.S.S. (CANADA)

Abstract

Diversity work is an area of growing interest for organizations. Related research has generated relatively more knowledge about the challenges of diversity initiatives, than about practices that are conducive to the advancement of social equity and inclusion. This paper contributes to the latter with a partnership case study with S.U.C.C.E.S.S., a large nonprofit immigrant- serving organization headquartered in Vancouver, Canada. Specifically, it focuses on the organizational practices that are constitutive of the diversity work and learning of frontline workers. Conceptually, this paper draws on the practice turn, particularly Billett and Newton’s (2010) learning practice and it poses diversity work as lifelong learning.

Keywords: Diversity work, lifelong learning, work and learning, diversity training, partnership case study

In countries such as the US and Canada, organizations are increasingly compelled to take up issues of diversity and inclusion as a result of legal stipulation, policy requirements, a shifting demographic of the workforce, and a neoliberal economic reasoning that sees diversity as a business advantage (Kwon & Nicolaides, 2017; Klarsfeld et al., 2012). A range of diversity initiatives have been reported in the literature. Of note, the literature on diversity work has generated relatively more knowledge about the challenges and problems of associated initiatives, than about practices that may help foster social equity and inclusion (Nkomo et al., 2019). This paper contributes to the latter with an examination of organizational practices that are conducive to the diversity work and learning of frontline workers in immigrant services in Canada. Empirically, it draws on a partnership case study with S.U.C.C.E.S.S., a large nonprofit immigrant-serving organization headquartered in Vancouver, a gateway city for immigration in Canada. Conceptually, it builds on the practice turn in social sciences (Schatzki, 2001), and proposes diversity work as lifelong learning.

Diversity Work as Lifelong Learning

As diversity becomes mainstreamed as an organizational priority today, it has also incurred major critiques. One major critique focuses on the assumptions of identity underlying diversity work. Diversity initiatives often take demographic attributes, such as gender, race, and ethnicity as strong predicators of group identities, and many are known for focusing on single-categories of identities (Holck et al., 2016). In contrast to the essentialist views of identity, researchers from feminist, critical, and poststructuralist schools have pinpointed that identities are socially constructed, multiple, intersectional (Dennissen et al., 2020), performative, and continuously in the making (D’Cruz, 2007). While with powerful potentials, these critical constructs of identities have yet to be translated into solid empirical work (Holck et al., 2015).

Related to the issue of identity is the ontological nature of difference and diversity, which has direct implication for our imagination of sites of intervention. Janssens and Steyaert (2019) suggests that an ontological dualism features the field of diversity work: individualism versus societalism, the former focuses on individual and interpersonal behaviors, and the latter discursive structures. To break away from the ontological dualism, Janssens and Steyaert (2019) refer to the practice turn in social sciences (Schatzki, 2001), and propose to approach diversity work as it is accomplished within nexus of real time practices that are simultaneously discursive, embodied, and material.

Extending Janssens and Steyaert's (2019) work and drawing on Billet and Newton's (2010) learning practice, we propose diversity work as lifelong learning. The dichotomy of individual learners and the learning context can be bridged by reckoning the practice-based nature of learning. Billett and Newton's (2010) model of lifelong professional learning, namely learning practice, stresses learning as an effect produced through everyday professional practice. A learning practice comprises a duality of workplace affordances, and the quality of an individual's participation in work and learning. When considering the quality of individual participation in learning practice, Billett and Newton (2010) state that it is not enough to examine individual epistemological acts such as reflection. What needs to be reckoned is that reflection is never individualistic. Rather it necessarily has a social and collective dimension. With this recognition, Boud (2010) calls "the reflective turn" in professional practices (p. 29). Specifically, Boud argues for "productive reflection", which is organizational rather than individual in intent, collective rather than individual in orientation, contextualized within work, connecting learning and work, involving multiple stakeholders, generative rather than instrumental in focus, and most importantly, open and shifting over time. Goh (2019) similarly proposes two forms of collective reflective practice: groups reflecting on organizational intent, and individuals reflecting in the presence of others.

Context of the Study and S.U.C.C.E.S.S., the Partnership Organization

Canada is a settler colonial country built on the land of Indigenous peoples. In the Census of 2016, Canadians reported more than 250 ethnic origins, and four in ten people reported more than one origin (Statistics Canada, 2017). Immigrant services in Canada are typically delivered by non-profit, community-based organizations, with funding support from the government. S.U.C.C.E.S.S. is one of the community-based organizations serving immigrants in Canada. Founded in 1973, S.U.C.C.E.S.S. is today one of the largest non-profit, charitable, social services agencies in the country. S.U.C.C.E.S.S.'s vision is a vibrant Canadian society where people thrive and contribute to inclusive communities. While founded to serve primarily Chinese-speaking immigrants in 1973, the organization has evolved and grown to deliver a broad range of programs and services to clients of all backgrounds. Today, S.U.C.C.E.S.S. offers a wide range of programs and services in 45+ languages to benefit 72,000+ clients from 150+ countries.

Research Methodologies: Partnership Case Study

The study is a partnership case study. A partnership approach positions community partners as collaborators and co-researchers rather than the subject or object of studies (Butterwick & Roy, 2016). In doing so, it enables community-based knowledge to emerge and ensures that the knowledge produced is relevant and useful to the community.

The field research involved multiple data collection methods. To understand organizational diversity management and training approaches, key informant interviews were conducted with five trainers and managers. To inquire into frontline workers' diversity work and learning experiences, four arts-informed focus groups (2 or 3 participants in each) and one one-on-one interview were conducted with frontline workers (12 in total). All interviews and focus groups were audio recorded and transcribed verbatim. We also conducted non-participatory observations of an online diversity training session and watched three other recorded diversity training sessions. Transcripts were shared with participants for member check. NVivo was used to code and analyze the data thematically in relation to the research questions. Each document was analyzed by three university-based researchers. Co-researcher from S.U.C.C.E.S.S. reviewed and verified the analysis to ensure its accuracy and relevance to the organization. All participants' names were anonymized.

Research Findings

As a community organization, originally devoted to bridging gaps in services for Chinese-speaking immigrants, S.U.C.C.E.S.S. has redefined its mission and transformed into a multicultural organization. In 2016, S.U.C.C.E.S.S. formed a Diversity & Inclusion (D&I) Committee, composed of "diversity champions" from different divisions. Its D&I statement is clear about the values of diversity and inclusion in promoting "the safety, health, and well-being" for all community members (Successbc.ca, 2021). It values the diverse identities, experiences and perspectives of all people including "their heritage, culture, language, age, gender identity and expression, LGBTQ2SI identity, ability, physical and mental health, religion, education, socio-economic backgrounds, family and immigration status".

In 2020, as public awareness of the pandemic of racism increased during Covid-19, an anti-racism working group was formed as part of the D&I Committee. The diversity initiatives that S.U.C.C.E.S.S. has implemented ranges from diversity hiring, promotion of equity, respect for diverse identities and expression, heightening understanding of the relationship between newcomers and the Indigenous people, fostering anti-oppressive communication, unpacking unconscious biases for both individual and organization, trauma-informed and culturally relevant practices, as well as professional ethics and boundary making.

Building Diverse Organization: People, Place, Space

As S.U.C.C.E.S.S. became a multicultural organization, serving immigrants from all backgrounds, its workforce has also diversified. A diverse workforce creates a working ambience where staff of different backgrounds feel valued. Sam for instance shared:

> It makes you feel … safe… it makes you feel like [with] the best intentions for all the different communities in mind. … It feels like a safe haven for different cultures… different ethnic groups … we had a lady from India. She wore a saree to work one day just because she wanted to… she's allowed to do that to express her culture…. I can express my both cultures in my workplace and … it's OK. --Sam

The culturally safe space Sam related above is not merely embodied by the diversity of the workforce, but it is also evident in the culturally sensitive material and symbolic space that the staff try to produce. A managerial staff shared:

> In order for cultural safety to be there… I can't control whether you feel safe or not. […] But there's a lot I can do to influence the possibility of an increased feeling of safety for you in this moment. It might be the way that I have certain posters on the wall, or the way that I welcome you, or the wording that I choose in a sign or brochure. All different pieces that can actually signal to you that you're safe without me saying [it]… It is important …to become aware of what might be something that I need to know about myself and my own bias about other people --Renee

Supporting Continuous Learning at Work

> [W]orking in this position… you have to learn on the job because … every client is different… [E]ven though they may have [the] same problems, … how they… respond is different… we always need support from other senior staff members...

> Even though we may see clients one to one, … we still work as a team, we have to share a lot of cases so that we learn as a team –Winnie

As Winnie suggests, there is rarely a uniform response to the problems that newcomers face. As such, frontline workers need to engage in continuous learning to "expand" (Sean) their perspectives, repertoire of knowledge and resources to equip them for the work. We find that there is a multitude of informal learning spaces, some of which are built into the job design, and others are afforded through informal association among peers. The effectiveness of all these learning spaces is contingent on the quality of reflection of individuals in the presence of others (Goh, 2019).

In some divisions of the organization, job shadowing has been used to induct new staff, which allows new employees to observe how experienced workers work through different cases. Sometimes, shadowing also involves workplace rotation. This type of shadowing is meant to provide the staff a space to develop first-hand knowledge of the contexts as well as challenges facing different client groups. Danielle shared:

> [T]here's always things like job shadowing, … it can be a very different experience than if you work in a different region. So, for example, … our front desk staff here … in the Downtown Eastside … deal with a lot of Chinese seniors … And then if you go to our Tri Cities office, it's very diverse. .... when I say the job shadowing, I mean, it's kind of like get out of your region and try something else … being in [a] different environment. --Danielle

Noting the importance for peers to learn from one another, some divisions at S.U.C.C.E.S.S. have built in some informal sharing time during team meetings. It is in these informal occasions, individual staff sometimes share challenges, ask questions, learn from colleagues of different backgrounds, have their perspectives discussed and debated, and expand their horizon of knowledge and perspectives.

Diversity Training: Directive and Generative

S.U.C.C.E.S.S. offers training of various nature. Among others, it provides a set of standardized online training modules that settlement staff need to complete, including one on professional boundaries and ethics. These training modules might be considered instrumentalist and directive as they are directly related to the operation of the settlement sector and S.U.C.C.E.S.S. Professional ethics training offers reference points for the staff to deliberate on boundary issues. Danielle says:

> There's a whole module on professional boundaries and ethics, which is a really important component. … it's hard …because you're developing relationships with people. … it's an inherent power imbalance …And that never ends whether you're serving them as a client or even after when they're not a client. -- Danielle

S.U.C.C.E.S.S. also provides training programs with the explicit goal to expand staff's knowledge and skills on issues of diversity and inclusion. When examining all the training sessions, some features became salient as conducive to diversity learning. First, the topics selected are timely, often in response to the difficult conversations arising in the public. For instance, during the pandemic, racism became even more rampant. S.U.C.C.E.S.S. invited speakers to address issues of ethnocentrism. It also held anti-racism response training sessions to provide participants with the skills to move from being silent bystanders of racist incidents to becoming active witnesses.

Second, the training sessions provided are relatable. Speakers often opened the sessions with cultural stories and personal experiences, often experiences of discrimination, indifference and injustice. Third, they are directive of practices, providing conceptual heuristics that open people's eyes to the multiplicity and intersectionality of identities, politics of language and culture, and issues of power and privileges. Finally, they are meant to be useful if not operational at work. In this regard, they are not prescriptive, but generative of responses. This is achieved through activating real life and work scenarios to enable collective reflection among the participants.

Discussion and Conclusion

The study finds three major areas of practices that constitute a learning curriculum for diversity work at S.U.C.C.E.S.S. These are building diverse organization, supporting continuous learning at work, and providing diversity training that is directive and yet generative. In terms of diversity training, we note two pulses running through the same vein of the organization. One is to standardize staff's understanding on issues of professional ethics. The other is to induct the staff to the discursive consciousness promoted in an activist public. While it might be easy to associate the former with instrumentalist need of the organization, and the latter equity activism, the distinction between the two might not be that clear. The former offers an ethical reference for staff to navigate settlement work as a highly relational and emotional complex. The latter exposes staff to marginalized realities of which they may or may not have much knowledge. While they typically lay out heuristic guidance about approaches and actions, and yet they are not prescriptive. They are rather generative, and open-ended, with ample room for people to engage in collective reflection.

The study has significant theoretical and empirical implications for diversity work within professions. It provides both theoretical heuristic and empirical reference points for researchers/practitioners to approach diversity work as lifelong learning. It pinpoints a range of workplace practices that can be considered as sites of practical intervention and unit of analysis for diversity learning. These practices involve the assembling of individuals with their personal histories and experiences, physical places, symbolic spaces, cultural narratives, discursive consciousness, and organizational intentions and orientations. Together, these practices afford the space of collective reflection where individuals engage with the diversity of narratives. Finally, the study points to the direction that considering diversity work using the binary constructions of instrumentalism and equity activism may not be helpful. It might be more important to understand how the two orientations work in conjunction to produce specific effect on the ground for the workers.

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LEARNER-CENTRED EDUCATION AND ADULT EDUCATION FOR MIGRANTS: A CROSS-CASE ANALYSIS OF PROGRAMMES FOR ADULT MIGRANTS IN FOUR EUROPEAN CITIES

Bonnie Slade[1], Maria Gravani[2], Larissa Jõgi[3] & Maria Brown[4]
[1] *University of Glasgow (SCOTLAND)*
[2] *Open University of Cyprus (CYPRUS)*
[3] *Tallinn University (ESTONIA)*
[4] *University of Malta (MALTA)*

Abstract

The paper reports on completed empirical research on how Learner-Centred Education is used in adult education as a tool for social change across different national contexts (Scotland, Cyprus, Estonia and Malta). This comparative approach is crucial for exploring the complex global, regional, national and local dynamics that account for varying implementations (or non-implementations) of LCE in different settings. This paper provides an overview of the project design and it draws from the recently published book, *Learner-centred Education for Adult Migrants in Europe* (Gravani & Slade (Eds), 2021).

Keywords: Learner-centred education, migration, adult learning in Europe, comparative adult education

Learner-Centred Education (LCE) is a "travelling policy" (Ozga & Jones, 2006) which has been endorsed by international agencies, national governments and local innovators (Schweisfurth, 2013). Scotland's *Statement of Ambition on Adult Learning* (2014, p. 6) identifies LCE as one of its core principles by arguing that "the educational process must build around the interests and motives of the learner and seek to fulfil the purposes and goals he or she sees as relevant and important". Additionally, international organisations (UNESCO, UNICEF) promote LCE within a rights framework or make LCE a part of their definitions of quality education (Schweisfurth, 2013). It is argued that all learners can benefit from LCE in improved processes and outcomes and it can also be used as a foundation for the building of democratic citizens and societies, suitable for economies of the future (Schweisfurth, 2013). The value of a comparative and international perspective in the study of travelling policies and global orthodoxies like LCE is also highlighted. At the same time tough, there is a growing realization that we are deprived of research in the area of adult education investigating in what ways LCE is being enacted and implemented, while no comparative research has been done on the extent to which LCE is used in adult education as a tool for social change across different contexts. At the national level in many countries such research is non-existent.

This research study investigates how learner-centred education is adult education in the above four countries by using the experiences and perceptions of adult learners and their educators as they embark on various adult education language learning programmes for migrants in the above contexts. Particularly, the objectives of the research study were to 1) Unravel further the complex interplay of structure, culture and policies in the four European countries regarding the use of LCE as a tool for social change in adult education (AE); 2) identify practices of adult teaching and learning which might have general application to the AE sector in Europe and beyond; and 3) provide information and provoke insights which will be of value to policy makers, researchers, and practitioners, and those involved in designing AE programmes for migrants for social change in Europe.

The research builds on previous research conducted by the researchers on LCE and, adult education, social change and migration. It adopts as a working definition for LCE Schweisfurth's (2013, p. 20) explanation "as a pedagogical approach which gives learners, and demands from them, a relatively high level of active control over the contents and processes of learning. What is learnt, and how, are therefore shaped by learners' needs, capacities and interests". This study draws on Schweisfurth's (2013) theoretical continuum of learner-centred approaches that recognizes three "justificatory" narratives: 1) the cognitive narrative, suggesting that the learner has control over the content and process of learning; 2) the emancipation, according to which learners not only have more control over what they learn and the process of learning, but are encouraged to question critically canons of received knowledge and the unequal structures of society and; the 3) preparation narrative, implying that the skills developed through inquiry-based self-regulated learning such as flexibility, critical independent thought and entrepreneurship are believed to support the development and sustaining of an effective knowledge economy. This research explores both adult learners' and educators' perceptions, experiences and their understandings of the AE programmes under exploration, as well as the policy context of migration and adult education in each case study.

Methodology – Comparative Case Study Research

The research project purports to make a contribution to the field of Adult Education by investigating the ways in which learner-centred education (LCE) is being enacted, implemented or neglected in specific settings. The project attempts to address the relative lack of recent comparative research on if and how LCE is used in adult education as a tool for social change across different national contexts. The research is on migrant adult learners and the pedagogies used for their education. By focusing on migration as a social process and migrants as active citizens, the research attempts to evaluate whether LCE practices can become a motor for empowering migrant adult learners. As Guo (2013, p. 3) identifies, lifelong learning has failed to recognize and integrate diversity of migrants in the educational context. Instead, adult education has become a means of assimilation of migrants. Saville (2014) in his article "How have we failed to integrate our migrant population?", referring to the English context, stigmatizes the "one-size fits all" approach to teaching English as a second language and stresses "the need to consider the varying needs of all groups of migrants, and to tease apart what kind of support is needed in different cases". Adult education for migrants must be reset on a new basis, beginning from the recognition of their diverse educational and learning needs, which will enable policy makers to take constructive pedagogical decisions on migrant adult education. The case studies focused on adult language learning programmes for migrants, since a) language learning forms a key educational priority area for policies of migrant integration in all the four countries and b) language courses are characterised by a high rate of participation for adult migrants.

The comparative approach of the research was put into practice in the design of four research case studies that were conducted in the four participating countries: Scotland, Malta, Estonia, and Cyprus. Their design was informed by a survey of the current state of affairs in these four countries in relation to existing adult education policies and programmes, migration policies and the provision of adult education programmes for migrants. Specifically, the four research teams collected data on:

- The political context and legal framework in relation to migration in each country, placing emphasis on a) the variations of the legal status of migrants residing in the respective territories, b) the degree of visibility of migrants in the respective education systems, and c) the existence or lack of education policies for migrants that have been adopted, implemented or are under discussion.
- The political context and legal framework in relation to adult education, investigating a) the

extent to which migrant learners are targeted by adult educational policies and programmes and b) the level of adoption of learner-centred pedagogies in the respective adult education system.
- The demographic context in respect to migrant populations, in relation to a) the number of migrants residing in the respective countries, b) the main nationalities of the migrants present, and c) the participation rate of migrants attending adult education programmes.
- The educational context: resources and human capacity. In relation to a) the state expenditure on education and adult education in particular, b) the number of teachers in early, primary, secondary education and adult education, and c) the type of education providers in the field of adult education.

The four cartographies (Fejes & Wildemeersch, 2015) that were drafted depicted some similarities, but largely wide variations amongst the four countries under study in all the above areas, echoing what has been observed in recent relevant literature as the significant divergences and disparities amongst European education systems and migration policies.

On the basis of these findings, the research teams attempted to ensure that the four case studies are comparable on the basis of a clear set of common criteria. The four "cartographies" explored the provision of adult education programmes for migrants, pay particular emphasis to language learning. On the basis of the above criteria and taking also into account questions of gaining access to the adult education programmes and their participants and also of the feasibility of completing the case studies in a short time frame, the four research teams selected the following adult education language programmes:

- In Scotland, the research team focused on English for Speakers of Other Languages' (ESOL) programmes for migrants that are organised at a centre run by a housing association in a densely populated area of Glasgow, one of the most ethnically diverse in Scotland (approximately a third of the population are from an ethnic minority).
- In Malta, the case study involved two language programmes formulated, managed and provided by the Directorate for Research, Lifelong Learning and Innovation (DRLLLI) of the Ministry for Education and Employment (MEDE) (Malta). The two language programmes under investigation were: a) English as a Foreign Language Level 1 (of 2) (EFL1); and b) Maltese as a Foreign Language Level 1 (of 2) (MFL1). Both programmes are state-provided against payment of a nominal fee and run once a year between October and May.
- In Estonia, the case study focused on the implementation of the module "Language training", which is part of the Welcoming Programme (WP) for migrants, started in Estonia in 2014 and provided by non-governmental organisation Expat Relocation Estonia OÜ. The target group of the Welcoming Programme are adult new immigrants arriving to live in Estonia from third countries, who have lived in Estonia less than three years and who have legitimate grounds for being in Estonia.
- In Cyprus, the research team chose to focus on the Greek language courses offered by state educational institutions, via the so-called Adult Education Centres. These programmes, named "Greek language for foreigners" are open to all non-native Greek speakers, including EU citizens who may be working in Cyprus, but are mainly attended by migrants. The research was conducted in the context of one such "Greek for Foreigners" course, as it is officially named, which was organized between November 2016 to May 2017 in the city of Larnaca, in one of the state-run Adult Education Centres hosted at the Kathari Elementary School.

Research Methods

The qualitative approach adopted by the research project was critical in orienting the case studies towards an extensive investigation of the different experiences, perspectives and understandings of migrant learners, educators, administrators and policy-makers participating in the discourse and practice of adult education for migrants in the four countries. All the four case studies employed two principal research methods: a) research interviews with learners, teachers, and policy makers, as well as b) observation conducted in the class of the language programmes under study. The research teams conducted 18 semi-structured interviews overall with three types of stakeholders (Migrant adult learners who attended the four respective language learning courses, educators or tutors working in the language courses under study, and policy-makers). This category is quite diverse since it involved education programme designers, coordinators, or inspectors working for state or non-governmental institutions depending on the type of institution that acted as the educational provider of the language course under study.

All the research interviews were semi-structured, following the protocol and guidelines agreed upon by the four research teams participating in the project. They were organised along six principal research questions that related to the issues of motivations for participation, the organisation of the course, teaching practices that are employed in class, the learning climate/atmosphere, and evaluation. Observation was conducted before, during, but in some cases also after the language courses that were selected in the four locations. Overall, the research teams attended 4 classes. Observation provided an opportunity for a more nuanced analysis of the data collected by allowing the research team to focus on concrete educational practices and consider how these compare with the discourse of teachers, migrant learners and policy-makers as was articulated in the research interviews. This would allow the researchers to analyse in depth the learner-centred dimensions of the language programme under study and their impact as motors for social change. Researchers drafted field notes, detailing what was observed and paying particular attention to space, objects, actors, interactions, dialogue, non-verbal communication and time.

Schweisfurth (2013, p.11) identifies four main elements which comprise LCE practice, namely: a) Motivations, b) Epistemology, c) Techniques and d) Relationships. These were employed heuristically in the present study as a conceptual framework to unveil the extent to which LCE is used as a tool for enhancing adult teaching and learning in the contexts under exploration. All four case studies conducted in the context of the research reported were designed to investigate educational practices in adult education programmes along these four elements that constitute LCE practice. In this respect, the studies managed to address the questions of the extent to which the adult education programmes for migrants are learner-centred and how this affects the migrant learners' ability to take control over their learning but also over their integration in local host societies.

High Level Overview of Findings

In our presentation we will be outlining the detailed findings of the project and the implications. Overall, the cross-case analysis of the four studies revealed significant divergences amongst the four adult language programmes across the four cities in relation to the motivations of adult migrant learners for participating in adult education, the relevance of the curriculum and the extent to which the courses build on the migrant learners knowledges and skills, the utilisation of teaching techniques and methods within the wider framework of fostering dialogic teaching, and ultimately the degree of control that migrant learners do or do not have over their learning. Learner-centred education has great potential as a motor for social change through the empowerment of adult migrant learners. The potentialities of LCE for empowering adult migrant learners should be directly connected, however, to addressing the challenges of contextualising and localising learner-centred education practices. Our cross-case analysis has demonstrated in the particular context of adult language programmes for migrant learners in the four European cities under consideration, this localisation and contextualisation of LCE needs to the face three principal dynamics.

First, the absence of formal and centralised policies on adult education for migrants might lead to what can be termed as the paradox of proactive learner-centred pedagogy. In other words, the lack of centralised and standardised epistemology and techniques targeting learner-centeredness can generate a space where the educators' ad hoc creativity can draw on their commitment, knowledge and experience to successfully design and implement learner-centred educational practices. In spite of the empowering effects that these pedagogical experimentations might achieve, they can still be considered to materialise at the expense of uniform educational delivery for all migrant learners and the possibility of standardised adult teaching, monitoring, and evaluation.

Second, the status of adult migrant learners as non-citizens is a critical factor in terms of thinking about relevant and appropriate LCE educational practices. The precariousness of the migrants' residence status, ranging from asylum-seekers to refugees and from legal migrants and to sans-papiers, might significantly affect their motivations to participate in adult learning, it can perpetuate hierarchies between educators and learners or between learners, and it can play a deterring role in their capacity to take control of their learning. Engaging with this discussion on citizenship and precarious livelihoods and integrating it into learning activities, be it in the context of a language course or any other type of adult educational programme, might be a first, positive step towards empowering migrant learners.

Third, learner-centred educational practices in the context of adult education for migrants need to emanate from and to concomitantly enhance intercultural interactions. Interculturality in the context of adult education for migrants is crucial for overcoming traditional educational assumptions and methods, which constitute obstacles to democratic dialogue in class and for ensuring that migrant learners have an equal right to express their opinions and to equally participate in the learning process.

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SOUTH AND NORTH IN DIALOGUE: ARE NEW POSSIBILITIES FOR A DECOLONIZING COMMUNITY-BASED RESEARCH PRACTICE POSSIBLE?

José Wellington Sousa
University of Regina (CANADA)

Abstract

This paper aims to promote a dialogue between northern and southern traditions of community-based research mediated by the concept of decolonization. I argue that an articulation between southern community-based research and decolonization strategies leads to relevant learnings that may contribute to improve the practice of community-based researchers in the global north. This paper is a call for a *southernization* of community-based research in order to disrupt margin/centre politics that prevent academics from perceiving community members as equal partners.

Keywords: Community-based research, decolonization, north-south.

This paper aims to provoke a discussion between the northern and southern traditions of community-based research (CBR) mediated by the concept and strategies of decolonization. Despite the attempt of academic researchers to engage community members as equal partners in research, academics still hold greater power in the process. This creates possibilities to reproduce old western colonizing research practices wrapped in a discourse of knowledge democratization. In this sense, I argue that a discussion between northern and southern CBR approaches through the concept of decolonization may help mitigate power unbalance between partners. In order to achieve my goal, I first present an overview of the concept of action-oriented scholarship and the concept of decolonization. Second, I introduce the southern and northern CBR traditions and highlight differences between the two. Lastly, I rescue some elements of the southern tradition in relation to strategies of decolonization in order to provoke a discussion about how we can improve CBR in the global north by exploring possibilities of a decolonizing CBR practice.

Community-Based Research and Decolonization

Community-based research is a social justice and action-oriented approach to research. CBR is an umbrella term that encompasses different research approaches that imply collaborative loops of learning and action with the purpose of achieving social change (Beckman & Long, 2016). This collaborative component implies the ideal that academic researchers and community groups are equal partners in knowledge creation and action for a more just society.

This ideal of equality between academic researchers and community members challenges the academic political economy and the assumptions of objectivity and neutrality of the academic researcher. These assumptions imply a distance between the researchers and researched people, which cause the dehumanization of community groups. The knowledge created through this research mode receives the status of pure and superior, a responsibility of elite of professionals (Reason, 1994). Consequently, it disqualifies any knowledge produced through alternative ways of knowing. In this sense, CBR proposes to undo the epistemological injustice by providing interpretative resources to marginalized groups and creating a framework that allows ordinary people to make sense of their own lived experience (Godrie et al., 2020).

CBR is inherently a counter-hegemonic practice in the academic landscape, an "outside-in" within a structure that reproduces itself through control and colonization of mind. This position points to decolonization as a necessary component that practitioners should pursue in CBR goals and processes. Smith (1999) explained that decolonization means marginalized groups "centering [their] concerns and worldviews and then coming to know theory and research from [their] own perspective and for [their] own purpose" (p. 39). Although the decolonization discourse does not predict a complete rejection of Euro-Western research methodologies, it resists and decenters it (Chilisa, 2020).

Chilisa (2020) proposed seven strategies of decolonization: deconstruction and reconstruction, self-determination and social justice, ethics, language, internalization of indigenous experience, history, and critique. The first one refers to "destroying what has wrongly been written" (p. 14) about those marginalized groups that were skewed by Western and deficit-based models of research.The second relates to decentering the Western research paradigm by constructing knowledge based on ontological and epistemological views of marginalized groups.The third strategy refers to initiatives such as ethics review boards formed by community members who establish guidelines on how researchers should conduct the investigative processes. The fourth strategy involves recovering, revitalizing and validating marginalized languages, cultures and knowledge systems. The fifth strategy has to do with the role of indigenous scholars in sharing and designing internationalized plans in order to move towards self-determination. The sixth strategy refers to the recovery of history in such a way that the present can be informed. Lastly, researchers should acknowledge and affirm marginalized frameworks while criticizing imperial models of research.

Northern-Southern Community-Based Research

Different CBR approaches can be classified according to two historical traditions: southern and northern. The southern tradition refers to "openly emancipatory research, which challenges the historical colonizing practice and political domination of knowledge by the elites" (Wallerstein & Duran, 2008, p. 27). Despite 'the south' having a geographic connotation, the terminology has more to do with a moral commitment to the marginalized and oppressed. Another term with similar meaning is Majority World; it refers to the part of the world where most of the people live and where most of them are poor (Tandon & Hall, 2014).

As a social movement, CBR involves equipping the marginalized and oppressed groups with research skills in such a way that they are able to inquire and understand their own reality and act in order to transform it (Park, 1993). Thus, although knowledge construction is an important element of this process, critical consciousness and the dismantling of unjust structures are indispensable outcomes to be pursued. Therefore, the southern tradition becomes a transformative community development endeavour that also contains research as part of its framework (Ledwith, 2020).

The southern tradition of CBR is rooted in a neo-Marxist and feminist perspective, Paulo Freire's critical pedagogy, and *vivencia*, all of which suggest that CBR is a community-led approach. Hence, community members are not mere participants in the research process, but they are organic intellectuals (Gramsci, 1971). Rahman (1991) clarified this community-led and community-owned aspect of CBR by saying that it is "the people's own independent inquiry" (p. 17). This perspective rejects the vanguard role of academics or public intellectuals, holders of a superior consciousness, in guiding people towards liberation (Rahman, 1991).

The initial ideas of southern CBR spread through the work of different international networks, and more recently the work of the UNESCO Chair on Community-Based Research and Social Responsibility. The chair is a step forward towards moving CBR from the margins to the centre of academia (Hall, 1992; Tandon & Hall, 2014). Following the southern tradition, CBR in the global north is research performed by community groups for change and social justice, whether or not university researchers are involved (Hall et al., 2016). Yet, Hall et al. (2016) clarified that CBR has a stronger emphasis on collaboration rather than on popular processes of knowledge production. It does not mean that the southern tradition of CBR is not collaborative; it is! However, practitioners of the southern tradition give priority to collaboration that fosters popular processes of learning and action.

CBR in the global north also evokes the Freirean principle of *praxis*. Nevertheless, CBR has a strong academic gaze. Evidence of this is the fact that academics lead the majority of action-oriented research endeavours by inviting community members to engage as equal partners in the inquiry process (Viswanathan et al., 2004). Yet, one should take into consideration that the partner who invites the other into the inquiry has greater power in the inquiry process (Nation et al., 2011). In this sense, CBR is more pragmatic and less oriented by transformation (Wallerstein & Duran, 2008).

Although the north-south tradition lens is helpful to understand the orientation of the action-oriented inquiries, it does not mean that these traditions do not interweave. They do interweave and are more realistic when situated along a continuum. Yet, a dialogue between the two traditions mediated by the concept of decolonization should help practitioners in the global north to improve their practice.

South-North in Dialogue for a Decolonizing CBR Practice

This South-North dialogue is an attempt to look at the southern tradition through the concept of decolonization in order to learn and explore possibilities of a decolonizing practice.

Self-Determination and Ethics

There is a convergence between self-determination, which is one of the strategies of decolonization and Rahman's (1991) southern participatory research ideal of people owning the research process. According to Chilisa (2020), self-determination in research has to do with "the struggle of those marginalized by Western research hegemony to seek legitimacy for methodologies embedded in the histories, experiences, ways of perceiving realities, and value systems" (p. 14). Smith (1999) proposed that self-determination is not only a political goal; it is a matter of social justice and the goal of the indigenous research agenda. It goes along with survival, recovery, and development. This is not a sequence or hierarchy, but "the conditions and states of being through which indigenous communities are moving" (p. 116) that compose the agenda.

Chilisa's (2020) notion of self-determination connects well with Rahman's (1991) idea of empowerment, which relies on "autonomous, democratic people's organizations and the restoration of the status of popular knowledge and promoting popular knowledge" (p. 16). His idea of empowerment resists the imposition of modernization and consequently Western research hegemony upon populations in the global south. In this sense, Rahman (1991) is radical by saying that community groups should be the ones inviting academic researchers/activists to collaborate with them based on their own interests and vision and not the other way around. According to him, any relationship that happens on a vanguard basis "inevitably contains seeds of newer forms of domination" (p. 14). Indeed, this is a way to counter traditional academic practice, which prevents an authentic subject-to-subject relationship between academics and community members.

If self-determination is a value in CBR practice, then it has ethical implications. For instance, the researcher is a guest in a different knowledge system. Hence, one must consider this when ethics codes are defined. Smith (1999) argued that the Western notion of the individual and property commonly neglect and suppress indigenous perspectives. This is particularly important because in the context of self-determination, methodologies should be rooted in the ontological and epistemological assumptions of the people. This requires greater methodological flexibility and possibilities, which is found in the southern tradition of CBR in which the people are able to create systems of verification that can dialogue and challenge traditional ones (Fals Borda, 1991).

Deconstruction, Reconstruction and the Researcher's Commitment

Language is a site of struggle and resistance (Chilisa, 2020) that becomes particularly relevant in an academic landscape defined by the linguistic turn. By taking into consideration the strong influence Paulo Freire's thoughts have on CBR practices (Brown & Tandon, 1983), it is very important to explore how Freire conceived partnership, which is one of the most important issues in action-oriented research (Wallerstein & Duran, 2008). I have shown elsewhere that the word translated as partnership in Pedagogy of the Oppressed does not express the depth of the meaning of the word in Portuguese - *companheirismo* (Sousa, in press). *Companheirismo* expresses the idea of familiarity, living with, sharing life, and reciprocity. It encompasses political solidarity beyond its strategic and instrumental dimension; it involves sharing, mutual support and affection. Indeed, *companheirismo* expresses a commitment to community members not limited to a stand-alone research project.

This southern insight on Freirean's notion of partnership challenges the instrumental partnerships between academics and community members, commonly in northern CBR practices. One can also find echoes of this relationality in other southern knowledge systems. For instance, drawing from indigenous methodologies, Stewart-Harawira (2005) argued that reciprocity is an essential component of research. In essence, reciprocity has to do with the interconnectedness of all things. Reciprocity happens in the context of being in community with the people. In community, the principle of reciprocity ensures that all those involved are benefited by the research. It also involves "standing with" the people and furthering their claims while they all contribute to their intellectual project (TallBear, 2004).

The southern Freirean concept of *companheirismo* and interconnectedness promotes a new kind of engagement between academic researchers and community members that opens up the path for community deconstruction and reconstruction towards self-determination. Furthermore, the idea of furthering the claims of the people resonates with the strategy of internationalization of experiences in order to resist colonization and struggle for self-determination.

Disturbing Margin/Centre Politics

In this process of decolonizing CBR practice, one should also take into consideration that the university is a vehicle of power/knowledge that defines the contours of the researcher's subjectivity as well as the subjectivity of those involved. This is important for a better understanding of the relationship between academic and community members. Drawing from Spivak's margin/centre politics, the university, as the centre, "seeks to locate and define what counts as authentic inhabitants of the margin" (Jackson & Mazzei, 2012, p. 37). In this context, one should also consider that the community that once was an object of study, now, through the CBR discourse, becomes a partner in research initiatives. Yet, the community in itself is an articulation of the centre - the university. Hence, any community agency gained through CBR is gained through its marginality.

This realization suggests that despite the attempt CBR practitioners make to break from the dichotomy of subject/object, the new research enterprise is still perpetuating a different binary in which each side is defined by what it excludes. Hence, this binary creates an (im)possibility in the very core of the CBR discourse; it creates a challenge for academics to see community members beyond their marginality. These margin/centre politics may be mitigated through ideas such as *companheirismo* and more relational ways to relate to those partnering with the university. In addition, it requires researchers to engage in a constant practice of critical reflection, critique and resistance.

Final Considerations

This presentation attempted to provoke a discussion about how we can improve CBR practice in the global north. In this sense, I call academic researchers to consider community self-determination as a political and social justice matter. It may engender opportunities for community deconstruction and reconstruction of history and identity. This also is a call for a new ethical stand whereby researchers engage community members as *companheiros*, inhabiting the world and furthering the claims of the people they work with. These may be steps towards disrupting margin/centre politics as researchers begin to see community members as equal partners in furthering social justice. In other words, I call us to a *southernization* of CBR in which the decolonizing strategies are a way to move us forward.

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MADE IN GERMANY, MATURED ABROAD: ANDRAGOGY AS TOKEN IN GLOBAL ADULT EDUCATION

Ralf St. Clair[1], Bernd Käpplinger[2]
[1] *University of Victoria (CANADA)*
[2] *Justus-Liebig-University Giessen (GERMANY)*

Abstract

The Adult Education in Global Times conference is an excellent opportunity to reflect on the trajectory of key aspects of our rhizomatic field. 2020 was the 50th anniversary of the first edition of *The Modern Practice of Adult Education* by Knowles, which promoted the notion of andragogy in North America. This discussion will consider andragogy over the last half century as a token circulating within the adult education community. We will argue it is a fractured token, its value diminished through a fundamental categorical error some fifty years ago.

Keywords: Adult Education, Andragogy, Germany, North America, Knowles

There are very few theoretical constructs emerging from educational research and finding wider resonance. It is much more common for educational theorists to adopt ideas from fields such as sociology (cultural capital) or psychology (self-efficacy) and apply them to questions of education. This is equally true of adult education, which has produced very few theories adopted across disciplines. This background makes the impact of "andragogy" all the more remarkable—for fifty years this notion, troubled though it is, has deeply influenced philosophy and practice across an array of settings and interests. The aim of our discussion is reflect on the origins and effects of andragogy as a term and concept, and to provide a sense its current state.

Background

The perennial question regarding adult education is whether it is a field, a sub-field, a discipline or an activity, and this choice makes a difference to how we think and talk about it. We have adopted the idea of a rhizomatic field, following the work of Deleuze and Guattari (1987). The metaphorical power of this idea is based on the idea of a mushroom or other biological lifeform existing through a vast underground network, with parts popping out above ground at apparently random places. These visible parts may be far apart and apparently unconnected, but share a single life and the same DNA. In adult education different geographical, policy, and educational locations, apparently unconnected, may share the same underlying form and existence.

This may be a source of frustration for those who wish to define adult education as a single, coherent object or discipline (Plecas & Sork, 1986). To the extent that such an object exists, it is diffuse, partial and diverse, and the goal of defining a tightly defined discipline of adult education has so far proven utopian. Military education, university language learning, and work with marginalised adults in community settings share fundamental attributes, but when an attempt is made to build a definite boundary for the field on these attributes, all too often the defining characteristic of the field reduces to having people older than typical school age as the main participants.

Adult education exists in a place of tension where those involved are aware of common concerns and practices, and perhaps even values, but these do not build to an unproblematic and coherent whole. Other forms of educational research support tighter disciplinary structures, often due to overlap of participant type and location (e.g., primary school). The more rhizomatic nature of adult education has been seen either as a problem or a strength over the last one hundred years, making it harder to build a profession and discipline but encouraging diversity and responsiveness.

When considering how ideas circulate in a rhizomatic field, one of the most fruitful concepts is the "token" (Latour, 1996). Developed within actor-network theory, the idea of the token represents a symbolic artefact passed around the network, potentially being changed by actors even as they are changed by it. One educational application of this idea is a new curriculum, which changes the practices of a network of instructors as it is implemented, but also changes in meaning as it is interpreted and applied (Gaskell & Hepburn, 1998). In a rhizomatic field, tokens offer a way to think about the forces binding the network together, creating the ever-shifting common ground of philosophy and practice.

This discussion takes "andragogy" as such a token, intended to perform important work in defining common commitments. Yet we question, half a century after Knowles' introduction of the term into North American English, whether it has lived up to expectations, and what about the token may have undermined its success.

Malcolm Knowles and Andragogy

The 1960s was a period of intense institution building in adult education in North America. Knowles was at the centre of this work, including contributing a chapter to the "Black Book" edited collection intended to provide a foundation for the field (Jensen, et al., 1964). At the very end of the decade, Knowles (1970) published *Modern Practice* as an explicit attempt to underpin the unification of the field. He argued "the field of adult education has long sought a glue to bind its diverse institutions, clientele, and activities into some sense of unity; perhaps andragogy will give it at least a unifying theory" (p. 51).

There is insufficient space in this paper to discuss andragogy as defined by Knowles in depth, but, initially at least, it was based on four ideas concerning adults as learners. They were said to have a self-concept closer to workers than "traditional" learners, to require recognition of their experience and its value, to need to be ready to learn before engaging in education, and be oriented to immediate application of their learning (Knowles, 1970). The initial expression of the concept also drew a very sharp contrast between adults and children as learners, being subtitled "Andragogy vs. pedagogy."

Andragogy attracted both applause and criticism soon after the initial publication of the idea. There are numerous critiques asking whether andragogy was an educational theory, a perspective on learning, or simply a set of observations about adult learners. It was considered by some to be ethnocentric, insufficiently critical, and theoretically ungrounded (Henschke, 2009). At the same time, it has gained considerable traction in the English language as a way to talk about the practice of educating adults across a number of domains; an ERIC search for the term "andragogy" returns over 200 hits in the last five years alone, the vast majority about the application of the notion in a specific context of practice. The first issue we examine in considering andragogy as a token is the origins and diffusion of the term itself.

Andragogy as a Linguistic Token

There is general agreement that the word andragogy first appeared in 1833 in German in the work of Alexander Kapp (1799-1869), who was trying to find a term for educating more mature learners (Henschke, 2009). It disappeared for almost a century and then arose again in workers' education in the 1920s, and spread across central Europe. Eduard Lindeman discovered the term and brought it to the US, where it did not catch on. The word was brought across the Atlantic again in the mid-1960s by Savićević (2008), and it was he who taught the word to Knowles.

We used *Google Books Ngram Viewer* as a search engine for our quantitative, exploratory analysis of the diffusion of the term andragogy. The viewer charts word frequencies from a selected corpus of books, capturing the diffusion of terms over time. The corpus includes more than 8 million books, or 6% of all books ever published (Younes & Reips, 2019). There are justified concerns about the accuracy of Ngram results, but it is a useful tool for exploratory analysis (Younes & Reips, 2019), and here we use it simply as a comparative tool across languages. Andragogy (*Andragogik*) can be traced in German language works between 1920 and today, as in figure 1 (all figures from Google Ngram viewer as of March 2021[17]).

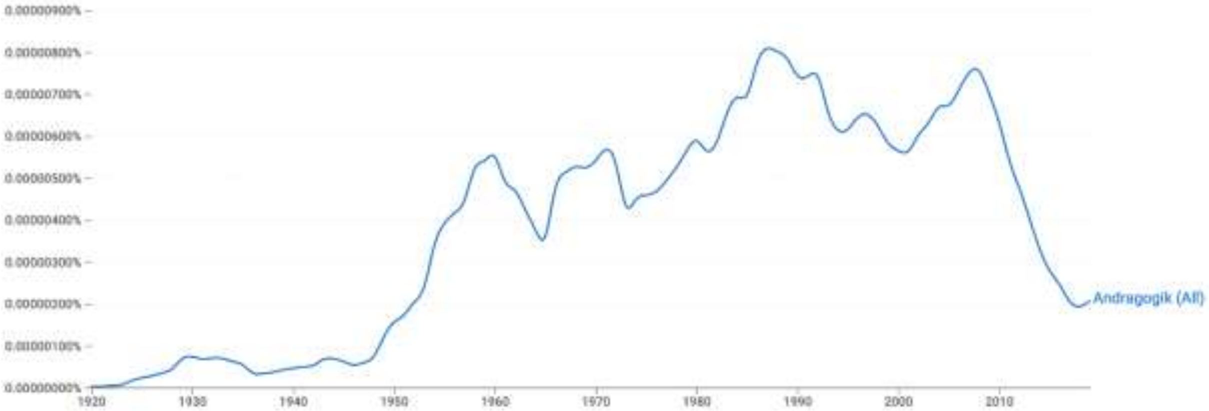

Figure 1: Frequency of mentions of Andragogik in German language publications 1920-2019

The remarkable aspect of this Ngram is the extent to which it matches the known history of the term in Germany, with an early peak in the Weimar Republic followed by a resurgence in the 1950s. Interestingly, the peak in the mid-2000s coincides with the retirement of a chair focused especially on andragogy at the University of Bamberg (Reischmann, 2004).

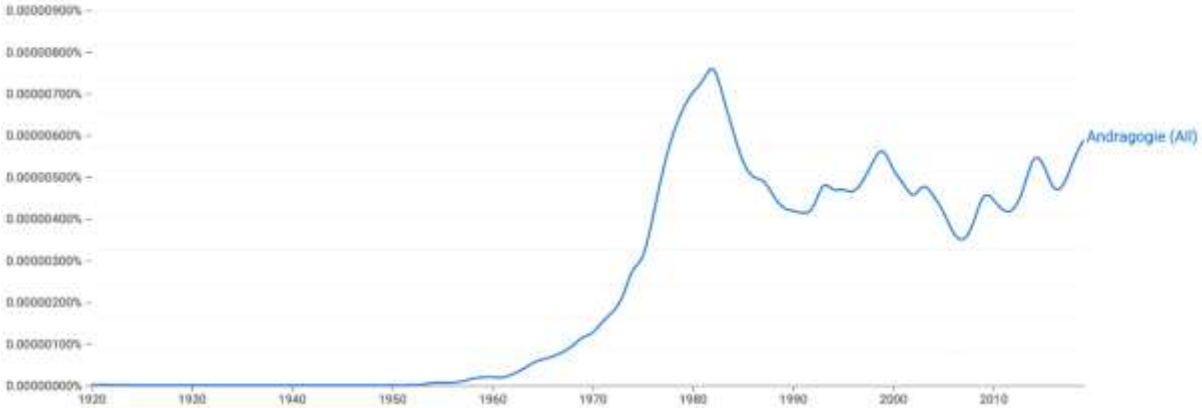

Figure 2: Frequency of mentions of andragogie in French language publications 1920-2019

In French there is a steep rise between 1960 and 1970, a peak in 1980, and then a plateau with a slight rise after 2010. Based on personal experience of the current authors, the rises in French and German from around 2005 may relate to the EU's increased interest in lifelong learning.

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[17] Google is continuously enlarging the corpus of books included in the Ngram viewer by even more scans of (old) books. Thus, it is very important to inform in analysis about the date of data extraction.

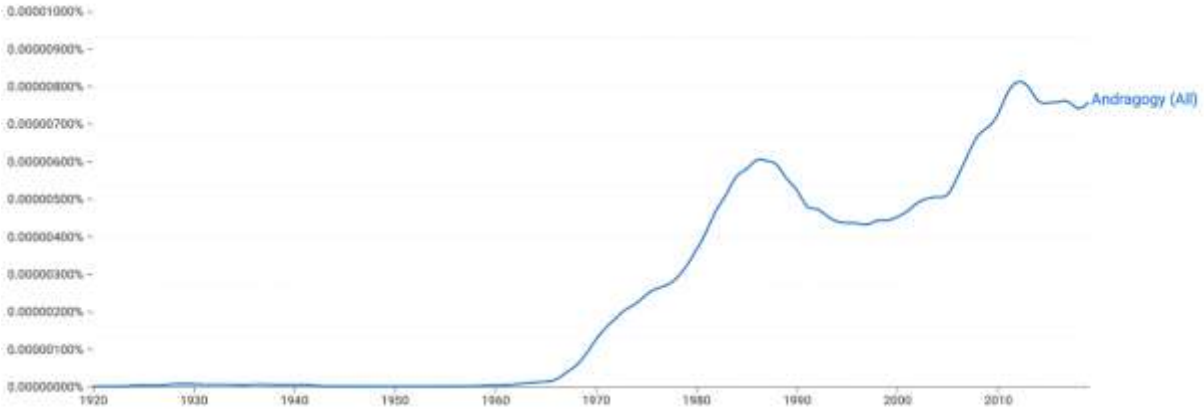

Figure 3: Frequency of mentions of andragogy in English language publications 1920-2019

The English results (figure 2) again fit with the known history, with a slight "Lindemann bump" in the late 1920s and steep uptake after 1970 and the publication of *Modern Practice*.

The point of these comparisons is to understand the sequencing of popularity of the term in these three languages (although it is important to observe the difference scales within graphs). The evidence appears to challenge any easy assumption regarding Knowles' role in popularizing, much less creating, the term. It seems clear modern use of the term had been growing for around 20 years in German before Modern Practice, and in French the growth had started in the early 1960s, driven partly by usage in Québec. For example, the Université de Montréal changed the name of its adult education area to *andragogie* in 1968-9 (Danvers, 2003).

Despite being the best-known proponent of andragogy in North America and English, it seems clear that Knowles applied and promoted a term that already existed and circulated in a number of language communities. This could be considered as simply another rhizomatic manifestation of a key token in adult education discourse. For this perspective to be viable, however, there would need to be confidence in a consistent meaning shared among these settings.

Andragogies

The trend in the use of andragogy in European countries is quite clear. It refers to the scientific study of learning in adults and the concomitant teaching approaches, and has never referred to specific ways to work with adults (Reischmann, 2004). There is a broad scope to the term, associating it with humans learning to adapt to the social and spiritual needs of the time, as well as a sense of an overarching theoretical interest (St. Clair & Käpplinger, forthcoming). It is easy to see how this term could be attractive to a North American trying to establish the credibility of adult education as a discipline in the context of the 1960s.

When Knowles started the contemporary usage in North America his intention, cited earlier, was to provide the field with a unifying theory. This could work, for example, in the same way as the theory of the unconscious in psycho-analysis. While different branches of therapy conceive of the unconscious in different ways, there is broad agreement that it matters a great deal in human life and happiness. Knowles' strategy did not work as intended, and ended up fragmenting the token of andragogy between Anglo-American and Continental branches, reinforcing rather than alleviating the historical tendency of adult education to appear less coherent than might be hoped.

Knowles' ambition to provide theoretical underpinnings can be seen as being undone by a number of factors. The first was his practical bent and explicit desire to provide a teaching guide. *Modern practice* includes 70 pages of examples, case studies, and so on, including one section regarding working with the Girl Scouts of America. It is often challenging for theory and practice to co-habitate, and so it proved in this case. It seems theory was the one to move out, and the remaining theoretical dimensions are weakened by their adherence to mid-20th century human development theory. In essence, Knowles wanted to use his "theory" to promote a specific form of adult education practice, but this appreciably reduces the ability of andragogy to provide field-encompassing theoretical distinctiveness, or even to match the application of the conception in Europe. A second factor is Knowles' lack of clarity about what his version of andragogy actually represents. At the most reduced level, it is a set of statements about what it may be like to be an adult in 1960s America and provide teaching prescriptions based upon that. The third factor is a profound lack of criticality, including around identity. Knowles' learners are not gendered, classed, raced, or otherwise socially situated (Henschke, 2009).

Tokens do not have to be conceptually clean to be effective. Disparate actors can congregate around messy ideas that nonetheless capture something crucial and something shared. Knowles' intervention in andragogy did not create or even capture shared ideas, especially when viewed from an international perspective. Rather, it contributed to a fragmentation of an emerging token by limiting it to one form of liberal adult education from a specific North American background and obscuring the need for theoretical understandings. One indication of this disfunction is the lack of development of Knowlesian andragogy as a theory over the last fifty years (except for two added descriptive criteria for adults). There is also little empirical research expanding or deepening the ideas; while popular, recent studies consistently describe application of andragogy in novel contexts rather than wrestle with the meaning of pivotal ideas.

By breaking so strongly with the initial meaning of the token, and widening that fissure over time (St. Clair & Käpplinger, forthcoming), Knowles undermined the rhizomatic growth of adult education. This seems like an uncharitable reading of the situation, and that is not our intention, Yet the history shows Knowles taking a term with a deep and rich intellectual existence and applying it in a largely untheorised way to his own North American pragmatic, liberal views on the education of adults. The sequence of events is particularly unfortunate given the demonstrable growth in conversations around andragogy in continental Europe (and Québec) in the years before publication of *Modern Practice*. There existed an incoming tide for andragogy, upon which Knowles' ideas could have floated. Instead, he tried to make his own wave, which did not bring his ideas all the way to shore.

Conclusions

In reviewing the history of ideas around the term "andragogy," even in such brief form, our overall sense is of a missed opportunity (though we do recognise the facility of hindsight!) In many ways, Knowles might have taken a better turning if he had chosen to work more closely with European ideas around andragogy. There are aspects of those ideas, such as the concern with the spiritual destiny of humans in an industrialised age (Picht & Rosenstock-Hüssy, 1926), seemingly highly compatible with Knowles' concerns. Instead of following this trail, Knowles moved towards an engagement with corporate training and human resources over the years. The decision to define andragogy as an approach to education applicable in many contexts rather than specifically concerned with the existential situation of adults facilitated this development by creating a conceptual space for what was effectively a didactic form of andragogy. In the end, even the socially unsituated liberal adult learner is hard to discern within the discourse of andragogy.

The central question we are left with—and it is, we believe, a significant one for the education of adults—is what comes next for andragogy. Based on our own exploration and reflection we suggest there is work to be done in terms of bringing the two halves of the token together again or at least creating an open debate with participants from both sides of the Atlantic and beyond. The criticality expected of contemporary theorising could be brought into Knowlesian andragogy, deepening and challenging its structures.

This would help to create a theoretical object far more consistent with the European model and open the opportunity for the recreation of a shared token. There is the possibility of a deeper and invigorated form of andragogy, returning to Germany matured by its brush with Anglo-American pragmatism and ready for the difficult engagement with the meaning of contemporary adulthood and global citizenship. Another—and perhaps more challenging—possibility is to develop new tokens in adult education research and theory, which go beyond borrowing theories from other social sciences. How able is the field nationally and internationally to develop its own theories and own tokens, and transcend the andragogical moment?

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GRATITUDE, GENEROSITY, AND AN ABUNDANCE MENTALITY: HOW THEY RELATE TO EACH OTHER AND ADULT LEARNING

Ali Threet[1], Michael Kroth[1], Davin Carr-Chellman[2]
[1]*University of Idaho (USA)*
[2]*University of Dayton (USA)*

Abstract

Research has shown that recognizing and feeling gratitude leads to increased generosity. However, gratitude and generosity surveys paint a different picture, where 77% of individuals recognize gratitude but only 58% of them participate in generous acts. This paper introduces a conceptual model that incorporates an abundance mentality that may offset this discrepancy. Connections to profound learning and adult education theory are also discussed.

Keywords: Gratitude, Generosity, Abundance Mentality, Profound Learning, Adult Learning

Almost no research relating to generosity and gratitude can be found in the adult learning literature. Theorizing from existing literature about profound learning, gratitude, generosity, and an abundance mentality, this paper will consider: (1) The relationship of generosity and gratitude to an abundance mentality; (2) The impact generosity, gratitude and an abundance mentality have on adult learning theories; and (3) Practices, habits, and routines that can move lifelong learners toward developing a generous spirit and living a life filled with gratitude. As shown in our conceptual model, we believe an abundance mentality is a key aspect of the gratitude and generosity reciprocity cycle. These topics will be discussed throughout the remainder of the paper.

Gratitude

"Gratitude has been conceptualized as an emotion, a virtue, a moral sentiment, a motive, a coping response, a skill, and an attitude" (Emmons & Crumpler, 2000). Although there are multiple ways to classify and research gratitude, researchers agree that positive benefits result from an increased "trait" or "dispositional" gratitude (McCullough et al., 2002; Morgan et al., 2017). In a white paper prepared by the Greater Good Science Center at UC Berkeley (2018), some of the benefits that have been found in adult studies include better physical and psychological health, increased happiness and life satisfaction, decreased materialism, and less likelihood to suffer from burnout. Adolescent studies have found grateful adolescents are more interested and satisfied with their school lives, are more kind and helpful, and are more socially integrated. A comprehensive view of gratitude, and the ability to properly express gratitude, is apparent in children as early as 10 (Froh, et al., 2011). However, research has shown that culture may also influence people's experiences of gratitude. Collectivist vs. individualistic cultures tend to look at gratitude differently, as do men and women. Children that are reared by parents who value gratitude will often be exposed to situations that help garner grateful feelings, leading to a proclivity to gratitude in the adolescent as they mature into adulthood (McCullough et al., 2001).

Multiple studies (Emmons & Crumpler, 2000; Kerr, et al., 2015; Seligman et al., 2005) have shown positive benefits resulting from gratitude practices. In 2017, the "first longitudinal *f*MRI study (with both pre and post-test neural measurements) confirmed change as a result of gratitude practice" (Karns et.al., 2017, p. 2). Although there are many gratitude practices we could reference, we have chosen to list four. (1) Counting blessings or utilizing a gratitude journal, (2) Mental subtraction, where an individual imagines what life would be like if a positive event had not occurred, (3) Writing down three good things, and then reflecting on the causes of those good things, and (4) Writing gratitude letters and personally delivering the letters to the recipients. Having an intentional attitude of gratitude, where an individual participates in gratitude practices and regular reflection, correlates with the benefits above.

Generosity

The University of Notre Dame's Science of Generosity Project, defines generosity as "the virtue of giving 'good things' to others freely and abundantly" (Allen, 2018). Good things can entail money, possessions, time, attention, aid, encouragement, emotional availability, and more. Christian Miller (2018) builds upon this definition by adding four additional criteria. (1) What is offered is valued by the giver. (2) The giver is ultimately motivated to give something that benefits the recipient. (3) If the giver has mixed motives for being generous, the ultimate motive must be altruistically based. (4) In the case of mixed motives, the ultimate motive is primary and leads to generous behavior, even in the absence of the other motives (Miller, 2018).

Before continuing with our discussion, two points of clarification are needed. First, what is the difference between generosity, prosocial behavior, and altruism? Second, what is the difference between a generous action and a disposition of generosity? In many studies, it seems like generosity, prosocial behavior (or some version of this term) and altruism are used interchangeably. Sometimes more than one of the terms are used in the same paragraph. According to Jessica L. Collett and Christopher A. Morrissey (2007), behavior is considered "prosocial" when it benefits others. These are often actions defined by society to be beneficial to other people and the community or political system. Altruism and generosity fit under the umbrella term "prosocial behavior." Altruism is the intentional act that helps another. The giver only has the best interest of the recipient in mind, expecting no benefit from the good deed.

> Generosity, as the disposition of freely giving one's time, talents, and treasure to others, is a unique variant of prosocial behavior. We are convinced that prosocial, with its more neutral connotations, is the appropriate term to cover both obligatory and voluntary behavior oriented to the welfare of others. For an act to be prosocial, it must only benefit others. For an act to be generous, it must be freely given to benefit others (p. 21).

For this paper, we will assume the same position as Collett and Morriessey (2007), that generosity is a variant of prosocial behavior and therefore, research that links gratitude and prosocial behavior, if that behavior is given freely, can also be considered an act of generosity.

Our second point of clarification, entails distinguishing between a generous act and having a virtuous disposition of generosity. A generous act can occur on a one-time basis. The giver may experience the "warm glow" feeling of doing a good thing, but may not experience the many benefits associated with generosity. However, someone with a generous disposition will experience cross-situational consistency and stability (Collett & Morrissey, 2007; Miller, 2018). These individuals will react in generous ways, or perform generous actions, in multiple situations, mediums, and occurrences.

Although it seems that humans are "wired for generosity" (Swain, et al., 2012), there are several factors that influence an individual's willingness to be generous. These factors include: their level of empathy and compassion, religious factors, roles they identify with, cultural factors, their morals and values, reciprocity, understanding and being aware of the generosity of others, group affiliation, and many more (Allen, 2018; Collett & Morrissey, 2007). Benefits of a generous disposition align well with the benefits listed for gratitude. Some include: increased happiness, a boost in creativity, avoidance of depression, a deepened spirituality, enhanced willpower, strengthened relationships, a greater purpose in living, increased self-esteem, and improved bodily health (Smith & Davidson, 2014).

Combining Gratitude and Generosity

In a national survey conducted for the John Templeton Foundation in 2012, a baseline index for measuring gratitude was established using more than 2000 online interviews and representing a demographically balanced cross-section of the US general population. It was reported that 77% of the people surveyed said they think about gratitude at least a couple times a week, and 80% said that this "just happens naturally." Less than 30 percent endure long periods of time devoid of gratitude (Kaplan, 2012).

There have been multiple studies that show a positive correlation between gratitude and increased prosocial behaviors and/or generosity, (Allen, 2018; Ma et al., 2017). However, the Charities Aid Foundation (CAF) World Giving Index (2018) reports that although the United States consistently is rated as the most generous (per capita) country over the course of the last decade, only 58% of Americans typically report doing something generous when polled annually over the last 10 years. These findings were primarily based on a question about whether, within the last month, those surveyed had done one or more of the following: helped a stranger, donated money, or volunteered time to an organization. It appears that the rate of Americans making donations peaked in 2014 at 64%, and even though the United States hovers around the top of the charts for generosity, it is a result of some individuals contributing more, rather than more individuals giving.

We have referenced studies that show a positive correlation between gratitude and prosociality and / or generosity. However, the national gratitude survey and the world giving generosity index, highlight a discrepancy. Why are only 58% of the population participating in generous acts, if 77% of people in the United States think about gratitude on a weekly basis? There is a disconnect somewhere between being grateful and acting generously. As shown in our conceptual model, we believe an abundance mentality can offset this discrepancy.

Abundance Mentality

There have been no direct studies that could be found focused on the topic of a scarcity or abundance mentality in regard to generosity and gratitude. However, conclusions can be drawn from the available literature. In order to draw such conclusions, one must take a deeper look at the abundance mentality. In the book *The 7 Habits of Highly Effective People,* written in 1989, Stephen Covey (2020) talks about a scarcity and an abundance mentality. In a scarcity mentality, "it's almost as if something is being taken, when someone else receives special recognition, a windfall gain or has remarkable success or achievement" (Covey & Covey, 2020, p. 250). Individuals with a scarcity mentality often hoard things like time, possessions, and talent. They view their life through the lens of loss which may lead to burnout, hostility, and resentment. There is little time to learn new things or work with others (Steffen, 2009). A person feels they have less than they need, (Morton, 2017) life becomes more of a "survival of the fittest" mentality.

The abundance mentality has the paradigm that there is enough for everyone. It results in sharing of prestige, of recognition, of profits, of decision making. It means working together, taking time for others, and finding true happiness for others success and the good things that occur in their lives (Covey & Covey, 2020). In an abundance mentality, people share freely and understand that everyone can grow and succeed together (Steffen, 2009). It is recognized that every individual has something unique to offer the bigger community. There is a focus on giving to others and bettering the whole (Yost et al., 2019). An abundance mentality is rooted "in how inherent abilities can be uniquely leveraged for personal growth and service opportunities" (p. 189).

As shown in the data above, there is a discrepancy in the number of people who feel they have gratitude on a weekly basis and the individuals who act generously. An abundance mentality may provide a shift in thinking. "Every person and organization can learn and adopt practices to discover their unique strengths, employ strategies to compensate for shortcomings, and make use of the results of self-discovery to serve others and bring greater flourishing to the world" (Yost et al., 2019, p 189).

Profound Learning

Kroth (2016), defined profound learning as someone who intentionally pursues deeper knowledge over time. Individuals may have episodic moments of profundity, but profound learning is more than episodic instances. The continued intentionality creates a level of deepening that the learner is continually striving for. It is a never-ending process and requires a courageous disposition from those who are willing to take learning risks and possibly fail. These individuals "observe the extraordinary in what others perceive as ordinary" (Kroth & Carr-Chellman, 2018, p. 66). The profound learner understands that the emphasis is on the pursuit of seeking deeper learning and incorporating deepening as a way of life. Kroth & Carr-Chellman (2018), extended the discussion of profound learning when they discussed practices for the development of profound learning as a way of life. Similar to gratitude, generosity, and an abundance mentality, profound learning can be developed intentionally and is not limited to unanticipated experiences or individual dispositions.

Given the state of the research-based literature regarding generosity and gratitude, the relationship between our conceptual model and profound learning will interpret gratitude as a virtue accentuated by a learning process called formation in which reflection and concrete practices become vehicles for further positive growth in the direction of an abundance mentality and greater generosity. In this way, an attitude of gratitude reinforces the conceptual model.

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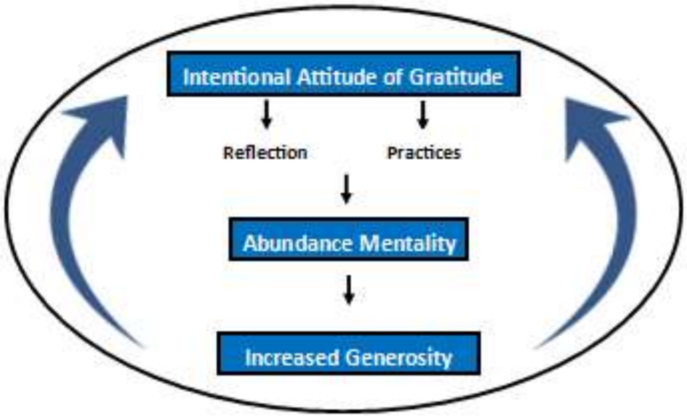
Image



EXPLORING THE CONSTITUTION OF CANADIAN-BORN WORKING-CLASS WOMEN'S SUBJECTIVITIES IN HIGHER EDUCATION THROUGH COLLECTIVE BIOGRAPHY

Erin Tomlinson
Mount Saint Vincent University (CANADA)

Abstract

Drawing on findings from my Master's thesis research, this paper takes up a gender and class focus to explore how Canadian-born, working-class women's subjectivities are constituted in university. I discuss Collective Biography (CB), the feminist methodology employed in this research, and provide an example of a memory story written at our CB workshops. I will demonstrate how I analyzed the memory stories to expose dominant discourses and affective processes that intersect with gender, race, and working-class identity to produce particular subjectivities. This paper presents CB as a fitting methodology for adult education research and practice.

Keywords: Collective Biography, Discourse, Subjectivity, Working-class Women, University

My Master's thesis research explores the following research questions: what does it mean to be a working-class woman in higher education[18] in Canada? How are working-class women's subjectivities constituted in the higher education milieu? To answer these questions, I employ the feminist methodology of Collective Biography (CB), which aims to identify the discursive and affective processes by which subjects are made social through the analysis of memory stories composed at writing workshops.

Between March and May 2018, six Canadian-born, working-class women, including me, gathered in Halifax, Nova Scotia, Canada to participate in CB workshops. An analysis of the memory stories written during these workshops shows how dominant discourses of smartness, contemporary femininity, race, neoliberalism, geographical differences, value, and respectability, and the affective responses produced by these discourses intersect with working-class identity to shape the subjectivities of working-class women and inform the subject positions they take up in university. Three overarching themes emerged from my analysis of the memory stories in relation to the discourses: smartness, psychic responses, and relationality. However, for the purpose of this paper, I will focus on only one of these – Smartness[19].

In the following sections, I will provide a brief review of relevant literature, discuss the feminist poststructural theory and CB methodology that guides this work, provide an example from one of my analysis themes, and offer concluding thoughts on CB as a fitting methodology for adult education research and practice.

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[18] I use the terms higher education and university interchangeably; my research focuses on the experiences of working-class women in university.

[19] Given the nature of my research data (memory stories), I cannot include all of the stories this paper due to word count limitations; however, I include one story related to the theme of Smartness to show the type of writing we did and attempt to highlight key aspects of the story to convey how I analyzed the data. The conference presentation will allow for more fulsome discussion of the themes and memory stories.

Literature Review

In Canada, there is a gap in research about the experiences of working-class women in university. The work of Wolfgang Lehmann (2009; 2012; 2013), who focuses more broadly on Canadian working-class students in higher education, is useful in understanding the personal and relational impacts experienced by working-class students in higher education. Although the students in Lehmann's (2013) research noted their expansion of knowledge, increasing cultural capital, and development of new dispositions and tastes as positive, they also expressed both allegiance and contempt for their working-class roots and their friends and family members who remained in the working class. Additionally, Lehmann (2013) notes that even with successful completion of university and upward mobility, the feeling of being caught between two worlds continues to impact those who are from working-class backgrounds.

In the US, Luttrell (1997) employs a feminist analysis in her study of working-class women in an adult education program. Luttrell (1997) identifies the way schools pit "common sense" ways of knowing (also associated with the knowledge of mothering), which the working-class women in her study embraced, against the book knowledge privileged in schools. This caused the women to believe that intellect divided people and was the reason for their class positioning rather than inequalities caused by class relations.

In the UK, Walkerdine et al. (2001) explore the discursively produced subjectivities of working-class and middle-class girls and women in Britain. The study explores relational tensions that emerged between working-class girls who participated in university and their families. Some of the girls expressed guilt about having educational opportunities their parents did not have and that their parents were supporting something that could have the unexpected consequence of pushing them apart materially and intellectually.

Finally, a range of autobiographical writing by working-class women (Christopher, 2009; hooks, 2000; Lakshmi Piepzna-Samarasinha, 2003; Zandy, 1990) who have attended university illustrates themes of alienation, racism, feeling like an imposter, and strained relationships between mothers and daughters, and reinforces the notion that the path to upward mobility through the university is filled with painful experiences that shape how individual working-class women come to see themselves. This autobiographical writing becomes an important component of my CB workshops.

Theoretical Framework

To explore the constitution of working-class women's sense of self in university, I draw on ideas from feminist poststructuralism, which posits that meaning is produced within language and not reflected by it. According to Gannon and Davies (2007), discourse is "complex interconnected webs of modes of being, thinking, and acting which are always unstable, often conflicting, and situated on temporal and spatial axes" (p. 82). Discursive possibilities are limitless, and language is best understood in terms of discourses that are competing to give meaning to the world (Gannon & Davies, 2007). Subjectivity, the "conscious and unconscious thoughts and emotions of the individual, her sense of herself, and her ways of understanding her relation to the world" are shaped through discourses (Weedon, 1997, p. 32). Contrary to modern, humanist paradigms that view subjectivity as fixed with a true human nature assigned to each person, poststructural theory takes subjectivity to be "precarious, contradictory and in process, constantly being reconstituted in discourse each time we think or speak" (Weedon, 1997, p. 33).

"Regimes of truth" exist within societies and are comprised of authorized discourses and "the mechanisms and instances which enable one to distinguish true and false statements, the means by which each is sanctioned; the techniques and procedures accorded value in the acquisition of truth; the status of those who are charged with saying what counts as true" (Foucault, 2001, p. 1668). The role of regimes of truth in the process of becoming an active subject is important because it is through these regimes that discourses become naturalized and their connection with power and human interests are obscured. This naturalization of discourses has the effect of restricting the agency of the subject as she negotiates the discourses available to her. This serves to benefit those in power when it works to establish and maintain hierarchical power relations.

Understanding that truth and power are not separate from language but established by it, is important because it emphasizes, through the acknowledgement that some discourses are accepted as legitimate while others are not, the possibilities for subjugated knowledge. As Weedon (1997) states, "where there is a space between the position of subject offered by a discourse and individual interest, a resistance to that subject position is produced" (p. 109). This is a central aim of the CB methodology – to fracture the notion of fixed subjectivity to create an opening for multiple, shifting identities that provide different ways of thinking and acting in the world.

Methodology

My research employs the feminist methodology of Collective Biography (CB). CB is rooted in the memory work of German scholar, Frigga Haug (1987), and has been subsequently developed by other feminist academics (Davies & Gannon, 2006; Gonick & Gannon, 2014). CB explores how subjectivity is constituted through dominant discourses and affective processes. This task is undertaken through the analysis of memory stories composed at small writing workshops. In this section, I will describe how our collective engaged in the methodology of CB.

In total, six Canadian-born, working-class women, including me, participated in a series of CB workshops. Participants ranged in age from 30 to 62, one participant identified as African Nova Scotian with Indigenous roots, and all other participants identified as White. Our collective met 5 times. Our first meeting involved building group cohesion, practicing the embodied writing required for CB, and signing a research consent form and memorandum of understanding, which included an agreement to attend each workshop, participate fully in the readings, discussion, and writing, and to permit me to analyze the stories written for my thesis.

I planned each workshop around topics related to being working class in university. Before each workshop, I provided pre-readings, which consisted of autobiographical writing by women who were working class while in university. We used these pre-readings to start our discussions. I also created writing prompts[20] from the pre-readings designed to helps us think of and discuss our own memories related to each topic. These discussions were important because hearing each other talk about memories helped us recall more memories to share.

After discussing our memories as a group, we chose one to compose individually. During the writing of our memory stories, we took ourselves out of our current positioning and wrote our memories exactly as we remembered them, evoking bodily sensations that captured past moments. We then came back together as a group, read our stories to each other, probed each other for details and provided feedback for refinement of stories, and then revised them based on the feedback and suggestions from the group. We then repeated the process for the subsequent prompts.

An important part of our workshops was building group cohesion and establishing a safe place where we could share our memories and be open to feedback on our writing. We started our workshops with either a guided meditation or a check-in and we ate meals together like a family at the kitchen table. Workshops ended with writing personal reflections on the CB process.

Analysis

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[20] The prompts for our workshops included: Recall a time when your class was made obvious to you in university; Recall a time when you became conscious of language as a class marker during your university experience; Recall a time when your working-class knowledge came into conflict or assisted you with the knowledge privileged in university; Recall a time when you became conscious of appearance as a class marker in your university experience; Recall a time when your university experience impacted your family/community relationships; Recall a time in university when your class was made obvious to you in a material way; Recall a time when your aspirations were supported or undermined in university; Recall your first memories of thinking about university as a child.

In this section, I will address one of the themes that emerged from our memory stories to demonstrate the type of writing we did and to show how I analyzed the stories.

Working-class Women and Smartness

The memory stories revealed that Canadian-born, working-class women who attend university must negotiate between dominant Western notions of smartness and practical, working-class ways of knowing, or common-sense knowledge. Dominant notions of intelligence are connected with being book smart, studious, spending significant amounts of time in formal learning contexts, and Whiteness. These dominant notions of smartness are also connected to cultural capital and the material possessions, tastes and experiences, that have come to signify intelligence in the discursive field of the university. As the following memory story illustrates, these dominant ideas about smartness and who succeeds in university shape how Black, Canadian-born, working-class women see themselves in higher education:

> *Ashanti's Story*
>
> *As I sit filling out applications for university, I hear Kool and the Gang playing in the background. I am sitting at the kitchen table in the 2-bedroom apartment in the COOP where my mother and I live in Halifax's North End on Charles and Creighton streets. I can smell the apple crisp that I have baking in the oven. Why am I applying to university? I think. I have a few teachers who have encouraged me because they see potential in me to be successful in attaining higher education. I want to continue learning. But who do I know that has attended university? No one in my family. None of my friends, they all have babies. Black students from the North End don't go to university. Black girls who grow up with no fathers present, raised by their mothers don't go to university. Universities don't come looking for us. Who do I think I am?*
>
> *Wait a minute…Colleen's at the University right now. She's Black like me. Her mother raised her by herself. She got a scholarship from church. Maybe I can do this. If Colleen can do this. I can do this too. I can work this summer to pay for tuition. I can apply for grants and scholarships. I can live at home and work part-time. I can work really hard to be successful. I can get a bus pass and map out the bus route to get to the University. I fill out the applications and pray. I know that going to university is an opportunity to learn more than I know now.*

An analysis of this memory story must acknowledge role of universities, and the education system in Nova Scotia, in the oppression of marginalized communities. The historic BLAC report (1994) details how the Nova Scotia education system placed egregiously low expectations for academic achievement on Black students and low expectations for attending postsecondary education. Additionally, universities have been both a symbol of smartness in society and implicated in production of harmful, racist dominant views of intelligence, particularly through the idea that some possess intelligence while others do not (Hatt, 2012).
Historically, these views served to keep racialized people and women out of universities and public life. Intelligence has been contingent on success in an education system that privileges Eurocentric and middle-class values and types of intelligence.

These dominant ideas lead Ashanti to doubt that she is smart enough to apply to university. In this story, Ashanti experiences Triple Consciousness (Welang, 2018) where she sees herself through the lens of a White, racist, patriarchal, middle-class society; Blackness; and womanhood. When Ashanti says *"Black girls who grow up with no father's present, raised by their mothers don't go to university"* – she may be tapping into a dominant myth that has positioned Black, single mothers as pathological and welfare dependent (Fraser & Gordon, 2013). These images make it difficult for Ashanti to see herself in an academic way. When Ashanti asks: *"Who do I think I am?"* – she may be concerned about being smart enough for university and about betraying her family, friends, and community. As Hatt and Otto (2011) point out, smartness has been associated with acting White and this could be shaping how she sees herself in relation to university.

Just as Ashanti takes up some dominant discourses about smartness and who attends university, she is also resisting these discourses. Part of this resistance comes from thinking about a girl from her church who also attends university and from some practical ways of thinking about how she will make university a reality for herself – tapping into her working-class ways of knowing. This is a complex negotiation between what she has come to believe about who belongs in university and what she knows to be possible.

Concluding Remarks

Social class is not widely discussed in Canada and this CB project has demonstrated a need and desire to identify and talk about class. With an increase in Canadian-born, working-class women participating in higher education in recent years, universities are important sites to explore how the dominant discourses in circulation within the higher education field constitute the subjectivities of working-class women. While it can be viewed as beneficial to examine how to help working-class women acquire the cultural capital valued in the university in order to be successful, it is also important to call into question the processes and discourses that uphold class, gender, and racial hierarchies that have come to be seen as legitimate through the naturalization of discourses.

I want to conclude by acknowledging CB as a fitting methodology for adult education research and practice. It has the potential to accomplish both political and therapeutic aims, resisting dominant discourses and the naturalization of discourse (Gannon & Davies, 2006; Gonick & Gannon, 2014), and providing participants with an opportunity to be deeply transformed by uncovering the ways in which their sense of self has been constituted through discursive and affective processes. The social aspect of the collective can be therapeutic, forming a network of understanding and support for participants. CB is an approach that breaks down the hierarchy between researcher and participants. It is a methodology of hopefulness - it makes room for different ways of thinking, being, and acting in the world that can disrupt the status quo and this, to me, is the essence of adult education.

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THE PLACE OF ADULT EDUCATION IN GENDER STUDIES, FEMINIST STUDIES AND WOMEN´S STUDIES: A THEMATIC ANALYSIS OF THE MAIN SUBJECTS OF ARTICLES PUBLISHED DURING TWO DECADES IN AN INDEXED PORTUGUESE JOURNAL

Cristina C. Vieira [1], Virgínia Ferreira[2], Maria João Silveirinha[3], Priscila Freire[4] & Elizangêla Carvalho[5]
[1]University of Coimbra, FPCE, and University of Algarve, CEAD (PORTUGAL)
[2]University of Coimbra, FE, and Centre for Social Studies (PORTUGAL)
[3]University of Coimbra, FL, and Nova University of Lisbon, ICNova (PORTUGAL)
[4]University of Coimbra, FE (PORTUGAL)
[5]University of Coimbra, FL (PORTUGAL)

Abstract

ex æquo is a biannual international, interdisciplinary, and indexed Journal, edited since 1999 by the Portuguese Association of Women´s Studies (APEM). This article presents the results of a descriptive analytical research derived from a thematic analysis of 399 articles published in *ex æquo* as part of a larger bibliometric study of its 39 issues published over the last 20 years. The analysis was performed on key-words and abstracts. The results reveal 12 main subjects related to gender and women's studies and that adult education research and practice are clearly absent within these 12 subjects.

Keywords: Bibliometric analysis, gender studies/feminist studies/women's studies, adult education research, thematic content analysis

This article begins with a brief presentation of the *ex æquo* journal to which we applied a bibliometric analysis. This journal is published twice a year by the Portuguese Association of Women Studies (APEM). Then, we review the field of Women´s, Feminist and Gender Studies (WFGS) in Portugal in the last two decades and present the methodology we developed as part of a larger bibliometric study that involved the quantification of metadata. After that, we describe the twelve identified subjects and highlight the explicit absence of topics related to adult education in the articles published during two decades. Finally, we conclude the article reflecting on this absence.

Context

ex æquo is a Portuguese journal edited and published since 1999 by the Portuguese Association of Women´s Studies (APEM). APEM is a national, non-governmental and scientific association created in 1992 that gathers a significant number of experts and researchers from different academic and scientific institutions around the core issues of women's, feminist and gender studies. This international journal aims to contribute to the development, visibility and legitimation of knowledge produced by WFGS. It is published twice a year and is indexed in Scopus, amongst other citation databases. *ex æquo* accepts submissions in four languages (Portuguese, French, Spanish, and English) and the submitted articles undergo a blind independent review by at least two recognized specialists drawn from a range of countries that are also represented in its Editorial Board.

Without prejudice to the plurality and multiplicity of perspectives in the published articles, *ex aequo* reserves the right to only accept contributions aligned with the fundamental human rights, reflecting the respect for diversity, integrity and dignity of the human condition. The promotion of the use of non-discriminatory and inclusive language is also a goal of *ex aequo*, given its purpose of contributing to changing discriminatory and stereotyped practices as well as misrepresentations based on sex or gender identities. The articles accepted for publication over the years include theoretical reflections and empirical data related to the field of WFGS, thus contributing to the problematization of the main issues that affect social relations between women and men in society.

A total of 399 articles were published between 1999 and 2019, the two decades under analysis in our larger bibliometric study. This larger study analyzed a total of 41 variables, including not only the subjects, but also other aspects such as keywords, concepts, articles profiles and authorship (Ferreira, Vieira, Silveirinha, Carvalho, & Freire, 2020). In this article, we focus on the thematic analysis performed on keywords and abstracts in order to find the place of education and adult education within the different identified thematic clusters.

The results should be understood within the context of the historical place of WFGS in the country, as explain below.

Women's, Feminist and Gender Studies in Portugal

Over the last two decades, the relationships between science and gender have achieved increasing visibility in the international development agenda. This reflects the recognition that the way the scientific knowledge is produced, applied and translated to the society should uncover and contest the foundations of the structural system, like sexist and androcentric bias of traditional research methods, that produce gender inequalities (Ferreira, 2001).

The field of women's, gender, and feminist *studies* (WGFS) has been slowly growing in Portugal in the past 20 years, in terms of teaching, researching and publications. In the process, it has faced the difficulties of increasingly marked neoliberal policies affecting universities such as budget cuts, the supremacy of the so-called hard sciences, and managerialism styles. Over the years, the field of WGFS has indeed been shaped by a number of ongoing processes that need to be considered when it comes to evaluating its development, including the neoliberal globalization of education systems that turn ideas into commercial products, bureaucratization, exploitation and measurement of academic work, hyper-specialization and disciplinarization, among others (Ferreira, 2019; Pereira, 2019). Such factors undoubtedly influence the focus of research developed in different areas, the success of competitive projects in terms of the issues they cover, and the public (in)visibility of subject that social science and humanities research help us to better understand. Almost a decade ago, the first author of this article (Vieira, 2012), pointed out how Portuguese academia faced strong resistance to including gender dimensions and critical feminist perspectives and debates around structural sex/gender inequalities issues in the curricula, even in the social sciences and humanities. Professors and researchers working on WFGS tended to be devalued, often facing consequent negative effects on their career progression. Those observations are still valid, which may partially explain why WFGS seem to be kept in an inferior epistemological position in the scientific arena, receiving less project funding and thus discouraging young researchers from researching these fields.

This situation may also partially explain why in the national WFGS field, Education in general (Alvarez, Ostrouch-Kaminska, & Vieira, 2017), and adult education in particular, have received very little attention, as gender lenses and the importance of a gender sensitive perspectives and an intersectional approach of adult learning and development are still quite limited in critical research on education in Portuguese (Ostrouch-Kaminska & Vieira, 2016).

The Scope of the Study: Methodology

The current descriptive analytical research deals with the thematic analysis of the 399 articles published in *ex æquo* Journal between 1999 and 2019 with a scientometric approach. The bibliometric analysis of the published articles was performed over a set of the journal's metadata that included authors, abstracts, keywords and titles across 41 variables [eg: author(s) gender; frequencies of concepts; types of methodologies] that allow statistical descriptions of information (cf., Ferreira, Vieira, Silveirinha, Carvalho, & Freire, 2020). The data were also searched according to the main subjects identified in articles' key-words and abstracts. After several trials of including partial and sometimes disperse information, a list of twelve major subjects were found. They are briefly described in the following section.

Thematic Analysis: Major Subjects

A list of twelve subjects appears in the formed clusters. The word 'education' and the term 'adult education' were totally absent, as seen in Table 1. Regarding subjects such as "visibility of women in history, culture and science" or "gender roles and stereotypes", there were no articles related to education and adults learning, either as a central area or as an area under discussion when conclusions and implications were debated. The keyword 'education' appears only in articles related to gender equality policies associated with formal education and gender mainstreaming in schools.

Table 1: Thematic areas identified in abstracts and keywords (ex æquo)

Subjects (n=12)	Frequency (1999-2019)	Examples of keywords	Brief description of cluster
Sexual Division of work	58 (15.38%)	work; profession; career; unemployment.	Gender issues from the reconciliation of family and work perspective, (un)employment, careers, professions and pay gap and opportunities between men and women.
Feminist epistemologies	55 (14.58%)	theory; feminism (s); feminist (s).	This cluster gathers studies of a theoretical nature that discuss literature, concepts and methodologies from different perspectives.
Identities and sexualities	39 (10.34%)	homosexuality; trans; bisexual; non-binarism; LGBT; queer.	This cluster relates to sexual orientation, homosexual relationships, gender identities (LGBT, Trans, Queer, etc.).
Equality policies	37 (9.81%)	co-education; student; school.	Articles in this cluster analyze and make comparisons between policies of equality; debate on the participation of women in institutions, at a national and international level; critically observe the scenarios of inequality and exclusion of women.
Social roles and gender stereotypes	36 (9.54%)	male; female; femininity; masculinity; parenting; stereotypes.	These articles discuss on how gender stereotypes, in their various expressions, affect social gender relationships. Many studies are related to professions,

			while others debate differences in education for boys and girls, etc.
Activisms and social transformations	29 (7.69%)	NGOs; associations; volunteering; participation; mobilization; social movement; fights.	These articles highlight the activities and results obtained by organizations and/or groups of women who act politically to fight against violence and inequality. This category also includes articles that highlight the social effects resulting from technological advances.
Violence	29 (7.69%)	violation; violence; prostitution; homophobia; patriarchate; misogyny; domination; bullying; genocide; dictatorship.	This category gathers documental research, statistics and fieldwork on the different forms of violence both/either against women and/or LGBT+ people, whether as virtual crimes, crimes of pimping or others.
Citizenship and rights	27 (7.16%)	human rights; sexual rights; health; abortion; maternity; right to equality; wedding.	The articles related to this category critically analyze the legal and 'natural' vs. pathological aspects related to issues such as abortion, gender transition, etc.
Gender representations in the media	23 (6.10%)	Media; Magazine; Press.	These articles involve research on representations from the media, the image of women in Christian religions and even women´s representation associated with specific groups, such as athletes, educators, etc.
Political representation	16 (4.24%)	Power, democracy, politics.	These articles highlight female representativeness in positions of power and social recognition.
Visibilities in History, Culture, and Science	12 (3.18%)	Maria de Lourdes Pintasilgo; Virgínia Woolf; scientist women; artist women.	These articles refer to the works whose object of analysis are works of reference authors, studies on personalities that stand out in culture, in politics, in the militancy, feminist organizations, etc.
Race/ethnicity, migrations, and intersectionality	11 (2.91%)	Intersectionality; gipsy; race; black; migration; post-colonial; decolonial.	These articles approach ethno-racial issues in different social, cultural and religious contexts, including people in diaspora contexts.

	They are related to racial discrimination, xenophobia and intersectionality issues.

Note: The subjects are ordered according to the frequency of occurrences in the 399 articles analyzed.

Concluding Remarks

The main goal of this work was to identify the place of education and adult education within a bibliometric analysis of 399 articles published in the journal *ex æquo* between 1999 and 2019. The results should be understood within a context in which the research options and the publication opportunities may be influenced by several factors, including some that are external to the authors. It should also be taken into account that *ex æquo* only reached international indexation in recent years. In addition, WFGS have a long tradition of research within sociology, history, political sciences, and related fields. Education in general – and adult education, in particular – are only a small part in collaborative research in these fields or in those opening up possibilities for a feminist critical perspective in empirical studies.

The evident omission of adult education research within the broader WFGS frame is a problem. In our efforts as researchers to promote a science committed to real life challenges of individuals and groups, adult education research in Portuguese should include gender lenses (Bem, 1993) and make use of an intersectional perspective in doing sensitive and empowering research that would enrich *ex æquo* as a journal. As Merrill and Fejes (2018) suggested, we need to move "away from just looking at one form of inequality to recognising that people experience multiple forms of inequality and domination in society" (p. 7). The ground created by WFGS is fecund because of its interdisciplinary nature, with different researchers working on the same problems through diverse but complementary angles.

Adult learners are not neutral members of society, and gender issues tend to exert a pervasive influence on how (adult) people perceive themselves and on the decisions taken across the lifespan in several domains (Ostrouch-Kaminska & Vieira, 2015). In a critical perspective it is also important to choose the most adequate tools and research strategies, as guides for making scientific knowledge valuable for action (Bergano & Vieira, 2016; 2020). The goal of adult education researchers and practitioners is certainly to produce science as an ally for positive individual and social transformation.

Further Notes

All issues of *ex æquo* are available in open access (full text) at: https://exaequo.apem-estudos.org/page/numeros-publicados?lingua=en Publication in *ex æquo* is free of charge for authors (there is no article processing charge or publication fee). It is supported by the Portuguese Government, by means of the Foundation for Science and Technology (FCT). *ex æquo* is indexed in: Scopus, Web of Science-Clarivate Analytics (SciELO Citation Index), SciELO, CAPES, DOAJ, ERIH Plus, Latindex and Virtual Library of Women's History.

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DECOLONIZING, TRANSFORMATIVE VISITOR EDUCATION AND LEARNING IN LIVING HISTORY MUSEUMS

Pierre Walter
University of British Columbia (CANADA)

Abstract

This paper analyzes settler-colonial and decolonizing narratives "taught" to visitors in Plimoth Plantation (Plymouth, Massachusetts) living history museum as the first part of a larger study. The museum's main narrative celebrates a group of religious pilgrims as the "First People" of the U.S. nation, who settle the First Colony, have the first governing Constitution, and organize the First Thanksgiving. However, the museum also teaches historical counter-narratives of the Indigenous Wampanoag People, and the legacy of settler-colonial violence perpetrated against them, as decolonizing, potentially transformative education.

Keywords: Museum education, decolonizing learning, transformative learning, living history

Living history museums (LHM) are contrived educational settings recreating "authentic" simulations of historical sites and experiences, thus allowing visitors to "time travel" to an imagined past (Anderson, 1984). LHM include open-air, multi-building exhibits of daily life, culture and livelihood. Interpreters in period costumes play various community roles, demonstrate past lifeways, speak in period dialects, re-enact historical events, and generally engage visitors in learning about the site, people and time period depicted by the museum. Like other museums, LHM exhibits have a spatial, temporal and thematic organisation. However, they involve more immersive sensorial experiences, "activating" visitors" imaginations through sight, sound, smell, taste and touch (Naumova, 2015). In North America, most living museums take the form of "frontier" settler-colonial forts, European farming villages, and Gold Rush, mining and colonial town sites.

These sites, their history and interpretation, are usually presented from the historical perspective of dominant white settler-colonial history, culture and geography, mostly excluding the narratives and experiences of First Peoples and communities. Moreover, LHM often erase conflicts between Indigenous and settler-colonial peoples, and ignore legacies of violence, killings, land dispossession and cultural genocide perpetrated by settler-colonial armies, vigilantes and settlers (Lonetree, 2012; Peers, 2007).

The stories, films, signage, buildings, artifacts, experiential interactions and interpreters in most LHM comprise a form of public pedagogy (Sandlin et al., 2013) which largely conceals the geographies and histories of centuries of settler-colonial violence (Walter, 2021). Yet some LHM have adopted decolonizing historical narratives and interpretive practices (Cohen & Heinecke, 2018; Drenth, 2020). These may provoke "disorienting dilemmas" as a catalyst for transformative learning by visitors (Mezirow, 2000). In these museums, the myths, stereotypes and dominant historical narratives of race, gender and class are challenged by Indigenous, working class and racialized minority interpreters, by an unveiling of the counter-narratives of popular histories, and by an acknowledgement of the continuing, damaging legacies of colonialism, slavery, patriarchy and industrial capitalism (Onciul, 2015; Phillips, 2011).

As Clover (2015, p. 300) argues, institutions like these can "trouble identity, decolonize, mock, revisualize, tell alternative stories, reorient authoritative practice, interrogate intolerance and privilege and stimulate critical literacies... (as) new pedagogical possibilities." In LHM, "the most powerful moments that happen... occur (for example,) when non-Native visitors encounter Native interpreters, when the face-to-face nature of this encounter brings conflicting myths and histories into direct proximity" and "challenge the preconceptions of mainstream visitors" (Peers, 2007, p. xxxi).

Although the literature on learning in museums is fairly well developed (Falk & Dierking, 2018), not much research has been conducted on the particularly immersive, experiential type of learning in which visitors to LHM engage. Even less research appears on adult learning in LHM which have adopted decolonizing narratives. This paper is part of a larger study which aims to understand how selected LHM promote transformative, decolonizing adult learning and education in the design and educational practice of their exhibits and visitor interactions. Research questions are:

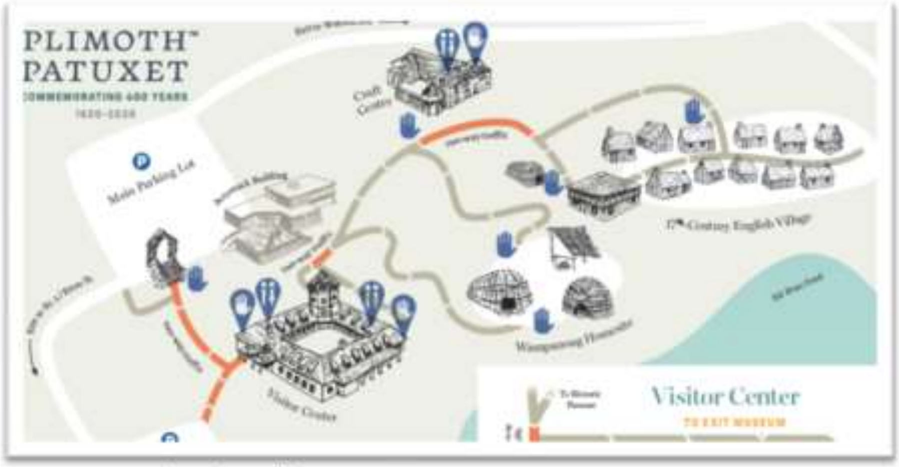
(1) What historical, environmental and cultural narratives does the living history site perform, and how are these are "taught" to visitors?
(2) How are adult visitors to the site motivated to learn, and how do they engage in decolonial and transformative learning?
(3) What "disorienting dilemmas" do they experience which might catalyse such learning?

The larger study, post-Covid, will use participant observation of various LHM sites, short surveys with visitors, and interviews with selected participants to address the last two research questions above. However, this paper will focus only Plimoth Plantation (an LHM visited by the author pre-Covid). Although web-based data (videos, blogs, reviews) did generate tentative findings in relation to RQ2 and RQ3, only findings addressing RQ1 are presented here, mainly due to space limitations.

Site and Methodology

Plimoth Plantation LHM functions as a living embodiment of a US settler-colonial national origin myth and a teaching tool for all those who visit (adults, families, school groups, media). Founded in 1947 as a "memorial to the Pilgrim Fathers," the museum's main attraction is a "living" re-creation of the original 1620s Pilgrim village (the "First Colony") and a duplicate of the *Mayflower II* ship (replica installed 1957) which carried the Pilgrims to Plimoth from England. Adjacent to the Pilgrim Village is the Wampanoag Homesite (est. 1972) which tells a different, decolonizing story from the perspective of present-day Wampanoag People, upon whose stolen ancestral territories and history Plimoth Plantation now sits (Figure 1).

The Homesite is the remit of the museum's Wampanoag Indian Program, which includes Wampanoag staff, interpreters, researchers, and regular consultation with Wampanoag leaders and communities. The Wampanoag Homesite is one of the few LHM sites in North America purposefully including an Indigenous historical narrative alongside its larger colonial narrative. Notably, the museum's slogan is, "You can't change history, but it could change you."



Source: www.plimoth.org/plan-your-visit-0

Figure 1. Museum Layout

The study used a Critical Discourse Analysis of the LHM's layout, visitor "flow through," signage, exhibits, artifacts, introductory film, brochures and website as a contested "text" of place. CDA is appropriate to uncover underlying social constructions of knowledge, subjectivity and power relations of written, visual, oral and spatial texts, and their relation to settler colonialism, Indigenous peoples, decolonial and transformative learning (Cohen & Heinecke, 2018; Garner et al., 2016). A 2019 site visit allowed the author to observe exhibits, signage and interpreter interactions, collect interpretive materials, and photograph the site.

Data sources include: (a) the museum website (an extensive multimedia library in itself), (b) documents and films for visitor education, (c) numerous news stories, visitor blogs and reviews, (d), secondary literature, (e) Wampanoag websites, media and films, and (f) a traveling Wampanoag-designed museum exhibit called "*Our" Story: 400 Years of Wampanoag History*. This exhibit was intended as a complement, but also a counter-narrative, to the events and exhibits of the 2020 Pilgrim celebrations led by *Plymouth 400 1620-2020 an American Story - A National Legacy.* These included the *400th Anniversary of the Mayflower* ("My Mayflower"), commemorations of the "First Colony" and "First Thanksgiving," and events related to "the historic interaction between the Wampanoag and English peoples." Notably, Wampanoag People have lived continuously on Plimoth and wider lands for 12,000 years, and their relatives were living on the museum site some 11,500 years before the Pilgrims arrived.

Findings

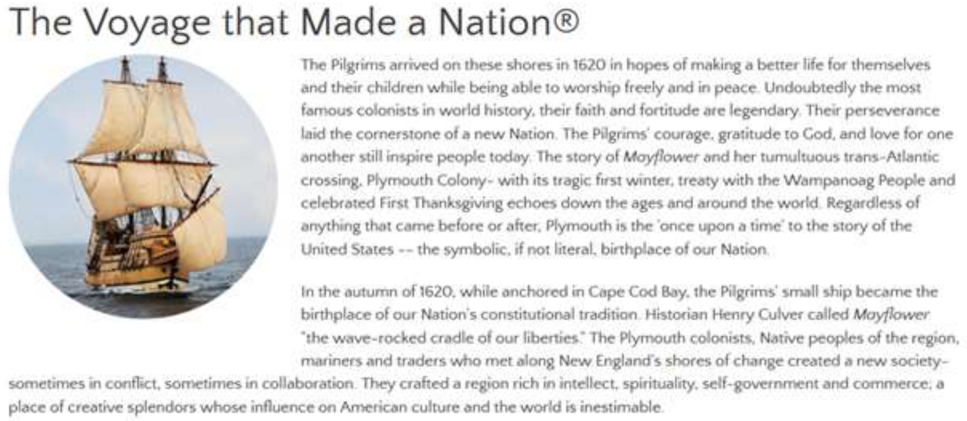
What narratives are "taught" to visitors by the Plimoth Plantation LHM? Three distinct historical, environmental and cultural narratives can be identified. The strongest and most reified is a celebratory U.S. settler-colonial narrative of the Pilgrims as the founding First Fathers of "America." Second is a narrative of Wampanoag culture, environment and life, largely positioned peacefully alongside Pilgrim history, as helpful neighbors to the newly arrived Pilgrims. Third, and least apparent, are glimpses of settler-colonial violence, land dispossession, hunting, kidnapping and sale of Wampanoag as slaves, and killings of Wampanoag People by the Pilgrims and other armed settler-colonials invading Indigenous lands.

Pilgrims as "First People"

The dominant narrative of Plimoth Plantation has historically been, and continues to be today (with important caveats), the celebratory origin myth of the U.S. nation. Visitors learn this narrative through the inspiring story of the "First Americans" of 100 white Christian pilgrims traveling on the

Mayflower from Plymouth, England in 1620 to the shores of the New World to create a new society. Still onboard ship, 41 Pilgrim men signed the *Mayflower Compact* (rules to govern the new colony), a prototype for the U.S. *Constitution*. The Pilgrims embarked on their arduous voyage, as the *Mayflower Compact* put it, "for the Glory of God and advancement of the Christian Faith and Honour of our King and Country,...to plant the First Colony.." (Nov. 11, 1620). After scouting the local territory for several weeks, the pilgrim leaders located a promising settlement site with a stream, empty farm fields, and two hills, where they installed cannons for easy defense of the new colony. Sadly, some 42 settlers died of disease and exposure during the first winter, but by March of 2021, houses were built and fields being prepared for crops.

In the first, and quintessential U.S. "frontier settlement" trope (the First Settlers), the Pilgrims (Puritan Separatists from the Church of England) were striving for religious freedom, for a new and better life in a new land (Figure 2). They struggled against horrific obstacles (rough seas, disease, starvation, winter, lack of housing and food), but were ultimately successful at planting the roots of the new American Nation. Inspired by God and Faith, they worked extremely hard to create a new home. This "First People" narrative can be found most clearly in the LHM's 17th Century English Village (i.e., the Pilgrim's first colony), and in the Mayflower II (a branch exhibit docked at the adjacent town of Plymouth). Although the museum flowthrough directs visitors first to the Wampanoag Homesite (Figure 1 above), many visitors avoid visiting the Homesite or hurry through it to get to the main attraction of the Pilgrim Village.



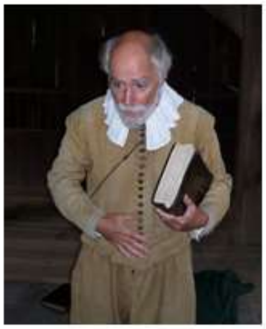
The Voyage that Made a Nation®

The Pilgrims arrived on these shores in 1620 in hopes of making a better life for themselves and their children while being able to worship freely and in peace. Undoubtedly the most famous colonists in world history, their faith and fortitude are legendary. Their perseverance laid the cornerstone of a new Nation. The Pilgrims' courage, gratitude to God, and love for one another still inspire people today. The story of *Mayflower* and her tumultuous trans-Atlantic crossing, Plymouth Colony- with its tragic first winter, treaty with the Wampanoag People and celebrated First Thanksgiving echoes down the ages and around the world. Regardless of anything that came before or after, Plymouth is the 'once upon a time' to the story of the United States -- the symbolic, if not literal, birthplace of our Nation.

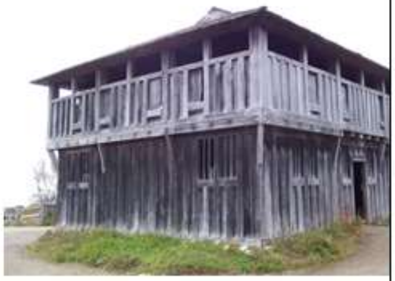
In the autumn of 1620, while anchored in Cape Cod Bay, the Pilgrims' small ship became the birthplace of our Nation's constitutional tradition. Historian Henry Culver called *Mayflower* "the wave-rocked cradle of our liberties." The Plymouth colonists, Native peoples of the region, mariners and traders who met along New England's shores of change created a new society– sometimes in conflict, sometimes in collaboration. They crafted a region rich in intellect, spirituality, self-government and commerce; a place of creative splendors whose influence on American culture and the world is inestimable.

Source: www.plimoth.org/support-us/voyage-ma de-nation%C2%A

Pilgrim Village and Visitors



Costumed Interpreter



Combined Pilgrim Church and Fort

Source: Swampyank, Wikimedia Commons

Figure 2: Mayflower II and Pilgrim Village

Coexisting with Wampanoag People

The Plimoth LHM has made a conscious and dedicated effort to include Wampanoag narratives of place, people and culture in its website descriptions, educational materials, exhibit signage, introductory film, museum events, and above all, in the Wampanoag Homesite. For the most part, Wampanoag People and history are portrayed, in a second common U.S. cultural and political trope, through a pluralist multicultural lens, where all cultures are welcome, celebrated and co-exist peacefully and equally alongside each other. This multicultural trope is then projected backwards in time to represent the history of the Pilgrims living alongside or integrated with Wampanoag Peoples. The mythical Thanksgiving First Supper of Pilgrims and Wampanoag celebrating together is the most obvious example, presenting a picture of a fairly inclusive and neighbourly dinner of brotherhood [sic] and gratitude to God.

In a similar vein, in 2020, for the 400-year Pilgrim Commemoration, Plimoth Plantation was renamed "Plimoth Patuxet" in recognition of the pilgrims' coexistence with Patuxet Wampanoag peoples and the land upon which the museum sits. The same multicultural friendship narrative is also echoed, for example, on the museum's "Learn" webpages:

> For centuries, the stories of indigenous and colonial communities, like Patuxet and Plymouth, have been told in isolation, implying little to no cross-cultural interaction. But new research by archaeologists and historians reveals far more integrated communities. Explore the ancient homelands of the Indigenous people of the northeast, the new lives begun on those shores by *Mayflower's* passengers, and the complex geopolitical landscape the two communities shared. (www.plimoth.org/learn)

In summer of 2020, the ship Mayflower II took a commemorative cruise along the New England coast (some journey legs were cancelled), complete with a celebratory docking at the LHM's Mayflower dock. The ship's journey was again introduced as a fairly neutral multicultural "interweaving" of (unnamed) Indigenous and Pilgrim histories:

> Mayflower II is a unique educational resource that allows us to better understand American history, from the complex and interwoven stories of the Indigenous people and the Pilgrims in the 1600s, to renewed international alliances during World War II, and the search for a better life that has inspired people for centuries (www.plimoth.org/mayflowervoyage)

Many other such examples of this second narrative exist on the website, in exhibit signage, educational materials, museum events and interpretation. In part, the narrative represents a long-standing collaboration with Wampanoag elders, scholars, educators and communities to make their erased histories visible; to show that "We are still HERE," as one Wampanoag video emphasizes, and to teach others their 10,000 years of continuous residence and history on the site. At the same time, their traditional "pre-contact" environment, traditional agriculture, worldviews, language, dress, homes, ways of knowing and being, foods, ceremonies, beliefs and so on are also taught.

Yet in many ways, these function as "add-ons" to the main show: the dominant settler colonial history of Pilgrims as "The First People," the Mayflower, the Compact, and the First Thanksgiving. Just as the Wampanoag Homestead is only that - a single homestead, with only 2-3 interpreters present - while the Pilgrim Village has multiple, diverse homesteads and specialized buildings with numerous interpreters, so does the celebratory Pilgrim settler-colonial narrative largely overshadow the Wampanoag history, place and people.

Decolonizing Settler-colonial History and "Indian" Stereotypes

A third and alternative narrative does not run as directly as an obvious storyline through exhibits, websites, videos or documents, but can be pieced together from them, and gained above all in conversation with Indigenous interpreters (Figure 3). This counter-narrative at times describes a legacy of Pilgrim and other settler-colonial relations of violence, including wars of extermination against Wampanoag People. It is also increasingly present in recent historical studies of Wampanoah and Pilgrim history (Grace & Bruchac, 2004; Silverman, 2019).

The narrative is roughly the following: Even before the Pilgrims landed, earlier armed settler-colonials hunted and kidnapped Wampanoag people, took them to Europe or sold them as slaves. Not four days after the Pilgrims arrived in December, 1620, they stole Wampanoag stockpiles of winter food and various cooking utensils, and defiled and ransacked a local Wampanoag gravesite, including looting sacred corn left for the ancestors. The Pilgrim's first colony site was in fact a decimated Patuxet-Wampanoag agricultural settlement: Patuxet People had been completely wiped out by a settler-colonial plague (1616-1619) and by slavers just before the Pilgrims arrived. None survive today. It was in fact these empty Patuxet fields and village the Pilgrims (re-)settled, attributing their good fortune to God's divine Provence.

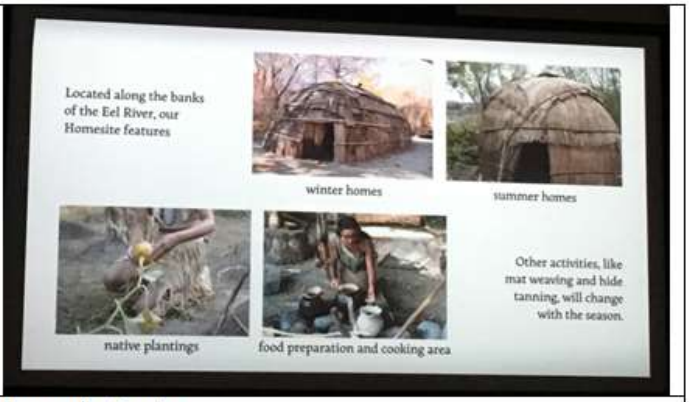
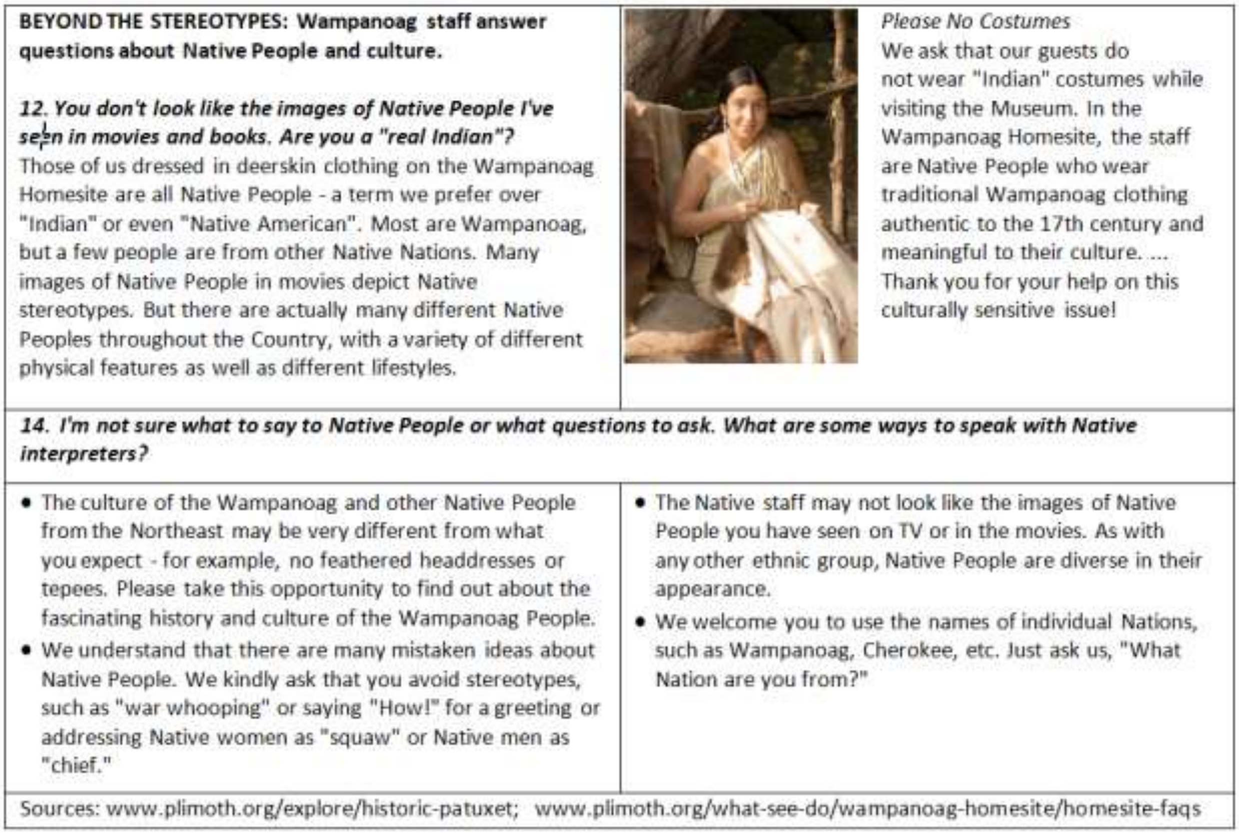
	 Located along the banks of the Eel River, our Homesite features winter homes summer homes native plantings food preparation and cooking area Other activities, like mat weaving and hide tanning, will change with the season.
Wampanoag Interpreter	Homesite Features
Sources: John Tlumacki, *Boston Globe*; Author	

Figure 3: Wampanoag Homesite

In March 1621, Wampanoag envoys approached the Pilgrims looking to negotiate a treaty of alliance thereby expecting to gain military support, trade and arms from the Pilgrims to fend off incursions on Wampanoag lands by Narragansett peoples. The Wampanoag taught the Pilgrims how to plant corn and did not stop them from hunting, fishing and collecting foods from their Wampanoag lands and waters. They celebrated their political alliance in what they considered to be a state dinner with the Pilgrims (not a giving of thanks for the harvest). The Pilgrims, however, did not live up to Wampanoag expectations of gratitude, and periodically killed Wampanoag people, stole more lands as new settlers arrived, and made military incursions into Wampanoag territory. Later settler-colonials massacres, wars and forced removals from lands killed 1000s of Wampanoag people, reducing their population from some 40,000 people in the 1600s to about 5,000 Wampanoag people today (Eldredge, 2021).

In addition to teaching this decolonized historical narrative, a key role of Wampanoag Homesite interpreters is to engage visitors in identifying and challenging their stereotypes of "Indians" (Figure 4), at times provoking them to question, reflect and re-think their worldviews, at least as evidenced in some visitor videos and reviews of their Wampanoag Homesite experience.



BEYOND THE STEREOTYPES: Wampanoag staff answer questions about Native People and culture.

12. You don't look like the images of Native People I've seen in movies and books. Are you a "real Indian"?

Those of us dressed in deerskin clothing on the Wampanoag Homesite are all Native People - a term we prefer over "Indian" or even "Native American". Most are Wampanoag, but a few people are from other Native Nations. Many images of Native People in movies depict Native stereotypes. But there are actually many different Native Peoples throughout the Country, with a variety of different physical features as well as different lifestyles.

Please No Costumes

We ask that our guests do not wear "Indian" costumes while visiting the Museum. In the Wampanoag Homesite, the staff are Native People who wear traditional Wampanoag clothing authentic to the 17th century and meaningful to their culture. ... Thank you for your help on this culturally sensitive issue!

14. I'm not sure what to say to Native People or what questions to ask. What are some ways to speak with Native interpreters?

- The culture of the Wampanoag and other Native People from the Northeast may be very different from what you expect - for example, no feathered headdresses or tepees. Please take this opportunity to find out about the fascinating history and culture of the Wampanoag People.
- We understand that there are many mistaken ideas about Native People. We kindly ask that you avoid stereotypes, such as "war whooping" or saying "How!" for a greeting or addressing Native women as "squaw" or Native men as "chief."
- The Native staff may not look like the images of Native People you have seen on TV or in the movies. As with any other ethnic group, Native People are diverse in their appearance.
- We welcome you to use the names of individual Nations, such as Wampanoag, Cherokee, etc. Just ask us, "What Nation are you from?"

Sources: www.plimoth.org/explore/historic-patuxet; www.plimoth.org/what-see-do/wampanoag-homesite/homesite-faqs

Figure 4 Debunking Stereotypes of "Indians"

Conclusion

This paper identifies the multiple historical narratives and public pedagogy operating for visitors to Plimoth Plantation LHM. While a celebratory U.S. settler-colonial trope and history of the Pilgrims clearly dominates the "curriculum" of visitor education, alternate narratives make local Wampanoag People at least visible as part of a multicultural U.S nation, and at times even offer a more historically complete, decolonizing narrative touching on settler-colonial histories and geographies of violence in their relations with Wampanoag People. This narrative also challenges racist stereotypes widely held by present-day settler-colonial visitors, and provides the seed for decolonizing, transformative visitor learning.

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UNIVERSITY EXTENSION PROGRAM AND RESIDENTIAL LEARNING CENTRES

Geoff Webber[1], Craig Campbell[2]
[1]University of Saskatchewan (CANADA)
[2]The Pennsylvanie State University (UNITED STATES)

Abstract

This paper explores university extension programs and residential learning centres that have contributed to adult education in Canada. A historical continuum of programs and centres along with their missions and purposes is presented. A description of these programs and centres reveals some of the vital contexts and contributions provided to adult education in Canada. After observing the variety of centres, one should have a better understanding of the importance and possibility these centres provide. The values of transformative learning, residence, and community highlight how these concepts and memories are quickly eroding elsewhere and into history.

Keywords: adult education, residential learning centres, non-formal education, university extension programs

What is termed residential learning in Canada can be traced to NFS Grundtvig and the folk education (folkehojskole) movement in Denmark during the mid-1800s. This movement focused upon tangible, everyday approaches to teaching and learning. Folk schools served the regional community in which it resided to preserve the cultural and linguistic traditions. European emigrants carried the folk-school tradition to North America with notable examples arising in the United States such as Highlander Folk School, The Clearing Folk School and North House Folk School to name a few. As with the American schools, Canadian residential learning centers were interrelated with the social, political, and economic movements in the twentieth century.

The programs and centres are united in a shared belief: to serve citizens outside of the formal institutions consistent with love of music, art, and culture inherited from the regional and traditional roots. Adult educators continue to debate what conditions are necessary to produce impactful education outside of formal education networks. Other scholars characterize this as a product of happenstance: "non-formal education, some may argue, has grown like a weed, scattered and thriving where the soil conditions are right" (Mirth, 2003, p. 44). By offering a representation of various programs and centres, this paper highlights learning centres' contribution to larger educational traditions. Historian Michael Welton (2013) affirms the impact and variety of non-formal adult education: "Canada has one of the most illustrious, experimental, and innovative traditions of adult education in the world" (p. xiii). After exploring the variety of non-formal learning practices, one should have a better understanding of the importance and possibility these residential learning centres provide.

Exploring various programs and learning centres reveal an attentiveness to the everyday concerns and issues in which centres and programs operated. The St. Francis Xavier University, the University of Saskatchewan, as well as the University of Alberta extension programs were created to provide teaching and learning beyond the geographic parameters of university campuses. Often this meant assuming a larger role for the university, as it meant striving to improve the lives of citizens across a province. These extension programs are predecessors of the Coady International leadership institute, the Kenderdine Campus, and the Banff Centre, which have since altered and grown into non-formal residential learning centres. The Tatamagouche Centre in Nova Scotia as well as the Hollyhock Institute in British Columbia stands as distinct residential learning centres in their coastal communities.

Faculty of Extension Programs

St. Francis Xavier University

The Antigonish movement worked for economic and social justice. Rev. Jimmy Tompkins and Moses Coady, the movement's co-founders, organized then-exploited fisherman and their families into cooperatives premised upon the vision of a full and abundant life for all (Mirth, 2003, p. 43). Following the First World War, many Nova Scotians experienced terrible working conditions and quality of life. The Antigonish movement helped raise standard of living and community improvement through organizing the means of production into community-held cooperatives. Educated in Europe, Moses Coady formed study groups alongside Fisherman in Nova Scotia. The formation of learning circles and unionization of labour helped raise standard of living and community improvement. Coady pointed to the movement's success to lobby for an extension program at the nearby University, which was approved in 1928 with Coady as its first director.

The St. Francis Xavier (FX) extension program provided the resources and infrastructure to help educate the working class on a larger scale. Coady wrote that the study circle was the most, "adequate means of conducting a program of intensive mass education" (Coady, 1939 in Welton, 2001, p. 141). And while the study circles are often considered as subsidiary to the economic cooperatives within the Antigonish movement, it helped cement the movement's aims as a humanizing task rooted in adult education practices. For Moses Coady, economic and social disparity were closely linked. Today, the Coady Institute is a hallmark of the university extension program. It houses a library that has international repute based upon adult education, leadership, and the study of cooperatives. The Institute works to, address challenges, discover opportunities and create sustainable development at the community level. The success of the St. FX extension program was embraced in the creation of extension programs in the Prairie Provinces, with both the University of Saskatchewan and the University of Alberta faculties of extension.

University of Saskatchewan

Originally founded in 1910, the extension department focused on networking with agricultural societies and clubs as well as touring the province in better farming trains – touring railcars aimed to educate farmers. By 1919, the extension department comprised of many multi-faceted and robust programs, not limited to agricultural studies. Notable examples were the homemakers' clubs, Boys and Girls clubs, and the Grain Growers Association. A main objective of the programs was to make farmers more effective and efficient farmers, to encourage more reflective attitudes about farming practices. Some scholars debate the pedagogical procedures fostered a more critical discourse. (Welton, 2003 p. 81 cited in McLean, 2007, p. 8). Influenced by the Grain Growers Association, The United Farmers of Canada (Saskatchewan) formed in 1926 out of grievances about grain market, branched out to issues ranging from social welfare, and the collective need for political action. The United Farmers of Canada later developed a political platform to form with cooperative commonwealth federation (CCF).

In the forties, the extension department provided support to study groups, vocational training, continuing education, and new media such as radio programming. These initiatives formed partnerships with the department of agriculture, women's work, drama, and other departments. After World War II, with many adults moving to cities, the notion of progress evoked social and economic change as methods for lifelong learning and community development, "it seems clear that the practice of extension at the University of Saskatchewan has always included an element of instrumental adaptation to the predominant economic relations of the era" (McLean, 2007, p. 19). From the 1960's, extension work became synonymous with lifelong learning efforts for community development characterized by vocational training. With the demographics of the province changing as entering the 21st century, the extension department never regained the popularity in their flagship programs from the early part of the century. The department was closed in 2007, with many of its responsibilities being lost or spread to other parts of the University.

University of Alberta

As a theology student at McGill University in Montreal, Corbett arrived in snowy Banner Lake, Alberta to complete his mission work before serving in the First World War. The University of Alberta Faculty of Extension was founded in 1912 under its first director A.E. Ottewell. Akin to other prairie provinces at the time, Alberta's population was largely rural. Tasked with bringing the University to the people, its current mandate is to create opportunities for lifelong learning in response to the needs of individuals and society by engaging the university and communities in learning, discovery, and citizenship. A rich history, the Faculty of Extension is responsible for founding the Banff School of Fine Arts, now called the Banff Centre, as well as the radio station CKUA. Founded by the Faculty of Extension in 1928, CKUA was an effective way to distribute on-air lectures over great distances. Over the past thirty years, the Faculty of Extension offers diverse programs ranging from language, certificates, and a master's degree in communications and technology.

Corbett became the first director of the Canadian Association for Adult Education. His influence was felt in the founding of the Canadian Broadcasting Corporation, the National Film Board, and Canada's Wartime Information Board. Corbett helped guide the National Farm Radio Forum, which was broadcast on CBC Radio. The Forum aimed its message for up to 30,000 largely rural listeners organized into groups across Canada, and pre-broadcast information was mailed each week to 24,000 addresses. The wide-ranging impact of the Farm radio is emblematic of the success of the University extension departments to impact the everyday needs of its students in spite of geographical barriers.

Residential Learning Centres

The Banff Centre

The Banff Centre originated as the Banff School of Drama in 1933 under the helm of Ned Corbett and the University of Alberta's Department of Extension. Today, it is renown as a hub for arts, culture and education in the idyllic setting of Banff National Park. In addition to this, the centre is a respected conference facility while remaining true to its roots offering programs in the performing and fine arts as well as leadership training. The Banff Centre's mandate outlines that its core area of specialization is the Arts, offered at the professional, post-graduate level. Its mission is simply *inspiring creativity,* and it works towards advancing Canada's contribution to creativity and knowledge through Arts and Culture. In 2009, it renewed its mandate as a specialized Arts and Culture institution "providing non-parchment programs in the arts and creativity, and in leadership development, mountain culture, and the environment." The Banff Centre is nationally and internationally renowned and hosts many reputable galleries, exhibitions, and festivals. Residence programs highlight the centre's commitment to gathering and supporting artists as they contribute to Canadian arts and culture.

Tatamagouche Centre

The Tatamagouche Centre is an education and retreat centre, which invites and challenges people from diverse backgrounds to personal wholeness, right relationships, respect for creation, and justice in the world. The Centre, associated with the United Church, feels it has a prophetic task, "often treading where other institutions (e.g., church, government, schools, many NGOs) cannot or will not." The Tatamagouche Centre's mission is enabled through delving into the history of place. Tatamagouche means the "meeting of the waters" and has been the gathering place of Mi'kmaq, Acadians, the British, and now Canadians seeking reprieve and significance. The French River and the Waugh River converge, akin to the many cultures that have also blended. Many of the species living in the river and marshes that existed during the French Acadian stay are extinct and endangered, and the center acknowledge both the human and non-human oppression that is enwrapped in the history of Nova Scotia. Tatamagouche has over 100 heritage buildings, comprised of houses, commercial buildings, churches, halls and farms. Most of these structures date from 1850 to 1925. Attentiveness to place makes the Tatamagouche Centre reveals a restorative and compassionate welcome to guests.

Hollyhock Institute

Hollyhock is a retreat centre located on Cortes Island on the Pacific coast. It runs programming at both the picturesque island setting as well as runs an auxiliary setting in the Gastown neighborhood in Downtown Vancouver. Founded in 1982, the Hollyhock Centre works to inspire, nourish and support people who are making the world better under the banner of leadership and lifelong learning. As a not-for-profit organization, the centre's scholarship and volunteer opportunities reveal a desire for connection and cultural transformation for its visitors. Hollyhock holds a high ecological framework with which to invite people into restorative getaways, yoga and writing retreats, as well as programming related to cooking, gardening, and a host of other activities, lectures, and opportunities.

Kenderdine Campus

The Kenderdine Campus, located on peaceful Emma Lake, is named after artist, teacher and farmer Augustus Kenderdine. In 1936 he established the Murray Point Art School, which would evolve and partner with University of Saskatchewan to form the Kenderdine Campus. The Campus consists of a fifty-five-acre plot near Prince Albert National Park. It was Kenderdine's appreciation for the beauty and solitude found in the Boreal Forest that inspired his first call to artists join him for a workshop. The famous Emma Lake Artists' Workshops was founded in 1955, and many have benefited from over fifty years of consistent gatherings. Its renown gradually meant that Emma Lake is internationally renowned for its contribution to the Abstract Expressionist movement (McLean, 2007, p. 35). Not contained to Art Education, the campus has more recently served as a host to environmental research, community programs, and experiential learning projects. On November 15, 2012 University of Saskatchewan announced the closure of Emma Lake Kenderdine Campus for a three-year period to provide time for a re-examination of its future. During the COVID-19 pandemic in June of 2020, twenty-two cabins were donated and moved to the Montreal Cree First Nation for additional housing.

Conclusion

Though all of these centres have different histories, missions and approaches the common thread is non-formal experiential learning, without competition, grades, or degrees, taking place in settings that supports meaningful learning. This is learning that comprises of key ingredients that affirm personal transformation and a sense of community. All the centres promote an emotive and embodied approach to learning that inspires change in the learner on all levels. Given that the extension programs of the twentieth century are no longer bringing education to the general population, these centres must be cherished as sites of learning that hold significance for the adult education tradition.

The adult education movement influenced the founding of education centres where personal and social transformation were deeply linked. The values of transformative learning, residence, and community highlight how these concepts and memories are quickly eroding elsewhere and into history. These special enclaves provide areas of exploration within the wider field of adult education that suggest a regenerative journey of possibility.

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ANTI-HARASSMENT TRAINING PROGRAMMES IN THE RCMP, IS ORGANIZATIONAL TRANSFORMATIVE LEARNING POSSIBLE?

Karen E. Yong
University of Liverpool (UNITED KINGDOM)

Abstract

The RCMP represents a complex hierarchical law enforcement organization applying mandated anti-harassment (AH) training programmes. Beginning in 1994, successive training programmes follows external reviews, formal complaints, and legal settlements. Current anti-harassment training is informative rather than transformational learning. Using a mixed-methods approach with a grounded theory approach provides a systematic review of documents in conjunction with quantitative tools to assess bullying and organizational culture. This study seeks insights into conditions for transformational learning with current AH approaches. Data revealed bullying negative behaviours occurring at 19% across study group. The current training curricula meets legal requirement, but can it be more?

Keywords: anti-harrassment training programmes, grounded theory, transformational learning

The study was conducted April-May 2019 within the RCMP, K-Division, Central Alberta District. Pre-survey communication from the District Chief Superintendent explained the intent of this research study underscoring voluntary participation and confidentiality. Participants included two employee groups: RCMP Officers and federal Public Servants who operate under the same employment laws (N=823). Civilian workers were excluded given the time and logistics acquiring separate permissions per tribe or municipality. Numerically coded surveys distributed to each detachment containing no identifying data, such as name, rank/ classification level, or geographic location to preserve anonymity. Participants had up to 30 days following the last day of the survey to withdraw from it. None withdrew. The data for both NAQ-R and OCAI were analyzed using SPSS v17 maintained on the University of Liverpool server following EU electronic security guidelines.

Starting Point and Gaps

Canada's federal legislation (Bill C-65) pertains to only 8% of all workers (Canada Labour Code, 2017). Provinces and Territories have been left to implement legislation resulting in a patchwork of protection depending on geographic location and size of organization. In Alberta, workplace bullying falls under the domain of Alberta Occupational Health & Safety general definition of *harassment* in policies in The Alberta Bill 30, (2017). Unclear bullying terminology in policies or case law obfuscates the distinction between harassment and bullying, minimizing the effects bullying behaviours create among employees and on organizational disruption (Van Fleet et al., 2018). Workplace bullying literature is replete with qualitative research composed of narrative studies seeking an understanding of traits or perspectives: the bully, the bullied or the bystander (Bikos, 2017; Karatuna, 2015). Alternatively, quantitative studies isolating single factors causing power discrepancy, bullying or leader negative character traits, dominant the research (Bykov, 2014; Hoel et al., 2009). Large scale studies have employed specific instruments to measure the negative behaviour of bullying within and among organizations (Hoel & Cooper, 2010; Cameron & Quinn, 2014).

Training represents and communicates the culture, policies and process within and organization (CITE; CITE) This mix-method study of one Division seeks to seek the connection and interconnection among training, culture, and bullying behaviour applying Kirkpatrick Evaluation (KEM), Organizational Culture Assessment Instrument (OCAI) and NAQ-R in addition to qualitative document review. Document analysis supports correlation between organizational culture and policy application (SHRM, 2019; Smidt, et al.2009). Evaluation of mandatory anti-harassment programmes beyond attendance or immediate knowledge remains rare (Kirkpatrick & Kirkpatrick, 2018). The NAQ-R (Hoel, Einerson & Noteler, 2009) measuring bullying and OCAI (Cameron & Quinn, 2011) measuring organizational culture. Collectively, the data provides a clearer picture regarding the alignment among anti-harassment training programmes, culture, document materials, the organizational goals, and measure of bullying experienced by employees.

Methodology

A mixed-methods approach to action research allowed anti-harassment training efficacy and impacts an organization. An analysis of organizational documents, reports, and training curricula against the Kirkpatrick Evaluation Model (Kirkpatrick, 1994). Local access to training data proved challenging due to limited system access and resulted in piecemeal data. Training data requests from ATIP (Access to Information and Privacy) based in RCMP headquarters, Ottawa began August 2018 and fulfilled May 2019. Additional external reports, staff interviews, programme content and evaluation data were supplied online or by local training coordinators, facilitators, or District Administration March-July 2019. Training evaluation across AH programmes ranged from none to level-one Kirkpatrick. Numerous committee reports, review boards, the 2018 employee engagement surveys, internal and external panels have recommended harassment training focusing on sexual harassment training with only the recent Intermittent Review Advisory Board naming bullying as a target area to address (Leuprecht, 2017). AH programmes remain an evolving entity.

Demographics

The response rate of 27.4% (n=237), male officers representing 70.9% of the respondents, female officers 20.3%, and female public servants 8.4%. These results replicate male-dominated law enforcement organizations (Broderick, 2016; Hoel & Cooper,2010). Most respondents have occupied their current position 1-4 years (51%). A sharp decline in years of service follows 15+ service years, despite employees incurring reduced pension payouts. The overall organization has sustained 17% attrition rates since 2016. The RCMP reports attrition by classification: Officers (4.5%), Public Servants (7.8%) and civilians (5.0%). The constant reconfiguration of work teams due to turnover creates challenges: changing team dynamics, communications, and operating baselines (Ghazzawi, El Shoughari & El Osta, 2017).

The Survey Said

Collectively respondents scored on the lower end of the NAQ-R instrument, 36 out of a possible 110; by definition, this is not a toxic organization (Cameron & Quinn, 2011). Most respondents (85%) indicated *never* experiencing workplace bullying, suggesting the RCMP mandatory anti-harassment training has been impactful. Zero females reported experiencing any overt bullying suggests the AH programmes has curtailed females for overt bullying acts such as physical violence or suggesting a person quit the job. Contrary to the literature, this study found that males reported higher incidents of bullying (25%) compared to females (19%). Examining bullying three-ways: personal, intimidation and work-related bullying revealed subtle bullying acts persist. These bullying acts are likely to occur away from others in 1:1 situation. All training materials aligned with organizational mission, vision, and strategic goals. The anti-harassment curricula were clear however gap exists between formal training and applied learning as evidenced by quantitative data.

NAQ-R

Excessive monitoring, being ignored or humiliated were the top three acts of personal related bullying. This behaviour is often carried out by either peer or condoned by the senior leadership, creating a negative culture. Appendix B highlight work environment where intimidation is applied often by peers, i.e., not claiming entitled benefits, or playing practical jokes. Influenced by the immediate supervisor, respondents rated unmanageable workloads as the key *Work-related bullying* indicator (SD 1.42) and working below one's level of competency. These acts induce unnecessary stress in the workplace, which over time, leads to frustration, demotivation and presenteeism, each associated with hard and soft costs.

OCAI

The total mean OCAI scores reveal gaps of ten or more points in all but adhocracy quadrants between current and future states. Insights into perceptions of organizational culture in the two states of 'now' and 'preferred' reveal tension areas identifying potential barriers. Cameron and Quinn (2011) Respondent's report in the organizational glue significant gaps in all but the market quadrant. Organizational leaders currently lack adaptability and flexibility to achieve positive culture shifts by balancing first the competing quadrants of hierarchy (44.2) and adhocracy (12.4). However, prefer increased Clan (24.4) and decreased Market (17.7). Respondents currently see the RCMP as results driven (Market 37.4) no-nonsense leadership organization (Hierarchy 24.5). Operations are dependent on adherence to numerous processes for information flow. Generally, the leadership exemplifies mentoring, facilitating, and employee development. The leadership remains challenged to the areas of adhocracy: entrepreneurship, innovation, and risk-taking (Appendix F).

The discrepancy within organizational leadership indicates the focus on hierarchy structure (44.2) and external markets (25.8) in the current state. Respondents would prefer the market quadrant pulled back to balance the other quadrants. No other culture quadrants exceed ten-points. Identifying the criteria for organizational culture success reinforces the respondent's clear sign of preferring far less hierarchy and increasing clan behaviour. The OCAI findings target and prioritize areas for the next action steps by the leadership. Overall, respondents consistently identify shifting to greater quadrant balance for overall criteria for success with a strong preference for belonging in the Clan quadrant and diminished Hierarchy (Appendix G). Intentional steps to change are necessary, facilitated by change leaders who become key mechanisms of sustained organizational change (Watkins, Marsick, & Faller, 2012).

Document Review

The themes of *compliance, process* and *professionalism* dominated the documents and curricula. Explicit conveyance of the legal elements of the harassment statute and complaint process steps. The Officers Professional Code of Conduct alluded to expected behaviours while the mission and vision provide ideals for the organization. The glaring omission being accountability of employees found to be bullies or consequences for the chain of command condoning bullying behaviour. Repeated reports cited the unreasonable timelines to resolve complaints and the biased complaint review process as it remains internally governed (McKay, 2016, Fraser, 2017). External reviews repeatedly highlight systemic organizational issues related to sexual harassment and harassment within the Force: complicated complaint process, dysfunctional culture, lack of trained leadership, different work units responsible for designing, implementing, and delivering anti-harassment training, all lacking accountability (Lang & Dallaire, 2013; Deschamps, 2015; McPhail, 2017). Since 2007, 271 recommendations for change within the Force, 51 relevant to AH, the investigation process, leader training, investigators, and employees.

A further 20 recommendations addressing organizational culture items, for example, creating a centralized harassment investigations database. The lengthy investigations disrupt the workplace and cause unnecessary emotional, physical, and psychological harm to all parties. (McPhail, 2017) The

complaint process, while communicated in the AH training, provides false hope to complainants. Complainants experience a cumbersome, time-consuming process with low accountability even for egregious bullies (Merlo Davison, 2018). Identifying key personnel or departments responsible or accountable for specific changes remains elusive organizationally (Fraser, 2017). National HQ assigned directives to individual Divisions with little guidance resulting in inconsistent implementation of recommended AH changes (McKay, 2014).
The AH curricula ignored reflective learning favouring cost-effective online training conducted at workstations (K-Division, 2019).

Cost savings moved classroom mandatory AH to 3-hour computer-based diminishing learner value, eliminating dialogue, reflection, and perspective-taking (Peterson, & McCleery, 2014) Training evaluations occur at level 1 Kirkpatrick if at all, compounded by significant feedback delays of months between the organization's national learning management system and frontline practitioners. Without timely feedback programme coordinators are unable to address learner time-sensitive issues as many may have long since relocated to different positions, transferred detachments or divisions. Delayed Intentional or unintentional organizational feedback communicates even mandatory AH training programmes is a low organizational priority (Samnani & Singh, 2016).

Message Received

The rush for the RCMP to demonstrate AH compliance to appease external parties has lessened evaluation processes to occur in a consistent or in-depth level. Operational process appears to supersede sound leadership practices highlights the rigidity of a command-and-control hierarchy (Fraser, 2017; McKay, 2014). Support for optional applied Leadership Development AH training programmes has been well received by Officers, however, the data suggests a noticeable absence of Commanding Officers (K Division Facilitator, 2019). Senior leaders favoured the development lower-ranking leaders and staff, see attending AH and Leadership Programmes as *one-and-done* programmes rather than leaders refresher programmes (K Division Sr. Leader, 2019). Leaders accept Officers are required to recertify for arms training annually yet resistance to complete AH training exists from some senior leaders. Leaders play a key role in modelling expected behaviours in, and post training events for a cohesive culture shift (Samuel, 2018).

K Division Senior Management Team (SMT) agreed with the findings in January 2020. The findings align with other internal studies by considering data from the AH training programmes focusing workplace bullying and organizational culture perspective. Training programmes do represent the overall organizational culture and leadership priority. The hierarchical environment within the RCMP reinforces rigidity and fear of overstepping positional authority results in inaction. Intentional engagement of leaders remains critical to successful organizational transformative learning as set the conditions for sustained organizational learning outside formal training.

Study Recommendations:

- Name it! define and use plain language for the term bullying in policies and training.
- Time for action: Unswerving leadership commitment for zero tolerance of workplace bullying. Increase leaders' accountability for managing complaints and healthy workplace culture via annual performance reviews.
- Streamline the complaint process with third party resources, increase accessibility to employees. Improve leader skills to manage conflict and resolve complaints faster at lower leader levels.
- Enhance programme design: include learner reflectivity skill-building and move toward transformational learning embedding new actions into the workplace to demonstrate embodiment of anti-harassment materials through behaviour changes.
- Evaluate and align training programmes: implement consistent metrics among direct and indirect AH training programmes.

- Create the Culture for 21st Century: From recruitment, onboarding programme for all new employees regardless of rank or classification clarifying the value and culture expectations of a safe workplace devoid of bullying. Ensure immediate supervisors actively engaged in the onboarding process with an accountability component into the annual performance plan.
- Solution partners: Create resource materials, programmes, and policies to address the role and responsibility of bystanders. Establishing safe whistleblowing processes will allow the management of negative behaviours, given the number of bystanders always outweighs the number of bullies.

The District Management Team expressed concerns regarding the ownership of anti-harassment processes and programmes. In any complex hierarchical organization, uncoordinated ownership, responsibility, or accountability results in slow change management. (Samuel, 2018) The Covid-19 pandemic reprioritized all work within the RCMP from March 2020. The sense of urgency to tackle workplace bullying has not risen to a level of action; therefore, frontline employees continue to see little change in their work environment despite repeated studies reporting consistent findings citing the need for culture change. AH training programmes remain an important vehicle for culture change.

Implications

The use of a mixed-methods study provided a richer understanding of AH programme within the RCMP. A systemic avoidance to include the term ‘workplace bullying’ in its anti-harassment training, policy or complaint process has created a gap and confusion in how the Force addresses bullying. Given the organization’s focus on mitigating sexual harassment, the organizational barriers for leaders to address bullying leaves impacted employees vulnerable. Data confirms subtle bullying continues; implementing mechanisms to address bullying earlier is essential. Alignment exists among written desired training curricula outcomes and organizational documents with little expectation for learners to embed AH knowledge individually or operationally. Inconsistent training evaluation beyond level 1 KEM results in piecemeal and timely data gathering reliant on individual facilitators. Prioritizing applied learning as critical, equipping more employees with TL skills to address workplace bullying situations to support a culture shift. Escalating the perspective of being bystanders as a key first line of defense in addressing and resolving bullying sooner. The complaint process requires further refinement: defining bullying, triaging, speeding up investigations and establishing safer whistleblower complaint processes by incorporating third parties.

Transformational leaders possess vision, motivate and lead with integrity and conviction (Tichy & Cardwell, 2004). It takes leadership courage to grant an outside researcher permission to survey bullying workplace behaviour. The Chief Superintendent of Central Alberta District was generous in giving his time and administrative support. Equally, the SMT (Senior Management Team) participated by asking clarifying and meaningful questions of the study findings. These are indications of senior leadership wanting to understand the issue of bullying and move forward. Balancing the need for national training consistency over innovative micro pilots causes delays in change at the Divisional or District level. Garnering support from National HQ and Depot for Divisional leadership to try innovative approaches or programmes will go a long way in creating a more adaptable workplace. The realities faced by the District Management Team further speak to the push-pull of the daily workload, political forces, and the operational needs within the community. Change can be feared or embraced, leaders can choose to lead or be forced to adopt change (Beatty, 2015).

Opportunities to encourage reflective learning processing and actions to replace hollow words and expedient compliance are needed if the goal is moving towards zero tolerance for workplace bullying. (Aktas et al., 2011) Demonstrating more explicit alignment to the organization's stated policy positions, considering mandatory training programmes from a larger, more complex view within hierarchical law enforcement agencies can occur when leaders embraced an embodied the training material. All organizations experience negative situations; how they are managed becomes the legacy of both its leaders and the organization. The RCMP has an opportunity to address workplace bullying through actionable steps visible to all ranks by demonstrable leadership befitting this long-standing Canadian iconic organization. The country is watching and hoping this time a tipping point has been reached to finally address workplace bullying.

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LIFELONG LEARNING THROUGH PAID EDUCATIONAL LEAVE: INDIVIDUAL EXPERIENCES AND EFFECTS

Christine Zeuner
Helmut Schmidt Universität/Universität der Bundeswehr Hamburg (GERMANY)

Abstract

Since the International Labor Office (ILO) in 1974 passed Convention 140 concerning paid educational leave in order to support lifelong learning strategies, it has become a controversial topic in educational policy. The paper presents the results of a qualitative study conducted from 2017 to 2019 in Germany, investigating long-term effects of 27 participants attending at least three courses within the scope of paid educational leave. The subject-oriented approach aims at recognizing their individual lifelong learning and education strategies, identifying the development of new learning and educational interests, the improvement of their critical and judgmental ability, and biographical changes.

Keywords**:** Lifelong learning policies, paid educational leave, long-term effects of participation, critical thinking, transformative learning

The paper discusses how on the one hand, the overall expectation of lifelong education and learning of adults can be supported by policies and laws as well as through institutional, organizational und legal frameworks. On the other hand, it asks how adults individually deal with this task according to their own personal interests and expectations. It is a well-known fact that participation in life-long learning is highly selective. Due to the educational, social, and economic background of a person, as well as to dimensions like gender, age, race, work, health etc.

Within the scope of the international discourse concerning lifelong education and learning, first initiated by the UNESCO in the 1960s, followed by international agencies like the OECD, the World Bank, and the European Union (Schreiber-Barsch et al., 2018), the International Labor Office (ILO) also supported the idea. In 1974, the General Conference of the ILO adopted the so called "Paid Educational Leave Convention (C 140)", referring to Article 26 of the Universal Declaration of Human Rights. According to the Convention, all people have a right to education.

Also in 1974, several federal states (Bundesländer) of the Federal Republic of Germany passed rights to paid educational leave (Zeuner 2017). Today such rights exist in 14 out of the 16 federal states in Germany. They guarantee the beneficiaries – adults working in the public and private sector – an individual right to adult education, entitlement to five days per year for education. According to the ILO-convention, courses should tackle further vocational training and civic education, sometimes also general, cultural and/or health education, and education for civic engagement.

The individual right to education is the starting point and basis for the following presentation of the project "Educational leave: Backgrounds, developments and perspectives. Structural and biographical aspects on learning in the life course", conducted by the author from 2017 to 2019.

Context of the Project: The Right to Paid Educational Leave

The international discourse on lifelong education and learning, even though representing diverse ideological perspectives, at large supports the idea of lifelong learning for all. Within this discourse, various resolutions, documents and policies have been published. Within this tradition, the "Paid Educational Leave Convention (C 140)" of the International Labor Office from 1974 states in

Article 1 that paid educational leave has to be "granted to a worker for educational purposes for a specified period during working hours, with adequate financial entitlements." The member states are expected to design policies which promote educational leave for the purpose of "training at any level; general, social and civic education; trade union education" (Article 2). Article 3 defines the overall objectives of paid educational leave, focusing on the educational development of the individuals.

Until today, 35 member states have signed the convention, since 1976. Therefore, they were obliged to inaugurate a policy according to the ILO convention. However, the introduction of a right to paid educational leave often led to controversial discussions between employer associations, trade union representatives and politicians. Employers denied the right to paid educational leave of their employees concerning civic education. Also, they saw it as their exclusive responsibility and right to provide continuous vocational training for their employees and workers. In addition, they referred to the incalculable financial burdens that employers would have because of the continued payment of wages and the loss of working hours. Ultimately, the disputes unfolded along questions of power in relation to influences and the disposal of labor on the one hand and questions of resources (money and time) on the other (Faulstich 2006).

These conflicts lead to questioning the existence of the rights of paid educational leave as a whole. Arguments against the laws were primarily related to the content of the courses, the low participation rate (1 to 2 percent of the beneficiaries) and the seemingly low benefits and effects of the laws. The repeated criticism of educational leave as an educational policy and the still contradictory assessments of its objectives, its meaning and purpose on the one hand and positive references to participants and their distinct learning and educational interests on the other hand were the starting point of our project.

Multiple Participation and Biographical Effects: Rationale and Objectives of the Project

In order to prove that people do indeed personally benefit from participating in courses of paid educational leave, various forms of research have been conducted in Germany since the 1970s. Research concepts included action research, research concerning learning processes, program planning, curriculum development and implementation of courses. Also, as some laws require regular evaluations concerning the outcome of the courses and therefore indirectly the outcome of lifelong learning, quantitative research approaches were also pursued.

However, the question of how participants personally benefited from taking part in paid educational leave courses over a longer period of time, while participating multiple times, has never been asked. I.e., the scope of surveys with regard to the actual biographical consequences and effects of attending educational leave is limited. Therefore, with our central research question we asked, *"What are the long-term, personal educational and biographical effects of multiple participation in civic and/or vocational education and training within the framework of rights to paid educational leave?"*

We assumed such long-term effects and therefore assumed, that this individual right to education supports individual life-long learning strategies. Taking into account that in addition to the participation in organized adult education, diverse learning opportunities and activities contribute to the formation of the self, of the identity. We were interested in the reconstruction of reasons for multiple participation and in the individual biographical and educational developments as the result of multiple participation. We neither assumed direct cause-effect chains, nor did we aim at measuring the learning outcomes of our interview partners in any way.

Theoretical Framework and Methodological Approach

Since the idea of paid educational leave implies that participation will stimulate lifelong learning and will help participants to gain further insights and to develop critical thinking, we are referring to critical educational theory as our theoretical framework (Prongratz et al., 2008; Negt, 2010; Bernhard, 2018). In this context, education is seen as a means of understanding the world, as constitutive for the development of the human being in relation to his or her identity and subjectivity. The acquisition of knowledge, skills and experience form a basis for their ability to orient themselves, to deal critically with social conditions, to recognize contradictions, to develop their own points of view and to take action.

In addition, we are referring to learning theories, since we are researching long-term personal effects of learning processes. One being the subject-oriented learning-theory according to the German social-psychologist Klaus Holzkamp (1995). The other being concepts of transformative learning theory according to Jack Mezirow (2012) and the Danish adult educator Knud Illeris (2014).

Since participation in educational leave is integrated into an organizational framework that extends from the legal level down to organizing and facilitating of courses, the study differentiated between diverse levels of educational structures such as the macro level (legal framework and recognition practices at the state level), the meso level (organizations and institutions of adult education) and the micro level (subjective meanings of participation in courses of paid educational leave) (Zeuner 2009, p. 4). In interaction, these levels explain cause-effect correlations and networks.

For each level, a special research-design had been developed as well as different questions. Since the research interest focused on the long-term biographical effects of multiple participation in courses within the framework of paid educational leave, a qualitative approach was chosen in order to gain insight in the subjective experiences and reasoning of the participants, focusing on the following questions for the micro level concerning the participants:

- What are the subjective *reasons* for respondents to participate multiple times in courses within the framework of paid educational leave?
- What are the subjective and biographical *meanings* that respondents attach to their multiple participation?
- Which long-term (educational) biographical *effects* do the respondents reconstruct?

Twenty-seven semi-structured so called "explorative-narrative" interviews were conducted, according to common rules in qualitative biographical research. This approach provides a relatively open form of survey, taking into account diverse perspectives as well as individual orientations and positioning.

The twenty-seven participants (age 20 to 64; 14 female, 13 male) were interviewed (length of interviews: 28' to 120'). They had been participating in courses within the framework of paid educational leave at least 3 times and up to 40 times over an extended period of time (between 4 and 25 years). This group of people was considered being exceptionally interested in lifelong learning, using the opportunity of paid educational leave for personal as well as vocational development. Five participated only in vocational training courses, eleven in civic education courses, eleven in both, some only took part in educational trips. The subject-oriented concept of research aimed at reconstructing from their personal point of view their individual lifelong learning and education strategies, identifying their learning interests, education developments and biographical changes. The qualitative data was analyzed according to principles and methods regarding grounded theory and content analysis (Strauss and Corbin 1996). At the end of the analysis, key categories, categories and subcategories were generated. The categories reflect the participants point of view, highlighting factors which support lifelong learning strategies and learning outcomes and effects. Out of the data, we identified the following key categories which highlight the personal effects caused by

- learning as a process of subjective experience
- the broadening of the horizon
- transformation of the self/the identity.

These findings were analyzed and discussed within the theoretical framework of critical educational theory and learning theories.

Findings and Results of the Data-Analysis

In some way, the key categories reflect a learning process the participants are going through: Often, the starting point was the realization that learning as a process could be different from former (negative) experiences in school, vocational training or further vocational development. When opening up for different learning experiences, participants were prepared to accumulate new knowledge and to critically reflect it. The new knowledge often led to processes of critical reflection, changing habits of mind and frames of references according to Mezirow (2012, p. 82) or the layer of personality according to Illeris (2014, p. 71). It could also lead, through processes of "subjective reframing" (Mezirow 2012, p. 87) to transformations of the self or the core identity according to Illeris (2014, p. 70).

For each of the three categories it was possible to differentiate between aspirations and expectations reflecting individual reasons for participating in the courses. At the time of the interviews, the participants were able to reconstruct and to identify changes and effects which they experienced either while attending a course or later as long-term effects.

Learning as a Process of Subjective Experience

In the interviews, participants describe their individual learning processes and experiences in a variety of ways. Often these narratives are prominent, concerning both the reconstruction of concrete learning experiences in the context of the courses within the framework of paid educational leave. From a biographical perspective some of them describe learning as a lifelong and partly identity-determining dimension of their lives. Frequently, the special learning experiences in the paid educational leave courses are described as triggers for new perspectives on learning. In this context, these experiences themselves are characterized as learning processes. As a result, many interviewees were able to enjoy learning and became able to integrate other forms and formats of learning into their learning practices. In addition, perceptions of learning as a social practice changed and they adapted the notion of life-long learning for themselves.

One person states: *"That's actually a different kind of learning and you have to have your own development to be able to do that."* [Gr HH_1265-1266]

Someone else explains: "*So that, that's a little bit freer as well, that learning. Yes. Then, at least for me, more usually sticks. And, as I said, it's not so negative. But all in all, I believe that we have never finished learning."* [Mikro RLP 10_537-540]

The Broadening of the Horizon

Even though the courses in further vocational training also effected their way of thinking through the accumulation of knowledge, especially participants of courses on civic education or educational trips concerning education for democracy reconstruct lasting effects on their ability to think critically. These courses impart knowledge concerning political, societal and social contexts and correlations. This way they bring about changes in the participants' attitudes, believes, assessments and judgements. Effects reconstructed concern aspects such as the recognition and reduction of prejudices; an increased sensitivity in dealing with information conveyed by the media. It is emphasized that especially through the discussions with other participants and the meeting with experts during the courses, one's own horizon has been broadened and sometimes challenged.

> You always learn a lot about yourself, too, I think. So, I mean, just, and just the opinion of others... Maybe meeting people you would never meet otherwise. [Gr RLP_ 647-649] [...] That's something that naturally expands your own horizon on another level. So now not only in the actual educational sense of learning something for the workplace or so, but also socially and humanly and personally. [Gr RLP_ 651-654]

Transformation of the Self/the Identity

In the retrospective, several participants report on biographical changes. Among other things, they talked about career changes due to the participation in various forms of adult education. They also acknowledge the experiences they have had in courses within the framework of paid educational leave. These have broadened their perspectives, led them to critically question their own life plans, improved their self-confidence and strengthened their self-assurance. As one person puts it: "...I'm not so sure I would be where I am today if I hadn't gotten this push through further education, that is, through paid educational leave." (Mikro RLP 09_780-783).

Discussion: Implications for Adult Education Theory and Practice

From the point of view of the participants, paid educational leave courses can have sustainable effects on their attitudes on learning and education. Educational leave as a space and opportunity for learning is judged positively in many respects. The didactic-methodological approach of most courses is perceived as an adaptable learning space, free from coercion. Many of the interviewees point out positive effects concerning the accumulation of knowledge, changes of attitudes, assumptions, believes, and prejudices and refer to a deeper understanding of the world. Many respondents confirm the expansion of their ability to criticize and judge. Several of them appreciate an increase of self-awareness and self-confidence and acknowledge biographical changes or shifts in identity. Individual and collective learning processes are initiated, what is learned is passed on to others. Colleagues, friends, and acquaintances are often encouraged to participate in these courses within the framework of paid educational leave.

Concerning adult education theory, the findings show how educational affinity can develop over a lifetime, recognizing the fact that the legal framework in which this takes place helps to identify personal educational needs and provides time to develop further interests through which transformative learning experiences become possible. The special form of a five-day leave seems to be important in order for learners to identify with a topic and develop further interest in the content beyond the actual course.

In view of the practice of adult education the findings offer suggestions concerning the planning of such courses. As well as concerning professional development of facilitators, giving insight in learning needs, motives, interests of participants. The interviewees also reveal reasons for resistance to learning and provide a variety of viewpoints which could be taken into account when planning adult education courses.

If paid educational leave policies were more widespread, they could also support Goal number 4 of the *2030 Agenda for Sustainable Development* of the United Nations (2015). To "ensure inclusive and equitable quality education and promote lifelong learning opportunities for all."

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PANELS

MOTIVATION AND ADULT LEARNERS: LESSONS FROM RESEARCH

Judith Alamprese,[1] Daphne Greenberg,[2] Jan C. Frijters,[3] Cristofer Price,[1] Armita Ghobadi,[2] and Amani Talwar[2]
[1]Abt Associates, (USA)
[2]Georgia State University (USA)
[3]Brock University (CANADA)

Abstract

This paper provides findings from three research studies that investigated factors associated with adult learners' motivation to develop their literacy skills, set academic and career goals, and use effective approaches to achieve those goals. The first study examined the relationships among adults' background characteristics, skill levels, self-perceptions of reading ability, and strategies for learning. The second study explored how different types of motivation vary by learners' age and literacy levels. The third study examine the relationship between adult learners' development of career and college knowledge and psychosocial skills and their participation in postsecondary education.

Keywords: Adult learners, research, motivation, learning

Adults with literacy skills below the secondary school level often face barriers to participating in education that enables them to develop their skills, earn credentials, and obtain family-sustaining jobs. Among the barriers that adults encounter in pursuing lifelong learning is difficulty in perceiving themselves as effective learners, in being motivated to set academic and career goals, and in using successful strategies to achieve those goals. This panel discusses research on adult learners' motivational barriers to their literacy development and implications for interventions that can assist learners in addressing those barriers.

Greenberg, Ghobadi, and Talwar examine adult learners' demographic characteristics and reading skill levels that are associated with their literacy practices, self-perceptions of reading ability, and approaches to learning. Frijters and Greenberg explore the constructs of learning motivation and performance motivation and how those vary by adults' age and literacy level. Alamprese and Price provide findings on the skill level and educational attainment factors associated with adult learners' attainment of postsecondary transfer and occupational credits. They also examine the relationship between learners' receipt of an intervention designed to improve their psychosocial skills and learners' attainment of postsecondary transfer and occupational credits.

Predictors of Adult Learner Reading Related Attitudes and Behaviours

Daphne Greenberg, Armita Ghobadi, Amani Talwar

Motivation for Study

Reading related attitudes and behaviours of secondary and post-secondary students are related to educational persistence and outcomes (e.g., Reschly, 2010). This study focused on a gap in adult literacy research by investigating whether self-reported adult learner reading-related attitudes and behaviours are associated with demographic characteristics and reading levels. Attitudes, behaviours, and demographics were assessed by customized surveys and reading levels were measured by the Woodcock Johnson III Normative Update (WJ; Woodcock et al., 2007) Broad

Reading Cluster (composed of word identification, fluency, and reading comprehension subtests).

Sample

Participants (n= 544) were recruited from classes targeting adults reading at 3.0-7.9 reading grade levels. They ranged in age from 16-71 with a mean age of 36.8 years (SD=14.2); 61% were female, and 72% were native English speakers. Sixty percent were Black and 26% White. For participants who attended pre-postsecondary school in the United States or Canada, their mean highest grade completed was the 10th grade (range=6-12; SD=1.5). Their age-based standard mean on the WJ Broad Reading Cluster was 82 (SD=7.6; range=59-107).

Results and Implications

A sampling of results indicates that, unrelated to demographic and reading level differences, 23% of the sample claimed that they have difficulty keeping the same schedule every week, 10% do not like getting to the "bottom of things", 24% frequently/always avoid reading material that looks difficult, and 18% specified that if they worked at it, their reading skills would hardly improve. More research is warranted to explore whether learners who answer questions in this fashion have increased persistence, attendance, and/or skill development difficulties.

Findings indicated that reading levels, age, and native English-speaking status were associated with some attitudes and behaviours, while highest educational attainment was not related to reading-related attitudes and behaviours. A sample of results are presented as follows:

When asked how often they went to a bookstore to buy or look at books, participants' responses were significantly associated with reading levels ($F(2,468)=6.43$; $p<.01$; partial $\eta^2=.27$): participants who responded "never" exhibiting lower reading scores (M=80.6, SD=7.6) than those who responded "frequently" (M=84.4, SD=7.9).

When asked if they have ever read a whole book (in English), participant responses were significantly associated with reading levels ($F(1,465)=5.6$; $p<.05$ partial $\eta^2 = .012$); participants who responded "yes" had higher reading scores (M=82.65, SD=7.5) than those who responded "no" (M=79.72, SD=7.8). Responses were also significantly associated with age ($F(1,465)=10.8$; $p<.001$; partial $\eta^2=.023$); participants who responded "yes" were younger (M=36, SD=14.1) than those who responded "no" (M=40, SD=13.7). In addition, native speakers were significantly overrepresented among participants who responded "yes" (77%), $\chi^2(1)=7.47$, $p<.01$.

When asked to compare their reading ability to that of their friends, participants' responses were significantly associated with reading levels ($F(2,448)=6.35$; $p<.01$; partial $\eta^2=.03$). Participants who responded that their reading ability was "better" than that of their friends (M=83.6, SD=7.5) had higher reading scores than those who responded "same" (M=81, SD=7.7) and "worse" (M=80.8, SD =7.3).

When asked whether they tried to relate new material to what they already know, results indicated mixed findings ($\chi^2(3)=14.94$, $p<.01$), with native English speakers underrepresented among participants who responded "very little or not at all" (57%) and "to a high extent" (69%), and overrepresented among participants who responded "to some extent" (82%).

The results show a clearer pattern of relationships between reading related behaviours and attitudes with reading levels, but not as clear a pattern with demographics, which indicates a need for further research to disentangle individual differences. In addition, like previous work (Miller et al., 2017) educational attainment was not related to any of the behaviour or attitude variables, highlighting that educational attainment may not be a defining characteristic for the adult literacy population.

Starting Points for Understanding the Role of Skill Versus History on Adults' Motivation for Reading

Jan C. Frijters & Daphne Greenberg

Motivation for Study

Struggling older adult readers, by definition, have had a long history of dealing with reading challenges, challenges that originate from multiple sources (e.g., diagnosed or non-diagnosed reading disabilities, early school dropout for a wide range of reasons, a language other than the dominant language as primary). Background conditions may differ dramatically from university-age readers, both those with adequate reading ability and those who also struggle with reading. Success and failure experiences with reading can leave a motivational trace over time. The present study compares ten dimensions of self-rated motivation of struggling older adults, younger non-struggling adults, and younger adults with reading challenges.

Sample

Struggling older adults (n=500) were recruited from classes targeting adults reading at 3.0-7.9 reading grade levels, with a mean age of 37.5 years (SD=14.2), 63.4% being female, and 76% native English speakers. For participants who attended postsecondary school in the United States or Canada, their mean highest grade completed was the 10th grade (range=6-12; SD=1.5). Their age-based standard mean on the WJ Reading Fluency subtest was 82 (SD=7.7).

Younger adults (n=345) were recruited from a first-year program for academically at-risk students within a medium-sized university in Canada. The mean age of this sample was 21.1 years (SD=1.9), with 63.4% being female, and 71% native English speakers. All had completed Canadian high school. Within this group, a subset (n=39) had substantially lower WJ Reading Fluency scores, with a mean of 76.9 (SD=8.1) compared to the non-struggling younger adults (n=306, M=102.9, SD=8.6).

Measures

Ten self-report scales covering a range of reading motivation constructs were completed by all participants, with reading assistance, as necessary. We drew from the Intrinsic Motivation Inventory (Ryan & Deci, 2002) Interest/Enjoyment, Sense of Competence, Perceived Effort, and Pressure/Tension. From the Expectancy/Value Questionnaire (Eccles & Wigfield, 2002) we drew Reading Value, and Expectancies. From the Reading Motivation Scale (Wigfield et al., 2004) we drew Intrinsic Motivation, Avoidance, Self-Efficacy, and Perceived Difficulty.

Results and Implications

Confirmatory factor analysis was used to validate a "Big Two" overarching achievement motivation factor model across groups, as proposed by Herbert Marsh (2003), which reduced these 10 dimensions to two, representing learning motivation and performance motivation. The former focuses on the intrinsic rewards of an act, self-referenced standards, pursuit of broader goals, longer-term perspectives, and generalized values; the latter focuses on motivation as referenced against success and/or failure, avoidance of negative emotions, external or internalized evaluations of performance.

When factors were compared across the three groups, substantial differences were observed in Learning Motivation, $F(2,847)=47.8$, $p<.001$, $\eta^2=.10$. Struggling older adults had significantly higher learning motivation ($p<.001$), compared to all younger adults. The struggling and non-struggling younger adults did not differ in learning motivation ($p=.71$). The pattern of results was different for performance motivation, with the younger non-struggling adults having the strongest motivation, struggling young readers having mid-range scores and adult struggling readers having the lowest performance motivation, $F(2, 847)=126.7$, $p<.001$, $\eta^2=.23$. Differences among these three groups were all large and statistically significant (p's<.001).

These results show that dramatic differences in motivation that can be traced to the duration of reading challenges or the degree of reading challenges, and that these differences depend on which overarching motivation construct is looked at. The results provide meaningful targets for structuring interventions and enhancing strategies for retention. Motivation strengths (i.e., high levels of learning motivation within the older struggling adult group) could be used to offset motivation challenges (i.e., lower levels of performance motivation within the same group) via carefully designed intervention elements.

Factors Associated with Adult Learners’ Attainment of Postsecondary Education Credits

Judith Alamprese & Cristofer Price

Motivation for Study

Education and training beyond the secondary level are essential for adults to obtain family-sustaining employment. However, adults with reading and numeracy skills below the secondary level face challenges in developing their skills and obtaining the training and credentials needed for high-demand jobs (U.S. Department of Education, 2019). This study examined factors associated with adult learners’ attainment of postsecondary transfer or occupational credits. Those factors were baseline characteristics of learners and their participation was in a career and college awareness course that addressed psychosocial skills associated with postsecondary success (Robbins et al., 2004).

Intervention

This study examined a career and college awareness course (CCA) that was part of an intervention designed to prepare adults with skills below the 12th grade level for postsecondary education. The 30-hour CCA course assisted learners in identifying their skills, interests, and abilities; searching labour markets for relevant jobs; identifying educational requirements for those jobs; setting career and college goals; and preparing a career plan with steps for achieving those goals and ways to address potential barriers. The course also involved activities designed to build learners’ self-efficacy.

Sample

Learners (3,248) from nine adult basic skills programs located in U.S community colleges participated in the study. Fifty-seven percent of leaners ranged in age from 16-25, 21% ranged in age from 26-34, and 20% ranged in age from 35-54. Fifty-three percent of learners were female and 70% had completed the 9th grade or less at the time of their enrollment in adult basic skills. Fifty-one percent of learners were White and 29% were Hispanic or Latino. Fifty-four percent of learners scored in the 9th-12th grade-equivalent range on the Comprehensive Adult System Assessment System (CASAS) reading test while 13% of learners scored in that range on the CASAS math test.

Results and Implications

We identified a set of characteristics of study learners that we thought would predict their attainment of postsecondary transfer or occupational credits. The factors were analyzed in multivariable linear regression models where attaining postsecondary credits was the dependent variable and independent variables were: learners’ math score at baseline; a reading score at baseline; indicators for whether (s)he had a GED® or above at baseline; the existence of a goal to get a job or to retain a job, or a goal to go to college or training; and whether learners had participated in a CCA course.

The results concerning the probability of attaining postsecondary transfer or occupational credits were as follows: higher math and reading scores at baseline were associated with increased probability of learners attaining any postsecondary transfer or occupational credits ($p<.001$); learners who had a secondary credential or GED® at baseline were 15.6 percentage points more likely to attain any postsecondary transfer or occupational credits (*p*<.001); learners who took a CCA course were 4.3 percentage points more likely to attain any postsecondary transfer or occupational credits (*p*<.01); and learners who had indicated college or training as a primary or secondary goal for enrolling in the basic skills program were 12.8 percentage points more likely to attain any postsecondary transfer or occupational credits (*p*<.001).

Analyses using the same methods and independent variables as described above were conducted for all learners who did not have college or training as a goal, which was a larger group than learners in the analysis described above (n=3,451). Those learners who took a CCA course were 4.6 percentage points more likely to attain any postsecondary transfer or occupational credits (*p*<.01).

The correlational results point to the role of motivation, as defined by academic goal setting and achievement, as an important factor in adult basic skills learners' transition to postsecondary education and their attaining postsecondary transfer or occupational credits as a step toward a postsecondary credential. Interventions that assist learners in developing their psychosocial skills have promise but more rigorous research is needed to understand the role of psychosocial skills in adult learners' educational progress and success.

Conclusions

The results of the research discussed during the panel suggest that adult learners with reading skills below the secondary school level may benefit from interventions that strengthen their academic self-efficacy, boost their motivation to participate in literacy practices, and broaden their perceptions of their ability to increase their skills and pursue further learning. For example, the research conducted by Frijters and Greenberg provides insights on adult learners' differences in motivation and the types of motivation that could be prompted to help them advance.

The research also shows that academic factors play a role in adult learners' skill development. The findings from the study conducted by Greenberg, Ghobadi, and Talwar indicate a relationship between reading levels and some reading-related behaviours and attitudes. Alamprese and Price showed that baseline reading and math skills and possession of a secondary credential increased learners' probability of attaining postsecondary transfer and occupational credits. Both studies point to the need for effective strategies for developing adults' reading skills.

Although two of the studies focused on describing self-rated dimensions of attitudes, behaviours, and motivation of struggling adult readers, Alamprese and Price shared an intervention study that provided correlational evidence on the effects of participation in a career and college awareness course to strengthen adults' academic and career goal achievement, self-efficacy, and overall motivation to participate in postsecondary education and attain transfer or occupational credits. The results they found are promising. The three studies provide findings which indicate that more rigorous research is needed to understand the ways in which psychosocial skills interact and the specific components of an intervention that are most critical to support learners in achieving success.

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GOVERNANCE IN COMPLEX AND DYNAMIC GLOBAL CONTEXTS: IMPORTANCE AND CHARACTERISTICS THAT FACILITATE TRANSFORMATION THROUGH ADULT EDUCATION

Petra T. Buergelt [1], Aliki Nicolaides [2], John Buck [3], Marguerite Welch [4], Alexis Kokkos [5], Renee Owen [6], George Koulaouzides [5], Claudio Melacarne[7], Mina Wilson [8]

[1]University of Canberra (AUSTRALIA)
[2]University of Georgia (USA)
[3]Governance Alive (USA)
[4]St Mary's College (USA)
[5]Hellenic Open University (GREECE)
[6]Southern Oregon University (USA)
[7]University of Siena (ITALY)
[8]Kaiser Permanete (USA)

Abstract

Humanity is experiencing an existential crisis and people worldwide are looking for pathways to address this crisis. Transformative learning offers learning processes that facilitate the required individual transformations, but we lack knowledge regarding how to transform social institutions such as adult education organisations. We put forward that sociocracy offers a powerful governance framework capable of creating conditions for the individual and collective transformations to occur in adult education organisations that enable educators, researchers and students to address their individual and our collective existential crises and to thrive in times of complexity and continuous change.

Keywords: Transformation, transformative learning, governance, sociocracy, adult education organisations

The Need for Transformation at All Scales to Address Our Existential Crisis

Humanity is at a critical turning point. Physical and mental disease, abuse and violence, 'natural' disasters and pandemics, climate change, environmental destruction and species extinction increasingly bring home to people across the world that we are experiencing an existential crisis. Across the world, people individually and collectively experience diverse, compounding and interconnected personal, spiritual, cultural, societal and environmental crises and are looking for pathways to address their crises. Where we once were able to construct relatively stable selves, the crises create disorienting dilemmas that create a space for us to engage in a "continual search for meaning, a need to make sense of the changes and the empty spaces we perceive both within ourselves and our world" (Dirkx, 1997, p. 78; Dirkx et al., 2006). Parallel, societies around the world are becoming increasingly complex, diverse and dynamic (Berkes et al., 2003).

There is mounting evidence that the Western worldview is the source of this crisis, indicating that turning the tide requires a paradigm shift at all scales (Buergelt et al., 2017; Buergelt et al., in press; Grande, 2000; O'Sullivan, 2002). Surviving and thriving requires transforming people's fundamental cosmological, ontological and epistemological perspectives towards a worldview that will foster healing and multiple ways of knowing. It is therefore more important than ever that we as individuals, groups, organizations, and societies develop the capacity to engage in transformative learning in order for us to navigate this environment of increasing volatility, uncertainty, complexity, and ambiguity (Bennett & Lemoine, 2014; Dirkx, 1997; Nicolaides, 2015). Whilst transformative learning theory and practice offer learning processes for individual transformation, there is a knowledge gap regarding how to accomplish collective transformations.

Are Adult Education Organisations in a Position to Facilitate the Required Transformations? The Critical Role of Governance

Adult education organisations in the broadest sense are increasingly being required to assist people individually and collectively to develop the capacities required to be able to use these crises as opportunities for transformative development and growth (Hoggan et al., 2017; Jarvis, 2011; Nicolaides, 2015). However, to fulfil this critical task adult education organisations themselves need to transform. Educational organizations do not operate in an ideological vacuum. The prevailing largely invisible political ideologies impose their philosophical frameworks on every educational institution in the same manner they infiltrate every other social institution and activity (Laursen, 2006). Ideology determines a series of vital intertwined aspects. Most critically, ideological convictions determine whether education is a social good aiming at emancipating people and creating citizens that have the common overall social good at their heart and collaborate or a commercial service that has the goal of producing obedient, individual workers that contribute to economic growth and are willing consumers (Simmie Mooney & Edling, 2016). This central ideological conviction influences whether educational institutions are state-funded or privatized and what knowledges they impart and how (Buergelt et al., in press). Importantly, ideology affects how educational institutions are governed (Mitchell, 1980).

Starting with Plato, the Western fundamental beliefs about cosmology, ontology and epistemology have shifted from the ancient matriarchal, metaphysical, nature-based, unified and egalitarian worldview to a patriarchal, totalitarian, mechanistic, positivistic, rational, reductionistic and individualistic worldview (Buergelt et al., in press). This worldview has gradually led to our era being characterised by the dominance of neoliberalism. The consequences of neoliberalism in education have been discussed thoroughly by many prominent scholars (e.g., Jarvis, 2007; Levin & Greenwood, 2011; Torres, 2008). In adult education, neoliberalism has, according to Giroux (2004), resulted in a dominant public pedagogy that exploits all the available educational means of our culture to deny and demote the conditions that facilitate the development of people to undermine their critical agency and have them being obedient and compliant workers and consumers (Buergelt et al., in press). To maintain the status quo and sustain itself, neoliberalism designed a governance system that leads to decisions being made in ways that indisputably supports decisions that are in the interest of the social elites and impede people understanding, challenging and acting (Bruff, & Tansel, 2019; Buergelt et al., in press).

As a result, over the last decades, neoliberalism has led to educational institutions increasingly being governed by administrators who use authoritarian top-down hierarchical governance systems to ensure that educational institutions are serving the economy and marketize education. This authoritarian top-down governance system has been resulting in "authoritarianism, suppression of information, maladaptive behavior, lower quality and transparency, and the creation of scores of new administrative positions to run an unwieldy, ineffective system" (Levin & Greenwood, 2011, p. 37; Lingard & Lewis, 2016), preventing education in fulfilling its social mandate of transforming individuals and societies in ways that ensure the health and well-being of citizens and nature (Martin, 2016). It has also resulted in educational institutions contributing to the existential crisis we are facing by perpetuating Western ways of knowing, cultures, and pedagogies. We put forward that sociocracy offers a powerful governance framework (Buck & Villines, 2017) capable of creating conditions for collective transformation of organisations such as universities, which may enable educators, researchers and students to thrive in times of complexity and continuous change.

Is Sociocracy A Governance That Facilitates the Required Transformations?

Sociocracy represents a paradigmatic shift from linear, hierarchical, democratic governance structures that reflect prevailing Western worldviews to a participatory, whole-systems governance that is rooted in ancient, Indigenous and critical Western cosmologies, ontologies and epistemologies that are based on ecological laws and principles. Sociocracy, which means literally "rule by the socios", is governance by people in association with one other. It is an inherently participatory process where, instead of rule by majority or other power determinants, relationships are at the core of the decision-making process (Buck & Villines, 2017). Using the tenets of self-organizing theory, it is a governance and decision-making system that allows an organization to govern itself as an organic whole (Owen & Buck, 2000).

The basic elements of sociocracy can be thought of in terms of structure and process. The sociocratic structure consists of circles with permeable boundaries that are connected via double links that ensure dualistic down and up feedback loops, enabling every sub-part of the organization to have an authoritative voice in the governance of the whole organization (Buck & Villines, 2017). This unique structure is paired with an innovative full-group consent decision making process (distinct from consensus), which provides a natural means of individual and group reflexivity. These defining elements of sociocracy whilst quite simple and once understood easy to follow have profound impacts. Any organization can implement these key elements while also maintaining its existing organizational structure for efficiency. Once in place, the sociocractic elements provide a flexible means for an organization to be thoughtful about self-designing and further developing its structure and procedures to best accomplish the goals and values of the organization. This ongoing dynamic process led to sociocracy being given the moniker "dynamic governance" (Buck & Villines, 2017).

While the elements of sociocracy are simple, they simultaneously require and create a paradigmatic shift in governance that embraces complexity, leading to extraordinary potential for transformation in individual and group consciousness. Sociocracy distributes power to enable groups to govern themselves collaboratively as partners sharing knowledge, solving problems, and seeking consent in ways that creates new mutually benefiting futures. In sociocratic educational systems, educators, researchers and students have the power to influence the organisations in which they are participating. Sociocracy naturally promotes tremendous creativity and innovation through its collaborative processes for drawing out, harnessing and synergising complex, diverse and changing knowledges and perspectives. This dynamic process enables systems, such as educational institutions, to learn from and adapt to complexity and change in agile ways. Ultimately, sociocracy offers ways for developing people's full potential and utilizing the energy of all members to accomplish the aims of the whole collective. By ensuring that all voices at all levels are respected, heard and considered, an organization safeguards inclusiveness of multiple viewpoints, equality and the ethics of actionable decision making, resulting in higher quality decisions based on collective intelligence (Owen & Buck, 2000). In sum, sociocracy facilitates both collective and individual transformations in an intentional, conscious, gradual and nurturing yet revolutionary way.

What Are the Linkages Between Transformative Learning and Sociocracy?

The stated ideas of collaboratively seeking consent, mutuality, and cooperative action have strong affinities with the theoretical traditions of transformative learning. Habermas (1984) introduced the notion of *discourse*, understood as a specific form of reflective dialogue in which we enter with the commitment to question, together with our interlocutors, the validity claims of our speech acts, seek mutual understanding and come to agreement and common action. Mezirow (1991) adopted the Habermasian view and transferred it to reside within his theory. He stressed that discourse might not be conceived in terms of antagonism between opposing sides. He pointed out that "Discourse is not based on winning arguments; it centrally involves finding agreement, welcoming difference, 'trying' on other points of view, identifying the common in the contradictory, tolerating the anxiety implicit in paradox, searching for synthesis and reframing" (Mezirow, 2000, pp. 12-13). Within this framework, the argument the interlocutors will agree upon constitutes the result of a participative process of collective judgement (Kokkos, 2020).

Moreover, Fleming (2018) drawing from Honneth's (1995) theory of recognition, which is a notion understood as an interpersonal process of caring and supporting that builds reciprocal self-respect, self-esteem, and self-confidence, claims that discursive action within the transformative learning framework should be grounded in this concept. Belenky and Stanton (2000) put forward the idea that the essence of a learning group's interaction should be the concept of *connected knowing*, within which participants look for strengths, not for weaknesses, in each other's argument, seek to understand each other and engage in collaborative practice. Taylor (2009) stresses the importance of authentic relationships, that is the establishment of a meaningful learning environment that may "allow individuals to have questioning discussions, share information openly, and achieve greater mutual and consensual understanding" (p. 13).

Both sociocracy and transformative learning share people actively and equally participating in the decision-making process and considering innovation and learning at the personal, group and organizational level as a process of emancipation. They also have in common that power needs to be distributed and the directions of learning needs to be defined and co-created by people. However, sociocracy adds to transformative learning. From the perspective of Mezirow (1999) to the latest transformative learning debate (Taylor & Cranton, 2012) *individual* 'reflection' is seen as the key aspect for transformation to occur. Sociocracy expands this idea by offering a governance structure and process that creates conditions that facilitates *individual* and *collective* transformation simultaneously.

Why and How Do We Use Sociocracy?

We are all members of the International Transformative Learning Association (ITLA) Leadership Circle. We created this circle to transition the ITLA from a loose network to an association that creates an inclusive, respectful, safe and nurturing space for educators-researchers-practitioners from diverse disciplinary, cultural and social backgrounds to interact in ways that creates and facilitates transformations of each member but also contributes to cultural and social transformations and thus the transformation of humanity. We want the ITLA to facilitate members to express their uniqueness, to function fully autonomous yet be interdependently connected, to easily connect and interact with other members, to fulfil their own interests and needs as well as the interests and needs of the whole ITLA community and beyond, and to adapt to changes in their contexts.

To accomplish these aims, we needed a governance capable of creating the space for individual and social transformation and enabling autonomous self-organising and agile adapting of all members in ways that ensure the balance/harmony of the entire ITLA and harnesses the diverse intelligence of each member for the benefit of the whole. When John Buck presented the keynote on sociocracy as transformative governance at our International Transformative Learning Conference in 2019, we realised that sociocracy was the governance we were looking for. For over one year, we have been courageously learning sociocracy by applying sociocracy to develop the ITLA structure and processes. The value of sociocracy emerged very fast as it turned the great diversity within our leadership circle from a potential stumbling block into a great asset that enabled us to create innovative structures and processes for the ITLA. It is the same diversity that will lead to a reach exploration of the governance systems we experienced and whether and if yes how sociocracy offers a powerful governance framework capable of creating conditions for individual and collective transformation of higher education organisations.

How Does Sociocracy Look In Action?

With this symposium we intend to accomplish three intertwined aims: providing an opportunity for experiencing sociocracy in praxis, exploring the potential of sociocracy to transform higher education and discovering the commonalities between sociocracy and transformative learning. After offering an overview of the challenges higher education is facing and introducing sociocracy, we will enact diverse key sociocracy processes and principles, especially rounds and consensus decision-making using a fishbowl as a pedagogical practice to facilitate embodied learning. We will be aiming at reaching a common decision/conclusion which we all consent on and harnesses our diverse perspectives. After the enactment, we will be sharing how we use sociocracy, including successes and challenges, by drawing upon our highly diverse distinct personal, disciplinary, cultural, and social backgrounds and experiences of varied governance systems in higher education, organizations, countries and social systems as scholars, practitioners and social activists.

John Buck, President of GovernanceAlive, LLC, certified by the International Sociocracy Certification Board, author, will describe how "rewiring" basic power structures can improve organizations' collaboration, effectiveness, and engagement. He will lead short exercises that illustrate life in a rewired organization, including: blindspots, both-and thinking, rapid prototyping, and image living in an octopus.

Petra Buergelt is an interdisciplinary social scientist who has experienced diverse education systems and worked with private businesses, associations, government and universities in East Germany, West Germany, New Zealand and Australia. Petra grew up in a collectivistic socialist country with a governance highly similar to sociocracy. After the 'reunification' of East and West Germany, she experienced the individualistic capitalist social system which creates competition, supresses voices, and exploits and harms people. Since 2014, she has been working with diverse remote and very remote Indigenous communities in Australia and Taiwan, whose governance structures and processes are akin to sociocracy. Petra will be comparing Indigenous and East German governance with sociocracy and share how she is using sociocracy to decolonise and indigenise the curriculum, highlighting the transformations sociocracy makes possible for faculty and students.

Aliki Nicolaides, an Associate Professor of adult learning and leadership at the University of Georgia, grew up in the early years of Greece re-building its democracy post military rule (Xounda) in the 70's before she moved to Singapore where Lee Kwan Yew, Prime Minister, was activating the most radical society building experiment in South East Asia. She grew up in the world building years of Singapore (80's, 90's & early 2000's) where every day revealed new directions, decisions, and a society being reimagined. There are shadows to any world building activity in a benevolent dictatorship where shared decision making is conducted by the few on behalf of the many. The unique approach of Lee Kwan Yew built a pragmatic dynamic governance system that benefited the many. Aliki will describe how she is disrupting the power structures in the context of a doctoral student seminar where principles of dynamic governance influence world building processes by combining tools of pragmatic imagination (Pendelton-Julian, 2017) and principles of sociocracy to discover new approaches to transforming complex problems at multiple scales.

Alexis Kokkos is Emeritus Professor of Adult Education at the Hellenic Open University. He contributed to the establishment of the institution of Popular Education in Greece and the national program of Training the Trainers of Adult Education. Alexis is the Chairperson of the Hellenic Adult Education Association. He created the method "Transformative Learning through the use of Aesthetic Experience", which runs under the auspices of UNESCO. Alexis has intensively explored the association of Jack Mezirow's Transformation Theory with the perspective of other important scholars to identify how the interconnections among various theoretical perspectives may contribute the development of a more integrated theoretical framework for learning for change. A product of this work is the book he edited "Expanding Transformation Theory: Affinities between Jack Mezirow and emancipatory educationalists". Alexis will explore the convergences between the sociocratic perspective and the theoretical traditions of transformative learning.

Renee Owen is an Assistant Professor of Education Leadership at Southern Oregon University and was an early adopter of sociocracy in her previous work as a K-12 school leader at Rainbow Community School in Asheville, NC. Through the process of transitioning her school to sociocracy, she witnessed how sociocracy can be a catalyst toward decolonizing school systems to be more equitable, partly by transforming school culture to become more reflective and inclusive of all voices and perspectives. Renee received her EdD through the AEGIS program at Teachers College, Columbia University – a program developed by Jack Mezirow – and her scholarly research focus has been in transformative learning ever since. In particular, she is fascinated with sociocracy as a catalyst for transformative learning – something she has written about with John Buck. Renee joined the ITLA in 2018 and became a member of the leadership circle to help ITLA transition to sociocracy, a process that has been so inspiring that she has become a sociocracy consultant and facilitator through GovernanceAlive.

George Koulaouzides is an Assistant Professor of adult learning and education at Hellenic Open University, Greece. He is a mathematician who developed an interest in research methods that contradict the positivist paradigm. George's quest for more subjective, individualistic, and hermeneutic processes for understanding social reality ended in him embracing biographical and autoethnography research to develop an interpretation of human learning. His personal epistemological transformation facilitated his understanding of transformation theory and led to him spreading this theory in the adult education community in Greece through translating the works of major scholars of the field. George is also an active citizen involved in local political and social processes. When he realized the potential of sociocracy, he introduced it to the local administration authorities who decided to adopt sociocracy for creating of a Municipal Youth Council. George will share his experiences from his effort to change the hierarchical – vertical governance minds of local administration authorities towards adopting sociocracy as a formal governance framework.

Claudio Melacarne, who is an Associate Professor teaching *Foundation of Education and Theory* and *Methods of Educational Consulting* at University of Siena, is experienced in designing and managing educational programs in universities and in workplaces (VET). Typically, these adult education organisations use hierarchical structures that do not allow people to participate in any phases of the innovation process. Moreover, mangers have commonly only 'one way' to know and face the complexities. In this context, sociocracy needs to be experimented with as a new way to build a more open, clear and democratic governance in academia by starting to use sociocracy parallel to existing governance in some activities. Claudio will share his experience of using sociocracy to govern a part of the PhD Program "Learning and innovation in social contexts and workplaces".

We will complete this symposium with inviting each participant to share their perspectives of how sociocracy could facilitate transformation of adult education and could be implemented in adult education, and a Q&A round. Actions and policy implications that are likely to emerge include participants exploring sociocracy as governance approach in their adult education organisations, contributing to turning the tide and higher education fulfilling its transformative mandate again.

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DIVERSITY: A DIALOGUE ABOUT RESEARCHING COMMUNITIES, GENDER, CLASS, MIGRANTS IN EUROPE

Laura Formenti,[1] Barbara Merrill,[2] Cristina C. Vieira,[3] Maria N. Gravani,[4] Emilio Lucio-Villegas Ramos[5]
[1]Milano Bicocca University (ITALY)
[2]University of Warwick (UNITED KINGDOM)
[3]University of Coimbra (PORTUGAL)
[4]Open University of Cyprus (CYPRUS)
[5]University of Sevilla (SPAIN)

Abstract

Diversity is a feature of Europe: historically, the presence of different languages, cultures, costumes, religious groups has been a source of wars and conflicts, as well as a push towards awareness about the presence and value of the Other. Dialogue among diverse people is a value for a democratic society and for adult education; yet, we cannot say it is praised in European society where inequalities, racisms and segregation are increasing. The panel will address 'diversity sensitive' concepts, methodologies and epistemologies in a dialogue among researchers across Europe who are members of the European Society for Research on the Education of Adults.

Keywords: Diversity, class, gender, migrants, listening.

Diversities and an Eco-Systemic Sensitivity

Laura Formenti

In a moment when biodiversity is recognized as a necessity for the planet's ecological survival and sustainability, other equally important forms of diversity risk to be underestimated. Social, cultural, linguistic, biographical, epistemic, political diversities can be a resource of hope for the future if the integrity of the whole ecosystem is maintained (Formenti & West, 2021). An eco-logic sensitivity includes human relationships, communication, discourses, and contexts, integrating sustainability with social justice, solidarity and cooperation. The separation of mind and nature (Bateson, 1979), and the disregard for patterns connecting the biological to the psychic and the social, or the building of knowledge in human communities, is responsible for the Anthropocene's extinction which constitutes the 6th mass extinction in the history of Earth.

The challenges of diversity for adult education are many and multilevel.
Firstly, we need to interrogate our presuppositions and the way differences are built into discourse. Diversity is expressed at a micro, meso and macro-level. Inclusion and exclusion are complex, sometimes paradoxical processes, due to constructed differences. Adult education, born from popular education and community development, has always been interested in meeting otherness, but the construction of the 'other' (*othering*) is problematic when identity and culture are generalized and understood as abstract and fixed objects. We belong to different groups; our identity is dynamic and co-constructed in ongoing interaction with different and changing contexts.

Second, the establishment of an equal society, as well as the impact of globalization, risk to reduce human diversity and extinguish values, narratives, and discourses that are not mainstream. Besides, the evolution of adult education and learning under the umbrella of Neoliberalism, and the mantra of lifelong learning as a requirement for adaptation has silenced otherness, poverty and marginalisation as central topics for research and intervention. Adult education and learning in contemporary life entail superdiversity (Vertovec, 2007), where gender, class, ethnicity, education, and their intersectionalities play a role in building sustainable strategies for a decent adult life and possibilities for hope and transformation.

Third, diversity is an opportunity for learning if coupled with eco-systemic integrity. Human complexity needs the multiplication of sights and stories to embrace adult life as a whole and recognize the limits of knowledge. Systemic sensitive research methodologies and education can create opportunities to explore life complexity by dialogue and listening. Our research objects and methods can make a valuable contribution to the diversity discourse, bringing awareness in and about the learning process and its struggles. We must learn by and from culture contact: how do adults deal with differences and conflict? How is diversity taken charge of, in education and services? How does epistemic diversity play a role in proposing different ways to build knowledge, besides rationality, integrating feminist narrative dialogic pedagogies and epistemologies, indigenous worldviews, intersectional perspectives, research as activism, and qualitative interpretative methodologies to balance mainstream homologation? Our sensitizing concepts, epistemologies and research methods, presented in the following contributions, illustrate some possibilities in this direction.

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Inequality, Class and Adult Education

Barbara Merrill

Issues of social class have been fundamental historically in adult education in the UK as it was rooted in working class social movements where ideas and practices of collectivity were strong and epitomised through the work of, for example, of Raymond Williams, Tom Lovett and R.H. Tawney. Radical working-class education centred on "really useful knowledge" (Johnston, 1988) in order to promote political action to transform society. The focus was largely on working class men's education. Working class women's education became strong in the 1970s influenced by the feminist movement and feminist adult educators working with working class women, often in community settings, for example, Jane Thompson. Women's working-class adult education also focused on education for social purpose and transformation through the curriculum of women's studies. Such an approach highlighted the intersection between class and gender. Radical adult education in the UK diminished under Thatcher's government although pockets still exist.

More broadly social class was a dominant topic in UK sociology until the rise of postmodernism when it became for many an outdated concept (Pahl, 1988). Since the start of the millennium there has been a re-engagement with social class in academia (Devine et al, 2005; Savage, 2000). As Skeggs asserts "To abandon class as a theoretical tool does not mean that it does not exist any more, only that some theorists do not value it" (1997, pp. 6-7). As Sayer reminds us class "affects how others value us and respond to us which in turn affects our sense of self-worth" (2005, p. 1).

This is also the case within adult education and education more widely. Class affects experiences and outcomes of education, it is experienced both subjectively and objectively, located in historical specificity as the stories of adult learners reveal. Biographies powerfully illuminate the dialectics of agency and structure in shaping everyday life individually and collectively (Thompson, 1978), as in stories of working class students studying for a degree in higher education and finding themselves in a different cultural space to their family and community, particularly in elite universities. Drawing on Bourdieu, they bring with them a different set of cultural, social and economic capitals to that of younger middle class students. Class continues to shape the students' sense of the world and informs how they talk about education and their lives. The struggle to cope and overcome these constraints and inequalities was a common theme in the interviews. While transformation did take place in the sense of reflecting on what being working class means and how they positioned themselves within that and the middle class world of university they continued to see themselves as working class as summarised by Paula:

> *I see myself not as moving between class. I see myself as having achieved something within and saying 'yes I am working class and this is what I have achieved.' But I wouldn't want to think that my roots have changed. I looked at some of the other people I learnt with and think no I am not like you and I don't want to be like you.*

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Gender Sensitive Research and Intersectionality

Cristina C. Vieira

Gender sensitive research in adult education, fueled by feminism and critical approaches, uses 'gender lenses' (Bem, 1993) to identify areas of discrimination for women, men and no-binary people. Despite trials to measure gender equality (EIGE, 2019), and many steps done, such as the Convention for eliminating all forms of discrimination against women, the Beijing Platform, the Istanbul Convention, and the Sustainable Development Goals, gender discrimination is very strong and gender mainstreaming i.e., the integration of a gender perspective in the political agenda, is a challenge. The increase of right-wing parties in Europe fosters hate speech against the 'gender ideology', not least to prevent debating gender issues in schools. The effects of these dynamics depend "on how strong a country´s democratic institutions are and what power is in the hands of the respective allies and opponents of the feminist project" (Verloo, 2018, p. 3). Conservatism and populism thrive on fears and misinformation; gender sensitivity within this framework is considered a danger for the traditional family, social organization, and even for humanity, since it violates the *sacrality* of sex differences, undermines women's *mission* within the family and normalizes homosexuality (Freire & Ferreira, 2020).

Doing research on gender issues is challenging, and methodological options may be determinant for action (Bergano & Vieira, 2020); researchers may face adversities and hidden obstacles in their academic career (Vieira, 2012); besides, the marketization of intellectual products and weakening of support to social inquiry make the scenario even worse for engaged researchers. Gender sensitive research goes beyond personal identity, sexuality or binarism, to investigate the structural inequalities imposed by cultural norms and values to female and male persons. Discrimination has an intersectional nature: the experience of an unemployed black woman is harder than a middle-class white woman; social exclusion after retirement is more likely for a poor old man than for a woman with higher levels of economic, social or cultural capital. Universalism is inappropriate to tackle the diversity of experiences and specific problems lived by different people and groups. Besides, knowledge is situated (Haraway, 1988) and has epistemological, ontological, ethical, and political implications. Research questions, methodologies and tools should mirror diversity and, as stated by Ollagnier (2014), open (new) opportunities to participants and researchers.

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Diversity, Integration and the Education of Adult Migrants in Europe

Maria N. Gravani

The nexus between adult education, migration and integration is complex, forming a field of intense political debates that touch upon larger issues and disputes on the orientation and goals of European education systems, as well as the rise of nationalism and racism within the European space. Policies addressing this nexus across EU Member States are differentiated, according to the socio-economic and historical context, political agendas, migratory flows, adult education experiences (Gravani et al., 2019, p. 4), ranging from adult education policies that assume a monocultural to those implementing to some extent an intercultural approach to the integration of migrants.

Policies adopting a monocultural approach display assimilation tendencies, aiming at migrant learners' adjustment to the host country's local culture and standards. This implies a deficit model in which "migrants require intervention to be included or integrated, while the institutions and broader society remain largely unchanged" (Morrice et al., 2017, p. 129). When providing integration courses that are unilateral and monocultural, differences between individual citizens and differences with and among migrant learners are ignored (Jenks et al., 2013, in Brown et al., 2021). Besides migrants as diverse active participants in the educational process, do not fit into a single category of learners and have complex and diverse educational needs, or desires. The intercultural approach understands integration "to be a two-way process involving mutual accommodation and change on the part of both the migrant and host society" (Morrice et. al., 2017, p. 130). In this, adult education is deliberated "as an open, dynamic system, which is open to transformations from two-sided process of integration that is driven by interactions amongst migrants and native learners" (Gravani et al., 2019, p. 6). Through discursive spaces, authentic dialogue dedicated to emancipation, quality adult educators disposed towards diversity, internationalization and interculturality (Borg, 2021) can be attempted; based on this, collective identities emerge while at the same time individual differences are valued.

In a recent study Gravani and Slade (2021) exploring four language learning programmes for adult migrants in four European cities, found that these programmes mainly addressed the need to assimilate migrants in the dominant society. Diverse societies are learning ones and culturally diverse and open. Adult education can have a role in valuing and fostering diversity, plurality, heterogeneity, living with the difference when it is perceived as an educative process that tries to create spaces to accommodate this plurality.

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Listening Communities

Emilio Lucio-Villegas Ramos

There are several meanings and views about communities. The idealistic and romantic sight presents a community as a place where people are happy, safe, and sheltered from the outside world. The idealistic view is well represented by impressionist paintings of wonderful landscapes and little villages. As a response to the growing urbanisation and industrialisation, or in Spain and Latin America by writers as, among others, the Argentinean Ezequiel Ander-Egg (1986) an ideal community was described as one where people organise their lives without conflict. This view is still very strong; for instance, it is entailed in CEDEFOP's representations of workplace and workplace learning, or the so-called Benetton's approach to multiculturalism.

Other views are more related to common people's lives. When Matthew Price – main character of *Border country* by Raymond Williams (1960/2006) – returns to Glynmarwr, he finds a community with important solidarity networks, and conflicts as well.

Kurantowicz (2008) differentiates community as a physical place from community as a social and symbolic space. Wildemeersch and Vandenabeele (2007) argue that communities are places of conflict and have to find ways to solve and to improve them, starting from the people's knowledge and taking common action.

In *Pedagogy of the oppressed,* Paulo Freire (1970) talks about the observational visit where educators listen to the people living in communities with "an attitude of *understanding* towards what they see" (p. 110). This is the first step of Thematic Investigation, driving to the discovery of generative themes, enabling people to research about their own community. Listening to the other – or others – is, for Erich Fromm (1956/2000), an essential condition for love. Sennett (2003) considers it as a necessary element to build respect as a human condition for organised social life. Dialogue is then needed to achieve real and useful knowledge about a community: there is no separation between a listener and a listened, if we want to build a sense of belonging, trust, and respect, or an acknowledgment of unavoidable conflicts.

Dialogue is essential to love or respect. It could be said that we have to learn the art of listening as a precondition to work with people in communities. How do we learn to listen to people? For example, we could undertake participatory processes using methodologies that make it possible for people to recover their memories, experiences, and knowledge. One such methodology could be biographical research that can be used to then develop open dialogue around memories, experiences and knowledge. We will face conflicts and the need to listen to ourselves, beyond the other. In this way, we build listening communities, and not only listening as a researcher's or educator's competence.

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LIVING THEORY, LIVING PRACTICE, TRANSFORMATION: BUILDING THE BRIDGE BETWEEN PRACTICE AND THEORY

Yabome Gilpin-Jackson [1], Petra Buergelt[2], Aliki Nicolaides[3], Mitsunori Misawa[4], Saskia Eschenbacher[5], Marguerite Welch[6]
[1]*Simon Fraser University (CANADA)*
[2]*University of Canberra (AUSTRALIA)*
[3]*University of Georgia (USA)*
[4]*University of Tennessee (USA)*
[5]*Akkon University of Applied Sciences Berlin (GERMANY)*
[6]*Saint Mary's College of California (USA)*

Abstract

The purpose of this panel is to explore how transformation is practiced and theorized; we recognize the bi-directional nature of praxis as being essential to facilitating transformation. Practitioners need a solid theory base to adequately facilitate transformation and theory must not only be translatable to practice but must also be informed by inductive theorizing from practice.

Keywords: Transformation, theory, practice, praxis, experience

Facilitating transformative learning by its nature requires praxis. For learning to be transformational, practitioners - facilitators and educators - must create conditions that support adults to make sense of lived experiences. This is because learning from experience and meaning-making is a foundational requirement in adult education, specifically when and transformative learning is the aim. In order to make sense of experience, people must make meaning in a way that gives them a theory-in-use that is coherent yet tentative. The adult educator or the facilitator of transformative learning is therefore automatically a practitioner, incorporating presentational knowing, embodied learning, participatory methods, empathic knowing, and reflective practices (Yorks & Kasl, 2006). This requires that practitioners must deeply understand the theoretical foundation of their work and what form of learning transforms (Kegan, 2000).

The purpose of this panel is to explore how transformation is practiced and theorized; we recognize the bi-directional nature of praxis as being essential to facilitating transformation. Practitioners need a solid theory base to adequately facilitate transformation and theory must not only be translatable to practice but must also be informed by inductive theorizing from practice.

The panel is diverse in terms of background and experience as adult educators and practitioners who facilitate from a transformative learning theory base. Our panel also represents different parts of the world in heritage and lived experience (Africa, Europe, Australia and the US). As a collective, the panellists are co-editors of a forthcoming handbook of transformation of living theory and practice that explores the need for stronger and /clearer pathways between theory and practice/experience. The panelists will be Yabome Gilpin-Jackson, Petra Buergelt, Aliki Nicolaides, Mitsunori Misawa, Saskia Eschenbacher and Marguerite Welch.

We will share our:

- experiences about transformation-in-action,
- the questions or gaps we experience as transformation facilitators, and

- how practice might inform theory and how theory might better influence practice.

We will draw on our collective experience as theory-builders and practitioners and our experience of curating a handbook on transformation inclusive of theory and practice perspectives. We will discuss our learning from exploring these intersections. Our broader goal is seeking to create possible pathways or a broader context for transformation research and practice to interact versus existing in silos. It is in exploring this through an inquiry into why transformation in theory and practice, that has led us to the frame of living theory, living practice.

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WRITING AND PUBLISHING FOR EARLY CAREER ACADEMICS

Sunny L. Munn[1], Jill Zaresky[2], Jeremy Bohonos[3], Tonette S. Rocco[4], Joshua Collins[5]
[1]Independent Consultant (USA)
[2]Colorado State University (USA)
[3]Texas State University (USA)
[4]Florida International University (USA)
[5]University of Minnesota-Twin Cities (USA)

Abstract

This panel will describe strategies to help early career academics prepare a first publication and develop a research agenda. This interactive session provides graduate students and early career scholars with an overview of the types of papers frequently found in academic journals, and shares approaches to writing for both peer-reviewed and non-peer-reviewed sections. The panel includes engaging participants in discussion around current research topics, drafting a manuscript, and building and executing a research agenda. The strategies and insights we share will be particularly useful to those wanting to understand the academic publishing process more thoroughly.

Keywords: Writing, publication, research, journal

Whether you write for practitioner, professional, or academic journals, publication breeds new possibilities for knowledge acquisition, improved writing skills, obtaining faculty appointments, consulting and other employment, and potential collaborations on new projects (Rocco, 2011; Rocco, 2018). The availability of graduate courses specific to writing for publication in an academic journal are limited (Plakhotnik et al., 2018). Therefore, the purpose of this panel is to discuss strategies to help graduate students and early career academics prepare a publication and develop a research agenda. The strategies and insights we share will be particularly useful to those wanting to understand the academic publishing process more thoroughly.

There is a great need for information on the research, writing, and publication process because developing a record of publication is essential to building a scholarly reputation, securing academic jobs, and earning tenure and promotions. A critical component of developing a thriving community of scholars is mentorship of graduate students and early career researchers (Seepersad et al., 2016). As such, this interactive panel fulfills a need in our discipline to connect participants to journal editors, successful researchers, and like-minded peers, through publication mentorship. This session will also provide ample opportunity for participants to ask questions, get specific feedback, and interact with presenters and other attendees.

Approaches to defining a topic, descriptions of non-peer-reviewed and peer-reviewed publication types, the process of selecting a journal, developing a manuscript, the peer-review process, and methods for developing and executing research agendas are discussed. To ensure participant engagement and responsiveness to learner needs, participants are invited to share research topics they are exploring. These examples will be developed throughout the discussion providing application to participant work.

Defining a Topic

Determining a topic of interest is generally not difficult for students or scholars no matter how much or little experience they have. The difficulty is in narrowing the topic to a researchable purpose or research question. Author's approach this narrowing of topic to researchable question using various strategies. Successful strategies on how to turn an idea into a publication include discussing ideas with potential co-authors or colleagues, reviewing the literature on the subject, and searching implications sections for further research suggestions. Authors identify a good idea, begin to refine the topic, and craft a purpose statement and research questions for peer-reviewed and non-peer-reviewed papers, by reading material related to the topic, considering this material and the direction the author is interested in, and preparing drafts that are edited and revised until the idea is refined into a meaningful purpose. Sources must be used intentionally and carefully to support the purpose and research questions that stem from the topic (Jacobs, 2011). Sometimes class papers can be turned into publications. While this most likely requires revising and finetuning the existing purpose it's often easier to hone these skills practicing on an existing paper. Not all class papers have the potential to be published, however there is no chance of publishing a class paper without making the revisions necessary to elevate it to a submission-ready manuscript (Collins, 2015).

Non-Peer-Reviewed Papers

Most journals publish some non-peer-reviewed or nonrefereed articles. These are works that are not blind reviewed by peer reviewers (Hatcher & McDonald, 2011) but are instead editor-reviewed for content typically after acceptance. These publication types can be a great way for an early career scholar to build a record of publication.

Two types of non-peer-reviewed publications include perspectives papers (Rocco, 2013) and book/media reviews (Hite, 2015). Perspectives papers are often a form of developmental scholarship that explore the experience, reflection, and/or perspective of the author. This is an opportunity for writers to explore new ideas and present provocative recommendations for practice, research, and teaching. Book and media reviews offer a unique contribution to journals by providing an overview and critique of recently published work that might be of interest to journal readers. Reviews should offer insight regarding who should read or view the item, why it was produced, a summary of the content and an evaluation and critique of its overall quality and usefulness (Hite, 2015). Panelist and participant examples, will lay the groundwork for discussing ways that various topics could be addressed in different types of non-peer-reviewed writing including perspective papers, writers' forums, and book reviews.

Peer-Reviewed Papers

Journal articles are often considered to be the pinnacle of research publication in our discipline of Adult Education. Most scholars recommend testing ideas at conferences before completing the development of a manuscript for submission to an academic journal as an article. Selecting a journal for publication, types of papers, and the evolution of a manuscript from conference paper to published article are discussed.

Conference Papers and Abstracts

Conference papers are a good way to venture into the world of refereed or peer-reviewed publications in a relatively low stakes environment compared to academic journals. Submitting a paper to a conference is often an important first step for scholars who would like to "test" their ideas with an audience of colleagues in their discipline. Some conferences have proceedings where the papers (or an abstract) are published. Other conferences do not have proceedings and allow only for author presentations of papers, abstracts, poster, or panel discussions. The differences and the relative weight or importance of each option when seeking an academic position, promotion and tenure, or listing on a CV depends on the culture of the institution, the context of the institution (research or teaching; public or private), and the experience level of the person presenting the work.

Types of Papers

There are a variety of peer-reviewed papers. Some do not include data such as conceptual, positional, theoretical papers, and integrative literature reviews. Others use data such as structured literature reviews and empirical research (qualitative, quantitative, mixed methods, and evaluation). The type of paper depends on the focal point and the author's intent. Conceptual and position papers are similar in that they take a position on a concept or describe alternate strategies for using a concept. They might also analyze a concept through a particular framework, lens, or theory such as using a feminist lens or critical race theory to examine the concept of employee engagement. The paper becomes a position paper when the author takes a definite stand arguing that the idea is useful or not useful, good or bad. A theoretical paper can expand an existing theory or suggest a new theory. There are many types of literature reviews. Integrative literature reviews take literature or concepts from different fields and use the literature to support a point, discuss an issue, or raise questions about a concept or event for instance. A structured literature review treats the literature as data from collection to analysis. Empirical papers use people, places, things, and events as sources of data that are collected and analyzed using methods in the qualitative, quantitative, mixed, or evaluation traditions.

Selecting a Journal

There are many adult education journals (see Empire State's list https://subjectguides.esc.edu/c.php?g=227023&p=1504539; Teacher's College's list https://www.tc.columbia.edu/organization-and-leadership/adult-learning-and-leadership/resources/major-journals/; and North Central University's list https://ncu.libguides.com/c.php?g=618782&p=4306463). Decisions about which journal is the correct outlet for an article should be made as early in the writing process as possible. The manuscript must fit the objectives of the journal and types of papers published. For example, not all journals publish all types of papers. The author should be familiar with relevant articles published in the journal, author guidelines, and submission requirements.

Evolution of a Manuscript

Developing a manuscript first includes researching the style and expectations for the manuscript, considering timeline, appraising the expertise of yourself and co-authors, seeking feedback before submission, and verifying that your manuscript meets the submission guidelines of the target journal. Strategies for success in each of these areas will be discussed including pulling examples from the target journal that match your manuscript type, reverse engineering outlines of published papers, and having upfront negotiations of roles, responsibilities, and author order when working with collaborators.

Peer-Review Process

There are various aspects of the peer-review process, including the review process, the meaning of the editor's decision, how to address the feedback in the manuscript and in the letter to the editor, handling a rejection, and other concerns. The roles and responsibilities of different people associated with the journal who may handle your manuscript including the managing editor, editor assigned to your manuscript, and the blind reviewers will also be explained. There are different decision types common among journals including reject and revise, revise, or accept with minor or major revisions. Journals also typically have standards for deadlines and turnaround times.

The review process can be intimidating for authors that have not experienced peer review. Receiving a revise and resubmit decision is the most common decision received on any article written by the most prolific author. The feedback should be considered carefully and addressed meaningfully. If your article is rejected from a journal, you are often not permitted to resubmit it to that journal again. Therefore, it is important to carefully consider your outlet and the quality of your work before submitting. Rejection does not mean the end of the manuscript. The feedback provided should be used to improve the paper in preparation for submitting the paper to another outlet.

Drawing from Brookfield (2011) and from personal examples strategies for evaluating reviewer feedback, working with coauthors to address changes, and communicating with editors are shared. The review time for a typical journal article is anywhere between 2-6 months, though generally speaking most journals try not to exceed 3 months in review. The time it takes is generally the result of reviewers being late to submit a review or of the difficulty journals have in securing reviewers who agree to review. Therefore, it is also important to remember that building a research agenda and flow of published articles takes time and patience.

Developing a Research Agenda

The best topics to write about are those you are curious, excited, and care about. These are often at the intersection of your formal education, work/life experiences, and personal/professional interests. There is great value to integrating publications into a long-term cohesive research agenda and identifying strategies to define and execute such an agenda. All types of papers, peer-reviewed and non-peer reviewed are all part of a comprehensive and emerging research agenda.

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SYMPOSIA

SYMPOSIA

REFLECTING ON THE POLITICS, TEMPORALITIES AND LIMITS OF CRITICAL RESEARCH ON ADULT EDUCATION

Barbara Merrill[1], Fergal Finnegan[2], Michel Alhadeff-Jones[3], Bernd Käpplinger[4]
[1](niversity of Warwick (UK)
[2]Maynooth University (IRELAND)
[3]Teachers College, Columbia University (USA); University of Fribourg/Institut Sunkhronos, (SWITZERLAND)
[4]Justus-Liebig-Universität Giessen (GERMANY)

Abstract

This symposium explores the topic of criticality in adult education research from diverse European perspectives. Four papers from ESREA members who have done extensive empirical and theoretical work on this topic are joined by a Canadian discussant. It frames the discussion within three key critical traditions in adult education (feminism, critical pedagogy and transformative learning theory) and explores the continuing salience of these ideas for critical research but also argues there are significant gaps in how we approach criticality in adult education. In particular, the symposium explores some of the limits of the way the political and temporal dimensions of critical research are understood and to foster, hopefully, new forms of criticality.

Keywords: Criticality, biographical research, politics of research, critical pedagogy, transformative learning theory, temporality

Overview of Symposium

The symposium begins with a paper by Barbara Merrill which discusses feminist biographical research in adult education. This focuses on the link between politics and questions of methodology and argues for an approach to research which allows subordinated groups such as working-class women to speak about their experience and to illuminate issues of power.

The theme of the politics of research is also taken by a paper by Fergal Finnegan that argues that democratising knowledge and collaborative methodologies remain vital to critical research in adult education but contends that this if often approached in a 'one-sided' fashion and that that careful framing and engaging with progressive social movements are important to sustaining and developing critical research.

Michel Alhadeff-Jones examines the main traditions in adult education which inform how we understand criticality. In reviewing this and other recent scholarship in the field he argues that the temporal dimensions of critical adult education are poorly understood, and that taking a more nuanced and sophisticated analysis of social and educational rhythms opens up a new agenda for critical research in adult education.

As befits the overall purpose of the symposium Bernd Käpplinger offers a critique of 'mainstream' criticality in adult education by examining some of the assumptions and limitations of a recent *Manifesto on critical adult education* published by Austrian adult educators. In doing so, he advances the discussion in the symposium of how we frame and approach politics in critical adult education and discusses how this is linked to ways of thinking about autonomy and the role of institutions and the state as well as the temporal dimensions of social and educational change.

Kaela Jubas, a Canadian colleague, will act as the discussant to ensure the discussion is genuinely transcontinental and the structure of the session will be designed so there is sufficient time for open discussion.

The Politics of Experience: Feminist Biographical Research

Barbara Merrill

Feminist biographical research in adult education enables us as researchers and adult educators to grasp an in-depth understanding of the complexities and nuances of learning in adults' lives in a way which promotes a collaborative and critical approach to adult education. In particular, feminist research has made a significant contribution to shaping our understanding of the lives of working- class adult students through the use of biographical narrative methods (Merrill, 2014; Reay, 2003; Skeggs, 1997). As Gouthro (2014) asserts biographical methods are important and useful for "adult educators working from an emancipatory framework" (p. 87). The engagement with biographical narrative methods in adult education research has been, and still is, dominant in Europe particularly, but also beyond, (West et al., 2007) influenced not only by feminism but other perspectives such as symbolic interactionism, oral history, hermeneutics, postmodernism, and ethnography. In the UK feminist biographical methods have become popular since the 1980s through research by feminist adult educators, marking a welcome and refreshing change to the early quantitative research using surveys (Bourner et al., 1991; Woodley et al., 1987) which reduced adult students to numbers and statistics in a dehumanizing way.

More broadly the popularity of biographical research in adult education was facilitated by the "turn to biographical methods" (Chamberlayne et al., 2000) in the social sciences. In contrast to quantitative methods biographical research offers a humanistic and subjective approach (Plummer, 2001) enabling people to tell their own stories putting the human subject at the centre of the research process. There are parallels here with adult education as placing adults central to the learning process has always been a core tenet of adult education. Importantly biographical methods 'offer rich insights into the dynamic interplay of individuals and history, inner and outer worlds, self and other' (Merrill & West, 2009, p. 1).

Critical Feminist Research

Criticality in the tradition of feminist biographical research is understood in terms of challenging inequalities and oppression by "giving voice" to marginalised women through the telling of their stories (Reinharz, 1992). Research is a political process by highlighting that "the personal is political". Feminist research developed in response to male sociology ('malestream') as women's lives were ignored and deemed unimportant. It challenged and questioned the notion of who has the power to construct knowledge and whose voices were being heard. Women's voices highlight oppression which they collectively experience. A key aim of feminist research is to transform women's lives. As Lawthom (2004) summarises: "Feminist standpoint epistemologies in research emphasise the perspectives of those whose lives are shaped and constrained (or marginalised) by the dominant social order" (p. 102).

Critical feminist research offers a distinctive approach to biographical interviewing. The interview process is a dialogical, empowering and sometimes transformative process. A subjective (and intersubjective) engagement is advocated between the researcher and researched which challenges and breaks down the power differences establishing a more democratic relationship than traditional hierarchical approaches to interviewing (Stanley & Wise, 1993). From Oakley's (1981) perspective the interview becomes more like a conversation. Feminist researchers also stress the importance of working with women and not on women (Oakley, 1981).

Feminist research highlights the intersectionality of women's lives. Being a woman and being working-class, and for some being black, cannot be separated. As Skeggs (1997) argues in relation to the women she interviewed: "The women never see themselves as just women: it is always read through class" (p. 91). And this resonates with the working-class women I have interviewed who studied for a degree in HE. Their stories told of gendered, classed and, in some cases, raced lives both inside and outside the academy. Feminist biographical interviewing also reveals the role of agency and structure and the interaction between the two as well as locating stories in a historical, social, political and economic context.

Feminist Research and Adult Education

Within the UK there has been a tradition of feminist adult education research since the 1980s, developed by feminist adult educators working from a radical perspective with working-class women in communities. Women's adult education focused on education for social purpose and transformation, addressing the causes of women's oppression through "really useful knowledge". Jane Thompson was a key exponent of this approach. For her telling stories are:

> A way of exercising critical consciousness and of producing knowledge from the inside about gender, class and education, deriving from personal, particular and shared experience. Not in the pursuit of ultimate truth but in the search for greater, more nuanced understanding (2000, p. 6).

Other feminist research has centred on gender and class and women's learning experiences in further and higher education (Merrill, 1999; Reay 2003; Skeggs, 1997; Tett, 2000). Such research highlights the complexities of lives and sometimes struggles faced by working-class women students both inside and outside the academy.

Using women's voices and feminist biographical methods in adult education research illuminates gender and class inequalities which working-class women adult students experience in relation to learning in middle-class HE institutions, and also in relation to their family and community lives. I will explore how the telling of these stories help us as adult educators to challenge inequalities in our institutions and beyond. For as Jane Thompson reminds us: "But it is what becomes of the stories that matters. And what uses can be made of them in the search for political knowledge and theoretical understanding" (2000, p. 7).

Critical Research in Adult: Democracy, Epistemological Modesty and Political Boldness

Fergal Finnegan

Critical research in adult education (CRAE) is frequently linked to efforts to advance and extend democracy. This orientation has deep historical roots (Rubenson, 2011) and continues to influence research themes and approaches (Finnegan & Grummell, 2020) as well ascitation patterns in the field (Fejes & Nylander, 2019). In recent years (Finnegan, 2016a, 2016b, 2021) I have been reflecting on this and have developed a version of CRAE based on a synthesis of critical pedagogy (Freire, 1972) and transformative learning theory (Mezirow, 1991). This has been supplemented by critical theory (Fraser, 2013; Kluge & Negt, 2014) relational sociology (Bourdieu, 1977; Lefebvre, 1991; Sum & Jessop, 2012) and critical realism (Bhaskar, 1979, Sayer, 1992). This way of thinking about CRAE emerged from the experience of doing extensive biographical research on educational inequality. Barbara Merrill has already given a very useful and persuasive account of the strengths of this approach for CRAE. I now want to enter onto the same broad terrain from a complementary but distinct angle focusing more on what might be needed to amend and develop CRAE.

Necessary Elements of Critical Research

I have come to the conclusion that how we frame and 'clear the ground' theoretically for CRAE is crucial and I have identified six elements that I believe are necessary and integral elements for this. They are:

1) A socio-historical analysis of social relations which has sufficient depth and scope to adequately describe the main axes of power in society and the logic underpinning social domination and exploitation.
2) An elaborated conception of justice and human flourishing. Thinking through justice involves theorizing equality, freedom and democracy in relation to each other.
3) A mode of critique which can identify unnecessary harms as well as unmet needs and desires based on an integrated analysis of power, justice and flourishing.
4) A historically informed theory of emancipatory social change and the role of social movements play in these processes.
5) A developed sense of human and historical possibility. This relates to point 4 (how emancipatory gains have been won and institutionalized) as well as a focus on emergent/unactivated emancipatory powers.
6) A praxis orientation in research which is reflexive and accurately situates the minor role of academic research plays in emancipatory processes while acknowledging its value in resisting political dogmatism and developing concepts with explanatory depth.

Adult Education and Democratizing Knowledge

While AE has been created by multiple actors with conflicting interests and visions of the field (Alheit, 2005; Hake, 2021) what has helped define it, and permeates CRAE, is the sustained attention it gives to democratizing the distribution and production of knowledge. This can be usefully framed as the result of wider social processes which have occurred over a variety of timescales. I have in mind the incremental democratization of culture and politics over several centuries as described by Charles Taylor (1989) and Raymond Williams (1961). Also, how changes in global politics and the rapid expansion of post-compulsory education after 1945 which "wreaked havoc on the neat structures of knowledge that had evolved and consolidated over the previous 100-150 years" (Wallerstein, 2004. p. 9). Alongside the series of waves of egalitarian social movement activity from the 1960s onwards which advanced this process further and developed new forms of democratic knowledge and new forms of democracy (Wainwright, 1994). Modern AE played an important role in all this social and epistemological upheaval and led to, amongst other things, democratic forms of pedagogy and fostered new forms of interdisciplinary inquiry such as history from 'below' and cultural studies (Steele, 1997). This focus of knowledge and democracy continues to be central to CRAE (Tandon et al., 2016; Grummell & Finnegan, 2020).

Based on this I want to suggest there are four additional necessary elements for CRAE as I see it. They are:

7) Concepts which help to situate AE within a general theory of social power.
8) A developed theory of emancipation and democratic learning processes. As we know CRAE has foregrounded: the value of experiential and everyday knowledge; the importance of critical reflection on problems, dilemmas, and contradictions; and the practice of democratic dialogue and deliberation as an emergent process which supports reflexive agency on various scales.
9) Methodological approaches which support collaborative, participatory and democratic knowledge production. I am convinced that this relies on the fostering of a type of epistemological modesty as a researcher. This sensibility and way of learning *with* rather than *about* people is a core contribution to CRAE and distinguishes it from a great of critical research more generally.
10) Detailed insights into how democratic knowledge can be institutionalized through the reform of institutions, curricula and pedagogy.

The One-Sideness of CRAE

These are hardly novel propositions. The aim of presenting them propositionally here is to make a case that these ten points need to be treated as an integrated whole. Not every aspect can be worked through in detail by individual researchers, or even networks, but I am convinced that they need to be held in view as a totality, a way of seeing if you like. Focusing solely or primarily on points 9-11 can give rise to one-sidedness: for example, a keen interest in epistemology leads us to ignore ontological issues; the concern with agency means the question of deep structures and identity distant social processes are overlooked. This has a cumulative impact on the field. For instance, there is a surprising paucity of material in AE on political economy or capitalism (Milani, Kopecky & Finnegan, 2021). i I think this one-sidedness leads us to underestimate the potential of methodological pluralism for CRAE. When this one-sidedness is combined with high levels of judgmental relativism CRAE can easily be reduced to asserting the rightness of a particular political position.

In addressing this one-sidedness, I think critical engagement with social movements is vital (see Clover & Hall, 2000; Crowther, 2010; Holst, 2001) in order to "to develop a coherent and credible theory of alternatives" (Wright, 2010, p. 20). Without this very grounded political focus I think CRAE can easily degenerate into a sterile, scholastic exercise. I want to suggest that one of the key tasks in CRAE is to retain the emphasis on epistemological modesty as individual researchers but that this is combined with a collective political boldness and theoretical ambition that is commensurable with the challenges we face.

Questioning the Experience of Time in Adult Education: Toward a New Critical Agenda of Research?

Michel Alhadeff-Jones

When considering some of the key contributions that inform critical traditions in adult education, it is striking to observe how much their assumptions about the temporal dimensions inherent to educational, critical and emancipatory processes remain tacit, taken for granted or decontextualized. It is for instance the case with authors such as Freire, Rancière or Mezirow (Alhadeff-Jones, 2017). Their contributions illustrate well how their respective approaches do privilege specific temporal dimensions. They explore the historical, quotidian and biographical aspects that are constitutive of educational temporalities. The forms of criticality they enable stress specific rhythmic features inherent respectively to the discontinuities of emancipatory processes, the ways they rely on repetition, and the specific patterns they may involve over time (Alhadeff-Jones, 2017, p. 179).

However, such contributions do not refer explicitly to a *theory of time* to position and discuss their assumptions regarding the different ways changes unfold, at different scales of one's existence. Nowadays, such a blind spot appears as particularly problematic. Considering the current stress put on "presentism", and how time scarcity, the acceleration of social life, or the experience of being split between antagonistic temporalities (e.g., family, work, studies) invade the everyday practice of adult education, such temporal phenomena jeopardize the possibility to exercise critical reflection and make it more difficult for people to assert their own rhythms of development. In the current context, the exercise of critical reflection requires one to explicitly take into considerations the temporalities that shape the experience of alienation, and that constrain emancipatory processes and the praxis of adult education (Alhadeff-Jones, 2017, 2019).

During the past two decades, various contributions have attempted to address such issues. Some authors – found on both sides of the Atlantic – refer to contributions that may fall under the umbrella of "slow education" (e.g., Berg & Seeber, 2016; Domènech Francesch, 2009; Holt, 2002). Claiming the humanistic values of the "slow movement", they challenge and deliberately subvert the dominance of speed in schools and higher education through specific prescriptions and policies. Others criticize the effects inherent to the increasing "acceleration" that interfere with the praxis of adult education (e.g., Brookfield, 2003; Plumb, 1999; Wallenhorst & Robin, 2017; Wienberg et al., 2020). Moving beyond the dualism between deceleration and acceleration, a third trend has emerged in Europe inspired by research conducted at the crossroad between biographical research, sociology and philosophy of time, and rhythm theories. These contributions explore a more nuanced and complex understanding of educational temporalities (e.g., Alhadeff-Jones, 2017, 2019, 2020; Galvani, 2019; Lesourd, 2006, 2009; Maubant et al., 2018; Roquet, 2018; Schmidt-Lauff, 2008, 2012; Pineau, 2000).

On one hand, such contributions have the merit of introducing original and useful resources to critically interpret the relations between time and adult education. On the other hand, because of the limited number of researchers involved, the linguistic compartmentalization of their work, the diversity of their objects of study and the heterogeneity of their theoretical backgrounds, they have not led yet to a consolidated body of research, significant enough to reorientate strategies that may shape the contemporary development of critical traditions in adult education. In order to capitalize on such contributions, I believe that a new research agenda needs to be envisioned. Three axes of development seem to be particularly critical to consider.

(1) First, researchers should focus on the constraining effects of the temporalities that shape *educational situations and environments*, whether formal or informal. What is at stake here is: (a) to discriminate the heterogeneous temporalities (e.g., biological, psychological, and social rhythms) that determine the unfolding of educational processes; and (b) to interpret the limitations they introduce in the ways people envision their experience of change (symbolic constraints) and the way they feel, act and think in a given context (functional constraints).

(2) The second axis of development should focus on the temporalities that are constitutive of *educational processes* themselves. The development of a critical capacity unfolds through time. It is therefore important to identify relevant frameworks in order to interpret and evaluate the temporal features (e.g., patterns, periodicities, variations) that characterize learning, transformational and developmental processes. New research should inform how we envision and represent the temporalities involved in critical self-reflection, critical dialogue, actions that challenge the status quo, or the rhythms that compose an emancipatory journey.

(3) The third axis of development should consider the *experience of time* as a trigger for critical inquiry. What is at stake is the capacity to question how we learn to interpret and regulate the heterogeneous temporalities of our lives, especially when they are conflicting with each other. Temporal pressures, temporal dilemmas (e.g., balancing work and family life), rhythmic dissonances (conflicting experiences related to environments that valorize heterogeneous rhythms), schizochrony (the experience of split temporalities), temporal double binds (contradictory temporal constraints imposed on us) should appear as opportunities for learners and educators to question how they relate to themselves, others and their surrounding environment.

Taken all together those three axes of research should contribute to the emergence of a renewed conception of criticality, more sensible to the rhythms through which people learn, change and evolve throughout the span of their lives. Such a conception of criticality, explicitly informed by time and rhythm and theories, may eventually lead to the development of more appropriate pedagogical resources, strategies and policies to address some of the contemporary challenges that shape adult education in the early 21st century.

How Critical Is Adult Education Research of Its Own Mainstream Criticality

Bernd Käpplinger

It is a frequent claim that adult education research is or should be critical. There was even a *Manifesto for critical adult education* published by Austrian researchers in 2019.[21] The manifesto consists of eleven statements, which can be studied in detail. Here, I want to focus on the statements seven to nine within the manifesto which I quote below:

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[21] http://kritische-eb.at/wordpress/manifest/#inenglish

7. We advocate an entanglement of science and practice in order to secure the autonomy of adult education as a whole, and to achieve the necessary influence to implement our concerns.
8. We assume that critical adult education must deal and cope with uncertainties, discontinuities and contradictions. The inherent cracks of this process open spaces for thought and action for necessary visions, utopias and alternatives. They make it possible for adult education to resist strategies of domination that repeatedly adapt to the circumstances.
9. We resist being instrumental as an extended arm of state repression. Individual educational success or non-success must not be the basis of state sanctions.

I have a great sympathy for the manifesto. Criticality is, and should be, without any doubt a core issue of adult education in research and practice. On the other side, criticality is also continuously endangered at least since adult learning has moved in the form of lifelong learning onto the agenda of transnational organizations like the OECD and the EU and many national and regional governments. This move might seem to be favorable since it could mean increased support for adult learning. Contrarily, for example the financing of adult learning is under pressure in many countries and the usage of adult learning is very frequently used in a rather instrumental way like the manifesto and many other analyses have demonstrated overwhelmingly. The manifesto is something, which warms your heart as adult educator and researcher.

Nonetheless, I think it is also important that criticality is also expressed towards our critical approaches. A critique of critique is required. I see some flaws in the arguments of the manifesto and similar arguments internationally, which I would like to call "mainstream criticality". My two key points here:

1. The state is the enemy and we have to resist

The critique on state actions has a long tradition in adult education. From my point of view, it is especially relevant in contexts, where adult education is born out of movements. There is a tendency that movements and institutions are perceived as contradictions. Some scholars prefer to speak of adult learning instead of adult education in order to appraise the informality. Resistance and being against something are highly appreciated within mainstream criticality.

My critique is that the dimension is missing that the goal of many movements was to conquer power within the state. Instead of leaving the state solely to the elite, activists tried to gain influence and to change the state within. This is of course difficult to achieve and the risk is that we will see solely "anti-authoritarian rebels", meaning that people in power change but not the sources of oppression. Solely resisting is not that constructive like trying to build something. And in order to be even more provocative: Do we sometimes criticize from the sides without taking part? Like the critique of a book, who was solely not able to write by her-/himself a book? It is enough to condemn power or is it also important how to come into power and to implement a different adult education more widely?

2. The goal is autonomy and holistic adult education

The motif of autonomy is frequently expressed in relation to adult education. Educators and learners should be free from economic limitations and credentials are generally oppressive in the educational arms race of lifelong learning. All adult education should be holistic and instrumental learning is bad. The problems with these claims are manifold from my point of view. Autonomy is an ideal, but in practice we are in many respects interwoven with our context. Education is deeply contradicting since it involves conservative and emancipatory forces at the same time.

Educators try to teach and to support learners in becoming independent, but of course we are also trying to inspire people with our thoughts and to seduce people to follow us intellectually and emotionally. Furthermore, instrumental knowledge (e.g., by credentials) is often needed in order to emancipate ourselves from oppressive families, communities or regions in time. The holistic approach favoured by many people in education is a romantic ideal with the overly ambitious goal to achieve too much, too fast through a single action. Holistic education can be a sign of pre-modern or anti-modern movements, which does not realize that our modern worlds are framed "*with uncertainties, discontinuities and contradictions"* like the manifesto states. These uncertainties, discontinuities and contradictions are chances and not problems. As Leonard Cohen sang in his song: "There is a crack in everything that is where the light comes in."

Overall, criticality is without doubt crucially important in adult education research and practice. The manifesto helps to be aware of that. But Criticality has also directed to our own critical approaches in order to challenge conventional certainties and continuities in how this critique is done. What are the problems and limits of a certain kind of "mainstream critique" with education? I am looking forward to discuss this with the audience.

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WHERE DO WE GO FROM HERE? US IMMIGRANT SCHOLARS ON RACE AND THE TEACHING OF RACE

Kayon Murray-Johnson[1], Edith Gnanadass[2] , Maria-Alicia Vetter[3]
[1]University of Rhode Island (USA)
[2]University of Memphis (USA)
[3]Independent Scholar (USA)

Abstract

In the United States, an increasing population of racially diverse learners set against the backdrop of a tense sociopolitical climate suggests new questions and continued exploration around race and equity are critical. Accordingly, our symposium examines immigrant scholars of color's perspectives on race and the teaching of race. Symposium presenters and a discussant originate from three different regions of the world and will explore how the lived experiences and scholarship of immigrants of color impact the study and teaching of race in U.S adult education, as well as what strengths, challenges, and opportunities present themselves as we help to advance equity.

Keywords: Race pedagogy, immigrants of color, adult learning and education.

Even before the onset of popular concepts like culturally responsive pedagogy (Ladson Billings & Tate, 1995) and anti-racist pedagogy, adult educators hoping to confront racism were challenged to: (a) acknowledge racism, (b) commit to addressing it in the learning environment, (c) reflect the cultures and histories of nonwhite groups in adult education curriculum, (d) use the affective domain of learning to facilitate self-reflection, and (e) assess learning experiences including those in the affective domain (Colin & Preciphs, 1991 as cited in Ross-Gordon, 2017).

Such urgent calls in our field have been answered with multiple related articles of scholarship, but still remain of particular urgency in the United States today. An increasing population of racially diverse learners (Horowitz et al., 2019) set against the backdrop of a tense sociopolitical climate and globalization, suggests new questions and continued exploration around race and equity are critical. Accordingly, our symposium examines immigrant scholars of colors' perspectives on race and the teaching of race. Studying the experiences of immigrants of color in the United States, more specifically as professionals in Adult and Higher Education, can be illuminating when arising from their hybrid identities and multiple positionalities. As Ross-Gordon (2017) noted, "both historically and in today's environment of globalization, a deeper understanding of the role of race in adult education requires more extensive research on and by other people of color as well" (p. 58).

The symposium's three presenters originate from different regions of the world—South Asia, the Caribbean, and Latin America—and bring different perspectives on race from their countries of origin. They share both universal and diverse experiences around racialization in the United States and face contradictory challenges when researching and teaching about race. Drawing on their most recent scholarship on the immigrant voice in discourses around race (Gnanadass et al., 2021), the presenters ground their work in different bodies of literature, theoretical backgrounds, and methodologies. Specifically:

Presenter one will address the "hybrid" nature of the space foreign born faculty of Color occupy in a U.S context, contending that few studies have focused solely on how these scholars have learned to maximize hybrid positionalities as a means of navigating classroom conversations about race and racism. This presentation references qualitative case study research conducted with immigrant educators of adults who have centered race in their social justice or diversity related graduate courses for well over a decade. It also explores insights gained from literature-based frameworks relative to the understanding of immigrant racial identities.

Presenter two will utilize Critical Race Theory and postcolonial theory to problematize the black/white paradigm of race in the U.S. while foregrounding anti-black racism. The presenter will begin with an interrogation of her racialization, racial, and teacher identity in the U.S. and address the tension between scholarship and lived experience focusing on the black-white binary and the generational pain of anti-black racism. This presenter will then address the need for educators in adult and higher education to complicate the discussion on race and generate new approaches to address questions emerging from the current cultural/political context.

Presenter three will introduce the use of the first-person narrative as a genre that has served the purposes of emerging classes and disadvantaged groups since its onset as a literary genre in Europe. The presentation will examine how the genre helped the upcoming middle classes create space for a new class, and how fictional, as well as non-fictional autobiography became the genres of disadvantaged groups to bring forth their stories and make them into vehicles for political change. How autobiographies, and then autoethnographies, have served to bring issues of race, class, and gender to the fore, will be at the center of this presentation. The presenter will introduce more specifically the use of first-person narratives by persons of color.

Discussant

The discussant will place the presentations within a larger context, namely the history of scholars of colors' work on race and race pedagogy in adult and higher education. Arising from that context we will probe additional questions including but not limited to the following: how might the scholarship and lived experiences of immigrant scholars of color impact the study of race in an adult education and United States context? What challenges, opportunities and/or threats lay evident as we help to advance equity? How might we infer lessons and strategies that continue to move our field forward in such complex times? We acknowledge, with gratitude, the contribution of Dr. Mary V. Alfred as discussant.

Maximizing Immigrant Positionality in Race Talk

Kayon Murray-Johnson

It is well known that many educators of adults often wrestle with tensions relative to their racial and/or ethnic identity during classroom conversations on race (Sue, 2011; Isaac et al., 2010; Murray-Johnson, 2019); such conversations are commonly referred to as "race talk." In the often-cited *Handbook of Race in Adult Education*, Ray (2010) sounded an early alarm to the challenge of student resistance that often channeled her own identity tensions as an African American professor: "What happens when *I* am accused of being racist?" (p. 78). Scholars like Guy (2009) outlined the ever-present tense dynamic between himself as an African American professor and his students who are often predominantly White, while Perry et al. (2009) found that Black faculty countered pushback concerning their credibility as academicians by maintaining specific teaching approaches during race talk.

Accordingly, emotional labor is also well known as part and parcel of race talk for faculty of Color. Palmer and Walker (2020) later applied the term "Black Tax" (a "doubled" psycho-social burden experienced in varied contexts, including when Black faculty face discrimination while teaching in graduate education). In line with this, Manglitz et al. (2014) called for the attention to "emotive capacity" specifically as faculty of Color navigate classroom race talk. Studies of how White faculty facilitated racial discourses found the benefits of 'natural' authority and respect received from them teaching White students, simply because they shared the same skin color. Conversely, White faculty noted challenges in working with students of color who felt at times that their experiences were not understood (Quaye, 2012; Smith et al., 2017).

Beyond the discussion on US born educators at the forefront of most of the literature —and as an extension of the discourse on identity dynamics, this presentation uses Kezar and Lester's (2010) positionality theory to ground qualitative case study findings about how immigrant scholars' racio-ethnic identity might inform their teaching of race. The presentation will center *Maximizing Hybrid Margins* as the most dominant finding; participants of color indicated being intentional about maximizing their identities, which often felt like a "hybrid" or "middle" space. They outlined these "middle" spaces formed important tensions and tools as they advanced particularly difficult conversations on race. Kezar and Lester's (2010) application of positionality theory focuses on the multi-situatedness or multiple positions held by individuals, how these positions influence the way people make meaning, and contexts within which multiple identities shift and change.

Though race remains central to the immigrant experience, traditional frameworks on race and racial identity development have not been able to fully capture the experiences, perceptions and behaviors of foreign-born students (Mwangi et al., 2015) and of faculty of Color (Hernandez & Murray-Johnson, 2015). Adult Education scholars like Alfred (2008), for example, noted that colonialism and ethnicity influence perceptions of race and racism among people of the African Diaspora in ways that make ethnicity and nationality far more salient as a dominant identity; perceptions like these layer and impact immigrant approaches to race dialogue in complex ways (Gnanadass et al., 2021). Using racial identity frameworks and models to understand how foreign-born individuals make meaning can grant scholar practitioners insights not just into immigrant perceptions and experiences, but how these perceptions and experiences can fuel the advancement of race pedagogy in adult education and beyond.

Beyond the Black-White Binary

Edith Gnanadass

Although postcolonial theory has certain limitations, such as the under-theorizing of race as a category of analysis, this presenter found it a useful lens to examine the racialized experience of South Asian Americans (SAAs) in the U.S. (Gnanadass, 2016; Gnanadass & Baptiste, 2011). Drawing on an earlier study (Gnanadass, 2016), this presenter uses postcolonial theory and Critical Race Theory (CRT) to contextualize the rising tide of anti-Asian racism in the U.S., critique the black-white paradigm of race in the U.S., and the implications for adult and higher education.

Postcolonial theory decenters the taken for granted margins and centers of history, knowledge and culture and makes space for alternative, non-western knowledge and culture (Gandhi, 1998, p. ix). The entry point into the inquiry is colonialism, since colonialism has shaped the economic, political, and cultural milieu of today's world. Postcolonial theory reveals that the colonial project created both the colonized and the colonizer and that the colonial project was not only about material exploitation, cultural imperialism, and political dominance, it was also about self-making. The creation of the self, entailed the creation of the *other* – the self as the colonizer and the *other* as the colonized with the ensuing power differentials. Moreover, this self-making based on difference had material, cultural and political implications for both the colonizer and the colonized, since they were materially, politically, psychologically, and culturally interdependent.

Difference – racial and cultural – was key to the colonial condition and to the present-day imperial condition. Thus, postcolonial theory focuses on the politics of identity and the politics of representation – who created the categories of identity, what are the consequences, who benefits, who represents whom, and how do these categories get reified to perpetuate the hierarchies of domination? It takes on the fundamental liberal/colonial question - "why are they not like us?"

(Banton, 1998). Postcolonial theory interrogates identity and the ambiguity about human subjects and their rights in the political project. This ambiguity led to the justification of colonialism and its material, cultural, political, and psychological consequences which continues today in postcolonial societies like the U.S.

Colonialism and colonial legacies are based on the foundational category of race. Yet, much of postcolonial theory is either silent on the question of race (Ghosh & Chakrabarty, 2002) and/or ignores or dismisses the validity of race as an analytical category (Schueller, 2003) by focusing on cultural differences or ethnicity (Schueller, 2003) and not theorizing those cultural differences, such as religion and caste as race (Loomba, 1998). Loomba (2009) called for a broader conception of race that includes both biological and cultural differences, thus the inclusion of both religion and caste in the South Asian context.

Therefore, as a corrective to postcolonial theory's dismissal of race as an analytical category, Schueller suggested adding Critical Race Theory (CRT) as an intervention into postcolonial theory to: (a) critique the model minority positioning of SAAs and (b) envision "the possibilities for progressive identifications and alliances … with African-Americans and a basis for critiquing racial oppression" (Schueller, 2003, p. 55). Schueller explained that the model minority positioning of SAAs which constructs them as subordinate to white dominant society accomplishes two things: (a) it does not threaten the construction of white as the norm (b) while getting SAAs to function similarly to other Asian Americans "to be not black" (Chin as cited in Schueller, 2003, p. 55) and construct themselves in response to blackness (Morrison as cited in Schueller, 2003, p. 55). This continues to uphold the saliency of the black/white paradigm in the U.S. by giving meaning and significance to the racial identities black and white.

In this symposium, this presenter will draw on a variety of Asian American immigrant racialized experiences—her own, the rising tide of racism and violence against Asian Americans yet again in the U.S. in the wake of the COVID pandemic, and the election of the first Black/South Asian American woman Vice-President in the U.S. to illuminate and critique the convergence of interest between the state, capitalism, and dominant white society to construct and normalize particular immigrant narratives. This critique could help educators in adult and higher education to complicate their conceptions of race and racism and make space for different transgressive immigrant voices and narratives in their curriculum, classroom, and teaching to subvert the status quo and white supremacy.

Immigrants of Color and First-Person Narratives

Maria Alicia Vetter

The field of Adult Education is not short of discussions on assimilation and integration of immigrants (Kallenbach & Nash, 2016; Rhodes & Schmidt, 2021; Stubblefield & Keane, 1994). Even when decidedly partial to the immigrants' plight, the field cannot help but push our narratives to tell the immigrant success story, because, after all, we all migrated here "in search of a better life". But, did we? Did we have to? Do we want to tell that story? Who is it useful to? It is certainly not so to the minorities already struggling in the country for centuries. Our retelling of the successful immigrant story serves the purposes of assimilation to the dominant society and culture and further separates us from the minorities to which our racialization should bring us closer.

In this symposium, we want to challenge the idea that immigrants, particularly immigrants of color, must be assimilated, or integrated, and would rather focus our work on difference. We propose to look at what immigrant narratives can offer, instead of devising ways to deny the unique experiences immigrants of color bring with them and encounter when trying to survive here. Foremost among those experiences is the one of racialization, which many immigrants have never experienced before. Furthermore, how class, race, and gender intermix in our experiences can account for narratives that defy rather than comply with commonplace immigrant narratives. In other words, we advocate for the historically subversive edge of the autobiography and autoethnography genres in the teaching of race.

First-person narratives have a long history, starting with the fictional use of the genre. In the literature of Adult Education, Michelson (2015), for example, claimed that the voice of authority, that of experience, appeared first in a female character in Chaucer. The authority of experience was claimed by fictional first-person narratives for centuries, to push for middle class agendas and hegemony. These narratives became non-fictional when the actual subjects in bondage became the authors and owners of their narratives. What I call the subversive edge of the genre is the historical tendency of the first-person narratives to aid in the changing of political and economic systems through the telling of the personal experiences of those "below", which dramatizes the dismal or unfair conditions of those in bondage, or under oppression. That was the case of the narrative in Europe with the rise of capitalism, and later with the fictional and non-fictional autobiographies of women, slaves, and other subaltern groups intent on changing their conditions.

The autoethnographies of immigrants of color thus present us with the possibility to change the prevalent discourse on immigrants as well as to connect our struggles to those who, in spite of citizenship and centuries of history in the country, and in the territory before, continue to struggle on the borders of a society that refuses to include them on equal terms and, or, one in which they refuse to integrate unless it is on their own terms. We have inherited a genre that has changed history in the past and, if we are cognizant of its history, we can change it again.

In this segment of the symposium, I intend to trace the literary foundations of first-person narratives and connect them to the historical and sociological changes they facilitated and reflected. In my presentation, I will also trace how these roots in literature have critically affected our use of autoethnography, most particularly in the case of Latinx writers and scholars, who are sometimes immigrants of color, but who are often not immigrants but born citizens of color.

Conclusion

Several glaring factors reinforce the need for continued exploration of the immigrant perspective on race and racism in a United States context, particularly within the past decade:

(a) globalization and a shifting demographic featuring a rise in minoritized populations
(b) rapid acceleration of racist events (to include heightened anti-immigrant sentiment);
(c) immigrant scholars' continued commitment to race pedagogy as a means of combating racism and
(d) the steady growth of frameworks and models that articulate immigrant racial identity experiences.

This symposium is aimed at furthering discourse around the implications of immigrant voices on teaching and learning that centers race and/or ethnicity--and racism in the United States. As emerging scholars "on the learning journey" to further understanding ourselves, we stand in solidarity with so many colleagues who have championed the work of anti-racism and cultural responsiveness in our field. We anticipate the following outcome: a critical exploration of approaches to the teaching of race that incorporate global perspectives and awareness, while raising new questions and strategies concerning professional development, research and practice for educators of adults.

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CROSS-ATLANTIC CONVERSATIONS: TRENDS IN EUROPEAN AND NORTH AMERICAN ADULT EDUCATION POLICY

Jude Walker[1], Anke Grotlüschen[2], Marcella Milana[3] & Elizabeth Roumell[4]
[1]University of British Columbia (CANADA)
[2]University of Hamburg (GERMANY)
[3]University of Verona (ITALY)
[4]University of Wyoming (USA)

Abstract

North America and Europe have similar forms of government, face similar challenges, and often share adult education policy responses. As adult education policy researchers, we have studied our nation's policies and often those of influential transnational actors like the OECD; yet we still have much to learn from each other in examining differing national trends and initiatives from across the two continents. This symposium seeks to further understanding of differences and commonalities of recent adult education policy in the US, Canada, Italy, and Germany.

Keywords: Adult education policy, Europe, North America,

Our respective pieces highlight commonalities and differences in recent adult education policy across two North American and two European countries. There are shared challenges to which adult education policy has been presented as a response: automation, un(der)employment, social dislocation, immigration, increasing inequality and insecurity etc. There are also shared policy conversations centring on: a concern for 'skills;' numbers and assessment; and, on placing greater responsibility for adult education on the individual, educational providers, and workplaces. Yet, as we show, what is understood as adult education policy can differ widely and emphases are placed on different issues, such as the European concern for 'social cohesion' versus the overriding economic imperative in America. We are also mindful of the massive government spending that has occurred over the pandemic across all four countries (including the provision of training benefits and initiatives) which has further challenged the inevitability and workability of a neoliberal approach to social policy. And, if we were to present our symposium in five years' time, we may tell a very different story than the ones below!

Germany

Anke Grotlüschen

The German case focuses on its literacy policy. This should not be misunderstood as if there were nothing else – Germany has a strong tradition of adult and continuing education and several laws that support this (Grotlüschen & Haberzeth, 2016) including national employment and immigration legislation. Most of the Länder (i.e., the 16 federal subdivisions) from the smallest (e.g., Bremen) to the largest (e.g., Nordrhein-Westfalen) have laws on adult education that involve several million Euro. Many policies require a co-financing of public adult education, e.g., Volkshochschulen, training agencies run by Christian churches, employer organisations, and trade unions. Moreover, most Länder have a law that provides every worker the right to a one-week employer-paid leave for training (Bildungsfreistellung), for citizenship education or job-related courses like language training or digital skills.

Adult literacy, in contrast to other forms of adult education, is a relatively new focus in Germany. While continuing education, citizenship education, labour market and language training have formed part of adult education policies since the late 60s and early 70s (in response to the oil crisis and labour market effects, and as a general continuation of educational expansion), adult literacy was not considered an issue until the mid-1970's. Until recently, literacy training was provided (if at all) for incarcerated adults, with a deficit-oriented discussion that centred on questioning whether it made sense to improve delinquents' overall education because it would only lead to more intelligent crimes (Wehrens, 1981). After a radio broadcast, initiated by some Volkshochschulen in 1974, the need for training provision became clearer, scientific conferences started (Drecoll & Müller, 1981), and advocacy took place. This separated the case of immigrants (who then received very little language training, often provided by volunteers), from adults with very basic literacy skills who spoke German as their home language.

Advocating for adult literacy skills benefitted from EU exchange programs in the 1990's, when England and Norway participated in the International Adult Literacy Survey (IALS) and the French had launched their own program. In the early 2000s, a literacy program was launched by the federal ministry of education (so-called Alphabund). By the end of the funding phase, the ministry needed arguments for continuing the program and asked for a nation-wide assessment. Germany had participated in IALS, but due to mistakes in coding the raw data, the German IALS dataset remains unusable and those initially in charge of IALS resigned (Lehmann & Peek, 1996). Inspired by the UK Level system with small-step Entry Levels, Germans subsequently developed Alpha-Levels (Heinemann, 2011).

The solution was to use formative assessment items, adapt them to the Alpha Levels and the needs of a large-scale survey, pretest them, and add them onto the regular Adult Education Survey. The findings were released in 2011, revealing that 14.5% of the adult population had low literacy skills (then called "functional illiteracy"). This was followed by a National Strategy for Literacy and Basic Education (2012) and a Decade for Literacy and Basic Education (2016-2026). The decade includes project funding lines oriented towards workplace and workforce literacy projects, family and everyday life literacy projects, networks and campaigns, and a research funding line. The national efforts are complemented by Länder activities with Basic Education Centres and Laender projects. Interestingly, the Länder ministries created a new position: "Fachstelle Alphabetisierung", which is not more than a title, but this person is – in addition to their regular job description - in charge of literacy issues. Every two years, the Laender formally have to report their activities to the Kultusministerkonferenz (the conference of all Laender educational ministries).

Literacy and Basic education is seen as different from immigrant language and literacy provision, which is funded by the interior ministry, and different from second-chance schooling, which is a regular task for the Laender educational ministries. Thus, participation rates in literacy and basic education are much lower than in other countries (less than one percent of the low literate population, LEO 2010/2018). This is likely due to large differences in interpretation of literacy provision (Desjardins, 2017).

The second Level One Study (LEO) in 2018 revealed a statistically significant improvement (Grotlüschen & Buddeberg, 2020): today, 12.1% are considered to live with low literacy skills (2010: 14.5%). Reasons can be found in a general educational expansion and in overall labour market supports (upskilling), immigration (language provision), and second-chance schooling (right to a first formal qualification) policies.

Italy

Marcella Milana

In Italy, control for adult education is distributed among central and regional governments.

General adult education—education up to secondary school for out-of-school youth and adults—is under state control (through its regional and provincial agencies); vocational adult education is a responsibility of regional authorities; and, continuing education for workers is under the control of the social partners.

While the architecture of a public system for general adult education was established in 1997, this paper focuses on four main strands of national reforms that have taken place since 2000. It should also be noted that over this time, Italy shifted its attention more towards the EU and the OECD and away from UNESCO. Italy did not partake in the first three Global Monitoring Reports on Adult Learning and Education, and UNESCO's 2015 *Recommendation on Adult Learning and Education* is almost unknown in Italy.

A first strand of recent national reform relates to workforce education. Specifically in 2000, Italy established policies on "leave for continuing education"; extended the 1970 policy on "leave for education"; and instituted the Inter-professional Equity Funds for Continuing Education. Based on horizontal subsidiarity principles, these funds are jointly managed by social partners and financed by companies. This strand is assumed as a backdrop for three other strands of reform.

The second strand relates to general adult education. This reform began in 2007 when the Permanent Territorial Centres for Adult Education (established in 1997) were reorganized into Provincial Centres for Adult Instruction with their own existing teaching staff and administrative autonomy at no additional cost to the state. Such re-organization contributed to an overall downsizing of primary and secondary state-funded schools and increasing autonomy.

The third strand encompasses the labour market and emphases support for youth and those Not in Education, Employment, or Training (NEET). This reform was initiated by a national law on contractual typologies, flexible labour market exit, worker protection, and social shock absorbers which was passed on 28 June 2012 in response to job losses following the 2009 global financial crisis (Di Quirico, 2010). The Labour Market Law n. 92/2012 conceptualizes lifelong learning holistically as personal, social, and economic, and as involving formal, nonformal, and informal learning/education. Following the Law, all levels of governments first reached a mutual understanding (2012), then agreed on actual strategies to intervene in these areas (2014) while clarifying that reform interventions were to be dependent on the 2014-2020 *European Social Fund* and resources from the *Youth Guarantee* (the European initiative with earmarked funds targeting NEET).

Finally, a fourth reform strand straddles education and labour market policy in the proposal of a national lifelong learning system that builds on territorial networks, and links education, training, and employment services. This reform was initiated in 2006 by a civil society organization drafting a proposal for a law of popular initiative (Sciclone, 2007) – a legal institution where citizens can gather at least 50,000 signatures to present a law proposal to the Parliament. Introduced to the House of Representatives in 2007 by an ex-communist and socialist party deputy, it was soon abandoned. But it raised public attention to the need to secure the right to lifelong learning, offer varied educational opportunities, and recognize prior learning.

Such public attention led to a second popular initiative proposal on 'the right to lifelong learning', advanced in 2009 by the Italian General Confederation of Labour (the largest and often most powerful employer organization) and the Association for Active Aging (a nongovernmental organization). While this proposal also fell into oblivion, it sparked a lively debate between civil society, social partners and, to a limited extent, local governments, on the role of the state in the promotion of lifelong learning and the schooling of adults (Milana, 2017). Some of the ideas contained in both proposals fed into the Labour Market Law n. 92/2012 (see above), which clarifies that lifelong learning policies are to be nationally defined by inputs from the Ministry of Education and the Ministry of Labour and with agreement across all levels of government.

Publication of both the Italian and comparative results of the *Programme for International Assessment of Adult Competences* (PIAAC) in 2013 alarmed both the Ministry of Education and of Labour, who established an inter-ministerial Commission of Experts tasked to identify further actions beyond those undertaken through the reform of the time, taking into account the then imminent launch of the *Italian Youth Guarantee* which reinforced work-based learning through compulsory traineeships or apprenticeships (Milana, 2017; Vatrella & Milana, 2019). At the same time, government missed the opportunity to better connect active labour market, youth and adult education policy (Milana & Vatrella, 2020).

Overall, following *PIAAC* (2013) and other initiatives, both governmental and public attention has increasingly converged on the assessment and development of people's skills. In this context, adult education is further narrowing into adult schooling and youth re-education at the expenses of less formalized and directive forms of adult education and learning. Moreover, given the concern for high numbers of NEETs, there is also an attempt to develop a lifelong learning system via networks connecting education, training and employment services, but with debatable results thus far.

United States

Elizabeth Roumell

In the U.S, adult education and training (AET) policies are now centred squarely in the cross-hairs of social and economic policy discussions. The public discourse surrounding AET policies is generally framed in terms of "national threats" (Mendez & Mendez, 2010), such as increased global economy; changes in the labour markets due to technology, automation, industrial developments, and 'labor and skills gaps'; perceived external security threats such as global mobility and immigration; the various stances of other nation-states; and fundamental differences in worldviews (Weiler & Hetherington, 2018). Covid-19 has only added to the list of existing threats to which AET is presented as a solution. Yet this context of threats and resulting AET policies have been accompanied by an intensification of individualized risk and continued underfunding.

One of the main federal policies concerning AET launched in recent years was the Workforce Innovation and Opportunity Act (WIOA, 2014) which provides funds through two programs, the 'Adult Program' for low-income workers, and the 'Dislocated Worker Program.' The U.S. Office of Career, Technical, and Adult Education (OCTAE) is in the process of conducting a wide scale implementation study of WIOA; yet we know from previous research that continued scarcity of funding has led to a decrease in enrollment, program stagnation, and failure of many AET initiatives (Pickard, in press) which has likely plagued programs funded through this act.

Overall, adult educational policies in the US have increasingly shifted away from a model of public, shared responsibility – or the management of social risk through collective pooling mechanisms to better distribute the individualized social costs – toward an individualization of risk burden, where individuals are required to take social, personal, and economic risks upon themselves, and manage their own life-course risk factors such as education, (un)employment, health, parenthood, or disability (Kasworm, 2020). We see this dating back to the Workforce Investment Act in redefining adult learners as 'customers' (WIA 1998), while simultaneously offloading the social and economic risks onto the providers and learners. Interestingly, this individualized risk-bearing has been coupled with increased (often unfunded) mandates, standards, and requirements that further offload the management of risk onto providers and learners (Hamilton, 2012). This is a form of '*reverse accountability*' that moves risk away from the state and employers.

The WIOA conveys invidiousness toward those who are not "properly integrated into the economy," while also reinforcing the very structures that keep them from doing so. Individuals are ultimately offered less latitude in choice and opportunity, while simultaneously being further burdened with obligations to the state. This may generate more barriers to learning and social mobility, and lead to the abandonment of the most marginalized adult learners. Through increased mandates and regulations, providers also bear a heavier risk burden and additional layers of obligation.

Current policy developments regarding co-financing schemes provide clear examples of how AET policy directs the re-distribution of social risk. Proposed funding models for adult learners generally come in three forms: 1) individual learning accounts, 2) individual savings accounts, and 3) education and training vouchers (see e.g., OECD, 2019). Along with WIOA's two programs, there have been numerous attempts to implement individual savings accounts (ISA), including multiple efforts toward federal legislation such as the Lifelong Learning Training Account Act of 2019, which would allow holders to save pre-tax funds for their education.

These types of co-funding models are based on the assumption that outcomes are a result of individual choices, as opposed to other contextual or societal factors, placing the responsibility on individuals to manage their educational and work pathways (Rasborg, 2017). Individuals have a (narrowing) menu of educational options/pathways to select from, and receive modest financial support in their pursuit of education, but they also encounter new obligations – requirements for personal financial contributions, employment requirements, debt etc. Furthermore, learners may need to establish individual learning plans, encounter work requirements, and face completion conditions that place increasing demands on them. While these may be unproblematic for well-resourced and better-prepared learners, the additional obligations pose problems for those who struggle academically and/or financially.

Policies become mechanisms for social differentiation making AET a serviceable social sorting mechanism. Rasborg concludes we must examine the ways in which "individualization functions as in 'interpretive scheme' for late-modern individual's 'attributions of causality' in relation to social inequality and differentiation" (2017, p. 244). Additionally, the academization and vocationalization of credentialing in AET further reinforce these 'grooves,' widening the opportunity gap. While well-intentioned, the bulk of the burden of achieving economic and social mobility is shifted onto the people who have the fewest resources, effectively distancing them from hopes of economic dignity (Sperling, 2020).

Canada

Jude Walker

Canada is a highly decentralized federation where each province (10) and territory (3) forges its own path. Unlike the US, Canada provides few federal programs and lacks a central educational body. Yet, especially within the realm of Adult Basic Education, local and provincial organizations depend on national support and follow the lead of the federal government.

The Trudeau Liberal government, elected in 2015, has spent years responding to federal unravelling of the literacy and basic education sector in Canada. The previous Conservative government's leadership was bookended by the undoing of adult education initiatives, from dismantling the National Literacy Secretariat months after its election in 2006 to ultimately defunding all six national literacy organizations in 2015 which had collectively been a powerful force for supporting adult basic education in Canada throughout the previous decades (Elfert & Walker, 2020). Due to bureaucracy and inaction, the Office of Literacy and Essential Skills (OLES) which is now in charge of supporting adult education programming, failed to spend its yearly (arguably inadequate) budget allotted to adult education until 2020, often leaving over 50% unspent (Hayes, 2021). As in other countries, adult education policy in Canada has tended towards "too little, too late." However, there is perhaps optimism to be had in some of Canada's more future directedness in recent years.

In 2018, the federal government launched its Future Skills Program, comprising the Future Skills Centre, an independent research centre that "develop[s], test[s], and measure[s] new approaches to skill development and assessment," and Future Skills Council, a diverse group that advises the federal government on "on national and regional skills development and training priorities." With hundreds of millions of dollars in funding, this program promotes a proactive approach to meeting the skills, training, and educational needs of Canadian adults, apportioning 50% of funding to "disadvantaged and underrepresented groups." First proposed by the government's Advisory Council on Economic Growth, the Skills Centre has already funded over 120 projects partnering with over 5,000 organizations, companies, and institutes across the country.[22]

In Canada, as elsewhere, the pandemic has exposed existing problems and increased existing inequalities. One silver lining, perhaps, is that COVID-19, and responses to it, have shone a light on the pressing need for investing in adult education, training, and skills development. For the first time, Statistics Canada[23] included an assessment of literacy as part of its 2020 report on "Canada's official poverty dashboard of indicators." In another example, the Speech from the Throne in September (Government of Canada, 2020) promised "immediate training to quickly skill up workers" as part of the "largest investment in Canadian history in training for workers," in three main arenas:

- Supporting Canadians as they build new skills in growing sectors;
- Helping workers receive education and accreditation;
- Strengthening workers' futures, by connecting them to employers and good jobs, in order to grow and strengthen the middle class

The Future Skills Council Report released in November 2020 (see Hayes, 2020) identified five priority areas for preparing the Canadian workforce:

1. Helping Canadians make informed choices
2. Equality of opportunity for lifelong learning
3. Skills development to support Indigenous self-determination
4. New and innovative approaches to skills development and validation
5. Skills development for sustainable futures

Canadian (and often global) problems necessitating adult education are not new: the digital divide in accessing technology and online learning; the need for social media and digital literacy; the growing automation of jobs; the volatility in the service industry; the withering of resource economies in light of climate change and changes in demand; the perniciousness of long-term unemployment; and, the particular learning, training, and educational challenges facing women, Indigenous Canadians, Youth, and Seniors. Yet all of these challenges have become more visible over the past year, resulting in increasing pressure for policy change. As adult education policy veteran Brigid Hayes (2020) reminds us, however, the federal government has a "long history of supporting workforce development advisory groups" (of which the Future Skills Council could be considered the latest) yet "a poor record of following any advice these groups give."

We can only hope, then, that in future years adult education policy in Canada could emerge more as supporting preparation for a yet-uncreated future rather than as a reaction to the present or recent past. This might eventually help us to move beyond perpetual pilot projects and our piecemeal, uncoordinated, fragmented responses across the country (Elfert & Walker, 2020).

Concluding Remarks

When we wrote this paper, much of Canada and Europe was currently said to be in its third (or fourth) battle with COVID-19 and its new variants. Picture the children's game of whack-a-mole, with curfews, shuttered businesses, social distancing, and masks all attempting to smash down the virus as it keeps popping up; with vaccines slowly being launched to stop the virus from rearing its head out of the one of the holes. Similarly, adult education, training, and skills are often positioned as a policy response to a world which is ever changing, mutating, accelerating. As we reflect on these recent national initiatives presented here from Europe and North America, some policies can be thought of more as stop-gap reactive measures (e.g., short-term training and benefits) and others more as inoculating against the current challenges of our time (e.g., development of adult education systems).

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[22] See https://fsc-ccf.ca/engage/2-years-of-future-skills/

[23] See https://www150.statcan.gc.ca/n1/pub/11-627-m/11-627-m2020066-eng.htm

With a general shift from education to learning and to skills, individuals are being tasked with taking on greater responsibility and risk for their own economic and social wellbeing often without commensurate systemic change that would allow for more holistic lifelong learning and increased social cohesion and economic advancement. As we've seen, adult education policy can occur in myriad different places: in immigration ministries, departments of labour, educational offices. Sadly, a coordinated approach across government departments and ministries, as well as across regions, provinces, or states of a country, is uncommon. Sharing can often be the exception not the rule. This has also been the case for the adult education policy research community; thus, we hope that this symposium is just the start of many cross-Atlantic, cross-continental conversations.

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ROUNDTABLES

THE ROLE OF ADULT EDUCATORS IN CITIZEN ENGAGEMENT

Pramila Aggarwal, Bob Luker, Bill Fallis
Retired College Professors, George Brown College, Community Worker Program (CANADA)

Abstract

We will present a number of citizen engagement projects, both past and present, and highlight those processes that were particularly successful. This panel will include a description of community-led initiatives and projects, a discussion of our role as adult educators, and a review of economic, social and international development forces that have had an impact on these projects. We end our session with a discussion on how adult educators might approach citizen engagement in the future.

Keywords: Citizen engagement, advocacy, community organizing

Adult educators (including community workers and organizers) work with and support various community groups as they confront different forms of injustices that affect our collective wellbeing. We will present three citizen engagement projects and highlight general strategies and specific actions that were significant to the work.

Case Studies

Put Food in the Budget (PFIB)

PFIB was an advocacy and organizing group of poor people on social assistance with a single focus: the raising of social assistance rates in Ontario. It functioned for 10 years, ending in the first year of the Ontario Conservative government of Premier Doug Ford.

The core group (steering committee) was composed of people receiving social assistance, including a majority who received the Ontario Disability Support Program (ODSP), and others on the Ontario Works (OW) program. OW provides significantly less support than ODSP, and is meant for single persons deemed employable. The core group also included a small number of community workers attached to agencies serving low-income people, and a professional community organizer working pro bono. This group discussed issues, considered strategies, and planned actions to raise the social assistance rates. The discussions were inclusive, informative and dialectical in nature. Those involved learned a lot.

With the election of the Ford government, the core group's evaluation of the situation was that there would be little hope of "raising the rates" under the Ford government. As such, the group dissolved (2018) with regret.

We believe that anti-poverty work needs to become an integral part of a much wider economic and social justice movement that includes not only issues that are specific to the poor, but also broader issues related to social change. Adult educators can continue to play a crucial role as they work with community groups to organize, develop strategies, and undertake actions. In the process, individual members of the group are able to gain skills to think creatively, reflect critically, and act on the primary goals of the anti-poverty movement.

Sidewalk Labs

Sidewalk Labs was a project of Alphabet, a sister company of Google, which won the bid to develop the 12-acre block of public lands into a "smart city" at the Quayside on Toronto's waterfront.

Alphabet launched a persuasive media and public relations campaign. However, citizen's groups were not persuaded by this approach, as they had serious misgivings and apprehension as to Alphabet's intent. In response several groups of community organizations came together, including Acorn and Block Sidewalk. A few of us from Good Jobs for All formed a committee and joined the ad hoc group to develop a public/residents awareness campaign.

The committee started to educate itself about a number of significant questions including: Who was involved? And, where were decisions being made? These questions facilitated discussions that assisted all participants to deconstruct the information in the public domain and enhance our collective understanding of power dynamics.

We held five community forums to share our research and understanding of the Sidewalk Labs "Smart City" development project, thus creating a platform for citizens to start a conversation about their vision of the city.

In June 2019 Sidewalk came back with a proposal which covered an area that was 16 times the original size. They were instructed to come back with a plan for the original 12 acres. For several months we participated in various consultations and demonstrations including privacy, privatization, and affordable housing.

In May 2020, under the cloud of Coronavirus, Sidewalk Labs announced it would no longer pursue its project at Quayside. We think that they left because of organized and systematic citizens' opposition to the project.

Ten Days for World Development

Ten Days for World Development was a nonformal education program focusing on international development issues sponsored by an interdenominational group of Canadian churches: Roman Catholic, Anglican, United, Lutheran and Presbyterian. It was most active in the 1970s and 1980s.

Key people involved in the program say it was successful because of the organizing efforts at the local level. Local community groups were established across the country and encouraged to participate actively in the Ten Days program. Each year, and after extensive consultation, the national organizing group for the program identified a number of international development issues, and facilitated the creation and assembly of corresponding materials and activities for the local community groups. The participants of these groups would then engage in discussions and agree on actions related to meaningful international development, including public policy and international solidarity actions. The group discussions not only led the participants to a deeper understanding of international development realities, they also highlighted inequities and injustices within Canada. In many cases, participants gained a new appreciation of their place in the world and how their actions could impact the lives of others.

Adult educators, as community group facilitators and organizers, played an important role within Ten Days. They helped to create a learning environment where participants met and clarified issues, discussed the context, considered options and actions, and reflected on the outcomes of these actions.

Ten Days proved to be a dynamic program with broad-based citizen engagement. A review of its history, organizational structure, goals and challenges may offer some insights for future community organizing programs.

Conclusion

The above three case studies are examples of projects where adult educators have provided important roles. We end our session with a discussion on how adult educators might approach citizen engagement in the future.

PERSPECTIVE GOFFMANNIENNE DE L'ENTRETIEN DE RECHERCHE DES KAÏROS D'AUTOFORMATION: LA RELATION INTERLOCUTIVE PARTICIPANT AU PROCESSUS D'ÉMANCIPATION DU SUJET

Magali Balayn Lelong
Université de Tours (FRANCE)

Abstract

Cette communication s'intéresse aux résultats obtenus par l'analyse de l'entretien en tant que méthodologie d'enquête, effectué dans une recherche visant à élucider les processus d'autorisation et d'émancipation en formation d'adultes. La méthode de productions des données transforme l'atelier des kaïros d'autoformation de Galvani (1998) en entretien. Celui-ci est analysé en tant que relation interlocutive et est envisagé dans une perspective goffmannienne. La participation du sujet à cet entretien en tant que processus de construction identitaire est questionnée. Les pistes de réflexion sur la formation pour adultes en tant que dispositif sont aussi évoquées.

Keywords: Kaïros d'autoformation, relation interlocutive, entretien de recherche, émancipation

En quoi l'entretien de recherche adapté de l'atelier des kairos d'autoformation participe au processus d'émancipation qu'il vise à élucider ? Analyser cette relation interlocutive pour comprendre les enjeux et perspectives des différents acteurs impliqués.

Contexte de Notre Recherche

Cette communication s'intéresse aux résultats obtenus par l'analyse de l'entretien comme méthodologie d'enquête, dans le cadre d'une recherche en Sciences de l'Education. Celle-ci a pour objet l'étude et l'explicitation des processus d'autorisation et d'émancipation en formation d'adultes, adultes qui décident au cours de leur carrière professionnelle d'entrer en formation.

Notre cadre théorique considère l'émancipation à travers le concept de l'aliénation d'Hegel, processus dialogique de construction identitaire. Notre réflexion s'appuie ensuite sur la transformation de perspectives de Mezirow (1981). En effet, en utilisant les concepts habermassiens des différents intérêts de la connaissance (Habermas, 1972) pour faire une analyse critique de la formation, il énonce que « toute situation déstabilisante sur le plan existentiel peut représenter un dilemme désorientant, à partir duquel la formation d'adultes devrait être l'occasion d'une transformation de perspectives, et ainsi du processus d'émancipation.

Méthodologie d'Enquête

Notre méthodologie d'enquête alors construite cherche à mettre à jour et expliciter ces processus. Elle adapte à l'entretien individuel ce que Galvani a conceptualisé comme l'atelier des kaïros d'autoformation (1998). En effet, en combinant l'approche phénoménologique à l'entretien d'explicitation, il permet au sujet de revisiter puis de relater ses kaïros et enfin d'en saisir le sens. Ceux-ci sont les moments intenses et décisifs, « où tout se joue » et au cours desquels « le sujet vit une expérience déterminante sur les plans émotionnels, affectifs et cognitifs, puis repense son rapport au monde et à lui-même » (Galvani, 1998). Notre méthodologie prévoit ainsi que par ces instants liés à la formation, fugaces et chargés de sens, les processus d'émancipation et d'autorisation nous sont donc révélés, en nous appuyant notamment sur un retour réflexif sur ces moments demandé au sujet lors de l'entretien.

Le protocole d'enquête suppose alors une publication sur un réseau social professionnel invitant les personnes ayant repris une formation pendant leur carrière à répondre à un entretien de recherche. L'analyse fine, non seulement des kaïros collectés, mais aussi du cadre de l'entretien est ensuite explicitée. Nous nous intéressons tout d'abord à l'identité narrative du sujet (Ricœur, 1988) dévoilée notamment par les kaïros d'autoformation. Nous questionnons ensuite la relation interlocutive ainsi créée (Vion, 1996) par les différents acteurs, tant le chercheur que la personne interrogée. En effet, d'une part le cadre de la relation est analysé selon la perspective de Goffman (2017) et d'autre part, Maingeneau (2014) est convoqué pour interroger le contenu de la discussion. Nous pouvons ainsi comprendre l'enjeu implicite de la situation pour les différents acteurs impliqués, ainsi que le nouveau social produit par la situation.

Résultats

Le sujet rend compte par la narration de ses kaïros d'une transformation opérée par la formation, les moments remontés par la méthodologie d'enquête donnent à voir les articulations du processus d'autoformation.

De plus l'entretien est en lui-même une étape du processus et est mis au service du propre projet d'émancipation par le sujet. D'une part la partie réflexive donne lieu à un moment d'autoformation, tant le sujet rend compte de sa compréhension et appropriation de son propre parcours. D'autre part le sujet utilise la rencontre comme procédé normalisant l'identité construite par la formation. Enfin le dispositif de l'entretien est utilisé comme médium proclamant au monde l'émancipation du sujet et l'appropriation par lui-même de sa propre vie. Pour le sujet, la rencontre devient en effet ce qu'Habermas appelle « le tribunal de la communication illimitée »: la prétention à l'individualité ne pouvant en effet prendre forme que par la reconnaissance publique (1992).

Conclusion

Ces différentes utilisations de l'entretien interrogent aussi la formation en tant que dispositif d'émancipation.

La personne de par l'utilisation qu'elle fait de la rencontre, apporte un questionnement sur notre propre statut et positionnement en tant que chercheur. Nous évoquons notre posture (Kaufmann, 2011) puis l'évolution de la relation chercheur- interrogé.

Dans quelle mesure la pratique des kaïros d'autoformation favorise-t-elle ce processus ?

Des pistes de réflexions pour la formation pour adultes en tant que dispositif sont ensuite évoquées et questionnées.

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LEARNING ABOUT COVID-19: SOURCES, TRUSTWORTHINESS, AND BELIEFS

Lisa M. Baumgartner, Joanna Ellis, Kris Hollingsworth, Courtney Peebles
Texas State University-San Marcos (USA)

Abstract

The purpose of this session will be to briefly review our study results concerning participants' self-directed learning and beliefs about COVID-19. Second, we discuss challenges in educating individuals about COVID-19.

Keywords: COVID-19, critical thinking, social media

Individuals use many sources to learn about COVID-19. The purpose of this roundtable is two-fold. First, we discuss how our 28 study participants obtained information about COVID-19 and determined credible sources for information, and what they believed about the disease. Second, we invite discussion concerning the challenges adult educators face in assisting learners in critically evaluating information about COVID-19 in this technological age.

Summary of Research Study

Individuals learn about new diseases through self-directed learning, where they determine their learning needs and use various sources to achieve their desired outcome (Knowles, 1975). This study was part of a more extensive research study on the health beliefs of individuals concerning COVID-19. Given the myriad of information sources about COVID-19 in the era of "fake news," we conducted a secondary analysis of the data. We asked the following questions: (1) How did respondents obtain information about COVID-19? (2) How did they determine credible sources of information? (3) What did they believe?

We used convenience sampling to obtain participants and found them through personal and community contacts. We interviewed 28 individuals between March and July 2020. Regarding race, 14 individuals identified as White/Caucasian, one as Black/Jamaican, one as Black/African, one as Black/African American, one as Hispanic, two as Hispanic/White, one Native Hawaiian or Pacific Islander, one as American/Mexican, two as Asian, one "mutt," and three gave no response. There were 12 men and 16 women. The education level ranged from high school graduate to Ph.D., with 24 possessing some post-high school education or above. We used the constant comparative method to identify themes (Glaser & Strauss, 1967). We read interviews multiple times and conducted initial and axial coding to uncover responses to our questions.

Individuals obtained information from social media, websites, cable networks, major networks, and friends. Facebook, Reddit, and Twitter were common sites that individuals checked for COVID-19 news. J4 said, "I follow journalists on Twitter." C2b stated, "Reddit and Twitter [are] usually where I get most of my news." J5b said, "I see what's posted on Facebook, YouTube, and Twitter." C1 stated, "I usually use ZeroHedge.com and the Drudge Report." M1b looked at the CDC website. J4b trusted the World Health Organization website and said, "I'm not afraid to reach out to the different segments that may be experts in their field." Participants watched cable networks (CNN, FOX, MSNBC) and major networks (ABC, CBS, NBC, PBS). Participants mentioned reading the Wall Street Journal and New York Times for information. J3b obtained information from friends. She stated, "I have a friend that works for the Texas Medical Board as a lawyer, so I can go to her when I have questions that [sic] I need clarification, and that makes me feel like the information I have is legitimate." Others obtained information from friends who worked in healthcare.

Respondents critically evaluated news sources. C2b said:

> I get my news from Twitter and Reddit for the most part, just because there's a lot of people from different news sources talking about it, so I can form my own opinion, which is really nice rather than having one shoved down my throat. . . If they're trusted by a news organization to be employed there, then I trust that they're doing at least a decent job because you can't write fake things anymore in the media.

Some people believed websites because the information came from government officials. M3 said she obtained her news from newspapers "like the Washington Post or [the] New York Times. . . they have a reputation rather than. . . Jim Bob's blog." C2b said, "You have to do your research, I guess. . . You can only hear what CNN feeds you, and I don't believe in any of that. I don't believe in Fox either. ..You have to do your own research. ..You just have to go online." K5b said, "You just have to think with your heart, not your head." He just "knew" what was true.

Most participants believed COVID-19 originated in China, was spread through respiratory droplets, and older people were more susceptible. Although K5b felt COVID-19 was an actual virus and took great precautions to stay safe, he thought COVID-19 was China's attempt to "take over the world." He followed "backchannel news [and] underground news [and] YouTube." He believed that a Chinese woman who was "paid by the China Communist Party" came to the US, posed as a student at Harvard, and injected animals in research labs, and the disease spread from animals to humans in the US. He said the Wuhan lab, where the virus was, was "where they do all sorts of bioweapons." He added, "It's all about control. China wants to control everything." Kb5 believed the numbers of reported COVID cases were inflated. He said, "It's a money scheme…if they write it down as coronavirus, you got more money off of it through insurance."

Discussion Questions

Individuals used various sources for information. However, we were intrigued by the role of social media in individuals' learning about COVID-19. Given the role of social media in the information-gathering process, we pose several questions: (1) How do health educators combat individuals' beliefs in conspiracy theories? (2) How can we, as health educators, help individuals critically evaluate information on COVID-19? (3) How does the Baader-Minehoff phenomenon (i.e., the frequency/recency illusion and selective attention bias) influence our beliefs about COVID-19? (4) How can health educators raise awareness about the influence of computer algorithms on social media sites?

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DEVELOPING EMPATHY THROUGH SOCIAL JUSTICE THEATRE IN THE U.S. AND NORTHERN IRELAND

Jennifer Blackburn Miller
The Pennsylvania State University (UNITED STATES)

Abstract

This roundtable presentation describes the pilot study results from a case study dissertation in progress about a social justice Testimonial Theatre program in Philadelphia, Pennsylvania and Derry/Londonderry, Northern Ireland. The Testimonial Theatre program includes a variety of pedagogical processes that contribute to peacebuilding and conflict transformation. Some of the significant themes that emerged from the pilot study are: the power of authentic and vulnerable storytelling, humanizing the ‘other’ by bearing witness to true (often marginalized) stories, and empathy development in the participants and audience members. This roundtable will discuss the impact of the arts on transformative learning and empathy development.

Keywords: Social justice theatre, transformative learning, community arts programs, peacebuilding, empathy development

Precarious times require alternative methods for addressing society’s most pressing challenges. Community arts programs are uniquely positioned to alleviate certain social justice issues. The arts can be used as a form of transformative learning (TL) (Mezirow, 1991) and as tools for personal and interpersonal exploration (Boyd, 1991; Boyd & Myers, 1988).

This roundtable discussion will focus on the pilot study results for the author’s dissertation research, which is about a social justice Testimonial Theatre program (Cohen-Cruz, 2010) in Philadelphia, Pennsylvania and Derry/Londonderry, Northern Ireland. Theater/Theatre of Witness (TOW) productions tell real stories by real people, highlighting marginalized voices. Three of the productions in Northern Ireland were centred on the civil unrest between 1968-1998, often referred to as “The Troubles.” Four of the productions in Philadelphia focused on inner city violence. This study will describe TOW as a pedagogical process that leads to the individual transformation of participants.

Literature

Using theatre for social change is at the heart of Bertolt Brecht’s practice and philosophy. Prentki and Preston (2009) state that Brecht took Marx’s philosophy and applied it to theatre, much like Augusto Boal took Paulo Freire’s educational philosophy and applied it to theatre. Boal is famous for his *Theatre of the Oppressed* (2000) work and techniques. Many forms of applied theatre draw from these roots (Prentki & Preston, 2009).

Theatre is powerful and deeply affects people because of the beauty of aesthetic experience. Aesthetic experience involves reciprocity between the perceivers and the performers, which is at the heart of theatre. In the *Acting Together* (2011) volumes, the editors focused on performance through the lens of peacebuilding and conflict transformation. The editors referred to this creative process as a permeable membrane rather than a theory of change. This membrane separates art from, and connects it to, society (Cohen et al., 2011).

Method

The methodology for this qualitative pilot study was a descriptive case study research design. The pilot study was conducted in 2017 and 2018. The four guiding research questions focused on empathy development in the TOW participants and audience members. The author conducted semi-structured interviews with participants in both locations, became a participant observer in Philadelphia, and collected documents for document analysis from both locations (e.g., audience feedback forms, etc.).

Background / Description

TOW has some similarities to other forms of applied theatre, but it also has many unique characteristics that have been developed by Teya Sepinuck (the Founder and Director). The TOW process begins when she chooses a social justice topic that is relevant to the community she is living in. She then conducts "listening circles" with community members involved with that topic. After this, she chooses people to interview. She then decides who is ready to work with the "other side" (the "other side" depends on the topic of the production). Each production usually has 6 to 10 participants. The participants get to know each other informally at first, and then they work for about eight months on rehearsing and developing the production. The script is compiled from excerpts from the interviews, and the participants work with Sepinuck to make it into something they are comfortable performing. There are no professional actors involved in TOW. Artistic aspects like stage position, music, lighting, etc., are also considered. These help to bring each story to life. Once the production is complete, they perform and also film it. Sepinuck focuses especially on engaging audiences to explore the topic of the production. There is usually a time for questions and answers with the audience and participants after the performance. After the production is finished, the film is often used for community education and workshops (Blackburn Miller, 2018).

One of the special aspects of the TOW approach, and one way it develops empathy, is the focus on authentic and vulnerable storytelling. Most participants have experienced being a victim or a perpetrator (perhaps both). They need to be in a place where they can handle working with the "other side." Even if they have already been through therapy and/or their own healing, it can still be very challenging, emotional work. They need to develop strength within and from each other to get through. According to the participants the author has interviewed, working with the "other side" further develops their empathy for the 'other,' and this brings about mutual healing and transformation that is visible to the audience (Blackburn Miller, 2018).

Conclusion

Some themes that have surfaced from this research include: the power of authentic and vulnerable storytelling, humanizing the 'other,' and empathy development (Blackburn Miller, 2018). The programs have some similarities and important differences that shed light on the power of TOW for TL.

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EXPLORING ISSUES OF POWER IN FORMAL MENTORING RELATIONSHIPS

Jeremy W. Bohonos[1], Sunny L. Munn[2] , Tonette S. Rocco[3], Schane D. Coker[3], Myrian Herlle[3], Mikki L. Johnson[4]
[1]*Texas State University (USA)*
[2]*Independent Consultant (USA)*
[3]*Florida International University (USA)*
[4]*Independent Consultant (USA)*

Abstract

The purpose of this project is to explore how power manifests within mentoring relationships that purport to reduce power distances and move away from traditional hierarchical models of mentoring towards reciprocal methods of mentorship. The roundtable will be a discussion of how power presents and can be proactively addressed in mentoring relationships.

Keywords: Mentoring, power, privilege, relationships

Mentoring within organizations offers numerous benefits including developmental support to members, decreased turnover rates, and increased commitment, job satisfaction, and job performance (Burdett, 2014; Hezlett & Gibson, 2005; Yukl, 2013). A growing body of research explores mentoring strategies used to promote egalitarian organizations and decrease power distance, these include peer mentoring, relational mentoring, and reciprocal mentoring (Jackson, et al., 2014; Stephenson, 2014). A related stream of research critically explores issues of power in mentoring relationships (Brown et al., 2008, Hansman, 2002; Minnett et al., 2019; Ragins, 1997). Yet, research is scarce on efforts to minimize power differentials when real power differences exist within mentoring relationships.

The purpose of this project is to explore how power manifests within mentoring relationships that purport to reduce power distances and move away from traditional hierarchical models of mentoring towards a reciprocal method of mentorship. The roundtable will be a discussion of how power presents and can be proactively addressed in mentoring relationships. The presenters will begin the conversation sharing reflections on experiences with power, how power was used in mentoring relationships, and if it was acknowledged. Presenters will then invite the participants to share their observations on power in mentoring.

Previous literature addressing power in mentoring in adult education has noted the ways that race and gender identities inform mentoring relationships (Johnson-Bailey & Cevero, 2004; Seepersad et al., 2016) and argues that talking about issues of power and privilege are an essential component of healthy mentoring relationships. Conversely, failure to attend to power and privilege can lead to privileged mentors making damaging statements to protegees (Bell, 2021). Yet, scant attention is paid to how dynamics of power and privilege surface within these framings of reciprocal and relational mentorship. Instead, research focuses on negative actions within mentoring relationships which have deleterious effects such as distancing and manipulative behaviour, sabotage, and credit-taking (Banerjee-Batist et al., 2019) without any consideration of the role of power and privilege. Power is not required to have negative consequences for the mentee or mentoring relationship but how power is manifested should be acknowledged and critiqued.

Recent theorizing within the critical race theory tradition has sought to foreground discussion of power in mentoring relationships. Vargas et al. (2020) argued that power should be examined in terms of institutional systems, socio-history, social-political systems, dominant group phenomenology, marginalized group phenomenology, and interpersonal discourse during the development of formal mentoring programs. However, mentoring dyads might reflect on power or ignore power in the relationship. This systematic neglect of the manifestation of power risks allowing negative and harmful aspects of power to be reproduced unchecked in the mentoring relationship leading to damaging outcomes—particularly for the mentee. While we recognize that formally addressing issues of power does not free mentoring dyads from socially and historically constructed power dynamics, we take inspiration from Johnson-Bailey & Cervero's (2004) argument that regularly discussing power and privilege can allow mentoring dyads to transcend barriers they impose.

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ANTI-OPPRESSIVE ADULT EDUCATION: REFLECTIONS FROM FEMINIST, QUEER, AND CRITICAL RACE PERSPECTIVES

Susan M. Brigham, Brenda Hattie
Mount Saint Vincent University (CANADA)

Abstract

Two feminist adult educators reflect on how their positionalities, identities, lived experiences, and commitments to social justice inform their teaching practice. They discuss how situated knowledge helps them make choices about their teaching, including course content, how they teach that content, how much they share about themselves, how they use discomfort in the classroom, and how they challenge and support students.

Keywords: Anti-oppressive teaching, queer theory, feminist theory, critical race theory, duo-biography

This paper is based on reflections of our positionalities as professors; Susie as a straight cis woman of African descent who teaches in a faculty of education, Brenda as a white queer cis woman who teaches Women's Studies. Feminism considers education as a tool for social change. As feminist educators we constantly interrogate our teaching practices "from a variety of perspectives... with a remarkable intensity, gazing inward, reflecting on [our] classroom practice, and outward, refining [our] critique of, and action in, the broader social world" (Manicom, 1992, p.365).

We use critical race theory (CRT) and Queer theory. CRT acknowledges that race is socially constructed and that racism is endemic in North American society; racism is embedded in legal, educational, and social structures and normalized in everyday activities and therefore "has real political, material and social meaning and consequences for individuals and groups" (Brigham, 2013, p. 126). CRT acknowledges the role of interest convergence, i.e. that any transformation in society will only happen when white people see it is in their own best interest. The use of counter-stories is another of CRT's facets, which can be used to develop a critique of liberalism.

Queer pedagogy seeks to uncover and disrupt "regimes of the normal" (Warner, 1991, p. 16). It "unveils how power and knowledge is …impacted by homophobia and heterosexism, thereby asserting that sexuality is also a place to question power and knowledge production, and therefore brings that conversation into the classroom" (Aguilar-Hernandez, 2020, p. 683).

Method

We used what we call duo-biography, which is based on memory work (Haug, 1987) and dialogue. It's related to collective biography (Davies & Gannon, 2006), although we worked as a pair not a larger group. We had four, two-hour, audio-taped sessions guided by a set of prompts we co-developed. We took turns choosing a prompt and then individually did flow writing for 10 minutes. The resulting series of memory stories we read aloud and then discussed. Below is an example.

Memory Stories

Susie: *I am standing in the top floor of the Jamaica Lifelong Learning Institute building. Outside the sun is reflecting off low metal rooves. In our large classroom the lights are off and the air* *conditioner is whirring. There are 20 M.Ed students sitting at tables arranged in a U shape with me at the front. We are discussing the history of the LGBT movement in Canadian adult education. Some of the students look uncomfortable and one man in his early thirties shouts, "If a gay touches my baby boy I will kill him!"*

After Susie reads her story, Brenda shares that she has observed many of her Christian and Muslim students' discomfort in her classes when they discover she is queer. Brenda finds it difficult to navigate students' religiosity, especially when it contributes to their homophobia.

Brenda: *I am teaching a class about Indigenous issues and discussing how the Indian Act has affected Indigenous women in Canada. I raise the topic of Murdered and Missing Indigenous Women and Girls. There is at least one Indigenous student in my class - she has identified herself to me in an email – and I am worried about how to proceed.*

In response to Brenda's story, Susie says teaching about Indigenous historical and current issues is all our responsibility no matter our identity. In some ways, when teaching, we are negotiating trauma associated with our identities and experiences that are not just in our past but are ongoing. Students may also have trauma experiences. Susie suggests that our lived experiences of marginalization can provide valuable insider knowledge for these negotiations.

These memory stories are reminders of how our identities and life experiences are always connected with our teaching. As teachers, we cannot be disembodied neutral actors in the teaching process even if we wish to be: "Knowledge is present in the body before it reaches our conscious awareness" (Lawrence, 2012, p.7). Who we are mediates how we teach, how we are perceived by our students and how students receive the content we deliver. We not only make decisions about the curriculum and pedagogy but about how we intentionally prepare our psyche. This is a form of emotional labour. The amount of labour depends on our desire and willingness to be true to ourselves as we connect with curriculum and students.

Our discussion questions include: How do we create brave spaces, for our students and for us? How do we practice self-care in these spaces? Brenda adds, as a professor on a part-time contract, it is on her time and dime to address these questions.

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WOMEN'S INTERGENERATIONAL LEARNING: LEARNING FROM EACH OTHER ABOUT BEING FEMALE IN THE WORLD

Ann K. Brooks,[1] Esther Pippins,[1] Sonia Rey Lopez[1], Cindy Peña[1], Yidan Zhu[2]
[1]Texas State University (USA)
[2]Lingnan University (HONG KONG)

Abstract

This project aims to explore how the intergenerational learning process shapes and influences the consciousness of women of different intersectional identities and from different generations over time. The roundtable will discuss the informal intergenerational learning among women within a family, family being self-defined by the women in this project.

Keywords: Intergenerational learning; intersectional identities; women

Conversations between mothers and daughters are more than just informal talks between two people exchanging news or ideas; they are intimate partnerships in which learning is facilitated, and perspectives are shaped. These types of interactions wherein shared norms and values are systematically transferred are as old as humankind, and intergenerational learning has always been an informal vehicle of learning within families (Newman & Hatton-Yeo, 2008). In a time of heightened activism on the part of women in response to sexual violence, lack of equity in the work and family realms, and educational attainment, we know little about the processes or content of intergenerational learning among women and how those differ by positionality.

The purpose of this project is to explore the informal processes of and knowledge shared through women's intergenerational learning from a comparative perspective. The roundtable will be a discussion of the differences and commonalities among women across positionality and how their intersectional identities influence their learnings. The presenters will begin the conversation by sharing thoughts revolving around a cross-comparison of 30 critical learning incidents experienced by the panel in their interactions with female family members of different generations. Presenters will then invite the participants to share their intergenerational learning examples from their own familial relationships.

Intergenerational learning is still an ill-defined concept in the field of adult education (Bostrom & Schmidt-Hertha, 2017). Even though research has documented how older generations might teach and support younger generations, research on younger generations assuming facilitator roles has been sparse (Bernhold, 2020). Bostrom & Schmidt-Hertha (2017) refer to intergenerational learning as a process that enables the transmission of knowledge in a bidirectional cross-generational sharing of experience. As individuals learn from other generations, they can examine their own knowledge and beliefs (Boström & Schmidt-Hertha, 2017). Intergenerational learning takes place in different ways at individual stages of development; different things are learned, and what is being learned is received in varying ways (Rabusicova et al., 2016). Intergenerational learning as a process is not just relational and reciprocal drawing on each generation's strengths; it enhances the communication and understanding between generations (Ho, 2010).

This project delves into the informal intergenerational learning among women within a family, family being self-defined by the women in this study. Intergenerational learning is an essential component within families and their socialization processes throughout the life course (Jelenc-

Krašovec & Kump, 2012). Intergenerational learning in the family involves intentional and unintentional learning activities and spans multiple developmental domains while improving knowledge transfer (Newman & Hatton-Yeo, 2008; Stepan, 2020). As women engage in these bidirectional cross-generational activities, these intergenerational relationships construct safe spaces for women to actively talk and listen, cultivating exchanges of emotional support (Keary, 2014). This mutual intermingling of independence and dependency found in these intergenerational exchanges among women can result in unplanned learning. People learn incidentally, and this learning may be taken for granted, or a passing insight can be probed and intentionally explored (Marsick & Watkins, 2001).

For women, these teachings can be gender-specific spaces of pleasure, understanding, and compassion for themselves and each other (Hernanadez, 2016). At its core, intergenerational learning arises from a shared commitment (Stepan, 2020). This project included women of different intersectional identities from different generations committed to sharing critical reflections of intergenerational learning within nonjudgmental spaces expressing impromptu comments about surviving and thriving in their positional worlds.

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EXPLORING THE POTENTIAL OF A SPIRITUAL APPROACH TO ENTREPRENEURSHIP EDUCATION: BUILDING RESILIENCY AND ADAPTABILITY TO HELP MARGINALIZED YOUTH COPE WITH THE 'LONG TAIL' OF THE ECONOMIC IMPACT OF COVID 19

Laurie Cook
Acadia University (CANADA)

Abstract

The Covid 19 pandemic is expected to seriously affect employment opportunities for youth, especially rural, NEET and racialized youth, not just in the short term but also long term. Over 200,000 children in Canada have also dropped out of school because they don't have access to what they need to participate in online learning, or the format does not work for them to be able to learn. If we don't figure out a way to address the economic impact of Covid 19 on marginalized youth, we will have a major problem for many years.

Keywords: Covid, economic, youth, entrepreneurship, co-operatives

The purpose of this roundtable is to explore what we need to be doing to avert long term economic and social impacts related to Covid-19 for marginalized and/or Not in Employment, Education or Training (NEET) youth. Are existing programs to support marginalized, racialized, rural and/or NEET youth enough? What's working well? How could we do better? What are some needs different groups of youth have that are particular to this time?

Entrepreneurship is one area where we could respond quickly. In rural communities with aging populations and high youth outmigration, there are also opportunities. Business succession is a critical issue for many communities. More buyers are needed to address the issue. This is a great opportunity for many youth—especially NEET youth in rural communities who may seem lost. When we talk about developing entrepreneurship skills, they don't have to follow the model of the single 'hero' entrepreneur. Entrepreneurship can also include models of collective entrepreneurship such as co-operatives. We also know developing an entrepreneurial mindset does not require formal education. There is actually an inverse relationship between entrepreneurship and education.

The business succession challenge could also be an opportunity for urban, racialized youth as well. If we could encourage development of more culturally appropriate curriculum for these youth, and support the development of co-ops and co-op federations in neighbourhoods struggling with poverty, we could in a generation maybe break the cycle of poverty for many communities. We need resources and learning opportunities where everyone can 'see themselves.'

We do not have to wait for higher education to pick up this challenge. We need to explore community-based, work-integrated learning opportunities: almost like 'apprenticeships.' This not just about the co-op model, but it is a strong tool that has proven its resilience and adaptability. One only needs to look at Mondragon in the Basque area of Spain, the Southern Federation of Co-operatives in the States, Arctic Co-op in Canada, the ecosystem of the *Economie Sociale* in Quebec, and many other areas around the world, to see what can be done with the co-op model (see CCEDNet, 2021).

Is this enough though? We know the lives of many millennials were significantly scarred by the financial crisis in 2008, and many significant 'milestones' of life (getting a good job, in one's field, getting married, buying a house, having children) were delayed because of this event (see Foster &

Main, 2018). Covid-19 is poised to cause even more extensive life delays for young adults if we don't take action.

We also know mental illness is on the rise generally, and many people (especially young adults) are in distress. Some may think the vaccine will solve everything. It will certainly help, but if we don't act, we will be dealing with the economic and social effects of Covid for a long time. For people with education and experience, we are likely to be ok as part of a K-shaped recovery (whereby certain parts of the economy are going to be recovering while others will lag behind). For others, though, who were already struggling in life, Covid-19 has just aggravated things to literally create life and death situations for people: again, especially for young people. Life for this generation of millennials and Gen Z is not going to be easy, and for NEET, marginalized, racialized and rural youth it is going to be especially hard.

What can we do to support them as they figure things out? A traditional, technical approach to entrepreneurship and life may not be enough: i.e., focusing on how to do a business plan, lean start up canvas, market research etc. Future Skills research has already shown us development of an 'entrepreneurial mindset' is critical, regardless of whether one is looking for employment or to start a business. We need to think outside the box, beyond current forms of 'education.' How should we do this? Could a more 'spiritual' approach that focuses on resilience, adaptability, creativity and a sense of connectedness to other people and the planet be helpful (see Munroe-Anderson, 2018)? Could new ideas related to fields such as posthumanism help? What could various Indigenous and Eastern philosophies provide to help us through this time and to build back better for the future?

In recognition of the need to #buildbackbetter to address various inequities in our economic systems, this roundtable will provide an opportunity for dialogue to re-think entrepreneurship education, to explore what the 'entrepreneurial mindset' is all about, to look at how education in this area could help build resiliency and adaptability in groups that will be most affected by Covid, and to work together to build stronger, more empathetic, caring and inclusive economic systems.

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PLANNING PROGRAMS TO ADDRESS WICKED PROBLEMS – A ROUNDTABLE DISCUSSION

Sandra Ratcliff Daffron
Western Washington University (USA)

Abstract

What responsibility do we have for incorporating "wicked problems" into our programs? Wicked problems are those that are complex and persistent problems, occurring without policies to solve them, such as, problems coming from environmental, social, economic, political and currently, problems related to global health. What is the role of those planning programs for adult learners to use wicked problems as topics for discussion?

Keywords: Program planning, wicked problems, virtual reality, conference presentations

Let's discuss the following scenario:

A Day in the Life of a Program Planner in 2025

Sandy and Pierre sit in the University of British Columbia's (UBC) Virtual Reality Theatre, Vancouver, British Columbia. It is 10:00 am Pacific Standard Time, October 12, 2025. The 5th Annual Adult Education in Global Times virtual reality conference has just ended, and in the studio with the North American hosts Sandy and Pierre, are: Bulent representing Turkey and the Middle East; Bwambale representing Uganda and Africa; Antonia representing Brazil and South America; and Biafern representing Thailand and Asia. The Global conference had 1,500 attendees virtually, and made a very small carbon imprint, yet the reviews of the conference were very positive. This post conference review lasted several hours and had the following positive and negative reviews:

Sandy said the session from the "Boeing Institute for the Protection of Salmon and Chinook Reproduction" and "Environmental Efforts to Prevent Drilling," had 300 people watching the salmon ladder and protective deep hole farming out of Alaska. She said the 45-minute virtual tour of the facility followed by a discussion originating from the Centre, was so busy with discussions that Sandy had to stop the discussion, just to end the session on time.

Bulent said the session he hosted on the world's refugees was met with a mix of positive and some negative reactions, almost breaking down on the sides of political issues. The live interviews of Syrian, Palestinian and Iraqi children were very moving until the Friday Call for Prayers was so loud the interviews had to be stopped. Bulent asked why the director of the film wasn't familiar with the timing of the Prayers and he wondered how poorly this reflected on this segment of the conference.

Biafern said her session on the "Institute for the Preservation of the Rain Forests of Asia" in conjunction with Antonia and the session on "Stopping the Deforestation of the Amazon" was presented in its 2-hour slot. She said some unexpected footage of a live boa constrictor ready to wrap itself around a wild boar was too realistic and they had to move away from that scene which made the scene of the logging road to the jungle fairly boring. But this was all live and the burning of the fields in the Amazon was really shocking to everyone. Both Biafern and Antonia said they received immediate texts from 50 people wanting to get involved in their efforts.

The Uganda session reported by Bwambale on the celebration of the closing of the state orphanage was very emotional. Since AIDS had been eliminated in Uganda in 2024 and there weren't any recent tribal wars, families were intact, and children didn't have to be placed in orphanages this year. The women who used to work in the orphanages had been retrained to be teachers for the growing pre-schools which had more children than in the last 3 years. Classes to prepare these teachers, and for the new master's program in adult and continuing education set up by Pierre, had doubled in size and those in other parts of Africa were asking Pierre to expand the UBC Master's program to their countries.

With such positive reports, Sandy and Pierre were ready to celebrate with their outstanding program planning teams when the group said they needed to talk about some things that went wrong and may have affected the positive evaluations made about the conference. Sandy and Pierre started taking notes and heard the following:

1) The power went out in the Brazil site several times during the conference. People there were really upset so Antonia immediately enlisted 10 people stationed across Brazil and Argentina in various sites to hold discussions about the topics being discussed when the second power outage occurred. The evaluations reflected how appreciative the audiences were to have the discussions rather than sit and stare at a blank screen and at each other like they did for ½ hour during the first outage.
2) The team in Uganda went over budget by $10,000. Sandy asked how that was possible and wondered who was expected to pay the caterer and Audio-Visual rental company.
3) Those attending the Uganda presentation also complained that the research cited for the AIDS report was old research and people objected to hearing figures from 2020.
4) Bulent said the fiasco with the Call of Prayer interrupting the live interviews with refugee children stopped after 10 minutes, and once the interviews continued, he had footage that could be posted on the website for the conference that was very touching and showed the efforts of the Turkish adult educators who had accomplished amazing work with children in the refugee camps.
5) Pierre said the only negative issue he had to report was the overcrowded rooms at UBC and the problem of finding chairs for the extra people who wanted to crowd into the studio.
6) A final complaint came from a program planner sitting in the virtual reality theatre who said that, due to the unexpected numbers of UBC students who crowded into the studio at the last minute, they ran out of snacks for the break and there were complaints about that.
7) The review ended with the team vowing to look at these complaints and make sure they didn't occur next year. The team members were otherwise very pleased with this conference.

While this scenario is set into the future of **2025**, all parts of the scenario are now possible. Technological advances such as virtual reality allow for global interactions in program planning, and live interviews and scenes such as interviews with children in refugee camps can easily take place, and creativity in program planning (Daffron & Caffarella, 2021) allows adult educators to bring about issues relating to these kinds of wicked problems. Have you made any attempt to address wicked problems with your clients/students? What are the issues in this scenario that can be controlled and what problems did the team have that could be anticipated and avoided? What were the positive aspects that ought to be repeated in another year of the virtual reality conference?

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HUMAN SUSTAINABILITY: COLLABORATIVE LEARNING FOR HEALTH AND WELLBEING IN THE ACADEMY

Edith Gnanadass[1], Wendy Griswold[1], Donna Menke[2]
[1]University of Memphis (USA)
[2]Mid-Plains Community College (USA)

Abstract

This roundtable will help educators develop a holistic focus on their mental, physical, and spiritual well-being to engage fully with learners (hooks, 1994). Faculty affected by the global pandemic and stressors of academia took control of their work-life balance crucial to human sustainability (Sheared, 2019). Researcher One participated in a diabetes prevention program, experienced improved health and overall well-being, then used a community education model to share her learning with colleagues. The researchers are exploring their informal self-directed learning process using Prochaska and DiClemente's (1982) transtheoretical model, Lave and Wenger's (1991) community of practice, and Kolb's (1984) experiential learning model.

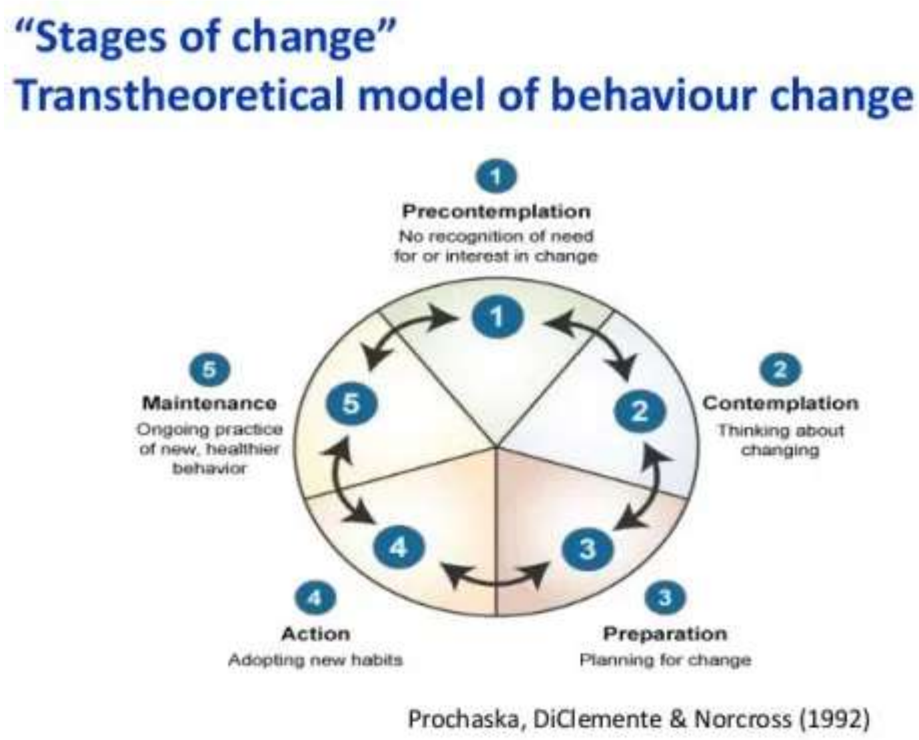
Keywords: Human sustainability, transtheoretical model, community of practice, experiential learning, learning for health and well being

Higher and adult education needs a focus on human sustainability (Sheared, 2019) for educators. hooks (1994) argued that educators need to be self-actualized to empower their learners and that if educators are not whole, mentally, physically, and spiritually, they cannot meet their learners' needs or facilitate their empowerment. hooks (1994) describes this as "engaged pedagogy" (p. 15).

This roundtable will help educators focus more holistically on mental, physical, and spiritual well-being to engage fully with learners (hooks, 1994). These faculty affected by the global pandemic and stressors of academia – increasing isolation, weight gain, lack of physical exercise, health issues, high stress, etc. – took control of their work-life balance crucial to human sustainability (Sheared, 2019). Researcher One participated in a diabetes prevention program, experienced improved health and overall well-being, then used a community education model to share her learning with colleagues. The researchers are exploring their informal self-directed learning process using Prochaska and DiClemente's (1982) transtheoretical model, Kolb's (1984) experiential learning model, and Lave and Wenger's (1991) community of practice.

Transtheoretical Model of Health Behaviour Change

Prochaska and DiClemente's Transtheoretical Model of Health Behaviour Change seeks to increase the success of healthy behaviours (e.g., eating healthy, smoking cessation). Recognizing that behaviour is frequently tied to thoughts and beliefs, the transtheoretical model incorporates both psychological and behavioural factors to create change in six sequential stages.



“Stages of change”
Transtheoretical model of behaviour change

Prochaska, DiClemente & Norcross (1992)

Figure 1: Stages of change: Transtheoretical model of behaviour change
Retrieved from: https://pmhealthnp.com/pmhnp-topics/transtheoretical-model/

The process begins with Precontemplation, with individuals considering behavioural changes but not planning action. In Contemplation, individuals plan to take action towards behaviour change within six months. Individuals are exploring behavioural pros and cons and beginning to understand their behaviour’s negative consequences. During Preparation, individuals make plans to take action in the immediate future. In the Action stage, individuals make significant changes in behaviour. The Maintenance stage starts when behaviour changes have begun, and the individual is working to prevent relapse. This model acknowledges relapse will happen and prepares individuals to accept it as a temporary setback and continue moving forward. At the Termination stage, the individual has successfully changed their behaviour and no longer engages in unhealthy behaviours. They can cope with relapse temptation and experience little anxiety or stress regarding previous unhealthy behaviour.

Experiential Learning

The role of life experience in adult learning is a commonly accepted tenet of many adult education theories. According to Kolb (1984), “learning is the process whereby knowledge is created through the transformation of experience” (p. 38). Kolb’s model requires learners to 1) engage in new experiences, 2) reflect on experience from multiple perspectives, 3) integrate new experiences and reflections into theories, and 4) use new theories in decision-making and problem solving.

As adults, we have accumulated a significant amount of experience with health behaviours resulting in healthy or unhealthy outcomes. For those needing lifestyle changes that support healthy outcomes, experiential learning can support those changes. Participating in lifestyle change programs offers a new experience. Reflecting in a community of practice allows for multiple perspectives on new and past experiences related to habits, ideas, and understanding of healthy living. New approaches to improving and maintaining health may emerge, along with opportunities to apply them to daily choices. A sustained program provides iterative experiential learning processes, with opportunities to experiment with healthy behaviour practices and lifestyle habits serving individual needs and contexts.

Communities of Practice

Lave and Wenger’s (1991) communities of practice (COP) views all learning as happening in a context. Such learning involves "the whole person rather than 'receiving' a body of factual knowledge about the world;…activity in and with the world, and…the view that agent, activity, and the world mutually constitute each other” (Lave & Wenger, 1991, p. 33). COP focuses on engagement and relationships as the site of learning. This results in “emphasis on connecting issues of sociocultural transformation with the changing relations between newcomers and old-timers in…a changing shared practice" (p. 49).

Learning to reclaim and practice a healthful life requires examining sociocultural contexts supporting or inhibiting individual and community health. This can include cultural/familial attitudes and beliefs, and social norms around food, activity, and health. It can also include examining professional and workplace expectations in conflict with improving and maintaining personal health, such as those commonly found in academic careers.

Questions for Reflection

The authors invite reflection on self-care and overall well-being in the academy through these questions:

1. How is your work/life balance during COVID and in general?
2. How is self-care a site of resistance for you?
3. What do you think about the mind-body-spirit connection?
4. What adult learning theories are useful lenses for understanding your overall well-being?

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CHALLENGING THE MASTER'S TOOLS: PEDAGOGIES OF COMMUNITY-BASED PARTICIPATORY RESEARCH

Budd Hall[1] & Catherine Etmanski[2]
[1] Co-Chair, UNESCO Chair in Community-Based Research and Social Responsibility in Higher Education, University of Victoria, (CANADA)
[2]School of Leadership Studies, Royal Roads University (CANADA)

Abstract

This roundtable follows up the 2014 publication *Learning and teaching community-based research* with an opportunity for the authors of that book to engage with conference participants on what we are collectively learning about how to teach about knowledge creating approaches such as participatory research, engaged scholarship, and community-based research. Given the primacy of the values-based ethics of participatory research, can we teach these approaches using the pedagogical tools that we have depended on for many years? What does it mean to use decolonized approaches to teaching? How do Indigenous world views influence our learning strategies? Your thoughts welcome.

Keywords: Community-based participatory research, teaching, knowledge democracy, decolonization

Learning and teaching community-based research: Linking pedagogy to practice was published in 2014. It was the first major text to draw attention to the challenges of teaching rather than doing community-based participatory research (CBPR). It brought attention to the dimensions of adult learning and teaching that were needed to create a pedagogical environment where issues of power, identity, gender, ethics, partnership building in communities and more could be learned. Our 2014 book was not framed within an outwardly stated decolonial lens. Nor was it explicitly framed within an Indigenizing frame of reference. As authors we are now drawing upon these frameworks in our various approaches to participatory research.

Since then, two of the authors of that book have gone on to teach CBPR in both online and in-person settings. Catherine is Director of the School of Leadership Studies at Royal Roads University (RRU). Budd's main teaching is within the Mentor Training Programme (MTP) of the UNESCO Chair Knowledge for Change Consortium for Training in Community-Based Participatory Research.

As activist-scholars and reflective practitioners, we continue to ask ourselves, *are we attempting to use the master's tools to change the master's house, without even trying to dismantle it* (Lorde, 1984)?

Challenges of Teaching CBPR

This roundtable will explore what we have learned since 2014 about the principles of CBPR, integrating field and classroom experiences. Effective engaged scholarship, where direction comes from community, workplace, or group settings, is complicated. Frustration and failure are commonplace for experienced researchers and students alike. Can the key skills needed to work respectfully in community research be taught in a university course or workshop setting? Many of us who do this kind of work have learned through trial and error. How do we support a new generation of community activists and activist scholars to acquire the necessary humility and listening abilities?

Catherine's Lessons Learned

The Master of Arts in Leadership (MAL) programme attracts over 150 students per year, all of whom are mid-career leaders across multiple sectors and diverse organizational and community settings. As a graduation requirement, students undertake an action-oriented, engaged leadership project or thesis. In observing how participatory discourses get taken up in traditional, hierarchical settings, I continue to question the extent to which projects confined by workplace parameters can promote values beyond organizational improvement. I appreciate that promoting more engaged, participatory knowledge gathering processes is a radical act in some organizations. Yet, I am curious what more could be done to uproot and transform the intersecting oppressive forces of patriarchy, racism, ableism, homophobia, extractive capitalism, and more that prevail throughout colonial organizations and that continue to cause harm (Etmanski & Newman, under review).

Budd's Lessons Learned

The Knowledge for Change (K4C) Global Consortium on Community-Based Participatory Research is a network of 22 K4C Hubs located in 16 countries in the Global South and working with excluded communities in the North. Each Hub is a partnership between a university and one or more community or Indigenous organisations. The K4C Consortium supports new Hubs by training mentors. The Mentor Training Programme (MTP) is a 21-week combined online and in person programme for experienced community-based researchers who come from both university and community organizations. The MTP is informed by principles of knowledge democracy which include: a) multiple epistemological worldviews b) representation of knowledge in diverse and creative forms beyond the limitations of academic modes c) the strategic role that community-based knowledge plays in structural change, d) rights of knowledge ownership by Indigenous and other communities and e) sharing knowledge in a free and open access manner (Tandon et al., 2015).

Our pedagogical model is based on a combination of texts, guest speakers from majority world and excluded communities, the lived experiences of the participants, engagement in participatory research field work, and collective designs of local CBPR training programmes. Our challenges include: finding texts from outside the dominant English-speaking world, responding to pressures from the academic side to adhere to narrow rankings-based approaches to scholarship, imbalance in power and resources between academic and community partners and challenging ourselves as facilitators with our own forms of colonized thinking (Hall & Tandon, 2017).

Provocative Questions

Just as we closed our book by naming a series of productive tensions that continue to propel this work forward, so too would we like to engage participants in a roundtable conversation with provocative questions such as:

- Are decolonization and knowledge democracy even possible in a fundamentally colonial institution such as a university?
- If so, what are some of the actions that will move us along democratic and decolonial pathways?
- Recognizing that most of us here were raised in a colonial worldview, how can we decolonize ourselves?
- For those of us who are descendants of immigrants (non-Indigenous) who might not have immediate access to non-dominant cultures, how can we open ourselves to the possibility that there are other ways to know the world?
- How do we create democratic processes of knowledge curation (otherwise known as research) where non-dominant knowledges are not only equal but prioritized?

This roundtable dialogue will provide the opportunity to hear from and co-construct new insights with others who have been teaching various approaches to CBR.

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STRATEGIES TO PROVIDE LEARNING OPPORTUNITIES TO LOW-SKILLED ADULTS

Abigail Helsinger[1], Phyllis Cummins[1], Samuel Van Vleet[2]
[1]Scripps Gerontology Center, Miami University (UNITED STATES)
[2]Department of Sociology and Gerontology, Miami University (UNITED STATES)

Abstract

The need for adult education and training (AET) is substantial, as labour markets require advanced skills. We used data from the Programme for the International Assessment of Adult Competencies (PIAAC) for Canada, the Netherlands, Norway, Sweden, and the United States (U.S.) to compare participation in AET by high- and low-skilled adults. Additionally, key informant interviews and document reviews were conducted. We found (a) low-skilled adults are less likely to participate in AET; (b) participation in AET is highest among the working population; and (c) non-formal education is often more acceptable to low-skilled adults.

Keywords: Adult education and training, literacy, skill proficiency, nonformal learning

The need for AET opportunities is substantial as adults are remaining in the workforce and living longer, globally. However, AET participation is an issue due to lower personal and organizational resources and varying attitudes toward learning. Low-skilled adults, those who leave initial education training with few formal qualifications (Brown & Bimrose, 2018), are less likely to participate in AET than are adults with higher skills. Strategies to engage adults in AET often exclude and inconvenience low-skilled individuals, employed and unemployed. Engaging low-skilled adult workers is challenging as access, awareness, and program costs associated with AET are barriers. The inequality in AET participation warrants implementation of opportunities and strategies to address challenges low-skilled adult workers and the unemployed face to pursue AET.

Purpose

This study examines AET participation by low-skilled adults and highlights major barriers to engagement. We share strategies on how to provide AET opportunities to low-skilled adults, using data from five comparison countries. These three questions guided this study: Amongst comparison countries, what differences in AET participation exist based on skill level and employment status? What are the barriers to AET participation amongst low-skilled adults? What strategies are helpful to engage low-skilled adults in opportunities for AET? Answers to these questions can help policymakers understand the importance of offering AET and how different strategies can assist low-skilled adults in taking advantage of those opportunities.

Methodology

This is a mixed methods study using qualitative descriptive design to analyze documents and key informant interviews. We also use quantitative PIAAC data to show differences in skill proficiency (literacy) levels and AET participation in the five comparison countries.

Data

Data were collected from 33 key informants through semi-structured, one-hour, videoconference interviews and document review, and included representatives from Canada (n=7), the Netherlands (n=6), Norway (n=6), Sweden (n=7), and the U.S. (n=7). Key informants included AET experts: researchers, educators, policymakers, and government employees; they were recruited by email using purposeful and snowball sampling. Participants provided documentation, including publications, organization reports, and/or government documents to support statements made in the interview.

We examined participation in formal and nonformal AET by both literacy proficiency and employment status for individuals 25-65 years of age across the five countries using PIAAC data.

Results

Our findings indicate a greater percentage of high-skilled versus low-skilled adults participate in AET. Figure 1 shows, in the U.S., only 27% of adults scoring in PIAAC's lowest literacy skill level participate in AET as compared to 81% of those with the highest skill levels. Nearly half (49%) of low-skilled adults in Norway participated in AET compared to 78% of high-skilled adults.

From key informant interviews and document review, we identified key barriers for low-skilled adults' participation in AET: learning histories; a lack of long-term, person-centered support; personal motivation; access; and awareness. Regarding learning histories, several key informants indicated negative experiences with formal learning prevented low-skilled adults from seeking or taking advantage of opportunities for AET. In these cases, informal or nonformal options helped learners develop self-efficacy (Brown & Bimrose, 2018). Multiple key informants mentioned the need for long-term, person-centered support, including assistance with resume writing, a navigation plan, wrap-around services, and an assessment of employment trends and return on investment data for AET. Low-skilled workers may not see the value of AET related to increased income which prevents them from taking advantage of AET opportunities even when available (Brown & Bimrose, 2018; Stenberg, 2011).

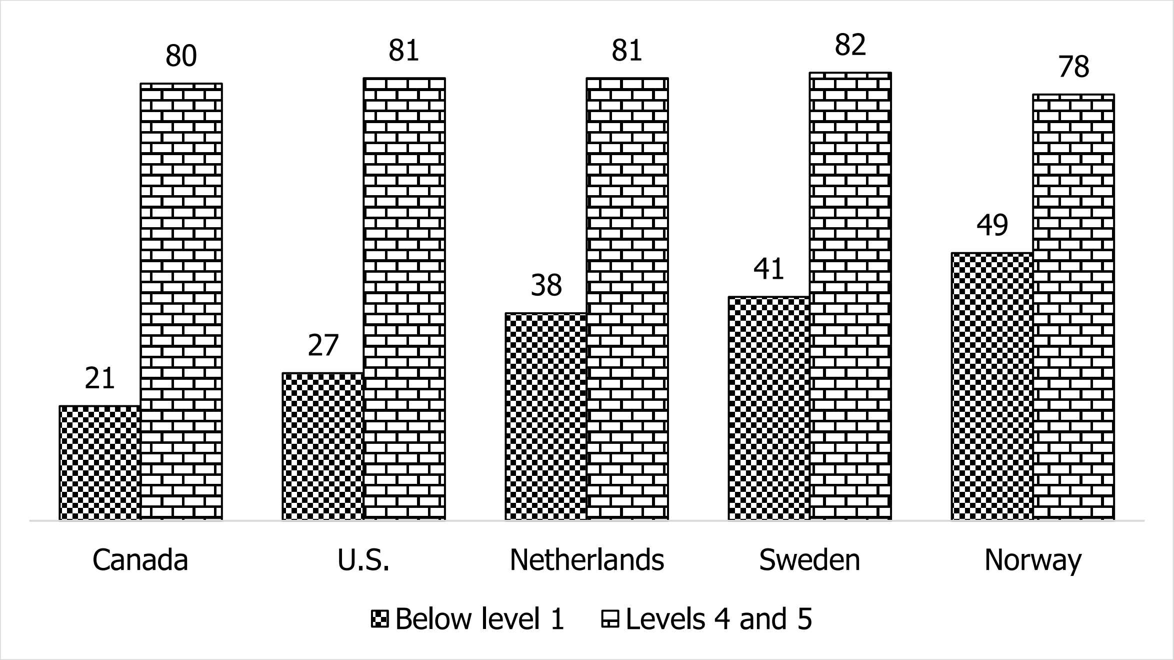

Figure 1: Participation in formal and nonformal adult education and training for adults Ages 25 – 64 by literacy proficiency (percent)

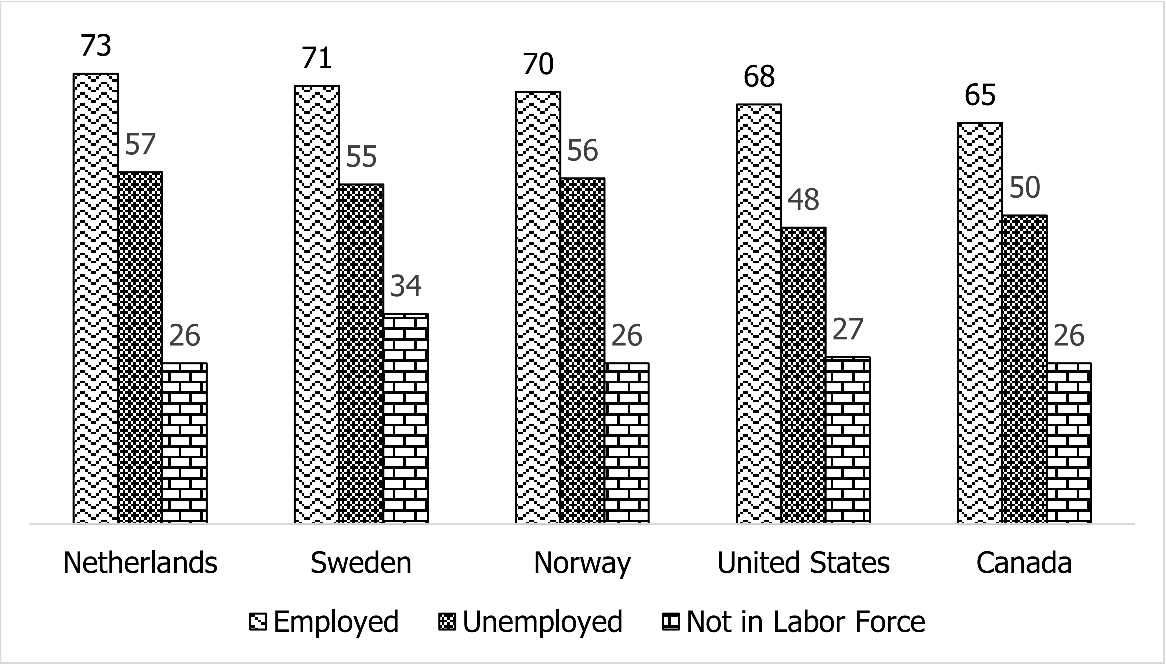

Figure 2: Participation in formal and nonformal education and training for adults Ages 25 – 65 by employment status (percent)

PIAAC data indicate (Figure 2) that, in all five countries, participation in both formal and nonformal AET is highest in the employed population. Strategies to increase AET participation in low-skilled workers include providing support from both managers and co-workers (Sanders, Oomens, Blonk, & Hazelzet, 2011). Access to programs that offset the cost of lifelong education are most often provided by employers (Hyde & Phillipson, 2014), and our findings indicate this funding is often limited, particularly for education not directly linked to the employee's current employer. This presents a barrier for low-skilled, unemployed, and underemployed workers.

Conclusions

Low-skilled adults are less likely to be offered opportunities to participate in AET and are less likely to participate even when opportunities are made available. This is due to barriers including previous negative experiences with formal education. Further, low-skilled adults are more likely to be unemployed, making AET opportunities offered by employers inaccessible. Successful strategies include offering informal and nonformal learning opportunities which are often more agreeable to those who have had negative experiences with formal education. In addition, intentional support from managers and co-workers is beneficial.

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OPENING WINDOWS FOR COLLECTIVE DIALOGUE: LEARNING FROM LOCAL WOMEN'S VOICES FOR A PEACE ECONFERENCE

Catherine Irving, Robin Neustaeter
St. Francis Xavier University (CANADA)

Abstract

The authors share preliminary observations of a research study examining reflections and emergent learning of a group of women who organized an econference on community women's peace activism. The group created a community-engaged online forum to consider the current state of peacebuilding work around the world. The roundtable discussion draws on the organizers' reflections to consider ways to strengthen learning and collective action for social justice.

Keywords: Online organizing, women and peace

Learning and engaging with others on topics of mutual interest—in this case community peacebuilding—provide opportunities for critical reflection and renewed collective action for social change (Anderlini, 2007). While the COVID-19 pandemic disrupted ways we normally gathered, we sought technologically-mediated alternatives for convening and co-learning that are attentive to the barriers many face to participating meaningfully online.

This roundtable discussion draws upon preliminary observations from researching participants' learning—as attendees, presenters, and organizers of an econference—and how this learning translates into practice individually and collectively. As adult educators, we wish to make sense of learning and action amidst the realities of the pandemic, and give thought towards creating more equitable learning and convening spaces in the future.

Local Women's Voices for Peace

In July 2020, a committee formed to plan the Local Women's Voices for Peace (LWVP) online conference (https://coady.stfx.ca/local-womens-voices-for-peace/) for September, to coincide with the 20th anniversary of the United Nations Security Council Resolution 1325 on women, peace and security. While women are active contributors to peace processes locally and internationally, visibility of women's relational, political and creative community peace practices remain low (Anderlini, 2007). LWVP strove to offer spaces for grassroots women to share their experiences for collective analysis and action (Dominelli, 2019). Supporting women's leadership in peace work necessitates the integration of women's grounded practices in social change that also informs leadership studies (Storberg-Walker & Haber-Curran, 2017). The organizers included Coady International Institute staff and graduates in 14 countries. Registrants from nearly 100 countries navigated technology and time zones to participate in the 23 sessions featuring 115 presenters.

Conference planning during a global pandemic, and working from home while negotiating care-work was a new reality for the organizers. All planning and convening was held via the Zoom online platform. Text messages were used for troubleshooting during the event that replaced the hallway huddles typical among conference organizers. After the post-conference debrief, we noticed an energy that persisted among the team. A happy buzz is not unusual right after a conference as weary activists may be refreshed by new ideas and connections, so we waited several months to conduct two activities to pursue a more thoughtful exploration of collective and individual learning: 1) an online survey to gauge attendees' reflections from the sessions, 2) group discussions/interviews with the organizers to reflect on the process. This roundtable focuses on the latter activity.

Observations

Preliminary observations emerging from respondents' key words and phrases invite further discussion of how we continue to develop ways of mobilizing and co-learning.

Trust

The team expressed a freedom to arrange sessions, problem solve, step in and help each other, and trust that people would participate. This stands in stark contrast to emerging research identifying an erosion of trust as isolated, online work persists (Hickok, 2021).

Why Us?

They saw their leadership education and experience grow, and have continued to develop and share that collective leadership knowledge. We saw that they were able to bring that vision of Local Women's Voices to fruition in a way we, at Coady, could not have. The networking and connecting they experienced locally would not have happened had they flown off to a conference as individuals.

Because We're Women!

This half-joking observation highlighted multiple realms of women's work, made more acute with the pandemic. A pride was expressed in their problem-solving abilities and awareness of a precious opportunity to give voice to the gendered experiences of conflict and the need to feature peacebuilding work.

Less is More

As women grounded in their communities of practice, they are well aware of the time constraints, and multiple demands on women's time. The need to be focused and strategic recurred as an observation, as well as the need to keep the process simple to involve people with technological barriers related to Internet access, reliable electricity grids, and safety.

Part of the Glue

While most of the organizers had not met before, as Coady graduates they shared experiences and approaches to adult learning and women's leadership. They acknowledged Coady's contribution of technical and media support, which allowed them to focus on mobilizing participation. Team members recruited speakers for their experience and community work, not as a reward, which sometimes required careful negotiation.

People Signed Up and Turned Up

To what extent was our timing "lucky," where enough time had passed that people had settled into some form of adjustment to the pandemic, but before the widely documented fatigue of online meetings and pandemic-related stress had taken hold? This requires further exploration.

Discussion

Are these observations of trust, outreach, collaboration, simplicity and timing reflective of other participants' online meeting experiences this past year? What creative examples of online organizing have others learned from? How have facilitators handled low levels of engagement or multi-tasking distractions in online discussions? These are some of the questions that may be considered.

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INTERNATIONAL COMPARISON OF ADULT EDUCATION PROVIDERS

Katrin Kaufmann-Kuchta[1], Diana Trevino-Eberhard[1], Anna Caroline Bernhardt[1], Sarah Widany[2]
[1]German Institute for Adult Education - Leibniz Centre for Lifelong Learning (GERMANY)
[2]University of Potsdam (GERMANY)

Abstract

How can provider structures in adult and continuing education (ACE) be categorized for an international comparative perspective? There are already some proposals for categorizing adult education offerings; however, there are only a few proposals for a possible (internationally compatible) categorization of adult education providers. The aim of the roundtable is to discuss whether the existing categorizations seem useful and/or to what extent they would need to be modified to make international comparisons of adult education providers possible.

Keywords: Provider structures, systematization, international comparison

Within the emerging field of research on the political economy of adult learning systems, cross-national research aims to explain differences in adult learning systems, including participation and provision structures (e.g., Desjardins, 2017). Referring to theoretical approaches that conceptualize ACE as multi-level systems with interdependencies of the levels (e.g., Boeren, 2016; Schrader, 2011) it can be assumed that the level of adult education providers plays an important role in shaping the provision of ACE and subsequent levels of participation. But provision, and especially provider structures, of ACE are rarely in focus in international comparative analyses. Considering the diversity and heterogeneity of institutionalized ACE both within and between countries, this is partly due to missing comparable data (Desjardins, 2017). The variety of organizations offering ACE can partly be explained by the nature of adult learning systems being connected to various other systems, like, e.g., the education and training system or the labour market and employment system (Desjardins, 2017). This results not only in diverse stakeholders and regulatory references but presumably also in differences in terms of the organizational field in which organizations providing ACE are embedded (Hefler & Markowitsch, 2013). Therefore, this paper asks whether a categorization of providers is relevant in principle to compare national ACE systems across countries. For this, the roundtable discussion focuses on a recently developed heuristic of providers in Germany and asks whether this can be applied across countries.

Categorizations of Provider Structures

So far, suggestions for international comparisons are available only for programs or offerings using several criteria like content, organization, target groups or certification, and thereby often resulting in overlapping categories (see Desjardins, 2017; Hefler & Markowitsch, 2013). Studies on adult education providers have been carried out only at regional levels (see Schrader, 2011 for Germany). Thereby, the heuristic model of reproduction contexts proposed by Schrader (2010) is based on neo-institutionalism and social modernization theory. By this, the model offers a promising approach for a theoretical conceptualization of the institutional structure of ACE providers and has already been evaluated for the German context.

Heuristic Model of Reproduction Contexts

Within the model of reproduction contexts (Schrader 2010; for a short introduction in English see Schrader & Schemmann, 2012) and with reference to neo-institutionalism, ACE providers are regarded as organizations. The starting point of the model is the question of how such ACE organizations can obtain necessary resources and legitimacy to reproduce themselves. Following modernization theories, hierarchical order vs. equal contractual relationships are distinguished as basic mechanisms for organizations to obtain resources. Apart from (material) resources, organizations need legitimacy. This can be obtained either with reference to the common good or to private or particular interests.

If we link the dimensions (resources and legitimation) and take their characteristic features (contract vs. order, public vs. private interests) as endpoints of continuous, independent scales, we obtain a coordinate system grid with four fields in which ACE organizations can operate: state, market, firms, communities (in the sense of being committed to the common good) (see Figure 1). These fields are regarded as 'reproduction contexts' for ACE organizations. Each field is associated with specific institutional arrangements, including "the legitimate actors, the forms and media of coordination of social actions or the respective legitimate principles of rationality, and the services provided and expected." (Schrader, 2010, p. 277, translation authors). The fields respective contexts do not have a hierarchical relationship to each other. Figure 1 illustrates considerations with the location of exemplary ACE providers/organizations.

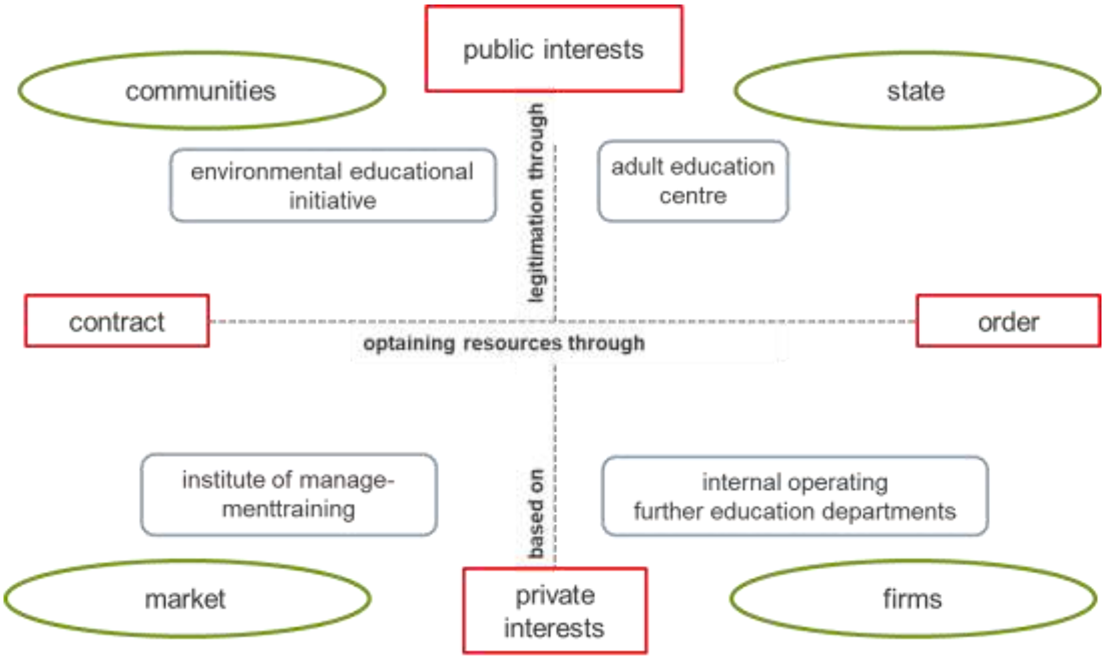
public interests
communities
state
legitimation through
environmental educational initiative
adult education centre
contract
order
optaining resources through
based on
institute of manage-menttraining
internal operating further education departments
market
private interests
firms

Figure 1: Model of reproduction contexts - Location of exemplary providers (Schrader 2010, pp. 267-284, fig. 276, translation: authors)

In the context of communities, organizations acquire their resources by contracts and their legitimacy with reference to the common good. In the context of the state, orders are placed for the realization of public interest whereas in the context of firms, orders are issued for realizing private interests. In the context of the market, private interests are fulfilled based on contracts.

With its theoretical foundation in modernization theories and neo-institutionalism, the model offers in principle a promising approach to be applicable across countries. Empirically, however, this has not yet been tested. Therefore, the roundtable session aims to discuss the possibilities and limitations of applying the model in different national contexts.

Open Questions

Questions we would like to discuss with the participants of the roundtable session include: What are potential benefits and caveats of the presented model respective to alternative approaches? Are there general indicators in your country to describe the contextual conditions of providers as proposed in the model (resources, legitimacy)? Does the model capture all kinds of ACE providers in your country in an exhaustive and distinctive way? Does a categorization of providers and provision of ACE seem equally relevant?

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INTERNATIONALIZATION OF THE FORMAL CURRICULUM: PERCEPTIONS AND EXPERIENCES OF INTERNATIONAL GRADUATE LEARNERS IN CANADA

Siyin Liang
University of Calgary (CANADA)

Abstract

Although the internationalization of curriculum has attracted growing attention from higher education scholars, perspectives from post-secondary students on this agenda have rarely been studied. In response to this situation, and aiming to enhance students' learning experience of internationalization on campus, I explore international graduate learners' insights and experiences of internationalization in their formal curriculum. The research context, purpose, questions, and design are introduced in this article.

Keywords: Internationalization, curriculum, graduate students

Many higher education institutions and governments across the world have included internationalization as an essential theme in their mission statements and strategic plans (De Wit et al., 2017). While a wide range of rationales inform these institutional and governmental efforts at internationalization, many scholars lament the rapidly rising impact of commercial and prestige-oriented foci in this agenda and argue that greater emphasis be placed on the Internationalization of the Curriculum (IoC) (Bond, 2003; Green & Mertova, 2016; Leask, 2015). In this paper, I outline the research context, purposes, questions, and design of my current project that explores adult learners' perceptions and experiences of internationalization in their formal curriculum at a Canadian university.

Research Context

IoC refers to the incorporation of the "international, intercultural, and/or global dimensions into the content of the curriculum as well as the learning outcomes, assessment tasks, teaching methods, and support services of a program of study" (Leask, 2015, p. 9). Through this process of IoC, an internationalized curriculum is shaped to "engage students with internationally informed research and cultural and linguistic diversity and purposefully develop their international and intercultural perspectives as global professionals and citizens" (p.9). Although IoC has long been recognized as an essential internationalization strategy (Bond, 2003), it has not been stressed enough in institutional policies and practices (AUCC, 2014) and often not been discussed in the literature (Green & Mertova, 2016; Leask, 2015). Furthermore, within the limited literature on IoC, most researchers have explored how the concept is considered and used by academics and university leaders; however, how adult learners perceive and experience IoC is rarely researched (Fakunle, 2019; Jones & Caruana, 2010). My research project attempts to address this gap and reveal more of the complexities embedded in IoC.

Research Purpose and Questions

My research purpose is to (a) explore how international graduate learners perceive and experience internationalization in their formal curricula and (b) learn about what conditions (in and beyond the classroom) affect their attitudes and how they behave in response to an internationalized formal curriculum. The primary research questions include: 1) How do international graduate learners interpret the terms "formal curriculum" and "internationalized curriculum" and describe such curricula? 2) What aspects of a formal curriculum do they experience as being internationalized and how do they respond to these aspects? 3) What conditions, in and beyond the classroom, affect their attitudes and how they behave in response to an internationalized formal curriculum?

Research Design

I draw on the theory of practice architecture (Kemmis et al., 2014) in order to develop a comprehensive exploration of the micro-level practices of international graduate learners in the macro-level practice of internationalizing the formal curriculum. Kemmis et al. (2014) argued that both individual and collective practices entail a set of "sayings", "doings", and "relatings" (p.3) that shape and are shaped by each other, as well as by the "cultural-discursive", "material-economic", and "social-political architectures" (p.32) located in given settings. Accordingly, I start from examining (a) the learners' descriptions of 'formal curricula' and 'internationalized curricula', (b) their descriptions of what they do in response to the aspects of the formal curriculum that they consider as being internationalized, and (c) the relatings that the participants intentionally or unintentionally construct in their descriptions. I also investigate the architectures that affect these learners' perceptions and experiences.

To obtain depictions in enough detail to explore the nuances and complexities of my research phenomenon, I adopt a qualitative case study approach (Merriam, 1998). The case site is a comprehensive academic and research university in Canada, and the study participants are students who (1) are not Canadian citizens or permanent residents; (2) have been enrolled in a graduate program at the case university for a minimum of six months; and (3) perceive that the formal curriculum in which they are participating has been internationalized. Research data derives from documents and semi-structured interviews with the participants. While a discourse analysis approach (Gee, 2014) is applied to examine the collected documents, the coding strategy and a narrative configuration approach (Polkinghorne, 1995) are used in analysing the interview data.

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DEVELOPMENT OF EGO STAGES AND INTERCULTURAL SENSITIVITY THROUGH DOCTORAL STUDY

Abigail Lynam, Steven Schapiro
Fielding Graduate University (USA)

Abstract

This study explores the developmental diversity of incoming and graduating students regarding ego stage and intercultural sensitivity and how students develop in the context of their doctoral studies. It also examines the relationship and correlations between the two domains and how they each develop. In this paper, we report on the results in process in year two of this multi-year longitudinal study.

Keywords: Ego development, intercultural sensitivity, doctoral study, adult development

The objectives of doctoral study are usually understood to involve mastery of a field of study and development of competence in research. Less well understood and assessed are related outcomes involving: i) the development of cognitive, emotional, and identity development (also referred to as the stages of adult ego development), which make possible more systemic, complex, and integrative forms of awareness and thinking; and ii) the development of inter-cultural competencies and sensitivities.

This study, which builds on earlier work by the authors (Lynam, 2014, 2020; Stevens-Long et al., 2012), explores the developmental diversity of incoming and graduating students in these two domains and how students develop in the context of their doctoral studies. It also aims to examine the relationship and correlations between intercultural sensitivity and ego stage development, and how they each develop.

The research design involves administering pre and post developmental assessments supplemented by annual interviews, twice per year focus groups, and developmental debriefs following the assessments. The STAGES model of adult consciousness development and assessment (O'Fallon, 2016) builds on the ego development research of Loevinger (1976), Cook-Greuter (1999), and Torbert (2004). The Developmental Model of Intercultural Sensitivity and the related Intercultural Development Inventory (IDI) (Hammer, 2007) have been widely used in various organizational contexts.

Ego development theory, and STAGES more specifically, offers an empirically based map of how adults develop cognitively, emotionally, and behaviourally and can inform the development of curriculum, and the practices of teaching and mentoring (Cook-Greuter, 1999; O'Fallon, 2016). It also offers a way to assess development within the context of a program. The STAGES assessment has been statistically grounded (with a high level of reproducibility) to correlate with the SCTi-MAP, the most widely used and researched assessment tool of adult human development (O'Fallon, 2016). The STAGES model uses numbers to refer to the perspective taking capacity of a stage of development, such as 3.5 for mature third person perspective which correlates with the Achiever stage. STAGES "reveals a natural sequence of deep 'vertical' structures, as well as iterating, wave-like patterns of development" (O'Fallon, 2016). The model predicts that subtler forms of intercultural sensitivity would be more accessible at the fourth person perspective taking stages of development (Pluralist and Strategist) that recognizes subjectivity, social construction, and the role of contexts (internal and external) in shaping identity and how we make meaning of ourselves and others.

The IDI is based on the Intercultural Development Continuum (Hammer, 2007) which involves movement from ethnocentrism to ethnorelativism, or from a monocultural mindset to an intercultural mindset. This movement is reflected in six developmental stages of denial, polarization, minimization, acceptance, and adaptation, describing increasing levels of awareness of both the similarities and differences between one's own and others' cultures, and the ability to communicate across those differences and adapt to them as appropriate. The instrument reports three scores for each person: their perceived orientation, which indicates where they think they are; their developmental orientation, which reflects their actual predominant mindset based on their self-reported behaviour in response to difference; and their orientation gap, which indicates the difference the perceived and developmental orientations. In the discussion that follows, we refer to participants' developmental scores as they began the program.

Participants in the study include a total of 14 students from two incoming cohorts of students in the Human and Organizational Development PhD Program at Fielding Graduate University. All incoming students in September 2019 and January 2020 were invited to participate, with all who expressed interest being accepted. The pool includes seven people of colour and seven white people, eight were women and six men, 12 were from the U.S and two international students; this is roughly representative of the student body.

As of the end of March 2021, we have conducted pre-assessments and debriefs concerning each instrument, and engaged students in individual and focus group interviews regarding their learning experiences and perceived developmental impacts. In what follows, we report on our initial findings and the questions that are emerging.

The pre-assessments revealed a wide range of levels in both domains, with ego stages ranging from 3.5 Achiever through 5.5 Transpersonal. This is a wide range developmentally, and more developmentally mature than other comparable samples in higher education. However, given the values and orientation of this adult learning interdisciplinary program with some emphasis in social change and social justice, it is likely that students at the 4th person perspective or later might be attracted to the program. The IDI stages ranged from polarization to adaptation. Table 1 below shows each person's score on each of the instruments.

While we had expected to find more correlation between the two measures, there are some interesting patterns emerging that may warrant further exploration. Everyone who was at acceptance or adaptation on the IDI was at 4.0 Pluralist or above in their ego development stages, although most at 4.0 and above were at minimization. This suggests the possibility that one needs to be at post-conventional (context aware) ego development stages (4th person Pluralist and later) to be at acceptance or adaptation on the IDI, but that it is a matter of capacity, not an automatic or direct causal relationship. In other words, someone at Pluralist or later has the capacity to be more interculturally sensitive, but these capacities need to be developed and embodied. Another observation is that ego development stages are most relevant regarding how people reflected on and made meaning of their IDI score – making it an object of reflection and not a fixed state, and thus potentially changeable. A next step is to explore a relationship between the assessments and how participants describe their experience in the program.

Table 1: IDI scores and STAGES of ego development

	IDI	STAGES
1	minimization	5.5 Transpersonal
2	polarization	4.5 Strategist
3	minimization	4.5 Strategist
4	minimization	4.5 Strategist
5	minimization	4.5 Strategist

6	acceptance	4.5 Strategist
7	adaptation	4.5 Strategist
8	acceptance	4.0 Pluralist
9	minimization	4.0 Pluralist
10	minimization	4.0 Pluralist
11	minimization	4.0 Pluralist
12	minimization	4.0 Pluralist
13	minimization	3.5 Achiever
14	minimization	3.5 Achiever

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FACULTY DEVELOPMENT PROGRAMS: THE NEED FOR EVIDENCE-BASED PRACTICE

Maricela May, Jeremy W. Bohonos
Texas State University (USA)

Abstract

The purpose of this project is to explore research methods to incorporate qualitative data into the evidence-based practice (EBP) model while leveraging quantitative evidence to enhance faculty development efforts. This roundtable will be a discussion of what constitutes evidence in relation to EBP in faculty development, how to evaluate this evidence using qualitative methods, and how to incorporate this research into a faculty development program.

Keywords: Evidence-based practice, faculty development, evaluation

Evidence-based practice (EBP) represents one model for ensuring high quality educational practices are being used in educational programs (Blumberg, 2012; Soicher et al., 2020; Steglitz et al., 2015). When EBPs are utilized in teaching, student outcomes are enhanced (Blumberg, 2012; Buskist & Groccia, 2011). While this model has gained great currency in medical education (Satterfield et al., 2009; Steglitz et al., 2015) and in higher education (Blumberg, 2012; Buskist & Groccia, 2011) the concept remains underdeveloped in its potential application in faculty development. The adult education literature focuses on the importance of utilizing EBP in the classroom (Blumberg, 2012; Buskist & Groccia, 2011), but the literature lacks detailed descriptions of "how" to develop faculty members to implement this method of practice. With limited empirical data to provide practical application of faculty members successfully implementing EBP in the higher education classroom, guidance to developing such programs is necessary. Research related to EBP from related fields tends to heavily prioritize quantitative forms of evidence (Bathgate et al., 2019; Lam & Schubert, 2019; Mickan et al., 2019) limiting the depth of understanding about the model.

To address this concern, this project will explore research methods to incorporate qualitative data into the EBP model to compliment quantitative evidence as well as to learn how to leverage EBPs to enhance faculty development efforts. This roundtable will be a discussion of what constitutes evidence in relation to EBP in faculty development, how to document this evidence using qualitative methods, and how to incorporate this research evidence into faculty development programs. A brief background of EBP in higher education will be presented along with Satterfield et al.'s (2009) Transdisciplinary Model of Evidence-Based Practice which will be utilized as a framework.

Satterfield et al. (2009) developed the Transdisciplinary Model of Evidence-Based Practice to underscore decision making and to include an environment and organization context to select and adjust evidence-based interventions according to a distinct context. Utilizing this model to develop faculty members will allow for the education contextual dynamics of faculty development, account for the resources available to faculty members, and take into consideration the expertise of each faculty member. Evidence in an education context using this model should emphasize the effectiveness of a teaching strategy (Kvernbekk, 2011). However, this evidence is yet to be captured and reported in the research literature using qualitative means within an EBP model. To help faculty members to successfully implement this method of practice, evidence that emphasizes the validity of claims (Kvernbekk, 2011) needs to be sought in faculty development programs and gathered using validated methodologies.

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WOMEN'S PEACE LEADERSHIP LEARNING IN DYNAMIC TIMES: THE ROLE OF ADULT EDUCATORS

Robin Neustaeter
Coady International Institute, St. Francis Xavier University (CANADA)

Abstract

Women have a long tradition of merging learning and leading for community change (Clover, Butterwick, & Collins, 2016; English & Irving, 2015) and peacebuilding; however, rarely does adult education scholarship in this area explicitly focus on peacebuilding. How do women build peace in their communities? And how do they learn to build peace? While peacebuilding is a significant learning site, it is under-examined within adult education scholarship (Neustaeter, 2020). This roundtable presentation will highlight the emergent findings of nine dynamic women's narratives focusing on the how of their peace leadership learning, and pose the question – how can adult educators support women's community peace building in dynamic times?

Keywords: Peacebuilding, women, learning

In 2020, the 20th anniversary of United Nations Security Council Resolution 1325—recognizing the gendered nature of violence, crisis, security, and humanitarian relief, and women's roles in peacebuilding—highlighted the gains, challenges, strategies, and key issues of women and peacebuilding. The current pandemic has heightened awareness of women's citizen-carework. Globally, women engage in a multiplicity of agentic roles advocating to end physical, structural and cultural violence, and for peace and social justice in their communities (Anderlini, 2007; Boulding, 1995; Neustaeter, 2020). Their involvement comes from an experienced or perceived need and the desire to do something about it (Dominelli, 2019; Neustaeter, 2015). Women have a long tradition of merging learning and leading for community change (Clover, Butterwick, & Collins, 2016; English & Irving, 2015); however, rarely does adult education scholarship in this area explicitly focus on peacebuilding. While women's community involvement is not labelled peacebuilding, these actions reflect social justice and care which are core elements of positive feminist peace.

In 2019 I sought to find out how women in different countries are building peace in their communities and how they learn to do this. Informed by feminist grounded theory methodology and oral history methods, The Women's Peace Leadership Learning: An Oral History Project (WPLL) sought to understand women's situated experience, knowledge and learning to be community peace leaders. This research built on earlier research on women's community involvement in rural Manitoba, Canada (Neustaeter, 2015).

The WPLL project engaged nine community women peace leaders, between 30 and 60 years old, from nine countries on four continents. All participants are graduates of Coady International Institute. They come from urban and rural, crisis and conflict areas. The women are involved in diverse issues including, but not limited to: Indigenous and human rights, gender-based violence, child sexual abuse, climate change, disability rights, the environment, conflict resolution, justice, access to education, and women's economic security and livelihoods.

Learning Peace

How do you learn to make change for individuals, communities and societies? For most women this has been a life-long blend of lived experience, reflective practice, and intentional nonformal and formal learning. Cristina from Ecuador reflected "there is not a specific moment in my life; I think it has been my whole life". Discussions of learning peacebuilding highlighted experiences, teachers, and formal and non-formal education.

Experience

Through experience women learned how to do community peacebuilding. Specific skills might be learned in the doing, sometimes a learned skill transfers into peacebuilding from another experience. Shirley, from the Philippines, shared how she learned about starting her own organisation for Indigenous children and youth, based on her experiences working for international development organisations.

Teachers

Rosa, Mexico, named as important her mother, father, aunties, community members in the environmental organization she works with, and progressive school and university teachers. Most women identified their mothers, grandmothers and aunties as teachers and mentors for their work. Discussion of teachers was not limited to school teachers, and also included family and community members, as well as women nationally known whose actions and achievements were admired.

Education

All women talked about nonformal and formal education informing their practice and perceptions of themselves, and their capacities and potential. Here this research diverged from earlier research, where classroom or workshop learning was less of a direct influence. As well, women noted the importance of women-only learning spaces. This emphasis on education may be informed by the participants' and the research project's affiliations with the Coady Institute.

Now What for Adult Educators?

The women spoke of multiple concurrent, complimentary, and continuous ways of learning peacebuilding which happen individually and collaboratively. Acknowledgement of organized learning experiences presents a low-hanging fruit for adult educators for our roles in learning for peacebuilding, and for peace education for everyone.

While the interviews happened pre-Covid19, the impact of this pandemic on peacebuilding is crucial to consider, particularly as the conflicts, violence and injustices that existed before are still present. Covid19 has shaken up community peacebuilding at the macro and micro levels. The pandemic exacerbates inequalities and citizens are reshaping their agency in this pandemic to meet the needs of individuals and communities. Conflicts, wars, injustices, and crisis continue during Covid19, and, out of necessity for humanity, so does peacebuilding. And for adult educators – now what?

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INTERNATIONAL ONLINE PARTNERSHIPS: BUILDING COOPERATIVE GLOBAL CITIZENSHIP AMID LOCAL PARTICULARITIES

Amy Pickard[1], Bonnie Slade[2]
[1] *Indiana University (USA)*
[2] *University of Glasgow (SCOTLAND)*

Abstract

The purpose of this roundtable is to critically examine an online curricular project intended to foster cooperative perspectives on globalization within a group of diverse adult education master's students from two universities. This short paper outlines the context of our collaborative teaching experiences and provides some detail about our curriculum design. In our roundtable we will discuss issues pertaining to inclusion, global citizenship, and how we dealt with both COVID-19 and the political uncertainty surrounding the US election.

Keywords: Internationalization, inclusive higher education, globalization, adult education for social change, online collaborative teaching

In 2020, as part of Indiana University's (IU) *Global Classroom Initiative*, we designed and facilitated a collaborative online project that involved adult education master's students from IU (USA) and the University of Glasgow (Scotland). The goals of the *Global Classroom Initiative* are "to enhance the ability of students to communicate and collaborate across national and cultural boundaries, and to increase their understanding of and respect for norms and values different from their own" (Indiana University, n.d.). Our purposes, as instructors, included enhancing students' understandings of globalization, neoliberalism, and colonialism, and developing adult education students' capacities to discuss these issues in cross-cultural contexts.

Participating IU students were primarily working adults from a wide range of backgrounds, including healthcare, academia, law enforcement, and social work/community development. Most students were from the Midwestern United States, and some had had little previous exposure to international perspectives. Participating University of Glasgow students were enrolled in the International Master in Adult Education for Social Change (IMAESC) programme, funded by the Erasmus Mundus Joint Master's Degree programme of the European Commission. The IMAESC programme enrolls a wide range of international students and includes structured study-abroad components as part of its coursework. In total our student cohort for the project consisted of 41 adults from 17 different countries across 5 continents. Physically students were located across numerous time zones.

Designing for Inclusion

The presence of students from so many different backgrounds and in so many different spaces called for specific attention to the creation of a culturally-responsive, online learning environment that supported different learning styles and various ways to engage in the online space (Alalshaikh, 2015). Our project design incorporated large and small group writing discussions, short video production and sharing, and creative online project development of the students' choosing. Additionally, we designed the curriculum to be inclusive of students' varied contexts and experiences, structuring activities that encouraged the students to bring theirs and others' voices into our discussions as legitimate knowledge (Mignolo, 2020).

Students were assigned into small cross-university groups (4-5 people in each group) to discuss and investigate globalization and its impact on adult education across international contexts. In addition to learning and group development activities that drew heavily on the students' individual narratives and experiences, we assigned specific readings and facilitated discussion about key concepts, with particular intention to develop a common conceptual framework foregrounding neoliberalism, colonialism, and differing perspectives of global citizenship (Walters, 2014). For some students in both programmes, these were new concepts. The final project for each group was to create a dialogue representing various perspectives on globalisation (migration, technology, gender, culture, economics, employment, policy or other) and adult education. The dialogues were shared in an online symposium for the whole class at the end of the project.

Collaboration and Complexities

Several elements added complexity to the execution of the collaboration: (1) the online nature of the project and (2) the local particularities of the global pandemic and the highly contentious U.S. election.

While the online format was familiar and expected for the IU students, most of whom took only one or two courses online at a time, for some of the IMAESC students the online experience became completely overwhelming. Because of the pandemic, the structure of the IMAESC program changed completely, with all elements of the face-to-face program transitioning to online learning. This meant that many students who had travelled abroad hoping for an international immersion found themselves sequestered in a foreign country and grappling with 5 online courses across multiple learning management systems. Although this was a necessary transition due to safety precautions and local government restrictions, it negatively informed how students from the IMAESC program engaged in the project and speaks to the limits of online education as a panacea. This is particularly relevant as adult education programs consider the future role of online learning.

For the U.S. students, some of the planned discussions became increasingly fraught amid the tensions of the 2020 presidential election. Discussions of colonialism and free-market ideology tapped directly into the issues of American racism and the collapsing social welfare state that were surfacing during the election. However, the focus on sharing individual experience seemed to facilitate conversation and engagement with these topics for students across the political spectrum.

In our roundtable we hope to discuss issues pertaining to the future of online learning in adult education, international collaboration and global citizenship, and designing for inclusion across multiple dimensions.

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WHY DOES LITERACY MATTER IN THE WORKFORCE? AND WHY SHOULD ORGANIZATIONS CARE?

Esther Pippins, Jeremy Bohonos
Texas State University (USA)

Abstract

The purpose of this project is to explore the complexity of literacy and to delineate reasons why workplace literacy matters to relevant HRD domain areas. The roundtable will be a discussion of a proposed model for HRD research and practice that describes how literacy improvement efforts can be incorporated into various HRD domains.

Keywords: Literacy, low literacy, workplace literacy, basic skills, HRD domains

Initiatives like Behind Every Employer establish partnerships between organizations and educational leaders to solve workforce challenges by teaching current and future employees the workplace competencies desperately needed to stay competitive (Behind Every Employer, 2021). In the landscape of adult literacy in the United States, more than 21 percent of the adult population lacks the education and essential skills needed to engage in the workforce successfully. One in five U.S. adults have difficulties completing tasks that require comparing and contrasting information, paraphrasing, or making low-level inferences (NCES, 2019). This percentage represents approximately 43 million adults who possess low literacy skills. Even though low literacy does not discriminate between race, ethnicity, culture, or gender, it does impact the African American and Latinx communities at higher rates due to disparities in educational attainment (Ntiri, 2013). Literacy challenges remain prevalent in today’s organizations and society-at-large, yet research is scarce on the true impacts that literacy and skill deficiencies have on contemporary workplaces.

Literacy is not a single ability that one either possesses or lacks, but rather there are different levels of literacy and different types of literacy (Bergeron, 2012). However, low literacy not only threatens the livelihoods of the adults themselves, but limited education and basic skills among workers also weaken the economic well-being and adaptive capabilities of their workplaces and organizations (Bates & Holton, 2004; Stewart & Yap, 2020). Workplace literacy elucidates the economic and human tragedy of low literacy and it influences the productivity of organizations whether they be business, government, or nonprofit (Bates & Holton, 2004). Additionally, workforce literacy can inhibit an organization's most valued and tangible resource, its employees. HRD practitioners and researchers are in a unique position to be creative in finding ways to protect organizational investments in employee training and development (Torraco, 2007).

The purpose of this project is to explore the complexity of literacy and to delineate reasons why workplace literacy matters to relevant HRD domain areas. The roundtable will be a discussion of a proposed model for HRD research and practice that describes how literacy improvement efforts can be incorporated into various HRD domains. There presenters will begin the conversation on the complexity of literacy, delineate the reasons why workplace literacy matters, discuss relevant HRD domain areas, and then proceed with a discussion of the proposed model.

Attentiveness to literacy concerns in HRD responds to Byrd's (2018) call for a social justice centered HRD that emphasizes fair treatment and well-being of organizational members. The roundtable will discuss how literacy can be addressed in traditional HRD domains, including career development (CD), organization development (OD), and training. We will also engage participants in a brainstorming session to help identify other HRD-related areas that should be foregrounded in discussion of workplace literacy. We see literacy as relevant to CD because the concept of CD is to encourage: awareness of self, an individual's ability to be the subject of their own being, and an individual's capacity to execute skills specific to current and potential careers (Martin, 2015; Yasukawa et al., 2012). The complexity of workplace literacy and the perspectives of the workers themselves require alternative understandings of how literacy influences the process of career explorations (Yasukawa et al., 2012). As career development is connected to the structuring of selected paths for matching people and jobs, literacy skill attainment and maintenance may be essential for maximizing career potential.

Within the various domains of HRD, each domain contributes to the development of the organization and humans in the workplace. Literacy, like education, is an essential component to both human and organizational development (Sivakumar & Sarvalingam, 2010). Mastering literacy skills can help employees transition into the more sophisticated tasks that keep organizations productive and communities competitive in today’s global markets.

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DISABILITY MATTERS: IDEIA, SECTION 504, AND ADA: WHAT DO THESE ACTS MEAN FOR AFRICAN AMERICAN LEARNERS WHO EXPERIENCE INTELLECTUAL DISABILITIES? A CRITICAL LITERATURE REVIEW

Marketa President, Elice E. Rogers, Jonathan E. Messemer
Cleveland State University, Cleveland, Ohio (USA)

Abstract

Adult learners with an intellectual disability have legal protections to access post-secondary learning and vocational opportunities. As individuals strive to maximize potential in the disability space, do cultural barriers of racism disrupt the potential for African American adult learners with intellectual disabilities? One implicit assumption is that race and social status affect advocacy efforts for learners during K-12 experiences, and the adult learners' ability to self-advocate.

Keywords: Intellectual disabilities, African American adults, racism

Individuals diagnosed with an Intellectual Disability (ID) experience profound developmental delays in cognitive and social proficiency that impair the acquisition and communication of learning outcomes (Eilenberg et al., 2019). The Individuals with Disabilities Education Improvement Act (IDEIA) (United States Department of Education, 2004) provides a Free and Appropriate Public Education (FAPE) to American children diagnosed with profound disability and protects against overidentification of African American students. An Individualized Education Plan (IEP) provides guidelines for curricular accommodations based on the K-12 learner's needs. Still, after age 18 how does IDEIA, Section 504 of the Rehabilitation Act, or the Americans with Disabilities Act of 1990, impact learning and vocation for the African American Adult Learner (AAAL) with IDs?

IDEIA Limits Assistance to Adult Learners with Intellectual Disabilities

Learners with IDs are educated in accordance with IDEIA from Pre-K to 12th grade. IDEIA provisions continue after age 18 if warranted by educational team determination. 12th grade, or age 21 (based on the student's needs), is the last year of IDEIA eligibility (Eilenberg et al., 2019). At age 22 IDEIA protections cease. When learning stops in K-12 schooling, it is referred to as 'falling off of the cliff" (McNutty, 2019). Due to the nature of IDs, impairments in intellectual and social functioning inhibit adult self-sufficiency (McNutty, 2019). Many AAALs with IDs find themselves in this position after graduation (Landmark & Zhang, 2012).

Section 504 of the Rehabilitation Act of 1973

Section 504 of the Rehabilitation Act of 1973 protects people with disabilities from discrimination between three and 21 years of age in federally funded programs (Rocco & Fornes, 2010). It is restricted, like IDEIA, in applicability to those aged 21 or younger. An examination of literature reveals that AAALs with disabilities experience the oppressive nature of educational systems due to: 1) Lack of identification and inclusive placement in mainstream classrooms; 2) Racism, explicit bias, and implicit bias with regard to funding allocations (Paul-Emile, 2018); and 3) Challenges in decision-making among African American parents with disabled children and/or adults (Reese-Kay et al., 2021).

The ADA of 1990

With the passage of the Americans with Disabilities Act (ADA) in 1973 and 1990, many perceived this legislation as an equalizer for individuals with physical, mental, emotional, and learning impairments (Alston & Russo, 1994). This law extended protections for adult learners in higher education programs. Still, K-12 learners with IDs in some populations were poorly equipped. Wilson (2015) suggests that African American parents, impoverished parents, and inadequately educated parents are at a greater risk for decreased involvement. Some scholars (Bowman & Plourde, 2012; Owens et al., 2016; Wilson, 2015) argue that adult learners with IDs perform better with IEPs that focus on proficiency, learning styles, cultural sensitivities, and real-life experiences linked with critical literacy. Unfortunately, that lack of attention to the learning needs of adult learners with IDs in higher education settings tends to carry over into discriminatory workplace practices. McMahon & McMahon (2016) found that between 2008-2011 the rate of ADA allegations increased by more than 522%.

Discussion

Legislation that supports the abilities and personhood of individuals is a societal necessity. This literature review examined protections under IDEIA, Section 504 of the Rehabilitation Act of 1973, and the ADA of 1990 for AAALs with IDs. All three laws provide valuable protections for AAALs with IDs. Still, literature indicates greater barriers are experienced by AAALs with IDs in higher education and employment than by White adult learners and workers with IDs (McMahon & McMahon, 2016; Wilson, 2015).

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TRANSFORMATIVE LEARNING AND EXTREMISM

Amra Sabic-El-Rayess, Victoria J. Marsick
Teachers College Columbia University (USA)

Abstract

This roundtable examines research on transformative learning and radicalization - drawing on insights gained from a project underway based on radicalization research in the Muslim context. Its focus is counteracting radicalized education that recruits marginalized, disaffected people into violent extremist practices. This is important because of the acute rise in racism, authoritarianism, corruption and far right movements around the world that has produced an increased interest in the public role of education, both informal and formal.

Keywords: Transformative learning, radicalization, extremism, violence

When crises or conflicts emerge, stakeholders proliferate who each construct an ideological narrative to vie for social, economic, religious, or political influence. In these moments of instability, radical shifts—along with individual and social transformations—occur. For instance, growing tension between reason and religion has generated dangerously politicized accommodation to faith and a turning away from science. Social media has become a fertile ground for signing onto conspiracies and extreme views. Radicalization movements nudge believers into self-isolating groups. Ideological divides obstruct social connectedness across diverse groups. This roundtable examines design of research in the newly emerging, intersectional space between transformative learning and radicalization. Its central question is: How do we measure transformative learning in adults who radicalize and/or develop tendencies towards extremist violence?

Current State of Research:
Intersectionality between Transformative Learning and Radicalization

Adult educators seek to help adults open their minds to one another and ask questions about fundamental beliefs and assumptions they hold (Taylor & Cranton, 2013). Researchers, in turn, are challenged to understand the learning process supporting this quest. Strong biases influence what and how individuals learn, who they trust, and what content informs their world view (Mezirow, 2000). In such circumstances, motivated reasoning takes hold (Westen et al., 2006): fMRI studies show that executive functioning shuts down; chemicals provide emotional reinforcement for ignoring reason as powerful as an addict receiving a "fix." For Freud (1933), this is self-defensive to protect individuals from feeling bad about themselves.

Sabic-El-Rayess (2021, 2020 & forthcoming) finds that authoritarians and extremists radicalize masses by disengaging reason while evoking emotions like fear and hate. They produce emotional arousal through narratives of victimhood, dehumanization and supremacy to help reconstruct violence against the other(ed) and hated groups as just. For Bandura (1990, p. 29), "[t]he conversion of socialized people into dedicated combatants is achieved… by cognitively restructuring the moral value of killing, so that it can be done free from self-censuring restraints." To better understand the journey to becoming radicalized, Sabic-El-Rayess (2020, 2021 & forthcoming) studies transformative learning among Salafi converts, an ultraconservative Muslim group.

Salafis can radically alter mindsets of unsuspecting populations by recognizing how education constructs "truth regimes" (Foucault, 1975; Sabic-El-Rayess, forthcoming). What is welcomed as the prevailing view, marginalized as the unwanted perspective, or silenced as the unacceptable voice are constantly negotiated by stakeholders in a quest for power.

At the core of *Salafis' displacement and replacement model of radicalization* (Figure 1) is an informal and glib teacher, a recruiter or a mentor that connects (online or in person) with disenfranchised individuals harbouring grievances and feeling ideologically, politically, culturally or economically displaced (Sabic-El-Rayess, forthcoming). Radicalization begins with *displacement* from mainstream institutions, magnified by radicalizing education that subversively minimizes the relevance of formal education. As one Salafi claims: "I am my own education and educational institutions had no influence on me" (Sabic-El-Rayess, forthcoming). Classrooms and teachers are replaced with personal tutorials, webinars, speeches, and podcasts curated by mentors.

The model delineates 10 key steps along with 5 controls—language, information/ knowledge, trust, relationship, and guidance that Salafi mentors employ to ensure recruits are fully radicalized. These controls allow Salafis to employ exclusionary language to invalidate non-Salafi viewpoints. Language can build social prejudice to solidify power (Chilton, 2004; Holly, 1989; Quasthoff, 1989; Wodak, 1989). Salafi mentors transform students' thinking by controlling what is learned, who enters their inner circles, and who can be trusted. One convert notes: "I do not trust newspapers, only my mentors and religious sites I visit online" (Sabic-El-Rayess, forthcoming).

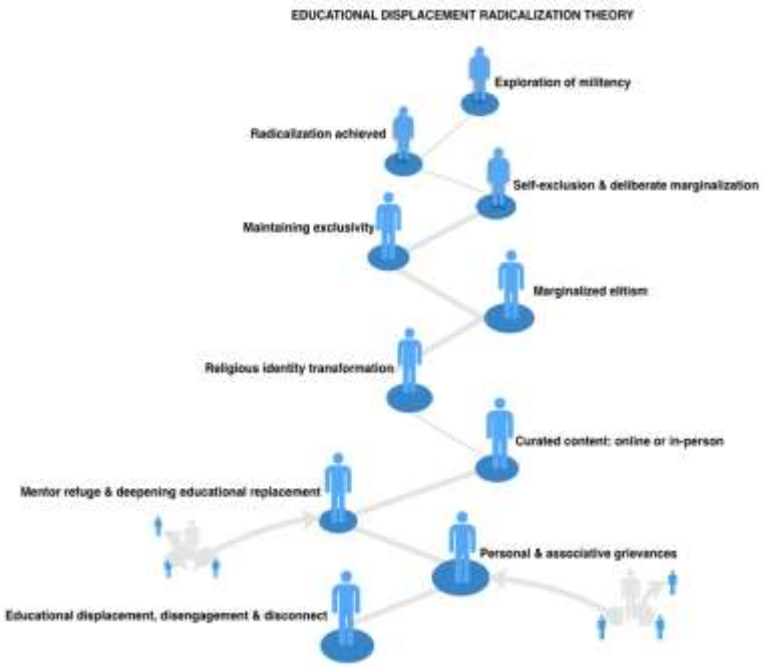
EDUCATIONAL DISPLACEMENT RADICALIZATION THEORY
Exploration of militancy
Radicalization achieved
Self-exclusion & deliberate marginalization
Maintaining exclusivity
Marginalized elitism
Religious identity transformation
Curated content: online or in-person
Mentor refuge & deepening educational replacement
Personal & associative grievances
Educational displacement, disengagement & disconnect

Figure 1: Educational displacement and replacement model of radicalization
Source: Sabic-El-Rayess, A. (forthcoming). How do People Radicalize, *International Journal of Educational Development*.

The model shows that radicalization is triggered well before it graduates into violence. But how are violent extremist practices learned? What role does education play? How can transformative learning be measured?

Exploring New Modes of Inquiry

Discussion will be informed by insights from IRB-approved research underway by Sabic-El-Rayess and 20 students supported by the McCain Institute for International Leadership and the Department of Homeland Security's Office for Targeted Violence. The project involves creating, implementing and evaluating online professional training for educators in the United States that builds moral resilience to hate while employing a research-based *educational displacement and replacement model* based on the Salafi context. The model has global relevance for contexts where adults feel neglected by formal institutions and systems. The professional training shifts educators' attitudes and addresses societal biases by building social connectedness and strengthening non-violent problem-solving skills.

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STRENGTHENING ADULT LITERACY THROUGH CREATIVE WRITING

Elizabeth Santiago[1,2]
[1]*Founder: The Untold Narratives, Boston, MA (USA)*
[2]*Lesley University, Cambridge, MA (USA)*

Abstract

This Roundtable will discuss a qualitative study that investigated how creative writing strengthens and deepens the literacy skills of adults. Specifically, the study explores two sub-questions: How can creative writing processes support students' achievement of personal and/or academic goals? How does a curricular focus on individual storytelling build literacy confidence and/or student agency? Data include: pre- and post-surveys, pre- and post-interviews, curriculum design based on best practices in writing instruction and adult learning, and student writing. The study suggests that creative writing is a viable and effective tool to promote literacy acquisition, build student voice, and support student-centred learning.

Keywords: Adult education, creative writing, high school equivalency, literacy, writing instruction

No student sets out hoping to under-achieve or leave school before earning a diploma. When a student does leave school before completing, there are usually warning signs that make their disengagement predictable (DePaoli et al., 2015, 2018; McMurrey, 2014; Promise, 2014; Rights, 2013). Students who leave high school reading or writing below their grade level understand how this affects their capacity to earn a living and take care of themselves and their families. When students return to school to earn a credential or brush up on skills they did not acquire through traditional means, they do so with great hope. What is often challenging for these determined people is that many still face barriers that impede success (Promise, 2015). Unfortunately, high school equivalency (HSE) instruction is typically focused on the skills needed to pass the High School Equivalency Test (HiSET) or the General Educational Development (GED) exam (Promise, 2016).

The majority of HSE instruction happens within the adult education system. According to World Education (2018), this system encompasses programs across the U.S. that offer instruction ranging from basic literacy and numeracy to HSE instruction and college and career readiness. One in six adults (18+) in the U.S have low literacy skills (OECD, 2013), including 20% of adults with a high school diploma (Larson, 2018). The U.S. ranked 21st in numeracy and 16th in literacy out of 24 countries in a recent assessment of adults' skills (OECD). Yet the publicly-funded adult education system is able to serve around 2 million young and older adults per year, which means in all 50 states waiting lists for classes are common (World Ed., 2018).

This scarcity is one of the reasons that instruction at HSE programs focuses on the skills needed to pass the HSE exam in order to move students out quickly to make room for those waiting. Unfortunately, fewer than 5% of HSE graduates go on to enroll in college or other adult education programs where they can earn much needed credentials (Rutschow & Crary-Ross, 2014). These statistics speak to an urgent need to change the way instruction in adult education programs is delivered. This is, however, a larger problem and not one that is specific to the adult education system. Students who struggle academically in middle or high school are more likely to drop out of school later. About 55% of adults at the lowest literacy levels did not graduate from high school and have no high school equivalency diploma (NAEP, 2018). In a 2014 report published by MDRC on writing instruction in adult education classrooms in the United States (Manno et al., 2015), the authors noted that at that time there were more than two million adults enrolled in adult education and HSE courses, and incoming assessment data collected showed that more than half were are at an eighth grade writing level or below (Manno et al., 2015).

Adult education programs are expected not only to get students ready for the high school equivalency exam (namely HiSET or GED exams), but also provide pathways into college and career. Given the low literacy levels plaguing students who left secondary education before graduation, the problem is clear. Students need more and better literacy instruction to support any college and career goals and to support their overall economic well-being.

Significance of the Study

I developed this study in order to investigate whether the intentional integration of creative writing into an HSE writing curriculum contributed to students' academic confidence, strengthened and deepened writing skills, and provided a vehicle for student-defined agency through the use of student-generated narratives and student-selected mentor texts. I also considered the attitudes participants have toward their own creativity, voice, and literacy skills. The population I focused on were adults (18+) who have enrolled in an adult education program to earn an HSE diploma.

This study explores the role creative writing has as an instructional tool due to its flexible structure and its capacity to offer students the freedom to write about whatever they would like. While the structure of creative writing does allow for more student self-expression, the skills needed to write creatively, such as understanding audience and theme, developing a point of view, focusing on paragraph flow or mastering subject and verb agreement, are also the same skills needed to write academically. The findings hold promise for the transfer of skills to academic contexts with an appropriate curriculum that intentionally makes those connections for students and allows for practice and revision.

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FACULTY LEARNING COMMUNITIES: PEER COLLABORATION AS PROFESSIONAL DEVELOPMENT

Elizabeth Sondermeyer, Leslie Cordie
Auburn University (UNITED STATES)

Abstract

This research study focused on cooperatively created Faculty Learning Communities (FLCs) who participated in a long-term professional development experience. A University Writing Academy utilized the scholarship of teaching and learning (SoTL) as the professional development framework to provide FLCs with the foundation on HIPs through seminars, collaborative groupwork, and reflective assignments. The regularity of team meetings provided momentum and allowed members to see effective project results, along with creating opportunities for reflective feedback and evaluation on the new practices. Overall, participants found FLCs a valuable professional development experience.

Keywords: Faculty learning communities, collaboration, high impact practices, SoTL, professional development.

Discipline-specific FLCs were created to offer a space for personal and professional growth on the SoTL. Through targeted training and collaboration within a University Writing Academy (the Academy), the FLCs focused on implementing and improving curriculum and reflective writing through high impact practices (HIPs). The combination of expertise and time resulted in enthusiastic and productive outcomes, including SoTL professional development, creative curriculum assignments, shared projects, improved communication with students, and a healthy, collaborative collegial atmosphere.

Literature

FLCs provide structured time to focus on specific projects and professional development. Seminars and activities providing learning and development on the scholarship of teaching (SoTL), peer review, and collaboration are essential elements of a thriving FLC (Cox, 2004). Through the combination of learning from experts and peer collaboration, this FLC experience was designed using purposeful HIP strategies in order to improve student outcomes (Kuh, 2008). The FLCs were discipline-specific, representing multiple courses across an agricultural college division, as faculty have found it beneficial to work with colleagues to employ SoTL (Boyer, 1990; Quinlan & Akerlind, 2000; Tovar et al., 2015). Collaborative projects gave faculty a broad view on how their individual courses affected program curricula. Scheduled time for focused work with colleagues proved invaluable for professional development (Blanton & Stylianou, 2009; Quinlan & Ackerlind, 2000; Robbins & Hoggan, 2019).

Methodology

The FLCs were individually developed, and then selected by the Academy experts and college leadership. Three faculty teams were limited to three to four faculty participants and committed to participation for two years. The Academy hosted quarterly seminars on key topics, with the focus on integrating HIPs into the curriculum. In addition, each FLC met bi-weekly to supplement the learning process.

The purpose of this study was to identify the phenomena perceived by the FLC participants during the Academy, describing both the commonalities and differences of the experience(s). Using Moustakas (1994), we focused on participants' given descriptions to generate an essence of the lived experience of the FLCs. Eleven faculty and staff were interviewed, including the teaching experts and college leadership who developed the project.

Results

The study found a number of benefits from discipline-specific FLCs that focused on both reflective writing as a HIP and SoTL. Mainly, peer collaboration and professional development encouraged creativity, collaborative work, improved communication with students, and a healthy collegial atmosphere (Abigail, 2016; Blanton & Stylianou, 2009; Shulman, 1993). While the overall objective was the same for each group, the individual FLCs worked on unique projects related to HIPs, including reflective writing assignments, ePortfolios, and collaborative assignments and projects (Kuh, 2008).

The theme of flexibility was essential for both the Academy and FLC, as each group and project had unique curricula, priorities, and audiences. A benefit of the FLC flexible structure allowed for the ability to address specific needs as they arose, facilitating relevant collaborative development.

The Academy Writing expertise and guidance during quarterly meetings gave the FLCs the tools to create increased focused and purposeful assignments. The peer feedback and cooperation offered by their colleagues proved instrumental and inspired additional informal time amongst colleagues outside the scheduled meetings.

The Academy expertise in teaching scholarship offered the FLCSs the language and pedagogical practices that inspired continued learning. The groups interviewed stated that the diversity of classes and teaching experiences were beneficial to curriculum changes. The collaboration offered a longer-term perspective and understanding of how each HIP influenced the curriculum. The different perspectives provided a broad view of the curriculum, including where HIPs were being practiced, and where they could be implemented. This broad view further engaged faculty in the FLC process. This meant each participant or FLC did not have to implement all of the methods into their courses, relieving pressure to utilize all HIPs.

Conclusion

The FLC collaborative work afforded individuals a more complete overview and understanding of the program's long-term goals and how their courses contributed to scaffolded student learning and growth throughout the program. Overall, the faculty participants found FLCs a valuable professional development experience.

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THE UNINTENDED CONSEQUENCES OF GOOD INTENTIONS

Debra Tavaras
Atlanta Public School/Adult Education Center (USA)

Abstract

Adult education programs encourage adults to attend college after they receive their GED, yet the programs do not prepare them for the transition or on how to be successful. Colleges and adult education programs do not give enough attention to the challenges and barriers the adult learner faces. Programs assume that adult learners know how to balance the rigour of college and their other responsibilities. After all they are adults. Yet, studies have shown that 77% of GED graduates who attend community and technical colleges withdrew at the end of the first semester.

Keywords: Adult learner, general equivalency diploma, post-secondary, transition.

At one time, a high school diploma was all a student needed to find decent employment; however, in the 21st Century getting a college degree places an individual closer to gaining middle-class status (Haskin, Holzer, & Leman, 2009). In schools, there is a great emphasis on postsecondary education. From the time when students enter elementary school, they are bombarded with college materials. Teachers keep telling them how important going to college is. When they reach middle school, they begin to see college pennants in the halls, and when they reach high school, conversation involves the following question, “What college are you going to after you graduate?” Yet in the United States, there are about 39 million adults that have not graduated from high school, and not having their diploma has prohibited them from earning college degrees and credentials necessary for higher paying positions.

General Educational Development (GED) programs are a way for students ages 16 – 18 years of age and older to earn an alternative to the high school diploma. Every year 1.2 million students enroll in an adult education program in the US. Students come from a diverse background: those who need to learn English and students who have dropped out of high school, and many have had a negative experience in the traditional school system.

General Education Development Diploma

General Educational (2020) stated that, “The General Educational Development (GED) exam is a group of four tests that assess an individual's knowledge of academic subjects typically taught in high school. Test takers who pass all four sections earn a certificate of completion from the state where the test was held. The GED tests cover four content areas: language arts, social studies, science, and math. Each section has a time limit. The GED tests are now taken on a computer, and question formats include multiple choice, fill-in the blank, hot spot, and drag-and drop. The GED test is aligned to the Common Core College and Career Standards that supposed to prepare adult learners for success in college, technical training, or work.

The Problem

Traditional college students graduate from high school, just turning 18, and looking forward to staying on campus for four years. That used to be the norm. Adult learners, also considered as non-traditional students, make up about 40 percent of college students in the United States. The National Center for Education Statistics (NCES) reports that there are several characteristics that determine who is considered non-traditional: (1) did not go to college right after high school, (2) attending college part-time instead of full-time, (3) working either full or part-time (3) having children (4) being a single parent, and (5) having a GED rather than a high school diploma. Studies have found that about 75% of undergraduate students is in at least one of the categories.

Adult learners face different challenges from the traditional student. Terralever (2020) shared three major barriers that keep non-traditional students from finishing their degrees. He explains that low-income students have a hard time balancing school and work. They tend to attend class part-time. And, while they are attending adult education classes, once they get a job they can often stop coming to class. The second barrier Terralever identifies is being a first- generation student. Applying for college is not easy and first-generation students need guidance and support. Being a part of an adult education program, they may not get the guidance needed. The third is not being prepared academically. College courses are fast paced and self-guided, and no one is going to spoon feed the student information. Adult learners may have no clue that to be successful in college one must have strong time management skills, be able to set priorities, and be able to meet deadlines.

Recommendations

Adult education programs must take an active role in helping adult learners transition to college, and provide them with the tools to stay and complete their degrees. Programs need to educate and work with the adult learners on the barriers they are facing and together develop strategies to deal with them. Harrington (2000) shared that colleges should also take an active role with the help of transitioning adult learners by including the following items in a transition program: academic advising, additional tutoring, personal and career counselling, how to find and apply for financial assistance, scholarships, and instructional materials (p.4).

Conclusion

40% of college students are considered nontraditional yet 2/3 students leave college without completing their degree. Karmelita(2020) wrote, “By acknowledging the uniqueness of each adult learner’s academic journey and providing earlier and more comprehensive advising, it is possible to enhance the adult learner’s transition to college.”

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LIFELONG LEARNING AS PERFORMANCE MANAGEMENT CRITERIA IN PRIVATE SECTOR EMPLOYMENT

April Taylor
Adult & Lifelong Learning Ed.D. Program, University of Arkansas (USA)

Abstract

This roundtable presentation will solicit feedback & engage in group discussion on a doctoral research proposal: "Lifelong Learning as Performance Management Criteria in Private Sector Employment". This qualitative research study aims to explore how private sector organizations in the United States utilize lifelong learning concepts as criteria for employee performance management (eg., individual performance plans, annual evaluations, etc.)

Keywords: Lifelong learning, performance management

Globalization, new technologies, automation, and rapid pace of change in workplaces necessitate lifelong learning competencies among employees with support from their employers. Formalizing lifelong learning as a component of individual performance management has implications for an enterprise's HR strategy, in addition to relating to individual employment decisions for employees. The purpose of this proposed study will be to examine how private sector employers, specifically human resource functions, incorporate lifelong learning metrics or concepts in formal performance management processes and systems. The roundtable discussion will focus on areas of improvement in research approach and design while providing participants with knowledge on U.S. performance management processes.

Lifelong Learning as a Workforce Capability

Lifelong learning includes learning activities "undertaken through life, with the aim of improving knowledge, skills and competencies within a personal, civic, social and/or employment-related perspective" (European Commission, 2001, p. 9). Lifelong learning has been reframed as an economic endeavour in addition to a humanistic undertaking as societies focus on developing a more skilled workforce (Merriam & Baumgartner, 2020). Lifelong learners are increasingly seen as desirable individuals in workplace settings. Employers benefit to create and retain a pipeline of lifelong learners, recognizing and rewarding knowledge obtained by their employees in formal, informal, and nonformal settings.

Performance Management in Private Sector

Private sector companies implement various performance management processes and systems to set employee objectives aligned to business strategies, evaluate individual employee performance, and link employee performance and development to incentives (Storey & Sisson, 1993). Performance management functions can be supported within a single technology platform or interconnected with other human resource systems including learning management systems (LMS) or human resources information systems (HRIS).

Literature Review

Lifelong learning and employment have primarily been studied in a labour market context, with research focusing on country level strategies and citizen participation in adult education and training programs (Cummins & Kunkel, 2015). Lifelong learning in the context of an organization's human resource strategy organization has had been more limited in scope. Conceptual frameworks have been introduced that frame lifelong learning opportunities among employees as an intersection of corporate social responsibility and human resource development (Ketschau, 2017), but no case studies or quantitative data exist examining this theory. There remains a gap in the literature regarding how lifelong learning is incorporated into private sector employment performance management.

Proposed Research Approach

The research problem that will guide this proposed study is: How do private sector companies incorporate lifelong learning criteria in performance management? The proposed research will use a multi-case study approach that includes four to five medium-to-large sized corporations that represent diverse industries. The research approach is based on the theoretical model of sustained competitive advantage, which posits that human resources and business practices add value and uniqueness that manifest as competitive advantages in organizations (Barney, 1991). Criteria for company inclusion in the case study include a formal, centralized human resources function and employee-provided or employee-sponsored training and education programs. Data collection for the case study will include human resource personnel semi-structured interviews, performance management documents, and archival records. From these data sources, I will analyze themes, similarities and differences among cases, and document over-all assertions or lessons learned from the collective case studies.

Sample questions for the semi-structured interviews include:

1. How is lifelong learning incorporated into your company's performance management processes?
2. How is lifelong learning measured or assessed in performance management processes?
3. How are lifelong learning competencies of individuals documented in your company's performance management processes?
4. How do your performance management systems support this incorporation of lifelong learning criteria?
5. Does incorporating lifelong learning competencies into performance management benefit individual employees? Does it benefit the organization? How so?

Requested archival and document analysis items include:

1. Individual development plan templates and manuals
2. Performance appraisal guidelines for supervisors

Research Considerations

Gaining access to private sector human resources departments, including stakeholders, data, and documents, may be a significant roadblock in conducting the study. Private sector stakeholders may limit access or request to review findings before research publication. As an independent researcher, I will not be taking corporate sponsorship for the study and wish to limit any bias – perceived or real – in studying a private entity. A risk in the population of study is organizations removing themselves from the study. An additional potential issue of the research is clear scope. "Lifelong learning" may have varying definitions between human resource practitioners and manifest differently in performance management systems and processes.

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LEARNING AND EDUCATION IN SOCIAL MOVEMENTS AND SOCIAL MOVEMENT ORGANIZATIONS

Jessica C. Williams, Susan Yelich Biniecki
Kansas State University (USA)

Abstract

A growing body of literature discusses the new politics of social movements of the poor and dispossessed and calls for adult education researchers to create conceptual frameworks of social movement learning within this emerging context. The purpose of this roundtable is to facilitate a dialogue analyzing the purposes of educational programs of organizations of the poor and dispossessed toward developing conceptual frameworks for social movement learning within these organizations.

Keywords: Social movement learning, poor and dispossessed, social movement organizations

The field of adult education, through theory, research, and practice, has multiple frameworks for understanding the learning and education that happens in social movements (Niesz et al., 2018; Walker & Butterwick, 2021). Frameworks include social movement learning occurring in and from movements (Hall et al., 2011), collective learning (Kilgore, 1999), learning activism (Choudry, 2015), and knowledge production (Caruso, 2019), among others. Further, a literature review of social movement learning across varied fields of education calls for unified scholarship including informal learning, learning about the movement, educating the public, nonformal education programs originating from social movement actors, and knowledge generation (Niesz et al., 2018). Much of the theorizing and research of social movement learning has been within the framework of old social movements and new social movements (Holst, 2011). However, such frameworks may no longer fully capture the social movement actors in movements globally, as well as those emerging under "an era of profound socio-political economic transformation" (p.123).

The movement to end poverty in the U.S. has utilized the terms "poor and dispossessed" to describe the leaders and social movement actors whose very survival depends on basic demands that "[pose] a challenge to the prevailing relations because they cannot be resolved within these relations" (p.124). This condition was true before the global COVID-19 pandemic that has exposed and exacerbated the plight of many around the world due to growing inequalities, particularly racism and poverty which are life and death issues. Social movements of the poor and dispossessed in the U.S. and globally are engaging learning and education as an organizing pedagogy within their social change efforts.

The Poor and Dispossessed

The Poor People's Campaign: A National Call for Moral Revival (PPC:NCMR), organized in 40 states in the U.S., is a continuation of the Poor People's Campaign of 1968 (Hamilton, 2018) and builds upon Dr. King's vision and work to build a movement of "the poor and dispossessed" (Kairos Center, n.d., n.p.). Using more accurate measures of poverty, *The Souls of Poor Folk's Audit*, a joint effort between PPC:NCMR and the Institute for Policy Studies, states that before the pandemic there were 140 million poor and low-income people in the United States (Sarkar et al., 2018). Various organizations and struggles of the poor and dispossessed in the U.S. are building the movement to end poverty through the poor organizing the poor. The very lives of these social movement actors are threatened by the prevailing economic and social conditions. The PPC:NCMR includes many social movement organizations in the U.S. who are waging a revolutionary struggle for the demands of the poor and dispossessed including living wages, housing, healthcare, education, and "the right to not be poor" (Baptist et al., 2012). This movement is connected to and influenced by social movements globally, exchanging learnings with leaders of such social movements as Landless Workers' Movement (MST) in Brazil and Shack Dwellers movement in South Africa, in an effort to build the global solidarity of the poor and dispossessed (Baptist et al.).

Concepts of SML among Organizations of the Poor and Dispossessed

To build upon and continue to expand the dialogue about social movement learning, we end with questions for the adult education community of researchers and practitioners to consider. What are the core concepts of social movement learning emerging from the research and practice of educational programs within organizations and movements of the poor and dispossessed globally? What pedagogical practices are being utilized toward conscientization to move social movement participants from being objectively revolutionary to subjectively revolutionary? How have the learning and education within organizations of the poor and dispossessed influenced one another globally? The answers to these questions will further the inquiry into social movement learning and answer the call to address unifying and contextually relevant frameworks.

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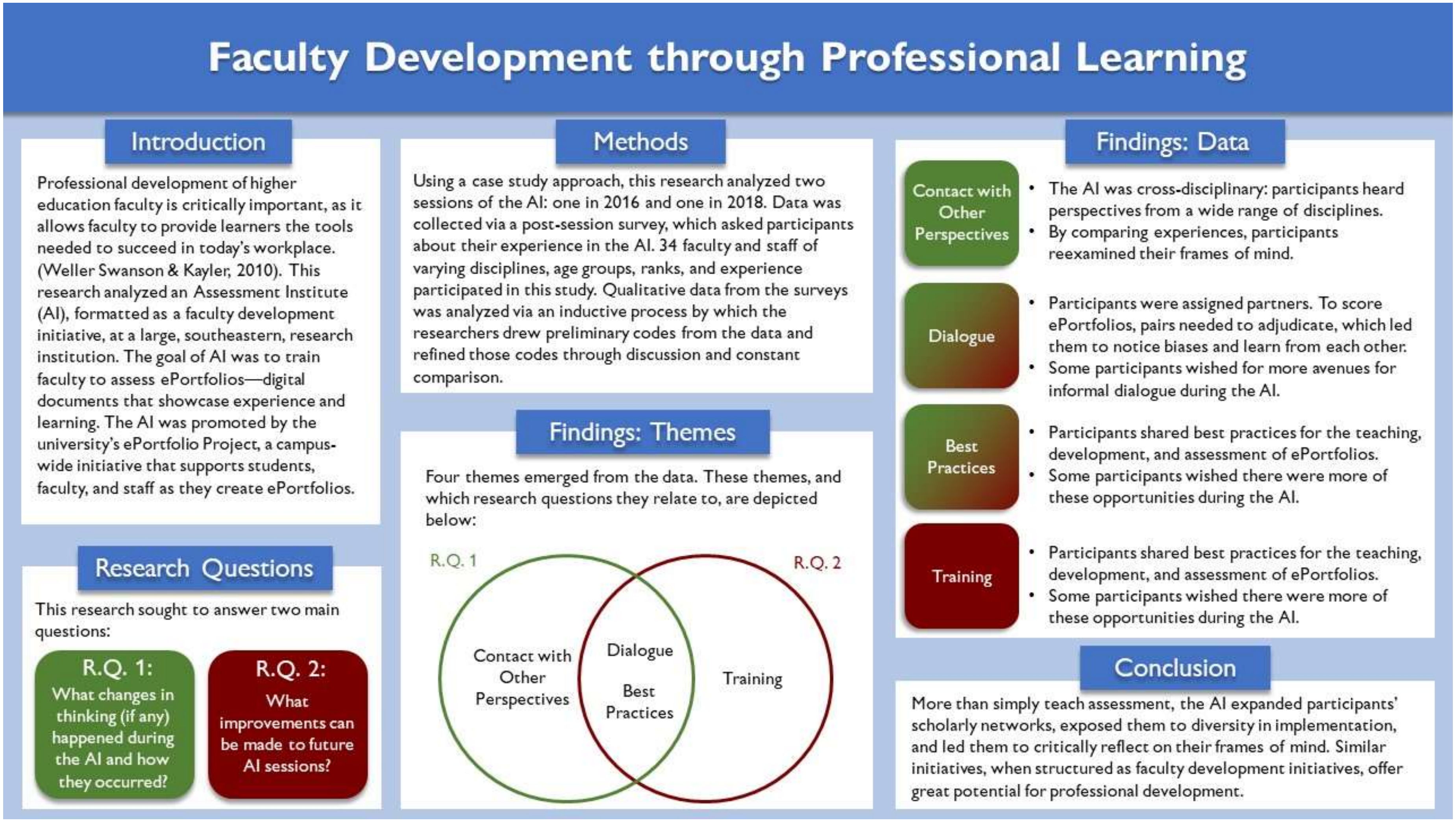
POSTERS

Leslie Ann Cordie *(Auburn University, USA),* **Lucas Adelino** (*University of North Carolina, USA)*



Faculty Development through Professional Learning

Introduction

Professional development of higher education faculty is critically important, as it allows faculty to provide learners the tools needed to succeed in today's workplace. (Weller Swanson & Kayler, 2010). This research analyzed an Assessment Institute (AI), formatted as a faculty development initiative, at a large, southeastern, research institution. The goal of AI was to train faculty to assess ePortfolios—digital documents that showcase experience and learning. The AI was promoted by the university's ePortfolio Project, a campus-wide initiative that supports students, faculty, and staff as they create ePortfolios.

Research Questions

This research sought to answer two main questions:

R.Q. 1: What changes in thinking (if any) happened during the AI and how they occurred?

R.Q. 2: What improvements can be made to future AI sessions?

Methods

Using a case study approach, this research analyzed two sessions of the AI: one in 2016 and one in 2018. Data was collected via a post-session survey, which asked participants about their experience in the AI. 34 faculty and staff of varying disciplines, age groups, ranks, and experience participated in this study. Qualitative data from the surveys was analyzed via an inductive process by which the researchers drew preliminary codes from the data and refined those codes through discussion and constant comparison.

Findings: Themes

Four themes emerged from the data. These themes, and which research questions they relate to, are depicted below:

Findings: Data

Contact with Other Perspectives

- The AI was cross-disciplinary: participants heard perspectives from a wide range of disciplines.
- By comparing experiences, participants reexamined their frames of mind.

Dialogue

- Participants were assigned partners. To score ePortfolios, pairs needed to adjudicate, which led them to notice biases and learn from each other.
- Some participants wished for more avenues for informal dialogue during the AI.

Best Practices

- Participants shared best practices for the teaching, development, and assessment of ePortfolios.
- Some participants wished there were more of these opportunities during the AI.

Training

- Participants shared best practices for the teaching, development, and assessment of ePortfolios.
- Some participants wished there were more of these opportunities during the AI.

Conclusion

More than simply teach assessment, the AI expanded participants' scholarly networks, exposed them to diversity in implementation, and led them to critically reflect on their frames of mind. Similar initiatives, when structured as faculty development initiatives, offer great potential for professional development.

Keywords: Faculty development, professional learning, assessment, ePortfolios.

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REFLECTIONS ON TRAUMA FROM WITHIN ACADEMIA: READING *EDUCATED* AS A PHD STUDENT WITH C-PTSD

Ash Grover
Brock University (CANADA)

Keywords: Culturally sustaining pedagogy, public pedagogy, trauma, autoethnography

Introduction

The purpose of this autoethnographic exploration of *Educated* is to investigate the intersection of trauma, public pedagogies and higher education, illuminating the role of cultural texts in informing culturally sustaining pedagogy (Paris & Alim, 2014).

Theoretical Framing

Paris & Alim (2014) further culturally responsive/relevant pedagogy by recognizing that subjectivity is consistently evolving, and they emphasize "the ways young people are enacting race, ethnicity, language, literacy, and cultural practices in both traditional *and* evolving ways" (p. 90, emphasis original). Combined with Rothberg's (2009) presupposition that the self/other split only serves to limit one's understanding of collective healing and memory work in the public sphere, I have found a useful tool for examining *Educated* as a work of dialogical testimony (Oliver, 2001). I use Taber's (2012) model of autoethnography in my reflection on reading *Educated,* beginning with my own experiences as a PhD student with C-PTSD to draw connections to larger social phenomena which holds implications for integrating trauma-informed practices into culturally sustaining education.

Findings

Westover's story displays growth through intersubjective learning and memory-work. It is not until her story is witnessed and she feels dialogically supported by mentors and peers that she begins to feel like a subject. In closing she writes, "You could call this selfhood many things. Transformation. Metamorphosis. Falsity. Betrayal. I call it an education" (Westover, 2018, p. 329). I recall a similar shift in subjectivity when I began to perceive my trauma as a social responsibility rather than an individual burden, particularly in regard to educational spaces.

Implications

Like Westover, I often feel alienated and out of place within the bureaucratic and hierarchical setting of academic institutions, with the exception of spaces where culturally sustaining and trauma-informed practices are present. I have found the language to address and heal from trauma through culturally sustaining and public pedagogies centered on learning from narrative. This connection is paramount in envisioning a model of higher education centered on evolving to meet the needs of future students with histories of intergenerational trauma.

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FACTORS INFLUENCING COMMUNITY COLLEGE STUDENTS' PERSISTENCE IN COMPLETING AN ASSOCIATE OF APPLIED SCIENCE DEGREE

Amy Hutchinson, Ph.D.
Executive Director of Korea in Kulture

Amy Hutchinson

INTRODUCTION

- To meet the need of the contemporary labor market, colleges and universities must provide the means and degrees to ensure that all students have the requisite skills to contribute to the global economy (Fein, 2014)
- A term often associated with students' drive to continue working toward their degree completion is *persistence*.
- Although part-time status can affect student persistence, the literature about persistence in the community college setting is lacking. The purpose of this study is, therefore, to expand the research in this area by focusing specifically on part-time community college students.

DEFINITIONS

- ***Associate of applied science* (AAS)**: a two-year undergraduate degree that "is designed for students who intend to enter the workforce immediately following graduation from their program." ("Associate of Applied Science," 2018).
- ***Cumulative grade point average* (GPA)**: the average of all grades earned by a student.
- ***Gatekeeper courses***: courses required of all students as part of a certificate or degree program and may be a prerequisite for many other courses in academic programs (Hallawell, 2015).

RESEARCH QUESTIONS

1. What is the community college student persistence to AAS degree completion disaggregated by age, gender, ethnicity, GPA in gateway courses, first semester GPA, and cumulative GPA?
2. What is the best set of selected variables (i.e., age, gender, ethnicity, gatekeeper course GPA, first semester GPA, and cumulative GPA) in predicting persistence to AAS degree completion?

METHOD

Participants:
Part-time students enrolled in a community college and pursuing an AAS degree

Procedure:
Participant data for this study were drawn from those part-time students admitted to the AAS degree program, who had taken specific gatekeeper courses required by AAS degree programs. The data were drawn from academic years fall 2009 through spring 2017 for students pursuing an AAS degree at this community college.

Analysis:
- In an effort to describe the sample of students included in this investigation, descriptive statistics were presented (Creswell, 2009).
- The investigation of whether the dependent variable was influenced by the independent variables was analyzed using binary logistic regression in SPSS.
- Statistics generated for the logistic regression in SPSS were used for model interpretation.

RESULTS

- Of the total sample of 308 students, 66 (21.4%) completed an AAS degree as opposed to 242 students (78.6%) who failed to complete a degree within six years.
- Variables that indicated significance ($p < .05$) included gender (female) ($p = .018$) and a cumulative GPA of 1.0 – 1.69 ($p = .012$).
- Compared to males, females were 2.335 times as likely to persist in AAS degree completion.
- Compared to students with a cumulative GPA greater than 3.7, those with a cumulative GPA of 1.7–2.69 were .08 times as likely to persist in AAS degree completion.

DISCUSSION

- Females were more than twice more likely to graduate than males in this sample. This is consistent with the literature in which females were more likely to persist and complete at four-year institutions (Carbonaro et al., 2011)
- Cumulative GPA proved to be the strongest variable for predicting persistence to AAS degree completion in this sample. The results of this study are consistent with the literature in which cumulative GPA was found to be a significant predictor of persistence at the community college level (Davidson & Petrosko, 2014) and at four-year institutions (Bean & Metzner, 1985).
- Although grades in gatekeeper courses were not significant in predicting persistence to AAS degree completion, Earning an F in a 100-level or higher math course, therefore, lowers the chances of graduating, which is consistent with the required passing of a 100-level or higher math course.

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THANK YOU!

Amy Hutchinson, Ph.D.
Executive Director, Korea in Kulture
koreainkulture@gmail.com

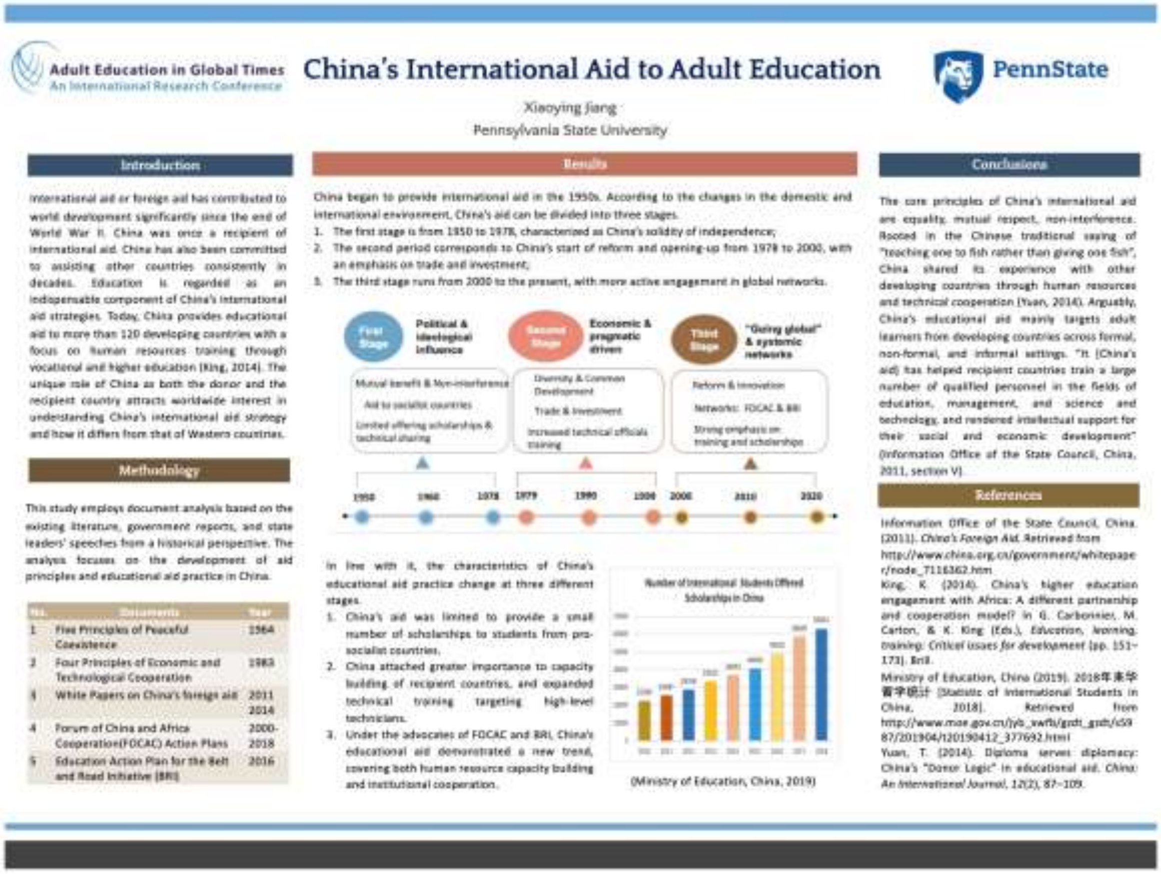
CHINA'S INTERNATIONAL AID TO ADULT EDUCATION

Xiaoying Jiang
The Pennsylvania State University (USA)

International aid or foreign aid has contributed significantly to world development since the end of World War II. Education is regarded as an indispensable component of international aid strategies. China was once a recipient of international aid. China has also been committed to assisting other countries consistently in decades. The unique role of China as both the donor and the recipient country attract worldwide interest in understanding China's international aid strategy and how it differs from that of Western countries. This study employs document analysis based on the existing literature, government reports, and state leaders' speeches from a historical perspective.

The analysis focuses on the development of aid principles and educational aid practice in China. China began to provide international aid in the 1950s. According to the changes in the domestic and international environment, China's aid can be divided into three stages. In line with it, the characteristics of China's educational aid practice change at three different stages. The core principles of China's international aid are equality, mutual respect, non-interference. Rooted in the Chinese traditional saying of "teaching one to fish rather than giving one fish", China shared its experience with other developing countries through human resources and technical cooperation. Arguably, China's educational aid mainly targets adult learners from developing countries across formal, non-formal, and informal settings.

Keywords: Educational aid, China, adult learners, human resources development



Adult Education in Global Times
An International Research Conference

China's International Aid to Adult Education

PennState

Xiaoying Jiang
Pennsylvania State University

Introduction

International aid or foreign aid has contributed to world development significantly since the end of World War II. China was once a recipient of international aid. China has also been committed to assisting other countries consistently in decades. Education is regarded as an indispensable component of China's international aid strategies. Today, China provides educational aid to more than 120 developing countries with a focus on human resources training through vocational and higher education (King, 2014). The unique role of China as both the donor and the recipient country attracts worldwide interest in understanding China's international aid strategy and how it differs from that of Western countries.

Methodology

This study employs document analysis based on the existing literature, government reports, and state leaders' speeches from a historical perspective. The analysis focuses on the development of aid principles and educational aid practice in China.

No.	Documents	Year
1	Five Principles of Peaceful Coexistence	1964
2	Four Principles of Economic and Technological Cooperation	1983
3	White Papers on China's foreign aid	2011 2014
4	Forum of China and Africa Cooperation(FOCAC) Action Plans	2000-2018
5	Education Action Plan for the Belt and Road Initiative (BRI)	2016

Results

China began to provide international aid in the 1950s. According to the changes in the domestic and international environment, China's aid can be divided into three stages.

1. The first stage is from 1950 to 1978, characterized as China's solidity of independence;
2. The second period corresponds to China's start of reform and opening-up from 1978 to 2000, with an emphasis on trade and investment;
3. The third stage runs from 2000 to the present, with more active engagement in global networks.

First Stage
Political & ideological influence
Mutual benefit & Non-interference
Aid to socialist countries
Limited offering scholarships & technical sharing
Second Stage
Economic & pragmatic driven
Diversity & Common Development
Trade & Investment
Increased technical officials training
Third Stage
"Going global" & systemic networks
Reform & innovation
Networks: FOCAC & BRI
Strong emphasis on training and scholarships
1950
1960
1978
1979
1990
1999
2000
2010
2020
Number of International Students Offered Scholarships in China

In line with it, the characteristics of China's educational aid practice change at three different stages.

1. China's aid was limited to provide a small number of scholarships to students from pro-socialist countries.
2. China attached greater importance to capacity building of recipient countries, and expanded technical training targeting high-level technicians.
3. Under the advocates of FOCAC and BRI, China's educational aid demonstrated a new trend, covering both human resource capacity building and institutional cooperation.

(Ministry of Education, China, 2019)

Conclusions

The core principles of China's international aid are equality, mutual respect, non-interference. Rooted in the Chinese traditional saying of "teaching one to fish rather than giving one fish", China shared its experience with other developing countries through human resources and technical cooperation (Yuan, 2014). Arguably, China's educational aid mainly targets adult learners from developing countries across formal, non-formal, and informal settings. "It [China's aid] has helped recipient countries train a large number of qualified personnel in the fields of education, management, and science and technology, and rendered intellectual support for their social and economic development" (Information Office of the State Council, China, 2011, section V).

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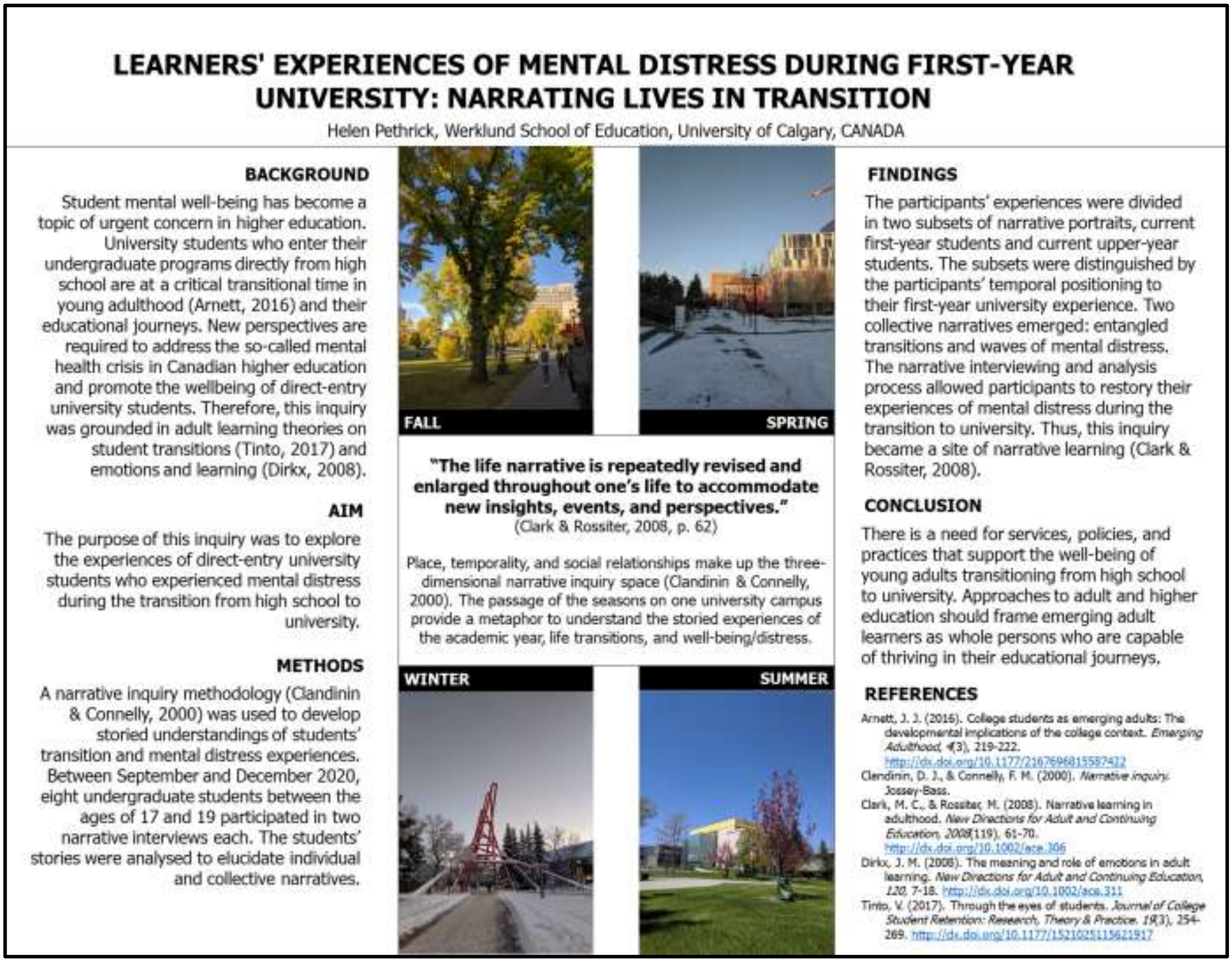
LEARNERS' EXPERIENCES OF MENTAL DISTRESS DURING FIRST-YEAR UNIVERSITY: NARRATING LIVES IN TRANSITION

Helen Pethrick
Werklund School of Education, University of Calgary (CANADA)

Abstract

Students who enter their undergraduate programs directly from high school are at a critical transitional time in young adulthood and their educational journeys. New perspectives are required to address and promote the well-being of direct-entry university students. This narrative inquiry developed storied understandings of eight undergraduate students' transition and mental distress experiences. The narratives revealed that transitions occur in multiple intersecting domains when young adult learners begin university. Their mental distress experiences illustrated the dynamic, holistic nature of well-being. To better support young adult learners, the holistic nature of mental well-being and student transitions should be integrated into university learning environments.

Keywords: Transition, mental well-being, university students, narrative learning


FALL
SPRING
WINTER
SUMMER

LEARNERS' EXPERIENCES OF MENTAL DISTRESS DURING FIRST-YEAR UNIVERSITY: NARRATING LIVES IN TRANSITION

Helen Pethrick, Werklund School of Education, University of Calgary, CANADA

BACKGROUND

Student mental well-being has become a topic of urgent concern in higher education. University students who enter their undergraduate programs directly from high school are at a critical transitional time in young adulthood (Arnett, 2016) and their educational journeys. New perspectives are required to address the so-called mental health crisis in Canadian higher education and promote the wellbeing of direct-entry university students. Therefore, this inquiry was grounded in adult learning theories on student transitions (Tinto, 2017) and emotions and learning (Dirkx, 2008).

AIM

The purpose of this inquiry was to explore the experiences of direct-entry university students who experienced mental distress during the transition from high school to university.

METHODS

A narrative inquiry methodology (Clandinin & Connelly, 2000) was used to develop storied understandings of students' transition and mental distress experiences. Between September and December 2020, eight undergraduate students between the ages of 17 and 19 participated in two narrative interviews each. The students' stories were analysed to elucidate individual and collective narratives.

"The life narrative is repeatedly revised and enlarged throughout one's life to accommodate new insights, events, and perspectives."
(Clark & Rossiter, 2008, p. 62)

Place, temporality, and social relationships make up the three-dimensional narrative inquiry space (Clandinin & Connelly, 2000). The passage of the seasons on one university campus provide a metaphor to understand the storied experiences of the academic year, life transitions, and well-being/distress.

FINDINGS

The participants' experiences were divided in two subsets of narrative portraits, current first-year students and current upper-year students. The subsets were distinguished by the participants' temporal positioning to their first-year university experience. Two collective narratives emerged: entangled transitions and waves of mental distress. The narrative interviewing and analysis process allowed participants to restory their experiences of mental distress during the transition to university. Thus, this inquiry became a site of narrative learning (Clark & Rossiter, 2008).

CONCLUSION

There is a need for services, policies, and practices that support the well-being of young adults transitioning from high school to university. Approaches to adult and higher education should frame emerging adult learners as whole persons who are capable of thriving in their educational journeys.

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EXTENDING THE THEORY OF PLANNED BEHAVIOR: THE ROLE OF EDUCATIONAL BACKGROUND AND LEARNING EXPERIENCES IN (NOT) PARTICIPATING IN ADULT EDUCATION

Lisse Van Nieuwenhove, **Bram De Wever**
Department of Educational Studies, TECOLAB, Ghent University (BELGIUM)

Keywords: Participation, barriers, low-educated, attitudes, social pressure

Research shows that low-educated (LE) adults are often not engaged in lifelong learning. However, actively participating in our society demands frequent renewal of skills and knowledge. For example, during the current Covid-19 crisis, adults are expected to acquire critical and digital health literacy. In addition, life has almost entirely shifted to screens. Adult education can help to adapt to these changes. The current study focuses on what is keeping LE-adults from participating in adult education. Research on barriers to learning is often very economical and work-oriented, neglecting dispositional barriers (e.g., prior learning experiences and attitudes towards learning) and the role of social networks (e.g., social disapproval of networks or social pressure regarding participation in adult education). Nevertheless, we have reason to believe these barriers may be influencing LE-adults' participation *more* than they are impacting high-educated (HE) adults' participation.

For example, LE-adults' potentially negative memories of compulsory education might result in reluctance to voluntarily return to education (Illeris, 2006). Further, they are less likely to be surrounded by other adults participating in adult education. This could lead to them not being able to share experiences, feeling less pressure to participate or fearing negative reactions when in fact wanting to participate. Therefore, in this research we propose an extension of the Theory of Planned Behavior (TPB) to identify barriers to participation. The TPB (Fishbein & Ajzen, 2010) states that the proximal determinant of performing a given behavior (in this case participating in adult education in the next 12 months) is the intention to engage in that behavior. Intention is influenced by perceived behavioral control (PBC), perceived social pressure (PSP), and attitude (ATT) towards the behavior. We extend the theory with the variables Educational Background (EB) and Learning Experiences (LEXP).

We developed a survey that was administered from February until May 2021 (adults ages 23 to 65). On March 31, 452 respondents had participated. Preliminary results show that on a scale of 1-7 LE-adults (N=149) significantly ($p<0.001$) score lower on all included variables than HE-adults (N=186): PBC (5.10 vs 5.76), PSP (3.70 vs 4.57), ATT (5.21 vs 6.11) and LEXP (4.20 vs 5.35). However, studying the association between these variables and intention to participate, yielded mixed results. Our binary logistic regression model shows that for HE-adults, PSP (OR= 1.443, $p< 0.01$) and ATT (OR= 2.043, $p<0.01$) are significant positive predictors for intention. However, for LE-adults, only PSP (OR= 1.873, $p< 0.01$) and PBC (OR= 1.689, $p< 0.05$) are significant positive predictors. Our results demonstrate that PSP is an important predictor for LE-adults. However, our hypothesis that ATT and LE may be significant predictors for LE-adults' training intention could not be supported. Our study sheds light on barriers that are often neglected in traditional research on participation while also acknowledging the role of educational background. Additionally, our results highlight the importance of PSP in (not) participating, for LE- as well as HE-adults.

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Conversations from the Front Porch

Professional development and its relationship to workforce traits: A multi-national study

Michael C. Wooten & Leslie A. Cordie
Auburn University, Auburn AL, USA

Michael Wooten

Introduction

The global marketplace, its workers and their associated workplaces are rapidly evolving. These changes are requiring individuals to adapt and develop new skills at an exponential rate, making lifelong learning a critical element in today's workplace. The complexity of the workplace in terms of technology and tasks requires new skill sets, causing workers to adapt quickly to maintain their careers. These new 21st century skills are essential in today's workplace, and involve complex problem solving (Dede, 2010). Opportunities to build these 21st century skills for workers can be provided through additional education and training opportunities. Thus, continuous professional development, i.e., lifelong learning, is key to developing and maintaining complex problem solving skills and creating a sustainable career in today's global economy (Carnevale et al., 2015; Jackson, 2015; Knox, 2015). In a previous study (Cordie et al., 2021), we focused on workers from the United States, and identified positive relationships among professional development, problem solving, and workplace success. The present study was initiated to expand this research in order to better understand the importance of lifelong learning as it relates to workplace success across the broader multinational environment.

Research Questions

The central question underlying this research was whether Adult Education (Professional Development - PD) translates into positive outcomes in terms of problem solving and/or career success. A guiding hypothesis was that access and use of continuing education by adults broadly correlates with gains in problem solving skills. Specific research questions that we attempted to addressed were:

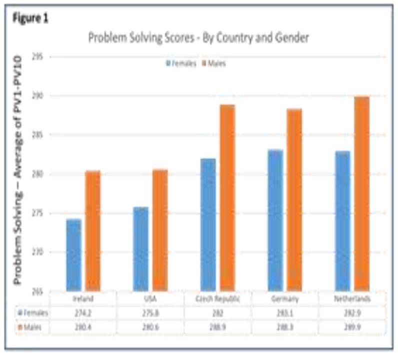
RQ1. Is there a relationship between gender and problem solving skills?
RQ2. Is there a relationship between age and problem solving skills?
RQ3. Is there a relationship between PD and problem solving skills?
RQ4. Is there a relationship between career success and problem solving skills?
RQ5. Are any observed relationships consistent across multiple countries?

Data and Methods

Data for this project was obtained from the International Survey of Adult Skills, a product of the Programme for the International Assessment of Adult Competencies (PIAAC). The PIAAC is part of a ten-year cyclical assessment of adult skills. Data for this study was obtained from the 2012/2014 survey of 23 OECD-member countries to adults ranging from 16 to 65 years of age.

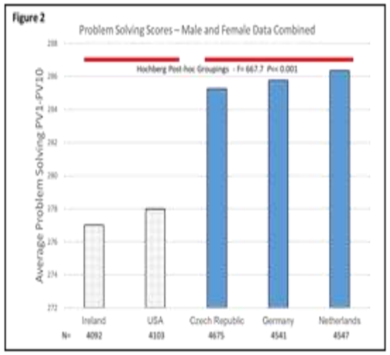
Survey results from five countries (Czech Republic, Germany, Ireland, Netherlands, and United States) representing 21,958 individuals were analyzed. The five variables were Age (AGEG10FSEXT), Gender (A_N01_T), Recent PD Participation (FAET1L), Annual Income (D_Q18_T), and Problem Solving (PVPSL1-PVPSL10). Each variable was curated to remove any missing or no response categories. The data were analyzed using the SPSS statistical package to calculate summary statistics, ANOVA, correlations, and Hochberg Post-hoc tests. For this study, Annual Income was used as proxy measurement of "*career success*". Data were substantially complete for all variables with the exception that Annual Income was not recorded for the Germany respondents.

Figure 1



	Ireland	USA	Czech Republic	Germany	Netherlands
Females	274.2	275.8	282	283.1	282.9
Males	280.4	280.6	288.9	288.3	289.9

Figure 2



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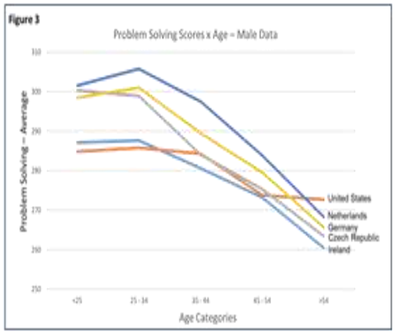

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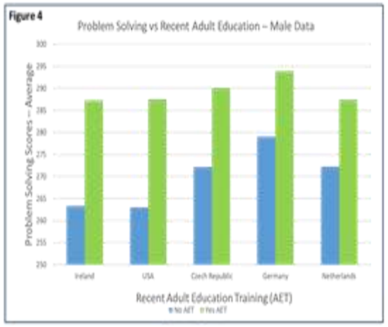

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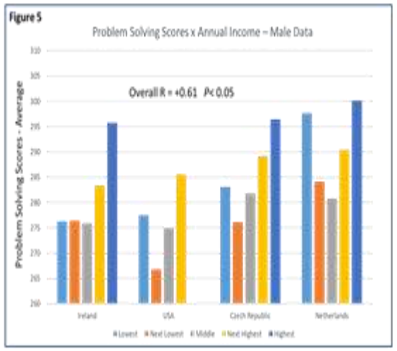
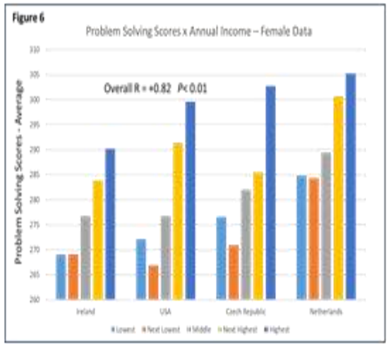


Figure 6



Results

Respondent numbers for the 21,958 individuals surveyed were relatively equal across the five countries (Ireland 4092, USA 4103, Czech Republic 4675, Germany 4541, Netherlands 4547). Average PV scores differed significantly between female and male respondents (F= 111.8, $P < 0.01$) both overall and across all countries (***Figure 1***) with no significant interaction effect (F= 1.1, P = 0.38). Earlier studies have noted similar gender differences with multiple explanations considered. Analyses of PV data across countries indicated significant differences with respondents from Ireland and USA consistently in a lower scoring group (***Figure 2*** – combined data example). As observed previously for USA respondents, problem solving skills decreased almost linearly in the post-34 age groups for both genders (***Figure 3*** – male example). Of importance for this study were the comparisons of individuals that reported Recent Professional Development (Adult Educational Training). For both genders and across all five countries, significantly higher mean PV scores were observed for those respondents reporting recent AET (***Figure 4*** – male example – Paired-t = 18.2, $P < 0.01$). For addressing research question RQ4, the career success proxy variable, Annual Income, was compared to mean PV scores across countries. In all comparisons, a positive relationship was identified between Annual Incomes and Problem Solving. Female respondent data exhibited the highest correlation measure (***Figure 6*** – Pearson R = +0.82) while the correlation for males was lower but also positive (***Figure 5*** – Pearson R = +0.62). An interesting trend, while not consistent but observed most strongly in the male comparisons, was the presence of high average PV scores in some of the lowest Annual Income quantile groups. The data for males from the Netherlands is a striking example. A similar association between Work Status and PV were also observed in this study (data not shown). Collectively, the results from this study provide answers in the affirmative for each of the five research questions. Significant associations were observed between the PIAAC assessment of Problem Solving levels and the variables of interest, Gender – Age – PD – Income.

Conclusions

- As previously reported, Problem Solving scores differed significantly between genders. However, overall trends across the study variables and across countries were similar.
- Ireland and USA respondents exhibited significantly lower Problem Solving scores than the 3 other countries.
- For all countries, Problem Solving scores decreased after age 34.
- For all countries, Problem Solving scores were significantly higher for respondents reporting Recent Adult Education.
- Problem Solving scores were significantly correlated with reported Annual Income. Interestingly, the correlation was stronger for respondents identifying as Female.

Collectively, the results are consistent with the hypothesis that a positive relationship exists between professional development, problem solving, and career success.

Literature citations are available from the authors